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Feedback

The Manitoba Muslim would like to hear from its readers! If you have any comments, suggestions or if you'd like to advertise in this newsletter please contact us at:

editorialboard@miaonline.org

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MIA St. Vital Mosque
247 Hazelwood Ave.
254-3979

Winnipeg Central Mosque
715 Ellice Ave.
783-6797

University of Manitoba
Education Building, main floor

Health Science Center
820 Sherbrook St.
Room 215

Pakistani Association Center
348 Ross Avenue

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Manitoba Muslim

Volume 10 - Issue 1, February 2009

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Opinions and views expressed in this newsletter are the sole responsibility of their authors.

Editorial

The Quran describes the angels as beings that are consistently and persistently engaged in the remembrance of God. While this image of the angels calls us to strive for the angelic quality of remembrance, it also hints at another important characteristic: consistency in actions. The Prophet described the best deeds in the sight of God as those that were most permanent, even if limited in magnitude or quantity.

In November 2008, the Manitoba Muslim completed its 10th year of uninterrupted publication. This issue marks and celebrates this achievement. The Manitoba Muslim, like any other human endeavor, suffers from mistakes and imperfections. However, for a community the size of ours to

have a consistent publication for a whole decade is a tribute to its members and a reason for a humble pat on the back.

The 10th anniversary of the Manitoba Muslim will be celebrated with a community dinner (sold out, sorry!) featuring Imam Mohammad Magid as a keynote speaker. You will also find in this issue an interview with Sh. Ismael Mukhtar, the chair of the editorial board, in which he reveals much of the history of the Manitoba Muslim and the inner workings of its editorial board. The community profile section features brother Basil Elmayergi, the first ever editor of the Manitoba Muslim.

The first issue of the Manitoba Muslim was a simple bi-fold publication. Today, it is fast approaching a full-fledged magazine. We thank all of those who volunteered on the editorial board, past and present, and all of our writers, readers and advertisers. We look forward to 10 more years of uninterrupted publication, insha Allah.

Words of Revelation

Qur'aan

On the Hijrah of the Prophet:

"If you do not aid him [the Prophet] Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of the two, when they [Muhammad and Abu Bakr] were in the cave and he [Muhammad] said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down His tranquility upon him and supported him with soldiers [angels] you did not see and made the word of those who disbelieved the lowest, while the word of Allah – that is the highest. And Allah is Exalted in Might and Wise" (At-Tawbah 9:40)

Hadith

On shunning evil:

The Prophet (peace and blessings be upon him) said, "The Muslim is one who does not harm other Muslims with his hands or tongue and the muhajir (migrant) is the one who shuns all that Allah has forbidden."

Community News

Births:

Br. Aziz Sibae and Sr. Deema were blessed with a baby girl, Hadiya.

Br. Rabia and Sr. Nergas were blessed with a baby girl, Shaza.

Dr. Mian and Sr. Falahet were blessed with a baby girl, Inayah.

Good-bye to:

Dr. Ahmed Shabouri and his family moved to Ottawa accepting a job offer in his field.

Condolences:

Sr. Salma Begum passed away in Winnipeg. She is survived by her children and grandchildren, including her son Br. Naim Uddin, current MIA Trustee.

Sr. Yousra Al-Saadi (Oum Tahseen) passed away. She is survived by her husband Br. Adel Mohamad (Abu Tahseen), children: Tahseen, Hashar, AbdelAziz, Fatima, Nawal, Shereene and Kameran.

Sr. Razia Pirzada passed away in Winnipeg. She is survived by her children and grandchildren, including her sons Dr. Munir Pirzada, ex MIA Trustee and Br. Mouzaffar Pirzada.

Local Events

Community town hall meeting:

An open community discussion meeting was held at WCM on November 28th focusing on the issues and challenges new immigrants are facing. The discussions touched upon a variety of issues such as the struggles single mothers face, as well as language barriers, youth issues, community support and integration to the Muslim community. The meeting was organized by concerned "downtown regulars".

MIA Annual General Meeting:

The Manitoba Islamic Association (MIA) Annual General Meeting was held on December 14th, 2009 at the Grand Mosque. During the meeting, MIA Trustees and Executives presented financial reports, sought approval of the 2009-2010 budget as well as provided updates on the operations of the MIA and capital projects.

Kids activities:

Various kids and family specific activities were held including Roller skating at Wheelies Roller Rink on December 21st and tobogganing on December 25th.

MAC monthly youth night:

The regular monthly youth night was held at the WCM. The program included a video presentation on misconceptions about associating Islam with Terrorism. This was followed by a lively discussion by the attendees and the main speaker. The youth program is a regular program held once every month.

Muslim Youth and Public Schools seminar:

Muslim Youth and Public Schools Challenges and Solutions seminar was organized by ISSA on December 28th at the WCM. The seminar included a speech by Sr. Shahina Siddiqui as well as a panel discussion by a group of youth including Sr. Anisa Issa, Sr. Qamer Hameed, Br. Omer Siddiqui and others.

Eid Al-Adha dinner:

The Manitoba Islamic Association (MIA) dinner for Eid Al-Adha was organized on January 3rd at the Grand Mosque. The event included a fundraising for the needy in Gaza. Br. Ahmad Shihabi, representing Islamic Relief for Palestine (IRFAN), gave an impassioned speech on the crisis in Gaza and conducted a very successful fundraising exercise during which one of the most prominent and charitable Muslim

brothers in Winnipeg agreed to match the donations raised. Several Sisters who had attended the event later asked the MIA to ensure that in future, the hanging curtain barrier should not be used to preclude their ability see the speakers, the computer presentations etc. as it impacted their enjoyment and full participation in the event.

Eid Al-Adha celebrations:



The Zubaidah Tallab Foundation (ZTF) held an Eid Al-Adha Kids and Family Party at the Grand Mosque on Dec. 14th. One hundred and seventy children and over 200 adults braved a chilling wind and cold weather of -40 degrees celcius to enjoy bouncers, face painting a clown and Dora. The ZTF also held an Udhiya (sheep sacrifice) program.

The goal was to collect as much meat for needy families as possible. A total of 23 sheep were slaughtered. Meat from 14 slaughtered sheep was distributed to needy Muslim families throughout Winnipeg. Further, the Foundation also held a Gift Box/Bag project for Muslim children who would otherwise not receive a gift during Eid Al-Adha. A total of 289 Gift boxes and bags were filled with toys and distributed to needy Muslim children.

New Hijri year festival:

The Zubaidah Tallab Foundation held a New Hijra Year Kids and Family Festival in the Grand Mosque on January 1st. One hundred and sixty children attended. Four play bouncers, including a 20 foot slider and a clown were used to entertain the children.

Preparing a Will workshop:

The Manitoba Muslim Seniors Association hosted a workshop on preparation of wills (wasiahat). The workshop was conducted on January 4th, 2008 at the Grand Mosque. Imam Hosni Azzabi and Br. Louay Algoul, a lawyer, were the main speakers in the event.

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Monthly lecture series:

The first monthly lecture series was held at the WCM on Friday Jan. 9th. The topic of the lecture was "Islam in the Horn of Africa". The speaker was Br. Ismael Mukhtar. The focus of the lecture was on the history of Islam and some of the contemporary challenges faced by Muslims in the region. The second monthly lecture started with a series on the Four Imam's by the same speaker. The Four Imam series will continue until May 2009. The WCM has also been conducting a weekly studies program in the seerah of the Prophet, conducted by Dr. Idris Elbakri. All events were well attended.

Gaza crisis:

Various activities were carried on throughout the community in responses to the bloodshed in Gaza. Members of the community attended various rallies organized by Peace Alliance Winnipeg, Canadian Palestinian Support Network, Jews for Just Peace and Canadian Muslims for Palestine. Funds were raised for the victims of war. Further, Canadian Muslims for Palestine (CMP) prepared and distributed 2,000 brochures to the public at large, titled "The Truth Behind the War in Gaza".

Canadian Islamic Chamber of Commerce consultation brunch:

The Canadian Islamic Chamber of Commerce (CICC) held a consultation meeting with representatives of Muslim organizations in Winnipeg on February 8th at the Canad Inns. Representatives of these organizations gave a briefing on the work they do and services they offer. The focus of the discussions was on social issues, new immigrant settlements and youth. The meeting was concluded with an understanding to have further discussion and action plans.

The 19th Annual MSA Conference 2009:

The 19th annual Muslim Student Association (MSA) conference was held at the University of Manitoba from February 13th to February 14th. The keynote speaker for the conference was Br. Abdulraheem Green from England. Br. Ismael Mukhtar was also invited to speak at the conference. The main theme of the conference was "self purification". A total of 7 lectures were delivered. Other programs in the conference included an entertainment component such as an Islam 101 session etc.

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Announcements

MIA/MSA University Scholarship Winners for 2008

MIA University Muslim Student Scholarship/Bursary Program

The MIA Scholarship committee is pleased to announce the 3rd annual winners of MIA/MSA University Scholarships 2008.

University Students

Deema Al Sayed (U of M, Winnipeg)
Abdul Tasse University Scholarship Award

Sana Ahmad (U of Brandon)
Dr. Azzam Family University Scholarship Award

Ryan Ramchandrar (U of M, Winnipeg)
MIA University Scholarship Award

Lamia Ataya (Red River College, Winnipeg)
Hala Alieh Joundi University Scholarship Award

Farah Ahmed (U of M, Winnipeg)
Abdul Tasse University Bursary/Scholarship Award

High School Students

Asima Mian (U of M, Winnipeg)
Dr. Hammada Family University Scholarship Award

Maria Annum (U of M, Winnipeg)
Abdul Tasse University Scholarship

Laraib Uppal (U of M, Winnipeg)
Abdul Tasse University Scholarship Award

Shahzad Musaddiq (U of M, Winnipeg)
Qassim Al-Assadi University Scholarship Award

Ali Uddin (U of M, Winnipeg)
Abdul Tasse University Bursary/Scholarship Award

This is the 3rd year that the MIA Scholarship committee with the support of Community members is presenting 10 scholarships and bursaries of \$1,000 for each winner.

The awards are presented on the basis of academic excellence, financial necessity and volunteer work with any Muslim community in Manitoba.

The MIA Board and Scholarship Committee would like to extend a special thanks to all the community members for sponsoring the scholarships of 2008.

Naeem Akhtar, Chair of the Scholarship committee

MIA-MSA Scholarship Coordination Committee

Br. Naeem Akhtar, MIA
Br. Aezeden Mohamed, MSA
Br. Dr. Ali Khan, Member

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*Dress: Formal and Conservative

Muslim participation in 2008 U.S. Presidential Election

Dr. Asad U Khan *

During the 2008 American presidential elections a day did not go by without the words 'Muslims' and 'Obama' being mentioned in the same sentence. A few weeks before the election, the Clarion Fund, a non-profit group, distributed throughout the United States, an anti-Muslim DVD titled 'Obsession' in the Sunday edition of papers. The copies were also mailed to various individuals in swing states. According to Paul M. Barrett, former editor of Wall Street Journal, it was a rough election season for Muslims and Arab Americans.

