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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

Friday Prayer Locations

MIA Grand Mosque
2445 Waverley St.
256-1347

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 Sciences Center
820 Sherbrook St.
Room 215

Pakistani Association Center
348 Ross Avenue

Manitoba Muslim

Volume 11 - Issue 5, November 2010



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Editorial



The face of Winnipeg youth:

The Winnipeg Muslim community has a sizable youth population that is actively engaged and known for its vibrancy. Many of the youth who were born in the 70s and afterwards are now adults and many of them are currently serving in high ranking professions within the larger community. Off the bat, we could easily list many of them in the medical profession, pharmacy, law, humanities, education, engineering, computers, finance and accounting, as well as private enterprise and public sectors. Some of these young men and women are still residing in Winnipeg while some of them have moved to other cities in Canada and USA. On their footsteps there are now hundreds of youth within the community who are in high schools and universities with promising futures; many of them are recipients of excellence awards in their studies and many of them are exemplary members of their school teams and groups. These young are model citizens, who proudly give their due to their country and contribute to overall betterment of their societies. These young men and women are a product of the concerted efforts made by their families and their community. They were nurtured in their homes, in the mosques, in the schools, the youth camps, Quran study classes, youth study groups etc. These young people are the source of pride for their families and their communities and they are the true face of the Winnipeg Muslim youth, past and present.

Our Muslim community isn't perfect; no community can be perfect either. Certainly, there are some among our youth who are not only a failure, but also a liability on the community. However, these are anomalies and don't represent the larger youth group in our community. Our community can feel proud of the accomplishments of many of its young. However, we should not be complacent. The dangers confronting our youth come from every angle; not only from within but also globally through the cyberspace. The success of our community will not be measured by the number of buildings we manage or assets we own, but rather by the quality of the youth we nurture. We should strive to provide our youth with a clear, logical and authentic understanding of Islam; nurture them to be well integrated in their country, inculcate in them the ethical values of Islam, ensure that they succeed in their education, career, personal and social life; and passionately love their country, Canada, and make it a leader in every area of positive endeavors. Our youth are our most valuable asset and we need to leave no stone unturned in mentoring them, allocating resources to them, giving them incentives to excel and protecting them from bad influences. Any

cultural or organizational impediments that undermine our youth and limit them from achieving their potential should be eliminated so that our youth can fully realize their maximum potential.

Community News



Births:

Br. Ali Ahmadzai and Sr. Samira Ahmadzai had a baby boy named Mohmmad Mohsen Ahmadzai.

Br. Aman Ditamo and Sr. Ikram Ousman had a baby girl named Inas Aman.

Br. Abdul Jamal and Sr. Latifa Aba Jabir had a baby boy named Zidan Abdul.

Weddings:

Br. Yusuf Qureshi was married to Sr. Fariha Anwar, daughter of long time Winnipeg residents Br. Shahid and Sr. Alia Anwar. Br. Yusuf recently moved to Edmonton for further studies.

Welcome:

Sr. Amra Mohamed Osman recently arrived in Winnipeg to join her husband Sheikh Yasir Ali.

Goodbye:

Br. Hayat Azmat and his wife Sr. Shanaz left Winnipeg to settle in Toronto. Br. Hayat was a veteran member of the community; he served in various capacities. He was MIA treasurer, member of Takaful Fund, member of Manitoba Muslim Magazine and served for many years as member of steering committees on MIA elections. Sr. Shanaz was also an active volunteer in fundraising and social activities.

Condolences:

Sr. Nuzhat Malik, from Brandon, passed away. She was buried in Winnipeg.

Br. Taj Hussain Awan passed away in Winnipeg. He is survived by his wife, many children and grandchildren. He is the father of one of our community elders, Br. Abid Awan.

Words of Revelation



Qur'aan

Supplications of Prophet Ibraheem (PBUH):

"O my Lord! Make this city one of peace and security: and preserve me and my sons from worshipping idols."

"O my Lord! They have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me,- but You art indeed Oft-forgiving, Most Merciful."

"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks."

"O our Lord! Truly You dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven."

"Praise be to Allah, Who has granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer!"

"O my Lord! Make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept You my Prayer."

"O our Lord! Cover (us) with Your Forgiveness – me, my parents, and (all) Believers, on the Day that the Reckoning will be established!" Surah Ibrahim, 14:35-41

Hadith

Supplications of Prophet Mohammad (PBUH):

"O Allah! You are my Lord; there is no god but You, You have created me, and I am Your servant and I hold to Your Covenant and Promise as much as I can; I seek refuge in You from the evil of what I have done: I acknowledge Your favour upon me, and I acknowledge my sin, so forgive me, for verily none forgives sins except You, glory be to You"

"O Allah! To You I have prostrated myself, and in You I have believed and to You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed be Allah, the Best of creators."

Local Events



Ramadan and Eid El-Fitr activities:

This year's Ramadan was as usual lively and full of activities. Taraweeh prayers were held in all of the three main mosques as well as other prayer rooms. In addition to the MIA full time Imam, local volunteers as well as two students from Quran schools in Toronto led the prayers in all of three main mosques. Daily Iftars, nightly prayers and collection of funds were held throughout the month of Ramadan. Fundraising for Pakistan flood victims as well as for mosque operations were held successfully. Youth participation and attendance was visibly noticeable in this Ramadan. Two of the youth, Abdullah Bezzahou and Shamael Azami, participated in leading Taraweeh prayers. As well, a number of youth gave talks in between Taraweeh prayers.

The Eid gathering and prayer was held at the Convention Center. Although the Eid occurred on a weekday, the Convention hall was filled close to capacity. On the Sunday following Eid, September 12, the MIA executives organized an outdoor Eid Carnival on the Waverly mosque ground. A variety of games, food, bouncers, bazaars etc were made available. A large crowd of families attended and enjoyed the festivities. The event was reported in the local daily newspaper, the Winnipeg Free Press. A similar carnival was also held in the downtown area of Central Park. Muslims as well as non-Muslims enjoyed the festivities. It was the first event to be held in such a location.

Islamic relief fundraising:

An upbeat and energetic representative named Zaid Al Rawni from Islamic Relief Canada worked closely with the Manitoba Islamic Association (MIA), Manitoba Muslim Seniors' Association (MMSA) and the organizers of the Islam Alive conference to raise thousands of dollars for the Pakistani flood relief. On August 27, 2010 Zaid al Rawni gave an impassioned plea to members of our community who were attending taraweeh prayers at the Waverly masjid. That evening he garnered \$30,000 in pledges. Over the remaining days of Ramadhan and Eid a further cash amount near \$29,000 was collected for Islamic Relief Canada. The following night, August 28, 2010 Zaid al Rawni continued his fundraising campaign at the "Feed the Needy, Pakistan Flood Relief" dinner organized by the Islam Alive conference committee at the Franco Manitoban Cultural Center where roughly 200 people attended. A further \$30,000 was raised in cash donations, pledges and ticket sales for the event.

continued on page 3

Winnipeg Central Mosque (WCM) renovation:

The WCM has gone through major renovations in order to create more space and accommodate larger numbers of people. The WCM was established by the initiative of Dr. Mujeeb AlRahman and his family in October 2004. Since its establishment, it has served new immigrants, residents of downtown, people working in downtown and the community at large. This renovation was necessary to accommodate the ever-growing Friday congregation, which many times reaches beyond capacity. The WCM has a pre-renovation official capacity of 600 people. The renovation has not been completed yet.

Islam Alive 2010 conference:

On September 17-19, Winnipeg hosted the inaugural Western Canada Islamic Convention: Islam Alive 2010. Islam Alive was a dynamic event aimed at Western Canadian Muslims. The event was held at the Canadian Mennonite University. Out of town speakers included: Br. Dawud Walid, CAIR USA; Imam Zijad Delic, Canadian Islamic Congress, Ottawa; Dr. Monia Mazigh, Human Rights Activist, Ottawa; Sr. Amal Killawi, Social Worker, USA; Dr. Altaf Husain; ISNA USA.

In addition to the main program, a full children's program was made available including clown performances, pony rides, games and much more. Further, a bazaar with various items was included. The event was covered by CTV news.

Manitoba Muslim Seniors Association (MMSA) activities:

- Manitoba Muslim Seniors Association raised funds to help flood victims in Pakistan. Out of a total of \$10,912 raised, \$5,912 was sent through Islamic Relief and \$5,000 through Human Concern International.
- Br. Youcef Soufi conducted interviews with elders of our community on the issues concerning health. The MMSA, after consulting the community, plans to put together SMART AND EDUCATIONAL programs for the benefit of our community. MMSA regular monthly meetings resumed on September 19, 2010. Please email your suggestions to: mmseniors@gmail.com.
- The Manitoba Muslim Seniors Association (MMSA) was a participant of the National forum on the issues of Elder Abuse, held in Winnipeg at Victoria Inn on October 25 and 26, 2010. Speakers from all over Canada made presentations on issues of concern to the elder members of Canadian society at large. The MMSA plans to share the results of the forum discussions with the elders of our community.

Mayoral Town hall meeting:

A mayoral town hall meeting was held at the Winnipeg Central Mosque on September 29. Present at the meeting were candidates Judy Wasylycia-Leis, Rav Gill and Brad Gross. The meeting was moderated by Br. Idris Elbakri and included a panel to direct questions to the candidates. Panelists included Sr. Nadia Kidwai, Idris Knapp and a University of Winnipeg representative,

Premier's Advisory Council:

Manitoba Premier's Advisory Council on education, poverty and citizenship was launched on September 30 at the Niji Mahkwa School. Br. Omar Aden, was among the 30 selected members of the council. Br. Omar Aden, who migrated from Somalia many years ago, currently works as a social worker. A number of individuals from the local Muslim community were invited to attend the launching event.

Al-Maghrib Seminar - The Eternal Journey:

The third AlMaghrib seminar titled: The Eternal Journey, was held on the weekends of October 1-3 and 9-10, 2010 at the University of Manitoba. The speaker was Dr. Reda Bedeir, from Edmonton.

CAIR-CAN seminar:

The Canadian American Relations-Canada organized an evening workshop on Community service issues on October 5. The event was held at WCM and presented by Br. Ihsaan Gardee, Executive Director.

The Charter of Compassion evening:

As part of a city wide interfaith dialogue and exchange, a video screening of Imam Faisal Rauf, "Lose your Ego, Find your Compassion", took place at the Waverly mosque on October 20. The event was followed by a panel discussion by MIA's full time Imam as well as Karen Tool and Nicole Molin. A similar program was also held at Dr. Raj Hindu Center on October 27; Sr. Shahina represented the Muslim perspective on the panel.

Muslim Students Association – UM elections:

MSA elections were held at the University of Manitoba on October 22, 2010. MSA elections are held annually.

Following are the election results:
President: Br. Harun Cicek

Vice President: Sr. Sara Mahmood
 Secretary: Sr. Seema Uddin
 Treasurer: Br. Awais Sabzwari
 Office Manager: Br. Mahmoud Alzaibaq
 Media Commissioner: Br. Shahzad Musaddiq
 Public Commissioner: Sr. Anisa Isse
 Education (Tarbiyah) Commissioner: Br. Adam Sigat Anwar

CMLI 'Fast for the Flood' fundraiser:

By Nadia Kidwai

On September 1, 2010 the Canadian Muslim Leadership Institute (CMLI) organised a public fundraiser at Riddell Hall, University of Winnipeg, for the victims of the flood that has devastated Pakistan. The 13 participants of the CMLI program, under the guidance of the CMLI program facilitators and program coordinator, made the decision to do something proactive to respond to the natural disaster which affected 30 million people in Pakistan, put 3.5 million children at risk of disease and destroyed 80% of Pakistan's food reserves. CMLI aimed to not only raise money through this fundraiser but to also raise awareness amongst the broader Winnipeg community about the extent of the disaster and urgency of the situation.

The event attracted over 350 people from all different backgrounds, cultures and faiths, united by their desire to raise money for Pakistan. Terry McLeod, a long time supporter of CMLI, was the Master of Ceremonies for the evening alongside Shahzad Musaddiq, one of the CMLI participants. In attendance was the Minister of Labour and Immigration, Jennifer Howard, Minister of Conservation, Bill Blaikie, mayoral candidate Judy Wasylicia-Leis, the US Consulate, as well as members of the Winnipeg Police Service and RCMP.

In preparation for the event, CMLI participants set up a media committee in charge of promoting the event amongst all media outlets in Winnipeg. In the week preceding the event, Shahzad Musaddiq, Mumtaz Mirza and Nadia Kidwai from CMLI, were interviewed on five different radio shows on CBC, CKUW and Hot 103 as well as having half-page 'Fast for the Flood' posters printed several times in the Winnipeg Free Press. The event invited guests to fast in solidarity with the flood victims in Pakistan and join the Muslim community in breaking their fast together for iftar as well as enjoying an evening of musical entertainment and comedy. In total, the event raised nearly \$40,000 with money being donated to Human Concern International who works directly on the ground with flood victims in Pakistan. The amount raised will be matched by the Canadian government, Insha Allah. CMLI was proud to organise and host such an event, and even more proud of the overwhelming compassion and generosity of the people of Winnipeg.

Message from MIA Executive Council:

The Manitoba Islamic Association (MIA) wishes members of the Muslim community in Manitoba a happy and blessed Eid-ul-Adha. Several Manitoba Muslims are performing the pilgrimage this year, and we pray to Allah (swt) to accept their effort and return them safely.

The focus of the MIA executive council over the past few months has been two-fold. Firstly, we are working towards more effective and professional operations. The MIA office has been re-organized, MIA now issues printed tax receipts (in a semi-automated process that saves a lot of time) and printed cheques. Both the Hazelwood and Waverley mosques underwent "very deep cleaning" and several maintenance projects are underway. Coming in the near future is an automated online system for venue reservation and a more informative website.

Our second focus is to maintain and expand the core services of MIA. The Takaful Committee continues to facilitate the giving and receiving of charity, and is introducing new application forms and more transparent policies. The Eid-ul-Fitr carnival in September attracted over 1000 participants. The MIA welcomes the initiatives of community members who wish to organize educational and social programs.

MIA is a volunteer-based organization and our human capital is our greatest asset. We always need volunteers. If you wish to volunteer, have feedback or criticism, please do not hesitate to contact us at info@miaonline.org.

MIA Executive Council:

Idris Elbakri	Salman Qureshi
Aziz Sibaii	Saeed Dar
Ahmed Durrani	Joumana Mustapha
Afzal Shahin	

Message from newly elected MSA leadership:

As new executives of the University of Manitoba Muslim Student Association (MSA), we would like to extend our best wishes to everyone for the Eid al-Adha. This is the first major Islamic holiday for our diverse MSA executive team. InshaAllah, we are excited to serve our campus, as well as, larger community with the best intentions. May Allah make this Eid a cause for reflection, charity and righteousness for our community.

MSA Executive Team

Eid Carnival September 2010



IslamAlive conference September 2010



Announcements



Manitoba Muslim Seniors Association upcoming programs:

Seminar: Autopsy of a Deceased Muslim
Sunday, December 5, 2010, after Dhuhr Prayer

Workshop: Me and My Community (Surah Hujrat)
Saturday, December 24, 2010, at 11.00 a.m. at the Grand Masjid

Sports Day: Indoor Golf for Elders/Families
Sunday, January 23, 2010

MMSA schedule of monthly meetings:

MMSA meetings are held the first Sunday of every month, after Zuhur Prayer in the Grand Masjid.

Sunday, December 5, 2010

Sunday, January 2, 2011

For information:

Mian Hameed mseiors@gmail.com or phone 996-5181.

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Letters to the Editor



Good job:

Manitoba Muslim has been serving the Muslim community of Manitoba for more than a decade. I have the opportunity to review many other community magazines managed by paid staff and professionals, but there are not very many which are managed by volunteers and maintain professional standards. We commend the Manitoba Muslim Magazine, its editors and all the other volunteers for their services to this community. Local businesses are doing a wonderful job to support the magazine. The Muslims of Manitoba are lucky to have this free of charge.

I humbly suggest to start charging nominal fees, yearly subscription, or anything that will generate funds to support the Manitoba Muslim. After all it is our magazine, it has our stories, it contains our history, our good times and our bad times.

Mian Hameed

Correction:

Hey there,

I got a chance to read Manitoba Muslim of September 2010. It was very nice, well written and well organized.

However, I would like to mention one thing. When I read "Match the Prophet with the correct description" I found that the writer used the word of "she-camel" for the female camel instead of saying "Mare" which is the proper name for female Camel in English as far as my information goes. Hopefully, you will consider it.

*Have a good day,
Alice Alice*

Dear Editors,

Thank you very much for your article on Assiniboine Credit Union (ACU) and our new Islamic Mortgage. We appreciate the coverage but would like to correct one misunderstanding. While we appreciate the good work of the Manitoba Islamic Association (MIA), for the sake of a more accurate history, it is important to know that ACU was not approached by MIA to develop Islamic financial products and we did not consult and plan with MIA to develop our Islamic Mortgage. We were approached by Shaikh Hosni Azzabi and other members of the Muslim community in Winnipeg, and it is they who conducted the survey in the community to determine the need for Shariah compliant products. We then worked with Shaikh Hosni and others, including members of the ACU Islamic Advisory Board, to develop our Islamic Mortgage. We are very pleased to have had the opportunity to work with members of the local Muslim community to create this special financing arrangement and thank everyone, including the MIA, for their support over these years.

*Regards,
Priscilla Boucher. Vice-President
Corporate Social Responsibility
Assiniboine Credit Union*

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Quote:

*"Our lives begin to end the day
we become silent about things
that matter".*

Martin Luther King, Jr.

Community Profile



Ibn Battuta - the great traveler

By A.S. Chughtai

Introduction

Abu Abdullah Muhammad Ibn Battuta, also known as Shams ad - Din, was born at Tangier, Morocco, on the 24th February 1304 C.E. (703 Hijra). He left Tangier on Thursday, 14th June, 1325 C.E. (2nd Rajab 725 A.H.), when he was twenty one years of age. His travels lasted for about thirty years, after which he returned to Fez, Morocco at the court of Sultan Abu 'Inan and dictated accounts of his journeys to Ibn Juzay. These are known as the famous Travels (Rihala) of Ibn Battuta. He died at Fez in 1369 C.E.



Ibn Battuta was the only medieval traveler who is known to have visited the lands of every Muslim ruler of his time. He also travelled in Ceylon (present Sri Lanka), China and Byzantium and South Russia. The mere extent of his travels is estimated at no less than 75,000 miles, a figure which is not likely to have been surpassed before the age of steam.

Travels

In the course of his first journey, Ibn Battuta travelled through Algiers, Tunis, Egypt, Palestine and Syria to Makkah. After visiting Iraq, Shiraz and Mesopotamia he once more returned to perform the Hajj at Makkah and remained there for three years. Then travelling to Jeddah he went to Yemen by sea, visited Aden and set sail for Mombasa, East Africa. After going up to Kulwa he came back to Oman and repeated pilgrimage to Makkah in 1332 C.E. via Hormuz, Siraf, Bahrain and Yamama. Subsequently he set out with the purpose of going to India, but on reaching Jeddah, he appears to have changed his mind (due perhaps to the unavailability of a ship bound for India), and revisited Cairo, Palestine and Syria, thereafter arriving at Aleya (Asia Minor) by sea and travelled across Anatolia and Sinope. He then crossed the Black Sea and after long wanderings he reached Constantinople through Southern Ukraine.