According to Fairness and Accuracy in Reporting (FAIR), a media watch-dog group, the mainstream press did not do enough to challenge the election-related smears of Islam. American Muslims, just like other minority groups, are striving to enter the mainstream political system and are finding that America's political environment has very high entry barriers. But more than external barriers, there are certain characteristics of the American Muslim community

itself which have erected internal barriers to political cohesiveness and effective mobilization. The single most important barrier to political cohesion is the inability of the community to prioritize its political agenda and create a widely accepted shortlist of political goals.

American Muslims emigrated from many parts of the Muslim world and with the growth of the community many subgroups have emerged. The two largest of them are the Arabs and South Asians. Both of these groups are unable to break away from the politics of their old countries. There is an attempt by both Arab and South Asians to organize themselves to pursue a parochial agenda rather than to work towards achieving the overall goals of the community and the same is true in Canada.

According to Zafar Bukhari, Director of the Pew Foundation, the Muslim community in North America wants to be seen as a leader in several areas. One is to function as a minority

group seeking to protect its rights, another is to represent larger Muslim communities in the world.

At the 2008 Democratic national convention of the party's 4,000 delegates present, 47 were Muslims who formally endorsed Barak Obama's nomination as the party's presidential candidate. This was the first time that Muslim activists and office holders established a network of Muslim Democrats in order to form a visible presence at the convention and increase their influence within the party.

According to Newsweek magazine, a poll conducted by the 'American Muslim Taskforce' found that of the 600 Muslims surveyed from 10 states including Pennsylvania and Florida, 98 percent of Muslims cast their votes in this presidential election for Obama and 2 percent for McCain. Another poll taken by the Gallop organization reported that more Muslim Americans supported Obama than Hispanic Americans.

Did Muslims have any of their own apprehensions about Obama? A concern shared by American Muslims was that Obama never defended them when the word Muslim was used as a slur, instead it took others like CNN's Campbell Brown and former Secretary of State Colin Powell to ask the question: "So what if he was a Muslim?"

Additionally, in another incident, two Muslim women wearing headscarves were barred from Obama's rally by his staff, but this incident was quickly resolved when, following the criticism of Congressman Keith Ellison and other Muslim organizations, Barack Obama called the two young women to apologize and assure them that the decision to bar them did not in any way reflect his policy.

According to the Arab American Institute's, Dr. James J. Zogby, who is a well known pollster, the initial post-election response in the Arab-American community was heart warming with many sharing moving anecdotes of their campaign experience, their reaction to victory and their hopes for change. But soon after the appointment of Rahm Emmanuel as the White House Chief of Staff, euphoria of some Arab-Americans turned into despair, and slanderous stories about Emmanuel began circulating.

Zogby cautions that "the Arabs and Arab-Americans need to ground their expectations in political realities and be wary of slanderous attacks smacking of anti-Semitism." According to Zogby, "The campaign is now over and the President elect is playing on the world stage with more than one audience at stake".

These incidents illustrate that Muslims and Arabs are not fully integrated into American society. Full integration appears a distant goal, and so does their full acceptance as members of the American citizenry.

* Dr. Asad U. Khan is a community elder who served as the first founding Trustee of MIA and currently he is the President, Islamic Education Foundation Of Manitoba Inc.

The Hijri Calendar

Sheikh Hosni Azabi

The Hijri calendar is a lunar calendar of 12 months that are based on the motion of the moon. Each month of the Hijri Calendar is either 29 days or 30 days. The Hijri Calendar was introduced by the second rightly guided Caliph Omar ibn al-Khattab.

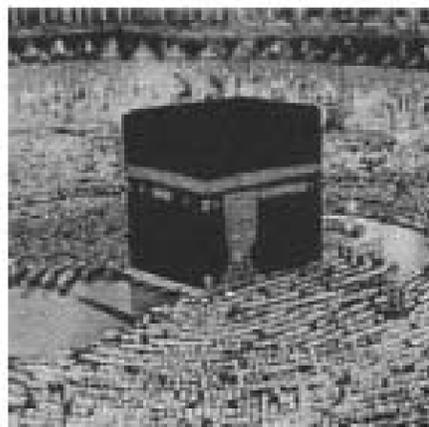
Years of the Hijri Calendar are counted since the Hijra, the migration of the Prophet Mohammed from Mecca to Medina in 622 AD. The names of the 12 months that comprise the Hijri year are:

1. **Muharram**
2. **Safar**
3. **Rabi' al-Awwal**
4. **Rabi' al-Thani**
5. **Jumada al-Awwal**
6. **Jumada al-Thani**
7. **Rajab**
8. **Sha'ban**
9. **Ramadan**
10. **Shawwal**
11. **Thu al-Ki'da**
12. **Thul al-Hijja**

The starting of each month is based on the sighting of the moon. Although the dates and times of the new moons are calculated precisely, the actual visibility of the crescent is much more difficult to predict. It depends on factors such as weather and the location of the observer. It is therefore very difficult to give accurate information in advance about when a new month will start based on crescent sighting.

Furthermore, some Muslims depend on a local sighting of the moon, whereas others depend on a sighting by authorities in other places in the globe. Moreover, other Muslims do not rely on the sighting of the new moon to

continued on page 7



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start the new month. Instead they depend on astronomical calculation. All are valid Islamic practices, but they may lead to different starting days for the months.

The significance of Muharram:

There are four sacred months in the Islamic Hijri Calendar; Muharram, Rajab, Thu al-Ki'da and Thu al-Hijja. The Prophet Mohammed said: "The year is of twelve months, out of which four months are sacred: three are in succession Thu al-Ki'da and Thu al-Hijja and Muharram, and (the fourth is) Rajab. During a sacred month, the reward of righteous deeds are multiplied.

The month of Muharram is the first month of the Hijri Calendar. It is the month with which the Islamic year starts. We are recommended to fast during the month of Muharram because the fasting during this month is more rewarding than the fasting during any other month of the year after Ramadan.

"The best month for observing Saum (fasting) next to Ramadan is the month of Allah, the Muharram." [Hadith reported by Muslim]

Al-Qurtubi pointed out that fasting is light, and the one who starts his new year with fasting will be blessed with light for the rest of the year.

There is no specific number of days required to be fasted during the month of Muharram, we should fast as much as we can. The days of fasting could be in a row or not. However, one should not fast Friday by itself unless accompanied with one day before or after.

"None of you should fast on Friday unless he fasts (it together with) a day before it or a day after it." [Agreed upon]

The Day of Ashoura

The 10th of Muharram is called Ashoura. Muslims are highly recommended to fast on the day of Ashoura. The reward of fasting Ashoura is stated in the following Hadith: It [the fasting of the day of Ashoura] is an expiation for the sins of the preceding year." [Hadith Reported by Muslim]

Moreover it is recommended to fast the 9th of Muharram beside the 10th. The Prophet said: If I remain alive till next year, I shall fast on the ninth (of Muharram in addition to the day of Ashoura) [Hadith Reported by Muslim]

The fasting of the Prophet on the day of Ashoura went

into four different states. Firstly, the Prophet (SAW) used to fast this day while he was in Mecca. Secondly, when he migrated to Medina, he found the Jews observing fasting on that day. The Prophet (SAW) stressed the fasting on that day by commanding the Muslim community to fast. This action was taken by the Prophet (SAW) as an attempt to build a good relationship with the people of the book so they may accept Islam. Thirdly, when Ramadan was prescribed, Muslims had the choice to fast or not to fast on the day of Ashoura. Finally, the Prophet (SAW) aimed at fasting the ninth and the 10th of Muharram in order to oppose the Jews and be different from them as a result of their denial of his Prophethood.

The day of Ashoura is a blessed day because of the blessed events that occurred on that day. It is reported in the authentic hadith that Allah saved prophet Musa (Moses) and his people and drowned Pharaoh and his people on the day of Ashoura. It is also reported (but not in an authentic source) that Allah accepted the repentance of Adam and Eve.

Allah knows best.

The Invisible Misery

By: Sr. Raja El-Mazini*

Last Saturday night, my family and I gathered around the television to watch "The Pianist". It was a very educational and touching movie about the Holocaust. The scenes were very frightening and often there would be scenes with images of bodies strewn across a street, children running around looking for their parents and people being hunted down and killed like animals. My dad had to explain to my younger brother numerous times that the Holocaust did happen, but what we are watching were scenes acted out by professional actors; it was not real. The next morning, Gaza was bombed by Israel. We were watching the news coverage as images of dead bodies thrown on the streets, of women crying, their dead babies in their arms, rolled across the screen. My younger brother looked at my dad expectantly; waiting for an explanation that would reassure him that what we were watching was not real. But sadly there was

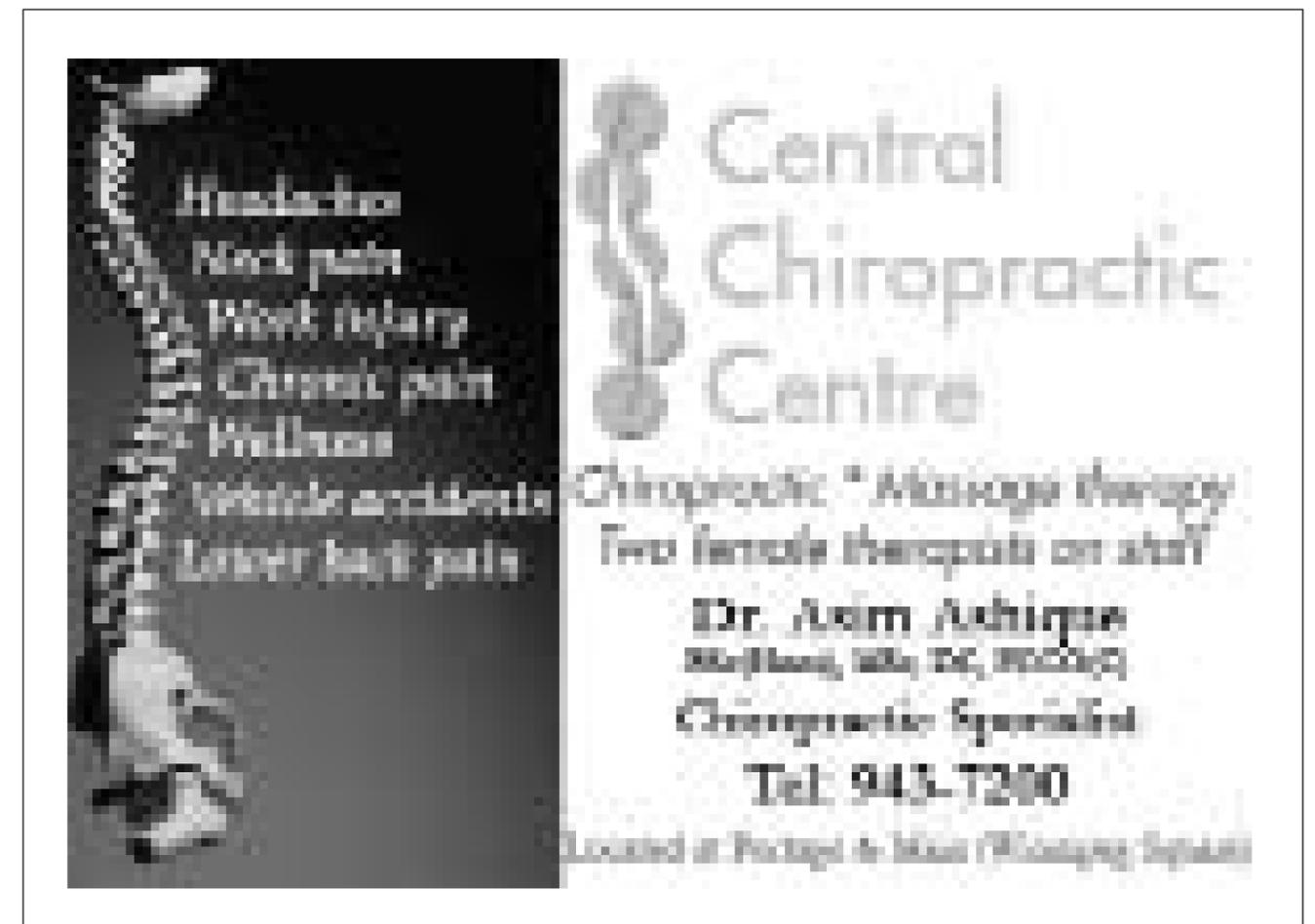
no explanation, as the scenes that we were viewing were real.

History is recorded for a various number of reasons; the biggest being so that we will not repeat our mistakes. Despite the hundreds of books published about the Holocaust, documentaries showing real footage, survivors who are brave and strong enough to tell their stories, history is reoccurring once again. Over fifty years ago, in the late 1930's Adolph Hitler became the leader of Germany. He led a political party called "the Nazis" whose main goal was to create a larger Germany. Although Hitler himself was not German; being raised in Austria, Hitler considered the German race to be superior to all. Not everyone in Germany was pure German, 1% of Germany was Jewish. This infuriated Hitler, and he determined to exterminate every living Jew. The Holocaust lasted for 12 years, when in 1945 Allied forces were able to conquer the Germans, closed down all concentration camps, and gave back the surviving Jews their freedom.

The Holocaust is considered by the Jewish and most

human beings to be one of the most horrific crimes that ever occurred in history. It is taught in schools and in presentations worldwide, to educate people on the cruelties that took place in Germany, in hope and determination that it will never happen again. People are now content because they believe that the Holocaust or something equivalent is not happening and probably never will. Unfortunately, that is becoming an increasingly far-fetched dream. Recent and past conflicts in Cambodia, Bosnia, Rwanda and others have shown that mass murder and cruelties are still existing, sad realities. Palestine is one of the regions that had its share of pain, agony and suffering; it is common knowledge that the Israelis and Palestinians are at war over Palestinian land. People assume that it is a fair war; both sides equally equipped, both sides with full armies, both sides attacking. In reality it is not a fair war. Palestinians are throwing rocks, while Israelis are throwing grenades. Palestinians are dying in hundreds a day, while Israelis are nowhere that (at most five in a month). The Israelis receive massive funding from the USA –one of the most powerful and richest countries in the world. Palestine

continued on page 10



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receives minimal funding and all aid they ever do receive is delayed/controlled because the Gaza border is controlled by the Israelis on two fronts; on land and at sea by a blockade. Egypt also controls one border.

On December 27th, 2008, the Gaza strip was bombed by Israel. It was one of the most deadly and severest attacks in nearly a decade. It was supposedly a counterattack on the missiles that the Palestinians were throwing; one Israeli soldier died from that attack; three hundred Palestinians died from the air strikes. This "war" in Palestine cannot be even referred to as a "war" because the Palestinians have a much greater advantage over the Israelis. What the Israelis have in weapons and money, the Palestinians make up for it in passion and perseverance. Although the Palestinians lack the resources and support that are needed in a war, they have the heart and passion to see their country within their power once again.

Powerlessness, outrage, devastation and helplessness are some of the emotions that run through us, not only Muslims but any human being who has witnessed the atrocities and the outcomes of this sixty-three year old war. The images on T.V. are vivid, explicit, and disheartening, and can leave an impact on any viewers. But yet there are some among us who attempt to paint over the actions of the Israelis soldiers with phrases such as "they are defending their country", "the media is only showing half of the story". The media is not to blame if the only image it has to reveal to viewers is of dead children, broken families, and destroyed homes. The reason why the media is portraying the war from the Palestinian's perspective is because they are the ones who are truly suffering. "Defending their/our country" does not justify the 1,300 lives that have been ended so abruptly. No excuses or reasons are worthy enough to account for the amount of death and destruction that has occurred and is still occurring till this day today.

Why is a crime that is so well publicized and feared reoccurring? Why are Palestinians suffering the same fate many Jews suffered in the Holocaust and why is this suffering going relatively unnoticed? Much has been done to stop it from reoccurring but, despite all our efforts, it is happening and half of the world does not realize it. The War in Palestine began in 1948 when at the end of WW2, the United Nations gave the British-controlled territory of Palestine to the Jewish people to be their homeland. This war has been brutally ongoing for sixty-three years and there is no sign of it slowing down; sadly there is no power willing to rescue the Palestinians.

The Prophet Muhammed (pbuh) once said "Whoever of you witnesses something of wrong then he should change it with his hand, if that is unsuccessful then with his voice, and if that is unsuccessful then with his heart, and that is the weakest faith". We cannot change any aspect of the suffering by our hands, but we can by our voices and hearts. Our voices are one of the most powerful weapons we possess and often abuse. We must use our voices to promote awareness of the tragedies that are occurring in Gaza. There have been numerous rallies/protests around the world protesting this war publicizing it, some containing as much as two million people and some containing roughly 300 (Winnipeg). We can also aid them by boycotting companies that finance the war machine in Israel, such as McDonald's, Pizza Hut, and Starbucks, and many other places that provide funding for Israel. By buying any of their products, a gun is placed in an Israeli soldier's hand, a gun that will release a bullet that can end the life of an innocent child, mother, sister or father.

And with our hearts, we pray for the freedom of our Palestinians brother and sisters, a freedom that we can help give back to them Insh'Allah; a freedom that they, like any other human being, rightfully deserve.

**Sr. Raja El-Mazini is a high school student and a member of Manitoba Muslim Magazine editorial board.*

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Critical Thinking, Social Justice & Strategic Action

Br. Usman Mohammed*

As Muslims, we learn from our beloved Prophet (pbuh) to strive to achieve three desired goals through our actions. These goals are geared towards ensuring that our actions contain the greatest possible good, have the longest lasting benefits and also ensure they have the widest possible scope. Without doubt, these lofty goals appear hopelessly idealistic, especially in light of various practical constraints imposed by our nature as humans and our surrounding environment. However, we can also argue quite forcefully, that within the limits of human existence and societal constraints, these three objectives can be seen as a form of practical idealism. In this sense, their importance does not necessarily revolve around their attainment, but their role as guiding lights towards ensuring that our actions are well thought-out, carefully executed and sustainable.

In coming to terms with this realization, we inevitably put ourselves in a strong position to appreciate the beauty of our faith and our history, while simultaneously developing a framework for understanding our contemporary challenges and our responses to them. Any Muslim blessed with the opportunity to have modest intellectual encounters with Islamic teachings and the history within which they are embedded, learns through the struggle of our beloved Prophet and his companions that the idea of justice is irrevocably wedded into the fabric of Islam. Justice within the Islamic intellectual and spiritual tradition is holistic in the sense that the linkages between its component parts are causal and empirical as opposed to being random and mutually exclusive.

Islam's preoccupation with justice in the holistic or multidimensional sense is again consistent with two of the core principles that undergird our spiritual, intellectual and philosophical endeavors. The twin principles of balance (Wassatiyyah) and Comprehensiveness (Shumuliyah) are again clearly resonant of the deep, rich, vibrant and energetic spirit of our faith, its history, its people and its Prophet. These principles are manifested in the actions of our pious predecessors through their unwavering commitment to the truth, their tireless campaign against injustice and the strength they mustered as they stood firm in the face of persecution and remained fearless in the face of tyranny and oppression. Their level of faith and understanding was sublime in every sense of the word. Sometimes too good to be true, yet so true!

But how did this come to be? Or perhaps more importantly,

why does our history and our past stand in radical contrast to our contemporary reality? These questions are not new and have been asked at various crisis points in Islamic history. Perhaps what is more troubling for some, is the fact that the sense of crises in our communities has deepened and continues to spiral out of control even as we speak. Some say that the greatest threat at a time of crisis is not the crisis itself, but how we respond to it. If this logic is held to be true, then it is particularly worrying as many of us will be first to admit that our community is an emotional and reactive one.

Emotions are not necessarily bad things. Emotions are normal and consistent with human nature and can sometimes be good. However emotions without discipline, critical mindedness, shared understanding, organization, direction, vision and planning for the future can be extremely harmful. Sometimes the harm done can have serious and enduring repercussions that carry on for many generations. The good thing about our common recognition that we are largely an emotional and reactive community is that it reminds us that we have lost the contemplative element in our response to crisis. We have lost our balance and comprehensiveness in taking both the short and long term consequences of our actions and responses into account.

This realization is crucial in connecting our problems with the practical idealism embedded in the strategic objectives of our actions mentioned earlier. Without a strong contemplative element, it is hard to work towards ensuring that our actions, to the best of our abilities contain the greatest possible good. Clearly, without this element, we cannot extend their benefits to the widest possible scope and thus guarantee an enduring legacy.

More importantly, the absence or lack of the contemplative element, often means that our poorly thought-out responses to crisis and the justifications we use in advancing them, (based on authentic sources of Islamic Jurisprudence as we are often apt to claim) are actually a reprehensible perversion of the original intentions of these sources. We need to move away from being an emotional and reactive community to a more thoughtful and proactive one. We need to restore the contemplative element in our actions and think critically about how we understand our faith and apply that understanding to our responses to the challenges facing us as a community. To think critically is not the same as criticizing people or downgrading their contributions.