On his return, he visited Khurasan through Khawarism (Khiva) and having visited all the important cities such as Bukhara, Balkh, Herat, Tus, Mashhad and Nishapur, he crossed the Hindukush mountains via the 13,000 ft Khawak Pass into Afghanistan and passing through Ghani and Kabul entered India. After visiting Lahri (near modern Karachi), Sukkur, Multan, Sirsa and Hansi, he reached Delhi. For several years Ibn Battuta enjoyed the patronage of Sultan Mohammad Tughlaq, and was later sent as Sultan's envoy to China. Passing through Central India and Malwa he took ship from Kambay for Goa, and after visiting many thriving ports along the Malabar coast he reached the Maldive Islands, from which he crossed to Ceylon. Continuing his journey, he landed on the Ma'bar (Coromandal) coast and once more returning to the Maldives he finally set sail for Bengal and visited Kamrup, Sylhet and Sonargaon (near Dhaka). Sailing along the Arakan coast he came to Sumatra and later landed at Canton via Malaya and Cambodia. In China he travelled northward to Peking through Hangchow. Retracing his steps he returned to Calicut and taking ship came to Dhafari and Muscat, and passing through Paris (Iran), Iraq, Syria, Palestine and Egypt made his seventh and last pilgrimage to Makkah in November 1348 C.E. and then returned to his home town of Fez. His travels did not end here - he later visited Muslim Spain and the lands of the Niger across the Sahara.

On his return to Fez, Ibn Battuta dictated the accounts of his travels to Ibn Juzay al-Kalbi (1321-1356 C.E.) at the court of Sultan Abu Inan (1348-1358 C.E). Ibn Juzay took three months to accomplish this work, which he finished on 9th December 1355 C.E.

Writings

In order to experience the flavor of Ibn Battuta's narrative one must sample a few extracts. The following passage illustrates the system of social security in operation in the Muslim world in the early 14th century C.E.:

"The variety and expenditure of the religious endowments at Damascus are beyond computation. There are endowments in aid of persons who cannot undertake the pilgrimage to Makkah, out of which are paid the expenses of those who go in their stead. There are other endowments for supplying wedding outfits to girls whose families are unable to provide them, and others for the freeing of prisoners. There are endowments for travelers, out of the revenues of which they are given food, clothing, and the expenses of conveyance to their countries. Then there are endowments for the improvement and paving of the streets, because all the lanes in Damascus have pavements on either side, on which the foot passengers walk, while those who ride use the roadway in the centre". p.69, ref 1

Here is another example which describes Baghdad in the

continued on page 11

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early 14th century C.E. :

“Then we travelled to Baghdad, the Abode of Peace and Capital of Islam. Here there are two bridges like that at Hilla, on which the people promenade night and day, both men and women. The baths at Baghdad are numerous and excellently constructed, most of them being painted with pitch, which has the appearance of black marble. This pitch is brought from a spring between Kufa and Basra, from which it flows continually. It gathers at the sides of the spring like clay and is shoveled up and brought to Baghdad. Each establishment has a number of private bathrooms, every one of which has also a wash-basin in the corner, with two taps supplying hot and cold water. Every bather is given three towels, one to wear round his waist when he goes in, another to wear round his waist when he comes out, and the third to dry himself with.” p.99, ref 1

In the next example Ibn Battuta describes in great detail some of the crops and fruits encountered on his travels:

“From Kulwa we sailed to Dhafari [Dhofar], at the extremity of Yemen. Thoroughbred horses are exported from here to India, the passage taking a month with favoring wind.... The inhabitants cultivate millet and irrigate it from very deep wells, the water from which is raised in a large bucket drawn by a number of ropes. In the neighborhood of the town there are orchards with many banana trees. The bananas are of immense size; one

which was weighed in my presence scaled twelve ounces and was pleasant to the taste and very sweet. They also grow betel-trees and coco-palms, which are found only in India and the town of Dhafari.” p.113, ref 1

Another example of Ibn Battuta’s keen observation is seen in the next passage:

“Betel-trees are grown like vines on can trellises or else trained up coco-palms. They have no fruit and are only grown for their leaves. The Indians have a high opinion of betel, and if a man visits a friend and the latter gives him five leaves of it, you would think he had given him the world, especially if he is a prince or notable. A gift of betel is a far greater honour than a gift of gold and silver. It is used in the following way: First one takes areca-nuts, which are like nutmegs, crushes them into small bits and chews them. Then the betel leaves are taken, a little chalk is put on them, and they are chewed with the areca-nuts.” p.114, ref 1

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Articles



Where are the Youth?

By: Sr. Saadia Qureshi*

A hadith of the Prophet Muhammad (SAW) states that among the seven types of people to be shaded by Allah on the Day of Judgment will be the youth who grew up in the worship of Allah (Sahih al-Bukhari).

Perhaps one of the greatest challenges for North American Muslims today is keeping their first and following generations connected and within the folds of Islam. We, at the masjid, many times are not ready to deal with the people that are not like us. Many young North American Muslims today no longer come to the mosques or voluntarily take Islamic classes to study Islam. Many know very little about their religion.

This is not entirely the fault of the youth. Sometimes the masjids can be an unwelcoming environment, especially for the youth. Many of the youth don't feel like they can be themselves in the masjid. According to a study published by the Council on American-Islamic Relations in 2001 titled, "The Mosque in America, A National Portrait," only 41 percent of mosques have regular youth activities. This statistic may or may not be compatible if this study was done in Canada, but it shows us what is available out there for our youth in the masjids, i.e. not much.

Most of the time, constant lecturing will not do anything to reach the youth. You have to let them lead their own activities and discussions. This way they feel a sense of belonging, ownership, and empowerment. If they have a sense of belonging they will treat the masjid like their homes in which they feel comfortable and safe. We want them to have a feeling of community. The youth are the future of our masjid, they are the eyes and ears of our ummah, and we need them involved.

I see one of the more serious and more common problems with Muslim youth today is that many of them have no idea why they are Muslim and what their religion is all about. Just a few days ago, a muslim youth asked me how to answer a question on why women wear hijab, and she was wearing the hijab. Although there may be many academic programs, the classes are taught in such a way that students' practical, everyday issues are not addressed and examined.

If we want to have balanced youth, we have to provide both the social learning and academic learning. If we

only provide the social, then we have not provided the means for the youth to improve their relationship with Allah (SWT) and know their religion. On the other hand, if we only provide academics, then we have not given the youth a strong way to implement all they learned.

To start, give dawah with wisdom. In Surah Nahl it says, "Invite to the way of your Lord with wisdom and good instruction." Aisha (R) said, "If the first revelation was to tell the Arabs to stop drinking, they would have never stopped drinking." The point is that we cannot expect results in a day, a week, or even a month. We need to be patient and persistent with the youth.

Most of the youth today will fall into this category: These youth come to the masjid for Jummah, come to the Friday night youth halaqa, may come to Islamic events, etc... but, they listen to inappropriate music, don't have the greatest friends, have friends of the opposite gender, and may not have the best language. We need to understand that these are the youth that we need to build solid relationships with. We also have youth that are the MSA goers, weekly halaqa attendees, read books on Islam and will go on youtube to listen to lectures. These youth, inshallah are the ones that will run our masjids one day. These youth will continue to come to the masjid and unfortunately they are not the majority.

Anytime we call the youth towards Islam, we need to understand the circumstances surrounding them and what they are going through. Many times the youth are "allergic" to elders. It is a big problem that the elders and youth are at odds. Some ways to engage with these youth can include, take them out on occasion and buy them a slice of pizza or a cup of coffee. Take them to the mall or offer them a ride. Once a relationship is formed then the next step comes. No youth will care how much Islamic knowledge you have but first they need to know how much you care for them.

Another way to engage the youth is not focus on too many lecture/knowledge type events for them. The Halaqas need to be lots of fun and attention catching. Make sure there are moments in which you have the youth laughing and at times be emotional with them. This will stir their emotions to make them think.

Also be up-to-date with sports, movies, and music that are popular amongst the youth. I'm not saying go out of your way to watch the latest movie, or listen to the latest songs by the most popular artist, but at least do research and find out who's song is on the top of the charts, which movie is currently a hit in the theaters, and who won the NBA All-Star game, the Superbowl, etc. The youth will be shocked when you start a conversation about pop culture.

One of the great investments a masjid can have is a

continued on page 13

basketball court, a sisters' lounge, and a brothers' lounge. We need to create these alternates for our youth. Make the masjid a place of halal social gathering, so it becomes a place of hangout (and then comes the deen). It can start with three or four youth and can expand from there. A bond needs to be built first, which takes time. If we look at the story Prophet Nuh, he gave dawah for 950 years to the same people! Nowadays, we cannot even do nine seconds of dawah.

Let the youth play basketball, treat them like humans, don't bombard them with do's and don'ts. Do not pass judgment. Remember at least they are at the masjid and not somewhere else, at least they hear the adaan and maybe a few days or weeks down the road they might even pray. If we change our thinking then maybe the youth may change theirs.

This is a process which takes months and years and not hours and days to implement in the community. Different people need different things; we have to be creative in getting the message to them. Have love for your ummah. Remember that Laillah illallah is thicker than blood. And remember that Allah gave them that blessing and Allah (SWT) expects something out of us to help these youth.

Keeping all of this in mind, we must never forget, even after putting in much effort to get the youth to come to the masjid, the guidance is in the hand of Allah. We can

only do so much as to ask Allah to put in us the ability to direct the youth towards Islam. May Allah help us on how to give naseeh and give barakah in our words.

** Sr. Saadia Qureshi is one of the youth activities organizers.*

Floods in Pakistan: A test of Faith

By: Sr. Shahina Siddiqui*

As we witness the Floods in Pakistan, many have asked me, how Muslims cope with such disasters, how do we make sense of it all, and is our faith shaken? Obviously as humans we are weak and I must admit that I have asked, why would Allah let this happen but then I am reminded of the verse of the Quran (2:155;57) "Be sure Allah shall test you with something of fear and hunger, some loss in goods or lives, of the fruit of your toil. But give glad tidings to those who are patient in adversity- who when afflicted with calamity say- To Allah we belong and to Allah is our return. It is they on whom their Sustainer's blessings and grace are bestowed, and it is they who are on the right path". The above verse makes it clear that trials are part of life and it is how we approach them and what we do when tested that will determine if we are successful or not.

continued on page 16



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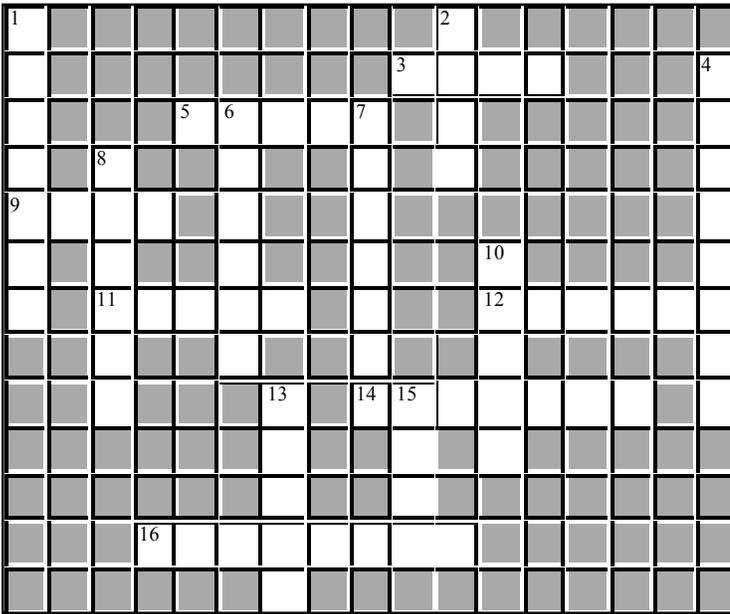
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- 3. His title is "kaleemuAllah" (the one who talked to Allah SWT)
- 5. This Surah does not start with Bismillah
- 9. Leader of the prayer
- 11. Jannah has this many doors
- 12. The Eid is celebrated after Ramadan
- 14. Month of fasting
- 16. This prophet built Masjid Al-Aqsa

DOWN

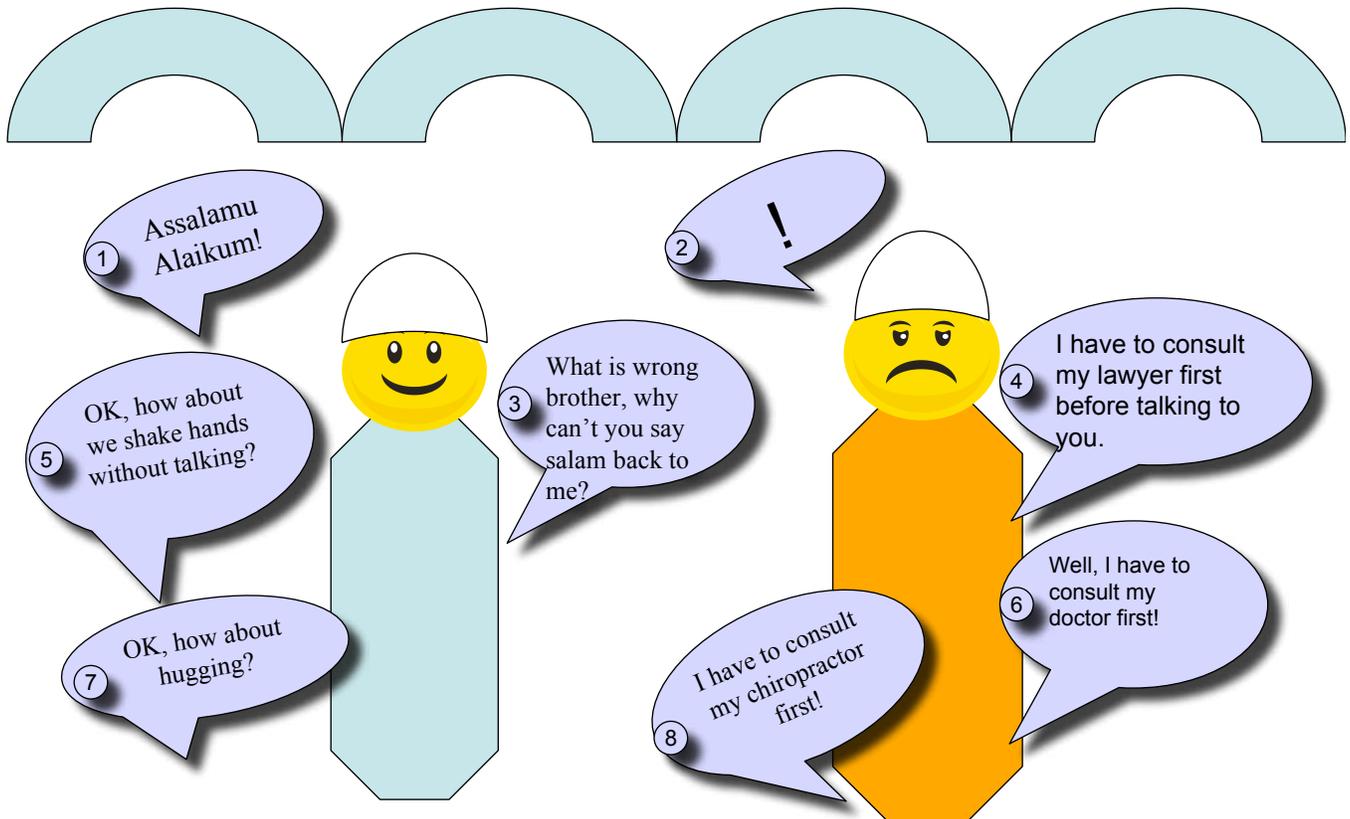
- 1. The first woman to embrace Islam
- 2. The first mosque built by the Prophet Muhammad PBUH
- 4. Name of the first Islamic month
- 6. This Surah should be read every Friday
- 7. The first caliph
- 8. This Surah is called the heart of the Quran
- 10. The third pillar of Islam
- 13. Prophet Muhammad's PBUH first chosen Mu'adin (one who call for prayer)
- 15. This Eid is celebrated after Hajj

Prophet Muhammad PBUH said, "Allah Most High has allotted you your characters just as He has allotted you your provisions. Allah Most High gives worldly things to those whom He loves and those whom He does not love, but He gives religion only to those whom He loves, so he who is given religion by Allah has been loved by Him. By Him in Whose hand my soul is, a man is not a Muslim till his heart and tongue are submissive, and he is not a believer till his neighbor is safe from injurious behavior on his part."

Al-Tirmidhi Hadith. Narrated by Abdullah ibn Mas'ud

HADITH SHARIEF

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Yes, the devastation in Pakistan is beyond comprehension. According to the United Nations, the number of people suffering could exceed 20 million - more than the combined total of the 2004 Indian Ocean tsunami, the 2005 Kashmir earthquake and the 2010 Haiti earthquake. Despite that, in the first few days and weeks of the floods, international aid had been slow and very little in coming. While the foreign aid dollar amount broken down per person for Haitian victims came out to approximately \$500 per person, for Pakistan it has been broken down to \$3 per person. The World Food Program reports that 80% of Pakistan's food reserves have been wiped out and 558,000 hectares of farmland have been destroyed. This season's rice crop in Sind Province, part of the country's "food belt," has been destroyed, and the Punjab Province, which holds 70% of the country's cotton reserves, has been devastated. Reporters have asked me why such a restrained response for Pakistan and I have wondered myself if it is that people do not care about Pakistanis or is it donors' fatigue? Either way I am not at all hopeless, because the resilient people of Pakistan will survive and conquer this trial with, or without the world's help.

In times of disasters and distress, Islam teaches us to rely on the Merciful Creator. After all, five times a day we pray "You alone we worship O Allah, and You alone we ask for help" and this belief and prayer is what sustains Muslims through difficult times. The blessings of giving in the month of Ramadan will cause any gaps to diminish. The one dollar donation will yield tenfold rewards for the donor and a hundred dollar worth of relief for the victims, InshaAllah (God willing)!

We must also consider what lessons we have to learn and what guidance Allah offers us when humanity is faced with such a calamity. Regarding those directly affected by calamities/floods, the victims, I am reminded that these tragedies are a test from God. One of the most powerful descriptions in the Quran is about the relationship between us and Allah (2:152): "Remember Me, and I will remember you." When Allah speaks in the first person in the Qur'an, it has a very powerful impact on the faithful. And I find this verse recited between the lines of a comment I heard one of the flood victims make recently. While one of the country's top religious scholars said victims living in difficult conditions who are dependent on charity could skip the fast and perform them later in the year, one man responded: "I cannot disobey God, so I am fasting as it is part of my faith, no matter what the conditions are." Some may interpret this as extreme or foolish religiosity since shariah allows us to forgo obligatory acts when necessity dictates. However I see this as a show of spiritual resilience. This is the strength of the community of Muhammad (pbuh). We will never abandon our faith, decrease our devotion and love of our tradition (sunnah), and we will never give up hope in the Mercy of the Creator. Another lesson that we learn from this devastation is that the perseverance of these victims are a model for us and a reminder that ease and comfort are temporary. Secondly, we often talk about following the "path" in philosophical terms - struggling to believe, to hold onto our identity and to achieve purity amidst temptation. However the true meaning of walking the path is to take direct action. The uphill path, upon

which our belief and our Hereafter depend, is the path of giving.