We forget easily that even when we find a place to assign blame, as is often the case when problems arise, this does not make the problem or the crisis go away. Critical thinking entails stepping back, asking tough questions, and demanding solid answers from our leaders and scholars and everyone in a position of authority, in a manner that is humble, respectful, inclusive, responsible and consistent with the spirit of Islam.

As we celebrate the tenth anniversary of our community newsletter, The Manitoba Muslim, let us pause and reflect on the journey so far. We must acknowledge and celebrate some of our successes and recognize that our community is blessed in so many ways. We are a diverse, relatively close knit, prosperous and growing community. We have an established religious presence in different parts of the city. Clearly, we have people within our midst who when pushed to their full potential are capable of providing inspiring leadership to guide us through our challenges as a growing community.

However, we have been unable to effectively mobilize and deploy the various human and material resources at our disposal. In my view, I believe this is due to the fact that many of our services are still largely done by volunteers. Volunteers are an important vehicle for getting things done but beyond a certain point they cannot be as effective and sometimes can be an obstacle to strategic growth. We need to move towards professionalizing many of our activities. This can be done by investing in training and manpower development. In this sense our strategic goal should be to cultivate talent. To look into long term investment in our youth and to help build their confidence, cement their loyalty to the community and prepare them for an enlightened and inspiring leadership that takes our community to the next level.

Clearly, this kind of shift will take time and will not be easy to undertake. However, we are all familiar with the old saying that the journey of a thousand mile begins with the first step. We cannot postpone a long and difficult journey simply because it is long and difficult. We must first convince ourselves that it is a journey that is necessary and must be embarked on. In doing so, we can prepare to undertake it as best as we can, and like our pious predecessors complete the human component of our responsibilities while relying on the Most High for final determination of the outcome. It is important to not overlook our efforts, big or small for we never know which actions can generate the butterfly effect and lead to greater things. As I have learnt through my intellectual engagements with a close friend disillusioned with the crisis in our community that "all work is seed sown, it grows and spreads and sows itself anew". May Allah open our hearts and minds and expand our horizons, expand our provisions and plant our feet firm on the right path.

*Br. Usman Mohammed is a university student and community volunteer.

Where do we go from here

Br. Mian Hameed*

The Manitoba Muslim Seniors Association would like to take this opportunity to congratulate the Manitoba Muslim Magazine team on their 10th Anniversary. It took a lot of dedication and unaccountable time from a team of volunteers to produce each and every issue of the magazine. Masha Allah, job well done.

The executives of the Manitoba Islamic Association, particularly the longest serving president Dr. M.G. Joundi, must be commended for spending their valuable family time in service to this community. During the tenure of Dr. Joundi, with the mercy of Allah (SWT), and the hard work of many volunteers, including but not limited to the late Dr. Riaz Usmani, Asghar Ali Shah, Gholam Kibria, late Syed Haseeb ud Din, the dream of the Muslims of Manitoba became a reality when the Grand Masjid was built.

On this special occasion we also like to salute the pioneers of the Manitoba Islamic Association including Khalil Baksh, Dr. Haider, Inayat Ullah and many others for their services to this community. The work of each and every volunteer has been an investment for this community. .

While going through the various issues of Manitoba Muslim and other records of the Manitoba Islamic Association, one will notice that much emphasis has been given on the issue of unity and brotherhood of the community as well as passing on the leadership torch to the young generation to carve their way in this society. We will also notice that the Manitoba Islamic Association has navigated through 45 years of their existence. We are not a new and inexperienced community any more. In my humble opinion we must learn to respect each other and work with, not against one another. Most of all we need to support our elected representatives in order for them to serve the Muslims of Manitoba. On the same token, the elected executives of the MIA must serve the community cooperatively and humbly. I also believe that now is the time to support those community members who would like to make their way into Canadian politics. In fact this community should have a lobby group in order to have its fair representation in Canadian politics.

Following are some memorable mentions from past years of the Manitoba Muslim.

In the August 2003 issue, Ahmad Durrani explained that there is a need for our Community to have a common vision. He further stated that if you ask 10 people in the community where we go from here, we will have 10 answers.

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Why? Because we lack leadership! MIA needs to lead the community forward and for this purpose a common vision is mandatory.

In the April 2006 issue Dr. Asim Ashique stated that we need to adopt a proactive, long term pattern of management rather than a short term, reactive method. Dr. Asim further stated that we need strategic planners who foresee the needs of the community's future, and doers to implement the future plan.

In the same issue Dr. Idris Elbakri, explained that a visionary youth initiative can strive to offer youth centered and family oriented community experience. It should never institutionalize the generation and cultural gap. It should seek to bridge it, reaching out to parents, leaders and ultimately all segments of the community.

The September 2007 editorial mentioned that the continued growth of our community should motivate us to step back and consider the future of the community strategically. It is important to pose serious questions about the history, current state and future of the Muslims in Manitoba.

It is important to note the above stated issues were discussed repeatedly. We also note that the majority of the local Muslim community for one reason or the other, are non-participative and non-productive. Those who are involved face unhealthy, unproductive and some times embarrassing criticism contrary to the Islamic adhab.

Where do we go from here? This question was one of the main issues in the conference hosted by MIA in 1993.

This community has achieved a lot. One of the greatest achievements was construction of the Grand Masjid and I am confident that our community has many talented, knowledgeable and young professionals. We also have a good number of youth that will soon be ready to help the future leadership of MIA. We need to develop a long term strategic vision for the Muslims of Manitoba. A common vision is not possible without consulting the community, and for that purpose, there is now a need for a Consulting and or Shura Committee

Last but not least, it is important to point out that with the growth of our community, the elected executive alone can not fulfill the needs of the community without commitments from the general membership. The future leadership must form committees with delegation of authorities to do certain jobs and to stay connected to the community. It is time that the constitution committee must play its role to add to/amend the constitution, keeping in mind the needs of the community. There is also a need for a shura committee to build the bridge between the community and the MIA leadership. Consultation and the input of the community are mandatory for further development. There is a need for educational programs for the community on a continuous basis, organized by the committees of the MIA as well as by the support of the broader community. I am optimistic that we can set and achieve our goals but again, people need to get involved.

* Br. Mian Hameed is the chairman of the Manitoba Muslim Seniors Association Inc.

To whom it may concern, a mother's plea!

This is my story, I am a mother of 5 kids. I work part time as a educator in an Education Institute so I can manage the life with five kids. We are a very close family and we spend most of our time together, our kids grew up in private schools. We try to keep them away from the troubles that most kids have in public schools, but I believe that we cannot run away for long to protect our kids from peer pressure.

The reason for sending this letter is my older son and what happened to him.

My son is a great kid, very supportive, caring young strong athlete. He is like any kid; goes out with his friends that we know very well or thought that we knew very well. He spends some time in the mall eating with his friends. Also sometimes he sleeps over with his friends. They play X-Box and watch an average movie. That is what the parents led me to believe they were doing each night. But the parents had no clue what they were actually doing. With time he started to insist that he had to sleep over every weekend, and when I said "No" to him, sometimes, he would say "Why do I do my homework, I have been working out and I need some time to relax." So I say to myself, "Ok, let him go." Finally that fateful day he went out with some of his friends, and something in my heart told me that I had to pick him up. He had to come home.

Then I told my caring husband to go and pick him up. So my son got mad on the phone, he yelled and got very frustrated. He kept saying "I do not want to come home!"

But finally I got him home and once I looked at him, I saw that he had red eyes. He couldn't even stand on his own two feet. And to top it off he smelt like smoke! I collapsed in fear and fell screaming in suspicion. I called my husband to come into the room. "Your son is high!"

And I started to cry. Every thing in my life turned pitch black. I did not see any light anywhere. It was all dark. I asked my son in fear, "What did you smoke???" He replied "We smoke weed or pot". I told him go to sleep right then and that I would talk to him first thing in the morning. I went to his friend's house to talk to him and see why and for how long they had been doing that. I started talking to his friend and I was really mad asking him why you are doing this and you are an athlete, and I told him that I will

talk to your parents. Then he replied quickly to me "My mom allowed me to do that!" Then his mother came into the room and she said to me that she allowed the boys to smoke for three hours every weekend because she knows they will do it any way so she let them do it in the house because it's safer than doing it in the park.

Dear faithful Muslims, this woman that I thought I knew for years was destroying my son. I asked her why she didn't tell me and how could she allow my son to do that with out asking me. She said that they would do it anyway. I almost killed her. I screamed at her and I told her "What kind of mother are you?" She allowed her own only son to smoke drugs, she replied angrily "I am one damn good mother".

I came home crushed. I felt like this woman stabbed me in the heart. When I talked to my son explaining that we are Muslims, that we cannot live that lifestyle, and on the Day of Judgment Allah (SWT) will ask us about our actions and what we did with our health and how we used it in life. He told me peer pressure is the hardest thing on earth as he tried so many times to not do it, but every time was a larger failure. Where he went, everybody was doing it. Last week his friends had a party at home. I said to my son, "Are you going to that party?" and he said to me, "Mom its bring your own alcohol party. Do you want me to go? I said make a party and invite your friends over (he said nobody will come because you will not serve alcohol.)

I feel that whenever I try to explain something to him, he says to me "Mom, peer pressure in Canada is different than where I was originally born". So I am sending this story to all young men and women from our community who grew up in Canada, and went or are going through what my son is going through. To start, come to the mosques. Please invite these teen boys and girls and tell them how to avoid their peer pressure experience. Tell them how to be a strong Muslims and fight peer pressure. I am calling out to my community. Help me before I lose my son to drugs.

And I know for sure that lots of muslim families have the same problems like me but they cannot speak of it.

*In Fear,
Desperate mom.*



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Interview with Shaikh Ismael Mukhtar

Chair of the Editorial Board of the
 Manitoba Muslim

By Idris Elbakri



Editor's note: This is the second installment of a new feature introduced in the Manitoba Muslim (MM): interviews with community leaders. The purpose of the interviews is to bring forth community concerns and give the interviewees an opportunity to respond to them. Since this issue coincides with the celebration of the 10th anniversary of the Manitoba Muslim, the editorial board decided that, in all fairness, its own leadership should be questioned about its decision making, policies and achievements. The same standards were applied to this interview with the chair of the editorial board, Shaikh Ismael Mukhtar, as before. He did not pre-screen the questions and he could not interfere in the editing and publishing of his responses.

Q: Can we start by having you give us a brief history of the MM and your involvement in it?

A: Since I moved to Winnipeg and even from before, the community has struggled to have a regular newsletter. There were sporadic publications. A couple of publications lasted longer. The *Prairie Crescent* lasted over a year and *Al-Ansar* over two years. The *Al-Ansar* stopped when brother Ayub Hamid, the editor, left Winnipeg. Following that there was a vacuum for a period of time during which I met brother Basil Elmayergi and learned from him that he published a newsletter for an organization. I then asked him if he would be willing to lend his expertise and assist in publishing a newsletter for the Muslim community. He readily agreed. I volunteered to be a liaison and to help in collecting material. Basil was involved in the first couple of issues and then had to pull out due to other commitments. The choice for me at that point was to either assume the Chair position or to let the MM be discontinued. With a team effort, it has continued.