Prophet Muhammad stated that the community of Muhammad is one body. When one part ails, the rest feels it. So in this most holy of months, I ask you my fellow Muslims to be fully conscious of what we do and of our duty to our Lord and our brethren, knowing that this month fosters our most personal relationship with Allah.

Let us give to a people who though tried in ways some of us cannot even imagine, refuse to abandon their duty to Allah- the fast of Ramadan.

** Shahina Siddiqui is the President/ Executive Director of Islamic Social Services Association Inc.-Canada*



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Being a Muslim is Psychologically Healthy: How to Change for the Better.

By: Abdulrehman Yusuf Abdulrehman *

Being a better Muslim, is in fact, a psychologically healthy thing. The characteristics embodied in an Islamic personality assist us in being more insightful, which is a critical factor in becoming a better Muslim. Our Quran and Sunnah are riddled with direct orders to be more mindful, to develop more insight, and to always remain on a path toward self-improvement. Many would consider this a jihad-an-nafs. Discussed below are key principles psychologists help people develop, to improve quality of life and treat mental health problems. Interestingly enough, you'll notice the principles parallel many of the beliefs inherent in our Muslim faith. The purpose of this current article is to follow on my previous one, which talked about ways to change negative thoughts to prevent and resolve conflict. The ability to change dysfunctional thinking improves our relationships with others, reduces general distress, makes us less anxious, and improves patience. But there are several critical factors that are needed in order for us to commence on a journey of change. I'll discuss three, briefly in this article; (i) a motivation to change, (ii) ego, and (iii) a delay of gratification.

Motivation to Change:

When an individual is not motivated to change, there is little effort on their part to engage in a shift of thinking and behaving. A lack of motivation is sometimes due to excessive comfort in their circumstance, or at times ignorance. Take for example, the simple metaphor of work, whereby we do this out of motivation for a role in life, but also for monetary gain. If we were to receive enough money without having to work, and had other roles in life, we would not make an effort to engage in daily work for pay. In the same way, if we believe we are better than others, and this is reinforced by others around us, or by our own belief, and nothing challenges this point of view, then we have no reason to change.

This tends to result in a negative pattern of behaviour towards others. Fortunately, our faith not only motivates us to avoid this type of behaviour (e.g., reward of Paradise), but also educates us on the downfalls of negative perspectives and behaviours in life. Although we can sometimes rely on environmental circumstances to improve our motivation to become better and change, as Muslims, this is something we should constantly be striving to attain on our own without a prompt from others. In some situations, however, we find that some individuals are not willing to reconsider their point of view, despite evidence that would suggest otherwise.

In this situation, there is a secondary issue we need to address, which is one's ego.

Ego:

Unfortunately, our egos, or our views of ourselves, often conflict with change simply because they are too inflated. In other words, we lack the humility to realize that we can make mistakes, and that others could be correct. Often this is related to what we think of ourselves, and the excessive importance we place on how we are viewed by others, as well as the need to uphold what we think is dignity (e.g., lack of mistakes). This is often the hardest thing to notice, and is reflected in a saying of Ibn Abbas who noted that Riyaa (translated by some as a notion of performing acts for the approval of others) is more hidden than a black ant on a black stone in a dark night. When we become excessively mindful of our image toward others, we not only become more rigid in our thoughts and behaviours, but this "Riyaa" was likened as a form of shirk by the Prophet Mohammed (Peace be upon him).

Delay of Gratification:

Lastly, once the above two factors are realized, we must be certain to understand that change, and a response to our change, is not instant. Change takes time. In a world where we receive instant gratification for almost any of our desires, a sense of patience can be difficult to obtain. However, it is one of the most psychologically healthy things one can develop. It is important to understand

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that once we start to change, not only will it take some time for the change to become permanent and easy to implement, but it will also take us some time to adjust to a new way of thinking and enjoy the outcome. Our entire existence on earth being a test for the eventual reward of Paradise is metaphor for our current need to change. For example, accepting a mistake, apologizing for it, may lead to what we believe is an immediate embarrassment. Yet, with time and continued practice of this behaviour, this leads others to see us as more flexible. Furthermore, it increases people's interest in associating with us, and hence has a positive impact on our self-esteem. In order for a change in behaviour to bring out success, it must be done regularly, and we must engage in patience for it to be noticed. We note a similar method noted in Sura Al Asr, where we are reminded to engage in truth, patience, and constancy.

Although the precepts to change noted above may appear difficult, it is important to note that we engage in change all the time. Change, is in fact, a process of learning. It is something we have done since the moment we were born. Everything we have done, has required a motivation, required us to put aside our egos to learn, and lastly, we persevered when we did not get it the first time. This includes learning how to walk, to read, a new job, and even subtleties of manners taught to us by our parents. Self-improvement is critical to us as humans, being mindful is essential to us as Muslims, and change, whether we fight it or not, is necessary for growth.

**Dr. Abdulrehman Yusuf Abdulrehman is a Psychologist and member of Takaful Fund.*

Q & A:

Eid Sacrifice

Answer by Dr. Muzammil Siddiqi*

Q. What is the best time for offering udhiyah (sacrifice)? Do we have to offer a separate sacrifice on behalf of every one in our family or one sacrifice is sufficient for the whole family? Is it better to offer a sacrifice or can we give money as charity instead?

A. Offering udhiyah (sacrifice) during `Eid Al-Adha is regarded as wajib or mandatory according to Imam Abu Hanifah and as sunnah mu'akkadah or confirmed Sunnah according to other jurists.

All those people who have the nisab (payable amount) of zakah should offer a sacrifice. The time for offering a sacrifice begins after the `Eid Al-Adha prayer. According to a hadith, the Prophet (SAS) is reported to have said, "Whosoever offered a sacrifice before the `Eid prayer, he or she just slaughtered an animal for meat, but whosoever made sacrifice after the `Eid Al-Adha prayer, he or she

has offered a sacrifice." (Al-Bukhari, Sahih, hadith no. 902)

Udhiyah (sacrifice) is an act of worship (`ibadah). As we have the times of prayers, so we also have time for making a sacrifice during `Eid Al-Adha. The time of sacrifice remains until sunset on the 12th day Dhul-Hijjah. (This is according to some jurists as there is another opinion stating that the time is extended until the sunset of the 13th day). It is not required for the head of the household to offer a separate sacrifice for every member of the house, rather one sacrifice would be sufficient for the whole family. However, if other family members own the nisab of zakah, then they must offer their own sacrifice. One goat, lamb or sheep is sacrificed on behalf of one person, but seven people can share in offering one cow or camel.

The udhiyah is the Sunnah of Prophet Ibrahim, Prophet Isma`eel and Prophet Muhammad (peace be upon them all). It has meaning and significance. It reminds us of the great act of sacrifice that Prophet Ibrahim and Isma`eel were willing to do for the sake of Almighty Allah. Allah spared the life of Prophet Isma`eel, but He told us that, "And We ransomed him with a momentous sacrifice", As-Saffaat 37: 107. The "momentous sacrifice (dhibhin 'athim) is the sacrifice of the billions of people who have been remembering this tradition for the last four thousand years. Other people who claim to follow Prophet Ibrahim have forgotten this tradition, but we Muslims have kept it alive without any interruption. We must keep this Sunnah and should not forget it.

There is no substitute for udhiyah. However, if one wants to offer a nafl (non-obligatory) sacrifice on behalf of oneself or one's deceased parents or some other relatives, one has a choice either to make udhiyah or give the price of the animal in charity.

The meat of the udhiyah should be divided in three equal portions: one for oneself and the family, one for friends, and one for the poor and needy. If there are more poor people, then it is good to give all of it in charity to the poor and the needy. Here in USA and Canada we may not need the meat that much, but there are many other places where people do not get meat. It is, perhaps, better for us here in America if we give the money to some dependable relief organizations in order to make udhiyah on our behalf; and to distribute the meat among the poor and needy in poor countries and in countries where people are suffering due to wars, economic sanctions or natural disasters.

** Dr. Muzammil Siddiqi is President of the Fiqh Council of North America.*

Source: Islamonline.net

Reports



Court proceedings

By: MM staff

For the first time in history, the MIA and its executives were in the Court of Queen's Bench in Winnipeg. The court case was between Naseer Warriach (Applicant) and the newly elected 7 MIA Executive Council (EC) members (respondents). The first hearing of the case was held on July 16th. Many members of the community were in attendance during the hearing. The meeting lasted for a few hours. The applicant requested an immediate court injunction to prevent the new MIA EC from taking charge of MIA affairs. Judge Justice MacCawely, however, denied the emergency injunction and set September 27th for another hearing.

In the meantime, the new EC petitioned the Court to hold a general election for all positions on the MIA EC. In explaining this step, the 7 Executives stated in an e-mail sent to members of the community at large: *"that in the best interest of the community and to protect MIA from undue hardship and legal wrangling, we have decided to petition the Court to hold a general election for all positions on the MIA executive"* Further, the e-mail noted: *"If the Court agrees to order this election, all seven positions will be open for re-election under the guardianship of a court appointed officer and the election will be held at a later date"*. However, the petition remains stalled.

Cross examination of both parties took place between the period of September 22nd and September 24th. All of the seven members of EC as well as the applicant, Naseer Warriach, and other individuals were cross examined. On the applicant's side: Ujala Nagpal, Korisha Sorensen, Hammad Khan and Anis Khan were cross examined. On the respondents' side, Abdulaziz Mian was cross examined.

On September 27th the court hearing took place under a different Judge. The hearing lasted almost for the entire day. The applicant's lawyer took the whole session, arguing the case of his client. The judge set November 2nd for another hearing.

On November 2nd the court hearing took place as scheduled. Lawyers for both parties presented their final arguments. After hearing all points, Justice Schulman reserved decision without specifying a time line as to

when a decision will be made. The court decision could come at any time, sooner or later.

The respondents were represented by the Thompson Dorfman law firm. The applicant was represented by MacAulay and Thorvaldson. This case is listed under CI10-01-67185, on the court website: <http://www.jus.gov.mb.ca>.

The story of the court proceeding and the conflict within MIA was reported by CBC under the title "Manitoba Islamic group in 'state of crisis'" as well as the Winnipeg Free Press. The court website also indicates that there is another legal case involving two MIA EC members. In this case Taib Soufi (former MIA EC member, elected December 06, 2009) is listed as the Plaintiff, while Naseer Warriach is listed as the defendant.

Observation:

This conflict will go in MIA's history as the most financially costly and organizationally challenging. So far the estimated legal fees to both sides are in the range of \$50-70 thousand.

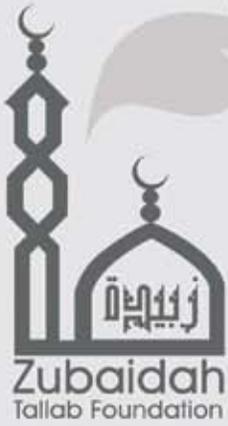
Conflicts do happen in organizations, no organization is immune to that; MIA had it share in the past, however, most MIA conflicts were dealt with internally. This conflict, however, has spilled into the courts, media, police and the public in general in ways not experienced before. With this conflict, MIA has lost its innocence and the internal mutual trust seriously undermined. Going forward, things will not be the same in MIA. What has happened can't be reversed, but once the tension subsides, a careful analysis need to be done, with the aim of identifying the root cause of this conflict and establishing preventative measures to avert the recurrences of similar conflicts. Key elements to any future reform should include the establishment of a mechanism of independent internal compliance review process to ensure that MIA affairs are conducted in accordance to the established rules and procedures, directions of the General Assembly, sound management practices and Islamic ethics. Further to this, internal mechanisms of conflict resolution, mediation and arbitration must be established. The MIA constitution needs to be revised and amended.

Allegations of Winnipeg link to terror

By: MM staff

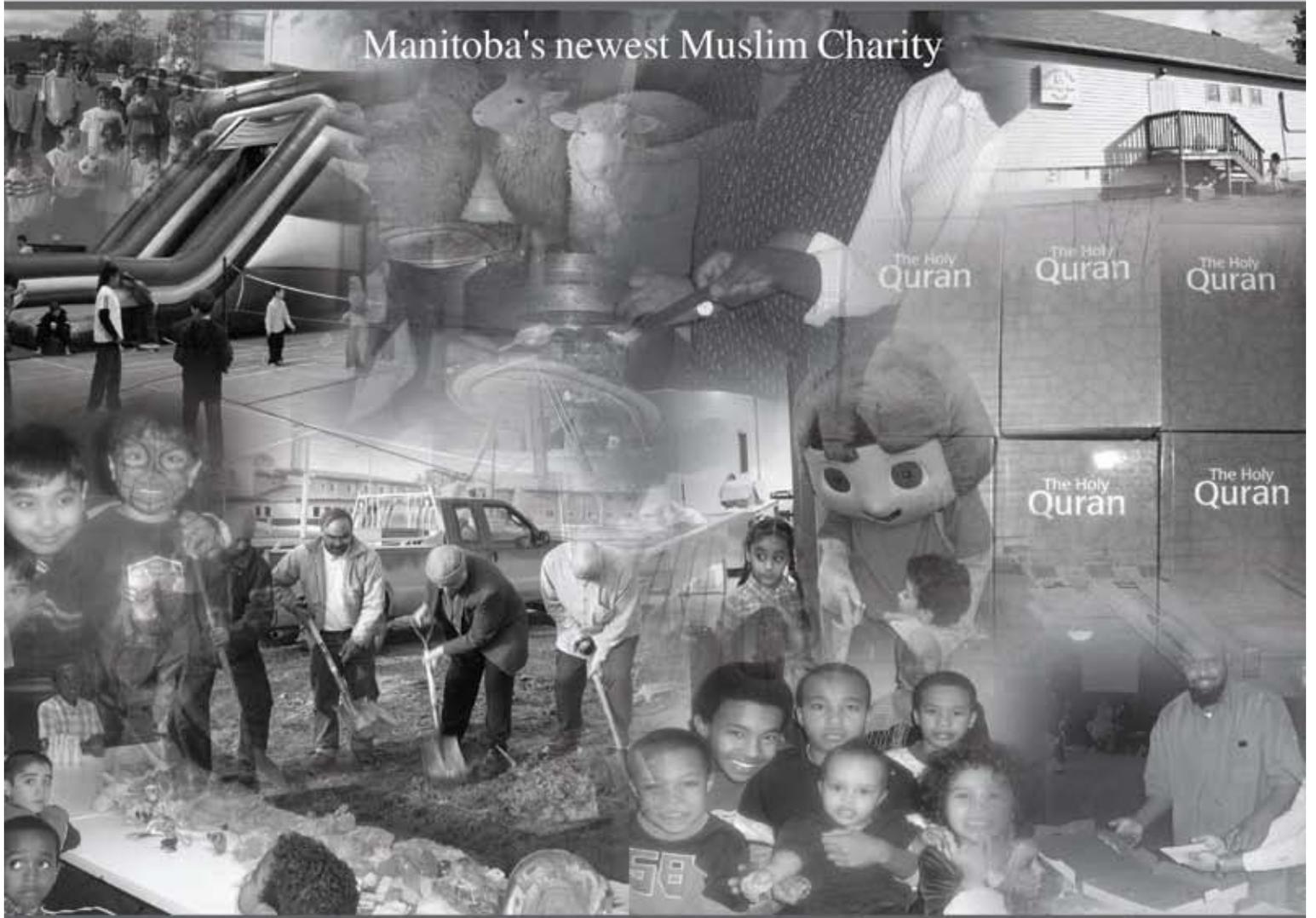
The Winnipeg Muslim community became the object of unprecedented media attention, nationally and locally, following the August 3rd arrest of three Muslim men on

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alleged charges of terrorism. Among the three arrested was Hiva Alizadeh. Hiva was a former Winnipeg resident and a familiar face to many members of the Muslim community. He moved to Ottawa more than a year and half ago. Hiva's arrest came as a shock to those who knew him. His arrest left many in disbelief and bewilderment. Br. Yusuf Abdulrahman, owner of Halal Meat Centre, who employed Hiva for few years, expressed the bewilderment of many in an interview with Global TV by stating: "He was very honest, very sincere, polite, humble, what else can I say, a very quiet guy," "Really to be honest, he didn't look like the kind of guy that would do something like this."

As the local Muslim community members were trying to come to terms with the implications of Hiva's arrest, they again found themselves on the headline following Global and Mail's article on Friday October 1st, titled: "Global manhunt for Canadian Students". The article profiled three former Winnipeg residents and students at the University of Manitoba, who disappeared in 2007. The three were Ferid Imam, Muhannad al-Farekh and Miawand Yar. Globe and Mail's article created media frenzy and the story in the article was widely reported across all media outlets across the nation. The publication of Globe's article coincided with Friday Jumma and media reporters were on hand at all three mosques, as well as University of Manitoba prayer room, during Jumma' prayer. On Saturday, Winnipeg Free Press dedicated its front page for the story. Many members of the community were interviewed by the media.

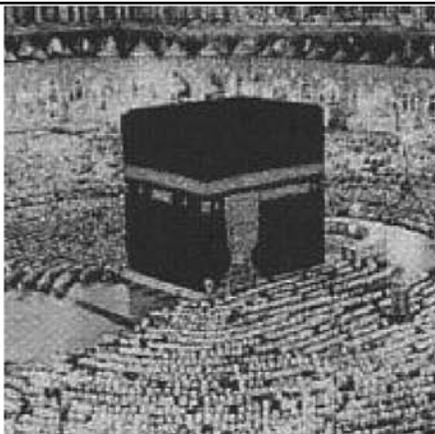
The case of the disappearing three was known to some members of the community; with no clear indication as to where they went, where they are and what their intentions were. There were various speculations, but nothing definitive. Media stories of alleged connection to terror came to many in the community as a surprise. The media was frantically looking for clues and answers from members of the community, when the community itself was in the dark as to the nature of these allegations and was itself looking for answers and struggling to comprehend the unprecedented sequence of events.

The Globe and Mail noted that no reference was made to the story of the missing three in the Friday sermon delivered in the mosque they attended. However, in the sermon delivered on the same day in the Winnipeg Central Mosque, the Imam, talked briefly about the incident and mentioned that there are many unknown aspects to these cases and noted that Muslims are proud citizens of their country, Canada, and that they care about the security, the peace, the prosperity and well being of all Canadians and wouldn't tolerate, condone or overlook any acts of terror.

Many members of the community were interviewed by the media; here is a sample of what they had to say:

Dr. Ghassan Joundi, former President of Manitoba Islamic Association:

"They gave no indication of what might be going on in their heads,"... "They were fine gentlemen, always involved in community events, and very different from one another,"



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.... "That's why it was such a surprise to everyone when they disappeared."

"CSIS and the rest could have handled the matter much more discreetly. We had complaints come to us of people being watched, of unmarked cars waiting outside homes. People who had nothing to do with this began to feel targeted."

Globe and Mail, Oct 02, 2010.

Sr. Shahina Siddiqui, Executive director of the Islamic Social Services:

"They're adults, they have their passports," ... "These are young men who decided to go, we don't know where, we don't know why."