Q: Given that it was and is a struggle to publish, why is it important to have the MM?

A: The MM is a means of keeping the community connected and informed of the different activities that takes place. It is also a forum for exchanging ideas, voicing concerns and discussing issues.

Q: Do you think it fulfills this purpose?

A: Yes to a certain extent, but not fully. The MM is a good resource for understanding the history of the community over the last 10 years.

Q: Is the MM a newsletter or a magazine?

A: Now it is a magazine.

Q: Is the e-newsletter part of MM?

A: Yes it is an extension. Since MM is published bi-monthly, the e-newsletter was primarily created to provide timely announcements. Its main purpose is to publicize to the community upcoming events and special announcements. It is sent on average every two weeks. Right now it reaches about a thousand e-mails. We hope to increase our e-mail database to include every e-mail in the community.

Q: Let's talk about the editorial board. Does anyone on the editorial board have a background in journalism?

A: No one has a background in journalism. We are volunteers. As I mentioned, it has been a struggle to have a regular newsletter. I, for example, first just wanted to help in the establishment of MM but ended up becoming the chair when I felt that it would otherwise stop. Currently, we

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have a good mix of volunteers who have experience with graphics, editing, writing, interviews, etc. Over the years, we have learned a lot and hope to have in the future people with more expertise. We are open for people with talent to contribute.

Q: Is membership in the editorial board open or by invitation?

A: Initially the board was formed from some volunteers who came together with the approval of the MIA executive committee. Subsequently, vacancies were filled by selections made by the remaining members of the board. The number of members of the editorial board has increased. When we started, we were all males. We felt we should have some sisters and some youth, so we recruited some. Now we have youth, seniors, males and females.

Q: How much does the MM cost to publish?

A: I don't have the exact figures, but approximately, it costs \$6000 to publish it. Four hundred (400) copies are published every second month except for the Eid issues, when 1000 copies are printed. Financially, the MM does not usually break even. We have slowly increased revenue through business advertising. Initially we had almost zero revenues to cover cost. Now we cover 70-80% of cost. We hope to improve that and even make it profitable in the future.

Q: So it costs MIA and the community money to publish this magazine. Do people actually read it? Is it worth it?

A: I think they do read it. Readership has increased.

Q: How do you know that?

A: From comments and feedback. People expect it. It is now a household name. Businesses often use it as their first place to advertise and announce their business. However, I don't have specific statistics.

Q: Have you ever tried to get statistics?

A: No.

Q: Can you explain the relationship between the MM and the MIA Executives?

A: MM is a publication of MIA. The MM editorial board is a permanent standing committee of MIA that provides a service to the community. MM board functions independently. MIA executives have a representative on the editorial board, but the latter functions autonomously in terms of its publishing decisions.

Q: Does it make sense for an MIA committee to not take direction from the MIA leaders?

A: It does take direction from MIA. By "independent" I

mean that the editorial board would publish, in principle, articles even if disapproved by the MIA executives, such as articles that are critical of them or of the decision they make. The only time we would not publish a critical article is if it used obviously false statements or inappropriate language. Take the CBC for example. It is funded by the Canadian government but can publish material critical of the government. The MIA executives do have a say, but the editorial board follows established policies that enable it to run independently.

Q: Can you give an example of how the executives have a say?

A: Through their liaison in the editorial board.

Q: But how do they exert influence?

A: There have not been instances where the executives saw the need to intervene. Most of them have been supportive. There were occasions when there were differences of opinions regarding certain articles that were published, but to MIA executives' credit, they never tried to intervene in a forceful way.

Q: Do the MIA executives screen the MM prior to publication?

A: No, but their liaison has access to drafts and if he feels something needs to be brought to the attention of the executives, then he can do so.

Q: How do you decide what is publishable and what is not?

A: Everything can be published as long as it does not contradict established fundamental Islamic principles, does not use inappropriate language and does not violate Canadian laws. The MM is an Islamic magazine bounded by Canadian law.

Q: Are you selective in what you publish in terms of community events and the people you profile?

A: The board does its best to announce all community events it is aware of. However, the board is made up of volunteers; we can only publish what we know. The board does send a request through the e-newsletter asking community members to send to the MM their announcements, events etc. In terms of profiles, the board - in their meeting - decide whom to profile. They consider community service, accomplishments and seniority. Over the last ten years the MM profiled close to 40 members of the community, with greater emphasis to early founders. There were a few whom we approached for profile, but they declined.

Q: Can you give examples of articles that were rejected for publication?

A: Not very many. One case was an article that was cut and pasted from a book. We rejected it and asked the author to either present it as a book review or use quotes from the book and reference them. Another article discussed a hot political issue and we felt it bordered on violating hate speech laws, so we rejected it.

Q: You recently published an interview with the MIA board of trustees in which they were very critical of the MIA executives. Is this proper use of the MM pages?

A: The purpose of the interview was to bring community concerns to the MIA trustees in relations to the capital projects. In the course of the interview they expressed frustrations with the MIA executives. This does not mean that we agree with these statements, but MM is an open forum, we didn't see any ground for rejecting it, so we published the comments unedited.

Q: Most criticism expressed in the MM ends up being directed at the MIA and its executives. Isn't this one-sided and unfair?

A: I do not agree with this statement. The MM is an open forum to all, including the executives. In fact, part of our agreement with the MIA executives is that the MIA President's Message gets top priority for publication. However, with all of their many commitments, the executives have not been consistent in submitting a message regularly. Further, MIA General Body meeting reports are also given higher priority. MM is an open forum. We do not solicit articles critical of the MIA. We publish what we receive. MIA Executives have publishing priority, but they have not been using it effectively because of their many other commitments.

Q: Many members of our community are recent and may not be able to write or read well in English. Shouldn't the MM have a section in Arabic or Urdu or some other language?

A: It's an idea we have not considered. If there is interest and we have resources, we can consider it. The Prairie Crescent was published in both Arabic and English. We are open to new ideas and suggestions. If there is a need and we have the resources, personally I am open to the idea.

Q: The MM has been published for 10 years. If it ceases to be published now, will anyone notice?

A: Yes. MM has been a fixture of the community, particularly of Eid gatherings for many years. It has become an important source of information for the community.

Q: Would anyone care?

A: Some would care.

Q: How many?

A: I couldn't tell you a number. To me it would be something of concern for the MM to stop. It is something we have built over 10 years. Being consistent is an Islamic virtue. Any human effort can come to an end. My hope is that we continue to improve it, bring new blood and new ideas and take it to a higher level to continue to serve our community in better ways.

Q: How would you like to see the MM in 5-10 years?

A: I would like to see more people involved in the MM. Right now, almost half of the editorial board is made of the 1st generation. I would like to see more. They are our future leaders. I also want the MM to generate more revenue to sustain itself and become profitable. I would like to see us have more volunteers and possibly full time staff. With few volunteers right now, we cannot cover many of the events of the community. I hope we can generate revenue to have paid field staff to better cover and represent the community.

Q: Are you going to stay on as Chair?

A: I came to the editorial board by accident. I intended to be a facilitator but ended up the Chair. I recently asked the editorial board to be relieved of my duties as Chair, but I was asked to stay. Personally, I would like to see change and new blood to take the MM to new frontiers.

Q: So are you or are you not stepping down?

A: For now I am still the Chair. The editorial board is a well-functioning team and I do not want to disrupt it. I cordially asked the editorial board to find a replacement for me, but they indicated that this is not the best time for that. Personally, I am considering my options and I think it would be healthy to have change.

Q: When can we expect an edition of the MM without spelling mistakes?

A: Hopefully when we have more volunteers or staff. Over the last couple of years, errors have significantly decreased. We are getting better. We do our best to edit once and twice but it's human nature to miss one thing here, one thing there.

Q: Any closing statements?

A: One thing that makes me proud is that the MM is a team effort. Everyone on the editorial board does something. One person is dedicated to advertising, one for graphics, one for editing, e-newsletter, community profile, etc. it's a team effort. If it were a one-person effort, it would not last for even one year. We have strong team spirit. This makes me proud to be part of it.

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8. Farm House -Onion, mushroom & mixed peppers	7.55	8.50	9.50
9. Maxicana -Spicy beef, jalapeno & mixed peppers	7.50	8.50	9.50
10. Inferno -Onion, pepperoni, spicy beef	7.50	8.00	9.50
11. Garlic Chicken -Garlic, chicken, onion, mushroom	8.50	9.50	10.50
12. Vegetarian -Onion, mushroom, mixed peppers, fresh tomatoes, Chilly	7.50	8.00	9.50
13. Vegetarian(Indian Style)	7.50	8.50	9.50
14. Stagione -Salami, mushroom, olives	8.50	9.50	10.50
15. Italiana -Onion, pepperoni, fresh tomatoes	7.00	8.00	9.00
16. Meat Feast -Pepperoni, salami, chicken	8.00	9.00	10.00
17. Chef Special -Salami, chicken, mushroom, sweet corn, peppers	8.00	9.00	10.00
18. Vegetarian Calazone -Folded in mushroom, onion, tomato, garlic, sweet corn	7.50	8.50	9.50
19. Meaty Calazone -Folded in pepperoni, salami, spicy beef	8.00	10.0	12.0
20. Full House -Mix of all toppings	8.50	9.50	10.50
21. Fourseasons -chicken, pepperoni, mushroom, pineapple	9.00	10.0	11.0

22. Tikka Chicken	8.00	9.00	9.00
23. Chicken Flamingo -Fried onions, chicken, jalapeno	7.50	8.50	9.50

Make your own from list plus (add extra topping)

Garlic Bread	S	M	L
24. Garlic Bread	5.00	5.00	7.00
25. Garlic Bread - Cheese	6.00	7.00	8.00
26. Garlic Bread - Cheese mushroom	6.50	7.50	8.00
27. Garlic Bread - Cheese, Onions	6.50	7.50	8.00
28. Garlic Bread - Cheese, Pepperoni	7.00	8.00	9.00

Onions, Mushrooms, Mixed Peppers, Fresh Tomatoes, Olives, Pineapple, Jalapeno, Sweet Corn, Garlic, Pepperoni, Chicken.

Burgers	S	L
29. Beef Burger	3.00	4.00
30. Cheese Burger	3.50	4.50
31. Chicken Burger	3.50	4.50

KEBABS
Served with Nan Bread and Barbekyo Salad

32. Chicken Kebab	9.59
33. Beef Kebab	8.59

CALAZONE	S	M	L
34. Folded Chicken	8.69	10.69	12.69

Extra Large Family Size 16

Fried Chicken Meals		
35. 2pc Fried Chicken & Fries	2.99	
36. 3pc Fried Chicken & Fries	3.99	
37. Family Box 8 fried Chicken	3.99	
38. 6pc Chicken Nuggets & Fries	3.99	
39. 8pc Chicken Nuggets & Fries	4.99	
40. 10pc Chicken Nuggets & Fries	5.99	
41. Family Box 8 fried Chicken		11.99
42. & Large Fries		

Side Orders	S	L
43. Vegetable Cheese Warp		
44. Chicken Cheese Warp		
45. Hot Cajun Chicken Warp		
46. Fries	2.00	3.00
47. Onion Rings	3.00	4.00
48. Coleslaw		1.00

Appetizers		مقبلات
49. Hommos	3.00	حمص
50. Motabbal	4.00	متبل
51. Laban & Khlar	4.00	لبن وخبز
52. Fattosh	6.00	فتوش
53. Warak Enab	6.00	ورق عنب
54. Bbab Ghannog	5.00	بابا غنوج
55. Mhammar	6.00	محمرو

Mixed Grill	مشاوي مشكلة
56. Beef Kabab	8.00
57. Sheesh Tawooq	9.00

SANDWICH FALAFEL 5.49

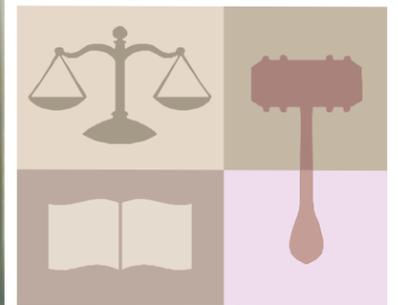
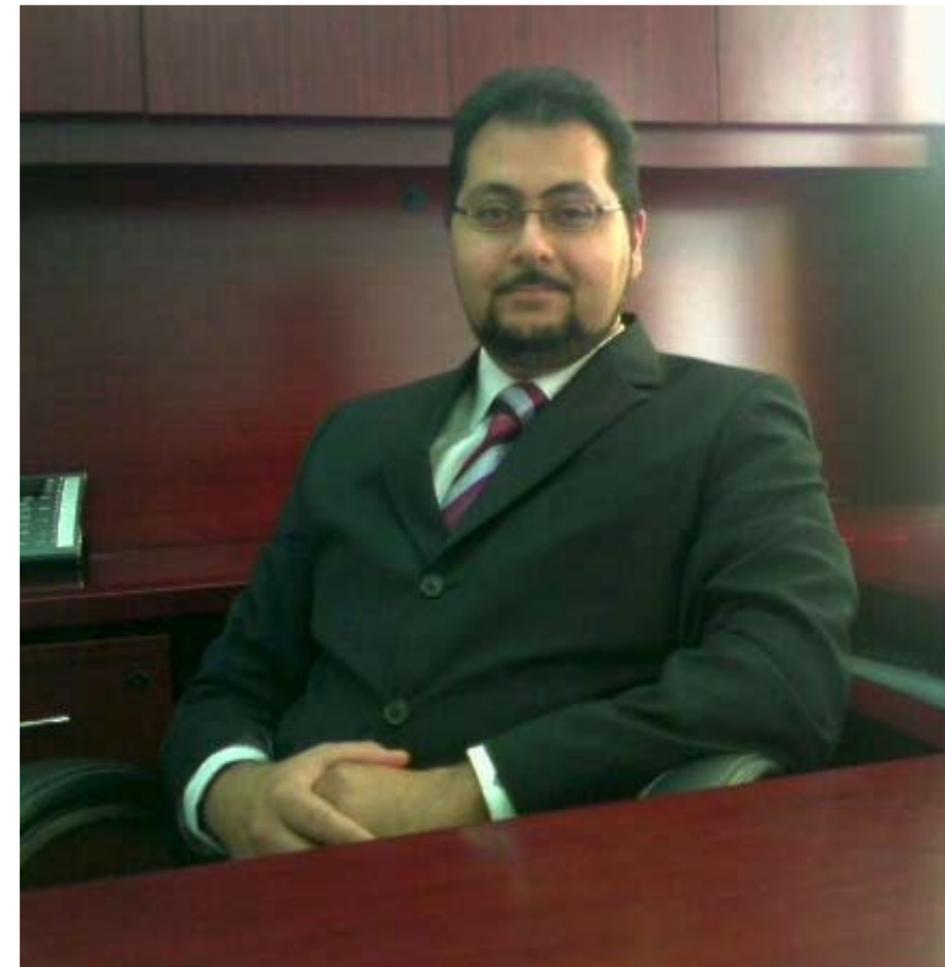
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Community Profile:

Br. Basil Hassan Elmayergi

Profiled by: Br. Abdulaziz Mian



Newsletter; Islamic forum for thoughts and ideas to bring us closer as a community.

Q. What do you think are the biggest stumbling blocks in such a publication?

Br. Basil: I think it is maintaining the consistency and fidelity of the editorial board. So, for all those who have served present and past, this milestone belongs to you.

Q. Do you think it is good to publish controversial issues?

Br. Basil: Sure, it is good to stir the pot every so often. The content shouldn't always reflect the views and opinions of the editorial board; we have the city newspapers for that.

Q. Now the readers know the background of Manitoba Muslim Newsletter. How about some background about yourself?

Br. Basil: My name is Basil Hassan Elmayergi. I am 39 years old. My parents immigrated to Canada in 1968 from Egypt. I was born in Ontario, and two years later our family moved to Edmonton because my father was appointed at the University of Alberta as a professor in chemical engineering. After I finished high school, my family moved back to Egypt where I spent five years and met my virtuous wife, before returning to Canada. We have five children Adham, Tarek, Donia, Omar and Kareem. I came to Winnipeg on May 1st, 1995. I completed my Bachelors degree at the University of Winnipeg and my Ph.D at the University of British Columbia. Currently, I have a post-doc appointment at the University of Winnipeg with the Canada Research Chair in Environmental Toxicology.

Q. What can you say about academic life?

Br. Basil: Academic life is very liberating, both to the mind and the soul. It comes with a freedom and right to search for truth, and to then publish and teach that truth. This right also implies an obligation as commanded by Islam; to reveal and implement what one recognizes to be of certainty.

Q. You played a very important role in the Manitoba Muslim Newsletter. Please tell our readers the role you played in starting the Newsletter?

Br. Basil: My first endeavor within the Muslim community in Winnipeg was with the Manitoba Muslim Newsletter. Due to my experience in publishing at the time, I was contented to take on the role of naming the newsletter, designing the logo, developing the format, content, and writing and editing the inaugural issue.

Q. For how long were you involved with the Newsletter and why did you leave?

Br. Basil: I was involved with the Newsletter for under a year. I reluctantly resigned from the editorial board in 2000, as I had concurrently left my post with the Police magazine to direct my focus towards pursuing my Ph.D.

Q. Since this is the 10th anniversary of the Newsletter, why not start by telling our readers about the early days of the Newsletter publication.

Br. Basil: There was an inherent need for establishing a forum of communication within the Muslim community of Manitoba. This includes all those people we see every day as well as those we only see every Eid. In 1999, I was working as a senior editor for a regional Police magazine and Br. Ismail Mukhtar approached me about starting a periodical for the Muslim community. At the time of its inception, we had a handful of brothers and sisters on the editorial board, including Br. Ismail Mukhtar and myself. There were some apprehensions during the initial stages of development of the publication, due to the fact that previous attempts at similar newsletters for the Muslim community had failed within six to twelve months.

Q. What was the background/inspiration behind the original design and logo?

Br. Basil: The logo has changed from its original design. The original was designed to best represent the concept of the

Q. Where did you live prior to moving to Winnipeg and why did you pick Winnipeg?

Br. Basil: For a couple of years prior to arriving in Winnipeg, I lived in Quebec in order to hasten my wife's immigration process. She was still living in Egypt at the time. I chose to reside where my family felt the most comfortable, and that was Winnipeg. The powerful community spirit and the embraced diversity of this city were all contributing factors.

Q. You grew up in Edmonton. How has staying involved with the community helped you?

Br. Basil: Growing up in Edmonton, I was part of a small youth contingency invited to Libya in 1981 for three weeks, as a supplementary part of the Libyan contribution towards the building of Al-Rashid mosque. It was a great experience which I will cherish always. Later, as a young man, I benefited greatly from the new mosque in terms of its facilities, classes, and programs.

Q. I really like the Winnipeg community and am always interested to know how others perceived this community in their earlier days in Winnipeg.

Br. Basil: The sense of a strong brotherhood and sisterhood was immediately evident. Youth programs and community services were readily available. As well, the accessibility to and approachability of the MIA executives was surprisingly easy.

Q. Where is your focus in community involvement after returning to Winnipeg and why does individual effort count?

Br. Basil: I have been involved with leading Friday prayers at the University of Winnipeg and more recently, working with the converted inmates at Stony Mountain Prison as part of the Islamic community services. Individual efforts are very important because there is no substitute for an individual's initiative and aspiration.

Q. What do you think are the key issues facing Muslims in Winnipeg? What kind of approach should we take?

Br. Basil: As Muslims in Winnipeg, and in Canada in general, we have to justify our existence and life in this land amongst non-Muslims. In order to do that we must ask ourselves a very important question; will we leave an unfillable void when we are gone?

We need to extend our boundaries as a community. It should be rudimentary upon all our able youth and adults to volunteer within different organizations, helping the less fortunate or in the betterment of the populace. Then we can have the satisfaction of individual and group identity and expose the light of Islam to those who are truly in the dark.

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Q. Is there anything you would like to say to anyone?

Br. Basil: Time goes by so very fast and people incessantly go in and out of your life, you should never miss the opportunity to express what these people mean to you. To all who contributed to my life, from words of wisdom to a helping hand to a serendipitous smile, Jazak Allah Khair.

Reports:

Workshop on Preparing of a Will

By: N. Hussain & S. Hosein

On January 4th, 2009, Manitoba Muslim Seniors Association (MMSA), hosted a workshop on the above mentioned subject. The topic of **WILLS** was a very vital topic and was well attended. The presenters were Imam Hosni Azzabi and Br. Louay R Alghoul at MIA Grand Mosque.

Some significant ideas about having a **WILL** were shared in the workshop. It was stated that a **WILL** has to be written when a person is of sound and alert mind and the individual is physically and emotionally healthy. It was narrated by Abdullah bin Umar: Allah's messenger (PBUH) said, "It is not permissible for any Muslim who has something to **WILL** to stay for two nights without having his **will and testament** written and kept ready with him". **Al Bukhari IV, LI, 1.**

A **WILL** becomes active when the writer of the **WILL** dies. Thus it is a voice from the grave. The meeting started with Imam Hosni Azzabi who spoke about the importance of writing a **WILL** from the Islamic point of view. Br. Louay R. Alghoul spoke next on the importance of preparing a **WILL** within the context of the Canadian Law. He highlighted some terms:

Beneficiary: Someone who benefits from the **WILL**. There are two types of beneficiaries, the first is the spouse and the second is the person who is not legally entitled but will receive it any way. So it must be very clear in the **WILL** as to whom the **WILL** is directed to, and how the funds have to be distributed.