Winnipeg Free Press, October 02, 2010

"It's the not knowing, I mean, the authorities don't know. So how can an ordinary citizen know anything, right, as to why and what"

cbc.ca, Oct 01, 2010

Dr. Idris Elbakri, President of Manitoba Islamic Association:

"People looking for answers about the allegations won't likely find any in Winnipeg's mosques".... "I think I can comfortably say all the Friday sermons are very moderate. There's nowhere within [Winnipeg's] established organizations where you can go to get that indoctrination."

The Globe and Mail, August 2010.

"Although I do not know the families involved, as a parent, I feel sorry for them not knowing the whereabouts of their sons. I am sure others, whether Muslim or not, feel the same,"

National Post, October 2010.

Br. Shariq Kidwai, former Muslim Student Association President:

He {Shariq} said it troubles him to hear reports that the RCMP may be interviewing young Muslim men on campus randomly. "It portrays every Muslim this way, which is absolutely not true,"

Winnipeg Free Press, Oct 02, 2010.

Western Hemisphere's most northern mosque sent to Canadian Arctic

By: Hussain Guisti*



By the grace of Allah (SWT) history was made over the summer. The Western Hemisphere's most northern Mosque has been established in the Canadian Arctic. The 'Little Yellow Mosque' or 'the Arctic Mosque' as it has been called left Winnipeg on September 1st and against the odds and through rough terrain, arrived in the city of Inuvik, NWT, 23 days later after a 4,500 km trek over land and water.

The mosque was built in Winnipeg as it was most cost effective to do so, then moved thousands of kilometers to reach its final destination. The Foundation approached several companies in the town of Inuvik itself but the prices quoted to build a similar size mosque in the arctic town averaged a half a million dollars. By constructing it in Winnipeg, then sending it by truck 2,400 km to Hay River and by barge 1,850 km to Inuvik, the Foundation sought to save \$150,000.

While construction was not yet completed, the mosque had to depart no later than September 1st to catch the last barge of the season that was due to leave Hay River on September 10th. The un-finished construction materials (inside doors, carpet, kitchen cabinets, fixtures, plumbing and heating apparatus) were sent along with the mosque to be completed in Inuvik.

Most major news outlets in Canada and several media outlets overseas captured the mosque's journey. The progress of the mosque's journey seemed to have caught the nation and the world's imagination as it is believed to be the world's longest house move. The move was updated daily by CBC Radio in Edmonton and Winnipeg.

Inuvik is the most northern major urban town in Canada. It has a population of 3,600, about a hundred of who are

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Muslims. Muslims started moving to Inuvik 40 years ago during the Arctic Ocean oil boom in search of better employment. In 1995 there were only 5 Muslim families in the city that sees itself 2 degrees into the Arctic Circle.

The town itself is called the 'Land of the Midnight Sun'. For 37 straight days in December and January the city is pitch dark 24 hours a day and receives absolutely no sunlight. When the sun finally arises, it does so for 4 minutes that is increased in increments of minutes daily till summer. In July the city goes through 56 straight days with no darkness, therefore the nickname. The Muslims of Inuvik follow the prayer and fasting times of Edmonton.

The mosque is 1,544 sq feet and was designed specifically by the community in Inuvik to suit their needs as an Islamic community center. About 660 sq ft of the total space is devoted to the main prayer hall that can accommodate 80 worshippers. It also comes with a sisters' prayer hall, a children's room, a kitchen, an ablution room and a handsomely sized Mihrab. It will replace the small 50-year-old trailer that has served as their prayer spot for the past decade. That trailer could only accommodate a fifth of the Muslims at any one time.

The move north was not a smooth, uneventful journey despite all of the strategic planning. It was held up in Edmonton for a day due to high traffic and construction. It was then stuck for 2 more days due to the September long weekend. Finally, after leaving Alberta and entering the North West Territories, the mosque had to cross a very narrow bridge. The Reindeer Bridge was not wide enough to allow the tires of the truck to pass so the mover removed the tires and attempted to balance the structure by way of another truck. At that juncture, the mosque started tipping to the right and nearly fell into the creek. All construction materials inside were then moved to the opposite end, which only made the mosque tip the other way. Thank Allaah SWT, a construction crew, that happened to be on site, brought in their backhoes and tied chains to the beams, may Allaah bless them abundantly for their effort. This prevented the mosque from tipping into the creek.

However, that delay as well as traffic and construction prevented the mosque's arrival to the dock in Hay River on time and it seemed all was lost to catch the last barge. A quick and frantic phone request to the Northern Transportation Company by the CBC and others was



made to hold the barge. The Northern Transportation Company graciously agreed to assist. The company agreed to wait and not leave without the mosque. May Allaah bless them for their kindness.

When the mosque was finally loaded onto the barge and the crew was ready to leave the following day, strong winds and high currents delayed the trip for another 2 days. The barge finally began its 1,850 km trek from Hay River to Inuvik on September 13th. It landed in Inuvik on September 23rd.

Since its arrival, the Muslims of Inuvik have constructed the foundation and moved the mosque onto its new site. They have been working day and night to finish construction from the inside and build a 35-foot Minaret.

Following the mosque's move all the way to Inuvik were Winnipeg filmmakers Saira Rahman and her sister Nilufer Rahman, who were capturing the trek in a new documentary called 'The Arctic Mosque'. Media outlets all over the world aired the footage they took.

Inauguration is due November 11th and 12th. May Allah bless all those who worked so diligently to achieve this historical accomplishment for the sake of Allaah SWT. Finally may He bless the new mosque and make it a center of community harmony for all northerners, Canadians and visitors to the arctic.

* *Br. Hussain Guisti is the manager of Zubaidah Tallab Foundation.*

Thank you!

Community Members Assalaamalykum wr wb

This is to publicly acknowledge all the generous donors who contributed towards Canadian Muslim Leadership Institute's event, 'Fast for Flood', a fundraiser for Pakistani flood Victims. The undermentioned businesses individuals and organizations donated food, resources, expertise and volunteers that made the event very successful. We raised close to \$37,000 and more donations are still pouring in. What was most satisfying for CMLI was that we brought together 300 Winnipeg residents from all walks of life, cultures, faiths or no faith, and ethnicities together under one roof for the sole purpose of helping the Pakistani victims of the flood.

Our special thanks go out to the following:

CBC, Children’s Theatre, Halal Meat Groceries, Milad Supermarket, Diversity Food , University of Winnipeg, Winnipeg Free Press, Press Room, Sargent Blue Jeans, Second Cup Osborne Village, Rasoi Restaurant, Best Western (Charter House), Zeid FoodFare on Academy, N.K. Consulting, Manitoba Muslim Seniors Association, Islamic Social Services Association, Baraka Bakery, Ismaila Alfa and Magnum KI, Joshua Stanton, Flo, Zane Zalis, Jordan Zalis and the Rhys Williams, Casey Cowley, Gentile, Jesse Havey, Al Rae, Gas Station Theatre, Manitoba Theatre For Young People, Nilufer and Saira Rahman, Terry Mcleoad and Martin Itzkow.

With appreciation,
Omar Siddiqui

On behalf of the CMLI Board, and Patrons.

Interviews



Dr. Monia Mazigh, a Human rights activist

Interviewed by: Sr. Deema Alsayed and Sr. Joumana Mustapha*

Dr. Mazigh was one of the speakers invited to the IslamAlive conference held in Winnipeg in the month of September. She holds a PhD in Finance from McGill University and has worked as a research assistant at the University of Ottawa, a finance manager in a small business, a French language instructor and researcher for the Caucus services of the New Democratic Party. She is fluent in French, English and Arabic. Dr. Mazigh became a passionate advocate for human rights

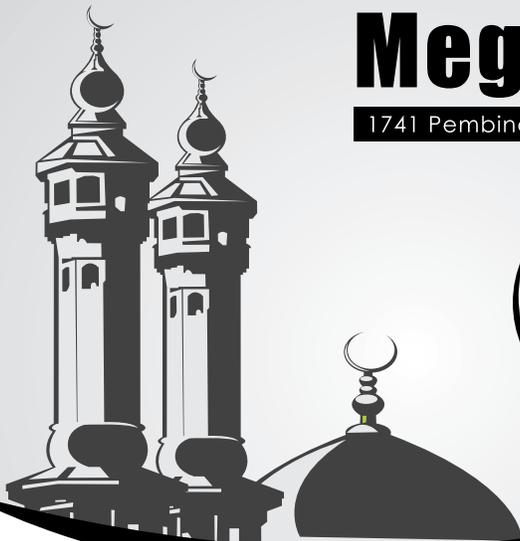


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in 2002 when Maher Arar was deported to Syria by USA authorities. She mounted an extensive campaign to bring her husband home, and then successfully pressured the government to call a public inquiry into his deportation. Her unrelenting efforts reminded all Canadians not just of her own family's struggle, but the dangerous impact of security legislation on the rights of all citizens. In the 2004 Federal Election, Dr. Mazigh unsuccessfully ran in Ottawa South for public office. Her leadership and dedication garnered her nomination as The Globe and Mail's 2003 "Nation-builder of the year." Dr. Mazigh was selected as one of the Canadian heroes by the Time Magazine in June 2004. In June 2007, she received a Honorary Doctorate of Letters from Nipissing University. She worked as an assistant professor at the School of Business and Economics at Thompson Rivers University, B.C. Currently, Dr. Mazigh lives in Ottawa. She wrote a book called: "Hope and Despair: My Struggle to free my husband Maher Arar" published by McClelland and Stewart in November 2008.

Q. Can you please tell us about yourself?

A. I was born in Tunisia where I grew up and received my Bachelor of Commerce degree. I migrated to Canada in 1991 to pursue my Masters Degree in Montreal where I met my husband who was also a student and we started a family in 1994. After seven years we moved to Ottawa where my husband had a job. We have a daughter, Baraa and a son Houd.