Trustee: Is an executor or executrix who is the identified person who will administer the deceased person's wishes mentioned in the written **WILL**. In case a person is not identified and named, then the court will appoint

one on behalf of the deceased person. A trustee can be an executor or a beneficiary but not a witness.

Guardian: This identified person is responsible for the care of the children until the age of 18. The surviving children under the age of 18 will have no access to any funds left by the deceased parents. The guardian, on behalf of the children would have to approach the Executor/ Executrix for their yearly expenses.

Testator (male) /Testatrix (female): Is the writer of the **WILL**. The written **WILL** must identify who will look after the surviving children.

It was made clear that one should always consult a lawyer before writing. It should be accessible to the executor at all times. One should review the prepared **WILL** every two years. Canadian courts will only accept an original **WILL**. Also, there were three types of **WILLS** that are accepted by Canadian Law.

1. **English WILL:** is the most common form of written **WILL**. Usually prepared with the assistance of a lawyer.
2. **Holographic WILL:** is written by a person prior to his or her own death. It is usually written by the deceased person in their own writing.
3. **Authentic WILL** (utoria) is not the best way of writing a **WILL** because this form of **WILL** requires two witnesses who must be male and who are not related to the writer of the **WILL**.

Other ideas mentioned in the workshop on this issue were:

- **Intestate:** is a situation when someone has died without writing a **WILL**. In this case, the government will appoint a trustee to look after the estate.
- **Living WILL:** is a document prepared by a healthy individual which is to be used in the case the writer is brain dead. This document will help the caregivers to value the writer's opinion and wishes for care.
- **Power of Attorney:** is a document which clearly identifies a person to whom the responsibility of decision making is given when the writer is unable to make important decisions on his/her own regarding finances and health care.

Thus it is evident that there were a lot of very important ideas mentioned and discussed in this workshop.

Future events by the organization to look forward includes a conference on Inter-generation Gap and Healthy Living for Seniors on **May 17th and 18th, 2009**. All are welcome to attend.

Canadian Muslim Leadership Institute: Developing Muslim Leaders for a Bright Future

By: Dr. Jennifer W. Rahman*

Have you ever asked yourself what you like about the Muslim community in Winnipeg, and Manitoba? What are our stories and strengths? What are our aspirations now and in the future? How do we strengthen our community leadership and our community institutions?

On June 22, 2008, the Islamic Social Services Association (ISSA) sponsored a diverse gathering of community stake-holders, active volunteers and representatives of various province-wide Muslim organizations to have a frank and open discussion about these and other very relevant questions. The discussions were led by volunteer facilitators Martin Itzkow and Sid Frankel, both active in volunteer efforts in the greater Winnipeg community. These discussions promoted an appreciation of what has been achieved and garnered excitement and inspiration about what our community can, insha'Allah, potentially achieve in the future.

Alhumdullilah, as these participants acknowledged throughout the day's proceedings, there have been a lot of excellent achievements within our community recently that have improved services and facilitated our growth. Among them are the new mosques in Winnipeg, Thompson and Brandon, full-time Islamic Schools Al-Hijra and Al-Sofiya, ISSA and the Canadian Muslim Women's Institute (CMWI). Our Eid prayers boast over 3,000 participants, and is still growing. Our presence in the local Winnipeg community is more prominent and we are beginning to give back to the greater community as equal partners.

Our dreams for the future are also indeed bright. Some of the key suggestions were to:

- Network our Muslim organizations to work together and combine our efforts.
- Support women's contribution and involvement in the community.
- Develop youth leadership and mentoring programs.
- Participate in the mainstream community as contributors to the Canadian milieu.
- Respect and value the diverse opinions within our community and continue to facilitate such frank and open community discussions.
- Build on existing institutions.
- Establish a Muslim Seniors' Centre.
- Develop our educational institutions and educators.
- Establish a Muslim cemetery.

The overall feeling of this event was positive. Everyone felt privileged to be able to participate and share their ideas and was amazed to find out that despite our different approaches and perspectives, many of our priorities and future interests were the same.

All of the areas mentioned above deserve due attention and work as part of our community's development. However, one area which we agreed was of fundamental importance in order to pursue this development, was to train leaders for the future. It was agreed that leadership building would be a key element in preparing our community to meet the challenges of the future.

The Canadian Muslim Leadership Institute (CMLI) was created as a direct response to these discussions. We recognized the need to acknowledge and support the strength in diversity that our community has and to pool our resources in order to support and nurture our talented potential future Muslim leaders. Through conferences, educational opportunities, mentor programs and a public speaker series, CMLI plans to encourage our community to engage in their future. CMLI initiatives will endeavor to help our community members communicate effectively, and motivate one another to organize much-needed community change.

CMLI's vision statement is: **Canadian Muslim communities are strong, vibrant, diverse, multicultural, multi ethnic and multi racial focusing on their on-going community leadership development where they are energized, evolved, knowledgeable, forward thinking and engaged in broad Canadian community leadership growth and renewal.**

In this vein, CMLI seeks to espouse a strong sense of gender equality and community unity that reflects our ethnic and cultural diversity. CMLI will also promote active involvement in and contribution to the greater Canadian community since we are an important part of the Canadian cultural identity. CMLI seeks to impact community leadership by helping build:

- An enhanced and strengthened approach to community cohesion, shared leadership, and shared vision(s) of Muslim communities and a recognition of all its diversity, going forward
- A strengthened Muslim community leadership talent pool embodying the tradition of wisdom, consultation, justice, equity and freedom of thought and inner reflection demonstrating patience, perseverance and tolerance through the belief and reliance in God, and acting as accountable stewards
- An increased number of diverse individuals, reflective of the multicultural, multi-ethnic and multi-racial diversity of the Muslim Communities and representative of

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gender balance, who are committed to leadership roles and activities

- An increased number and quality of forward-thinking ideas and actions to further develop the community's interests in a strong and inclusive Muslim community within Canada
- A strong and evolved focus to grow, strengthen and renew the Muslim communities by engaged, value and strength-based, passionate people
- A robust approach to ensure that Muslim community leaders are known for their impact on broad leadership in the Canadian community

Muslims living in Winnipeg and throughout Manitoba should be proud of their achievements thus far and look forward to an even brighter future, insha'Allah. With the establishment of CMLI, strong, visionary leaders will be a definite part of the promising future for Canadian Muslims. The Advisory Council of CMLI members are: Omar Siddiqui (chair), Naveed Reza, Jennifer Rahman, Maryam Omar, Samir Hassan, Nilufer Rahman, Yasmin Ali, Abdi Mohammad, Qamer Hameed, Abdul Jabar Elmi, Martin Itzkow and Sid Frankel.

For more information, and to review the report generated by CMLI on the June 22, 2008 discussion, and to donate to CMLI, please visit the ISSA website: www.issaservices.org.

* Dr. Jennifer W. Rahman is a member of CMLI Advisory Council

“Is there any reward for good other than good”- Ten Years of devoted service

By: Br. Abdo Eltassi*

Islamic Social Services Association was established in 1999 at a meeting of 60 Muslim social workers, mental health professionals and counselors; both professionals and paraprofessionals in Washington. Visionary founders of ISSA are: the late Dr. Maryam Funchess, Dr. Aneesah Nadir, Dr Bilqis Eltarab and Shahina Siddiqui. The following highlights some of the achievements of ISSA-Canada. We thank Allaah SWT for these blessings. In 2003, ISSA split into 2 sister but independent organizations, one in USA and one in Canada. Both organizations work in collaboration and are registered charities.

Recognizing the need, ISSA-Canada founded the **Canadian Muslim Women's Institute** (CMWI) and launched it in

2006. It took 4 years of planning and organizing to bring this to fruition. CMWI is now an independent organization with its own governing board. It rents space from ISSA and is located in the same building as the ISSA office. The two organizations continue to collaborate and cooperate in serving the Muslim community and the larger society.

Assessing the need for succession and leadership development, ISSA initiated the establishment of **Canadian Muslim Leadership Institute** (CMLI). ISSA helped organize and hosted a community-wide forum with representation from all Muslim organizations in Manitoba to consult, recommend and form the advisory council to direct and govern the formation and management of CMLI. ISSA will be the fiscal agent for the Institute until it can stand on its own. ISSA plans to make this a national initiative

Identifying the critical gap in culturally and spiritually compatible counseling services particular to Muslims, ISSA has started the process of establishing **Muslim Counseling Services** (MCS). ISSA has initiated capacity building in this area through training of counselors and research in the logistics involved in actualizing such services.

Concluding that a serious lack of capacity exists for trained Muslim foster homes and family services, ISSA has partnered with Child and Family Services, Manitoba to inform, train and recruit a pool of **Muslim Foster Parents** in the province and then plans to take it national.

Feedback from the community, especially from newcomers, has focused ISSA's attention on the serious lack of understanding and trust that exist between the newcomer community and the justice system, law enforcement and Child and Family Services. To this end, ISSA has secured funding from the Manitoba Law Foundation to research and produce **informational brochures** to educate the Muslim community on Canadian family law and the role of law enforcement, as well as those of hospitals and schools when dealing with cases of domestic violence and of child abuse. This research will also focus on drawing parallels from Islamic law and the Canadian family to demonstrate compatibility and similarities.

Building Organizational Capacity and to ensure **Succession planning** within ISSA is a priority for the organization; to this end ISSA secured funding from Winnipeg Foundation to educate, train and provide internship and mentorship to young members of the community that currently serve as ISSA staff.

To help address racism against Muslims and to raise **awareness about Canadian Muslims**, ISSA launched and successfully completed a **Multi-Media Campaign** funded through the Welcoming Communities Initiative with assistance from the Government of Manitoba - Labour

and Immigration. This campaign is the first of its kind in Canada and is now in the third phase of poster distribution to schools throughout Manitoba and also supports the availability of a Speaker's Bureau.

ISSA has assisted in **establishing localized Islamic Social Services in various communities across Canada and the USA** and provides ongoing training, consultations and sharing of expertise.

Education through **Dissemination of Information and Professional "know how"** through publications. ISSA's booklets and brochures are in great demand and ISSA is continuously producing informational booklets as need arises and on request. ISSA's publications have been reproduced in the United States of America, United Kingdom and Australia. This project was initially funded by the Department of Canadian Heritage; multiculturalism program in 2002.

ISSA's proactive **outreach** to other communities and working in **collaboration with** service providers, agencies (both governmental and private) and interfaith and intercultural cooperation is an outstanding achievement.

Media engagement to help improve communication and understanding of Muslim issues and Islamic perspective is a major strategy of fulfilling ISSA's mission. ISSA has produced programs on community channels and is regularly sought after by media for comments and interviews. ISSA regularly contributes articles in local, national and international publications, journals and newspapers on Islamic faith and issues that are of concern to Muslims.

Educational Activities across Manitoba, Canada and the United States 1999 – 2009

- 65 Conferences organized and/or presented at
- 800 Trainings and seminars organized and/presented at
- 550 Interfaith "hostings"
- 500 School, university and church presentations
- 5000+ Providers trained in cultural competency
- 13 informational booklets published

In addition to the above, ISSA-Canada has been responsible for scores of articles, letters and columns published and numerous (too many to count) media engagements.

* Br. Abdo Eltassi is Vice President of ISSA as well Chairman of Al-Hijrah Islamic School.

MIA General Body Meeting 2008

Commentary by: Abdul Aziz

I went to the Masjid on November 30th, 2008 for the annual general body meeting (AGM). I was expecting a decent crowd because many people were asking lots of questions and the AGM was the appropriate forum to get some answers. The turnout was disappointing. In fact, it was so disappointing that we did not have a quorum. A subsequent meeting was planned and held on December 14, 2008. As usual, the meeting started with a beautiful recitation from the Holy Quran by Br. Mahmoud.

I think the lack of interest was due to the fact there were no executive vacancies for election. This obviously means the 2009 AGM will be full of drama and excitement. An election alone is cause for excitement, let alone talks about possible changes to the constitution. There are things in life that are constant and change is one of them. People hate change no matter if they are impacted or not. Change can be healthy for the community. By this, I do not mean one should go outside Islamic boundaries. Oops, I started to digress from the AGM commentary.

One of the highlights in this AGM was the presence of the external auditor; Mr. John Kelly from Scarrow & Donald Chartered Accountants. I think this was the first time an independent auditor actually attended the financial part of our AGM. I think this was a great move by the MIA executive and not so great for those who enjoy defaming the volunteer board. One member asked a very good question which is no doubt in many people's mind. The question was addressed to Mr. Kelly asking if his audit was based only on statements provided by MIA executive. Mr. Kelly confirmed that he was handed everything including every invoice and every receipt. This answer was satisfactory for the members present. Yet, those who did not bother showing up for the meeting will recognize that the MIA has signaled that it intends to manage the use and reporting of donations in the most Islamically appropriate manner (accountable/translucent/professional and honorable).

I think the most interesting discussion started when one member asked why the audit report was a draft and not a final report. Mr. Kelly replied that he cannot produce a final report till the MIA executive accepts the draft and tells him to finalize it. The executive on the other hand could not give the green light till the general body accepted the draft statements. This was the "chicken or the egg first" scenario. After a long discussion, the general body accepted the draft report and passed a motion asking the executive to finalize the audit report.

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Br. Ashmede Asgarali, MIA Treasurer, presented the 2009-2010 budget and following discussion on this matter, it was approved. He was firm in asserting that the membership was facing a deficit of approximately \$40,000 projected for 2009-2010 fiscal year which, all things being equal would be exacerbated in the future if it was not addressed urgently by the MIA and its membership at the fundraising levels.

He emphasized that the MIA/general membership needed to strategize on how it will raise/generate enough funds to meet its ongoing needs as the organization is growing rapidly and has entered a new stage of development. The retained earnings of the past years will be quickly drawn down if a higher level of sustained fundraising to meet the annual needs is not identified and successfully implemented.

The President's report was heartwarming and full of praise for everyone. He praised Sh. Hosni, executive members, various committee members and volunteers who are spending their time helping our community. What can I say about Dr. Joundi? He is one of the nicest people you will ever meet.

He never tries to hurt anyone's feeling even when he is mad at you. The man should get a pat on the back for putting up with such a diverse community. In contrast, a few executive members were missing from this AGM which did not sit well with me as a community member.

Now, it was the trustees turn to take some heat. As usual, the trustees report generated some heated discussion. Different people had different opinions on shoe racks, kitchen and a few other items. When I say people have different opinions, I really mean they have a different position. In conflict resolution, the definition of a Position is "a person's only solution to a given issue", meaning no other solution is acceptable to them. Positions are one of the main reasons people get into conflicts. The conflict may start with a difference in position. If not resolved, it quickly becomes a personal attack. Oops, I am digressing again, but you get the picture!?

Br. Salman Qureshi presented some facts and figures for the project whereas Br. Naim Uddin outlined what was accomplished last year and this year. He also outlined potential projects slated for 2009. Someone asked a question on maintenance. Since trustees were not responsible for maintenance, the question was referred to the executive. A few people felt that the trustees' first priority should be a facility for washing and storing bodies. Their point of view was noted by the trustees for consideration and planning.

The AGM agenda was incorrect in stating there was an

election for one trustee position. Br. Osaed Khan (MIA Secretary) explained there was confusion about the term of the trustee in question and he still has one more year in his term. Basically, trustees are elected for a three year term unless an elected person is completing another person's term. In this case, some people felt Br. Salman Qureshi was completing the late Br. Syed Haseeb's term. Br. Osaed Khan found no such evidence between the two meetings. Therefore, it was clarified that Br. Salman Qureshi had one more year to complete his term. The meeting was adjourned shortly after the discussion on trustee terms.

Treasurer's "Two Cents"

Br. Ashmede Asgarali*

Background:

While every attempt was made to prepare a budget that is as predictable as possible, members need to know that several costs are variable and dependent on usage, meaning that they could go up or down. These include water/sewage removal/Hydro (gas/power)/Winnipeg Police/Security and other soft costs related to assets (e.g. tables/chairs) and maintenance (repair to the drywall/doors/locks etc.). In 2008, several brothers donated directly to carry out some repairs etc. at Hazelwood. Such altruistic activities are not reflected in the proposed budget. In addition, there are other potential costs that may increase such as wages dependent

on staffing etc. Both Glen Lawn and Cropo costs may increase but are generally recoverable. These are generally revenue neutral and of course entirely unpredictable.

MIA is currently using funds at the rate of approximately \$20,000/mth for an annual total of \$240,000 while donations/funds raised are roughly \$200,000. Unless volunteers are forthcoming, the true costs of the MIA to provide full services will eventually be in the vicinity of \$350,000 annually. There is therefore an urgent need for the following:

- MIA must engage in a strategic planning session with the general membership to develop an action plan for fundraising. This action plan could include establishment of a waqf and or the establishment of businesses on the Waverley site (day care/Tim Horton's/gas station/restaurant etc.). All of these will require significant start-up funds, preparation of feasibility studies/business plans etc.
- MIA is growing and its asset base is also growing. Demands for Islamically structured services must also be addressed. These have to be professionally managed and demand knowledgeable staff. An Executive Director is essential as is custodial services. MIA will eventually have to budget approximately \$100,000 annually for these skills, or dedicated volunteers will

have to be found to provide these to the membership. When I refer to membership, I refer to all Muslims who need these services, not only paid members.

- The Imam's office and his support staff need to be brought up to date and appropriately budgeted for in future.
- I have been approached and asked when the MIA will be preparing audited statements for the years since 1996 as required by the constitution. If this is a constitutional requirement, then it is my opinion that it probably should have been prepared. The costs of this were not included in the 2009-10 budget. It is expected that this will cost in the area of \$75,000-\$100,000 depending on the state of the records etc. It may also be as low as \$50,000 but it is always preferable to be conservative on costs and err on the high side. If this is direction of the membership, it needs to be done through a motion of the membership at an MIA AGM.
- The Constitution requires that the audited statements be ready for the MIA AGM. In my opinion, the audited statements need 3 months after the year end for completion; 2 months after fiscal year end is not reasonable thus the timeline should be 3 months instead of two.

* Br. Ashmede Asgarali is the current Treasurer of MIA

Manitoba Muslim Seniors Association Upcoming Events

March 8, 2009 Welcome back Hajjis DINNER

March 15, 2009 Improving Communication
Between Parents and Children

May 16 & 17, 2009 Family Symposium on:

1. Healthy Living of Seniors
2. Intergenerational Conflict and Communication Gap

In this two day Symposium there will be workshops on the issue of;

- Having our own facility for washing and storing body prior to janaza and funeral
- Domestic Violence and Seniors Abuse
- Seniors Housing

We encourage you to participate in the Seminar and Conference to learn about the concerns and issues of our community and to contribute in the development.

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Spicy and Tangy Burgers with Creamy Garlic Sauce

An Original RECIPE, from the Staff of Halal Meat Centre.

You will need:

- Yusuf's Hot Burgers **or**
- Halal Meat Centre 6 Pepper Burgers
- Pomegranate Paste
- Labna (*pressed yogurt*)
- Garlic Paste
- ✓ (All of the above ingredients are available at Halal Meat Centre & Specialty Foods)

How to Prepare:

- Cook burgers on BBQ Grill or on frying pan.
- When one side is done, flip and cover cooked side with 1 to 2 teaspoons of Pomegranate paste while other side completes cooking (the heat will thicken the pom. paste).
- In separate bowl mix half a tub of Labnah with 1 Tablespoon of garlic paste. *Note: you can add as much or little garlic as you like. We, of course, always love more.*
- Remove burgers from grill and spread top with garlic sauce.
- Serve as is, or in a bun with fresh veggies.



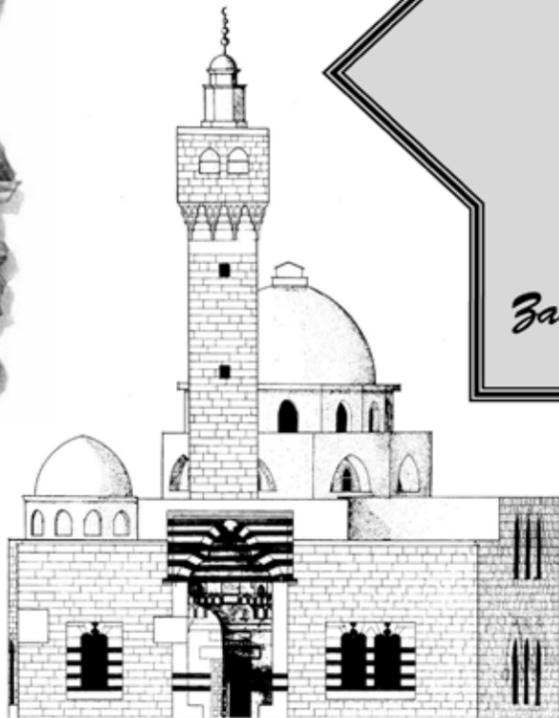
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- ~ Garlic Sausage ~
- ~ Pepperoni ~



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