Q. Did you ever think you'd be who you are now?

A. Absolutely not. I never thought I was going to. For example, my husband did not have any political activity, we did not have any implication that would lead us to expect or prepare us to expect some kind of trouble. When this happened it was a real shock to us. You have no idea on how much you can bear until you are tested, sometimes the tests are hard and you cannot pass. However I think many of us will be surprised to know we can do many things.

Q. You were not prepared politically, but you had skills that empowered you and helped you free your husband. What are those skills?

A. It is hard to judge yourself, so I will try to be as objective as possible. When you read the book, you will have a better answer because you cannot summarize everything in a few words. For sure, one thing that helped is that I was not afraid of speaking out. I sat down and asked myself, what more can I lose. Everything collapsed; of course I was grateful that I had my children with me, but the organization and the structure of my family collapsed. I told myself that I would do that for him and for us as a family, as human beings. I was in the survival mode, it was important for me not to hesitate, but to

aim and execute. This is easily said, but how are you going to apply it on a daily basis especially when you hear people say that it is almost impossible that he will be back. I have never been to Syria and I had no idea how to tackle the problem.

My faith also helped me a lot; it gave me the peace and helped me accept the reality. After the shock, you just learn how to accept it and work in order to change.

Another thing that helped me is being patient. I am not sure if I am patient or not, but I think that I have a small dose of it. Of course, it is hard to measure patience because it depends on the situation. I think I became patient during the ordeal, you do not expect miracles to happen. At the beginning, I was expecting miracles and then I slowly realized that it is not going to happen.

Q. If you could say thank you to a certain individual who helped you through it, who would that individual be?

A. I would definitely thank my mother because I couldn't have done whatever I have done without her. Being away and leaving my children who were little at that time, she was a strong pillar for us. I just left with a peace of mind knowing that my kids are safe. This is why when there is a crisis you will always need support, family or friends.

There are a lot of people who came and offered their help and everybody contributed somehow. Individuals, politicians and organizations, different talents and different ideas all helped. Do not forget that it was one year after September 11th, and people were so scared to get involved in these types of situations. So it was not easy to rally people but Alhamdulillah, there were people from different venues, backgrounds and religions.

Q. Did you have one particular duaa that you did during that time?

A. I did not have a particular one, but maybe when I felt that doors were being closed I said the duaa of Prophet Yunus when he was in the darkness of the whale.

"None has the right to be worshipped but You O, Allâh. Glorified and Exalted are You (above all that (evil) they associate with You.. Truly, I have been of the wrong-doers".

There are many duaas but the main thing is to have a strong connection with the Creator.

Q. A mother of two, a public speaker, a book author. How do you manage to do all of those roles?

A. I have a lot of help from my mother and my husband when I travel. Now I am more involved with local events, so I travel less. I have a plenty of time when the kids are in their school to write my book. It is a matter of being

organized and disciplined.

Q. How did you get involved in politics and how can you summarize your experience?

A. During the time my husband was in prison, I came to know politicians. One of them was Alexa McDonough, who was the leader of the New Democratic Party. She was a person who helped since the beginning of the ordeal. When my husband came back, she introduced the idea of me running for office. I agreed after doing a lot of thinking. So it came as a continuation to what happened to me, and it was a very interesting experience. It was a hard initiation process and I learnt a lot from it.

Q. You mentioned that you are writing a book right now. Can you tell us about it?

A. It is a fiction book about Muslim women. I am hoping to be able to publish it soon, InshAllah.

** Deema Alsayed was one of the organizers of the Islam Alive conference; Sr. Joumana Mustapha, was the main organizer of the Eid Carnival.*

Dr. Imam Zijad Delic, Executive director of Canadian Muslim Congress

Interviewed by: Br. Usman Mohamed

Dr. Imam Zijad Delic is the National Executive Director of the Canadian Islamic Congress (CIC). He has worked extensively as a consultant to all three levels of government and Non-Governmental Organizations (NGOs). Imam Delic was recently in Winnipeg for the Islam Alive Conference where he gave some inspiring presentations on a wide range of issues facing Canadian Muslims. Below is an excerpt of the interview with the Manitoba Muslim:



Q. What is your background?

A. I was born in Bosnia. I studied in Bosnia, Pakistan, United States and Canada. I served the Muslim

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communities in Bosnia, Croatia and Canada. I am married and we have two daughters. One good thing is that my wife is a PhD student in the Department of Public Policy, a very important field for Muslims and minorities in Canada. She is also a teacher and professor at the university as well.

Q. You are currently the Executive National Director of the Canadian Islamic Congress. Could tell us a bit about some of its goals and objectives?

A. The Canadian Islamic Congress (CIC) is striving to be the main voice for Canadian Muslims in the area of political advocacy/lobbying, human rights, networking with Canadian Muslim organizations as well as other NGOs that are dealing with civil liberties, human rights and political advocacy. I believe it is one of the organizations that bites the bullet as far as issues are concerned and is ready to deal with matters through to the very end. It is not an organization that quits when things get tough, but an organization that stands by its cause to the end, in a very wise, yet not emotional manner. It is also an organization that has educational tools. In addition to speaking out, we also have the Islamic history month in Canada. It started in 2007 and I actually got involved through the Islamic history month in Canada to counter negativity and misconceptions about Canadian Muslims. The goal of the Islamic history month is for us to tell other Canadians our story and not to allow someone else to tell our narrative; rather we utilize our own means to tell our own story.

Q. When did you become the National Executive Director and what directions do you plan on taking the organization?

A. The Board of CIC and the National Executive Director have made it clear to Canadian Muslims and Canadians in general that one of the main goals is that we work on the image of Canadian Muslims and Islam in general. We hope to narrow the gap of misunderstanding that has been created within the larger society by providing factual information to Canadians, countering misinformation and most importantly work with our political leaders in the area of helping Canadian Muslims to integrate more successfully and seamlessly into the community. CIC intends that Muslims retain their unique Islamic identity while they achieve their goals and aspirations and contribute meaningfully/effectively to their new homeland and to Canadian society in general.

Q. In what field did you get your PhD degree at Simon Fraser University?

A. I received my Doctorate in the field of Education. My dissertation crosses the boundaries of one department. It is multidisciplinary and deals with issues of culture,

education and Islam as faith in action. Hermeneutics (the study of interpretation theory, and can be either the art of interpretation, or the theory and practice of interpretation) of Islamic education and creation of new Muslim cultures in the west combined with the two conditions faith and reform led to a clear message that I was dealing with very touchy issues; the issue of really looking into expressions of "muslimness" in a very Canadian context. I speak about being a Muslim in a very specific context that is quite different from being a Muslim from Bosnia or Pakistan. It also addresses issues pertaining to working on the level of creating a new culture and asserting a Canadian flavor in Islam. It is a challenging endeavor and I think I was right when I started working on it at the time because more and more I see that there are voices and narratives that are very close to what I was postulating at the time that I began my PhD studies. I projected at that time that this outcome will manifest itself in ten to fifteen years, so I am confident that Alhamdulillah, this dream that I had will be actualized very soon, Insha Allah.

Q. I can tell from the expression on your face, that you have a passion for what you do and you have a clear vision of where you want to go and what you want to accomplish. What inspired this passion and drive to pursue these goals?

A. You know, when I came to Canada in 1995, just after the Oklahoma City bombing, I was shocked about how Muslims were put on the spot right away without any evidence. I said to myself, that just having good intentions and wishing good things for Islam and Muslims and Canada, is not enough. I felt I had to rethink my belonging to this place and reform my way of thinking about Islam and my involvement in society. Alhamdulillah, I started talking to people, started reading and learning English as my first steps towards reforming myself and to know the culture I was becoming a part of; to know how to integrate within my understanding of my Islamic identity within the Canadian context. All of that has had an impact on me in terms of really changing my practical worldview and how I deal with my new reality in Canada. When I started my Masters in the United States in the Department of Education at the University of Oregon, I realized people did not know much about Islam and Canada. People did not even know much about the locality in which they lived. I also realized Americans did not know too much about what was going on in the next state, let alone Canada. I realized people are very subjective and that I have to negotiate my way to the objective information as far as Islam is concerned. I realized that I had to study, and like I said yesterday, without reading, there is no knowledge, without knowledge there is no understanding and without understanding there is no application. So I said

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to myself, I have to do that and Alhamdulillah I began the struggle. It was quite a struggle and a challenge, but Alhamdulillah I lived in a community that understood what I wanted to accomplish, and supported me A to Z. They stood by me regardless of the challenges from the community and larger society. I was in a way, one of the happy imams in Canada, who had 99% of support in almost anything I wanted to do because people, specifically younger people, realized that my vision was not local, but a globalized vision that did not recognize imposed boundaries of nation, race or even faith. I was talking about being a global citizen because we are all on the same ship and if there are foolish people who try to damage that ship, then all of us are in danger. I am not talking about humanity, I am talking about human brotherhood and sisterhood. Of course all of that has been guided by Islamic formative principles and has been framed within the boundaries of faith that I adhere to. Islam was the guiding force behind it because Islam has framed my way of thinking, my way of interacting with people, so I took Islam as a map of the road towards bettering myself, my community and society without imposing anything about Islam on anybody else. I try to make people realize they should be sympathizers of Islam, because Islam brings only good.

Q. You mentioned that you were one of the happier imams in Canada. One curious question I have based on my experience is that a lot of imams say that they did not find the kind of support you had in your community from the beginning. How were you able to build and maintain that support that led you to the successes you accomplished?

A. I think that an Imam's position is a very delicate one, especially in the west. Many imams when they come from other parts of the world think they should be acting the same way as they act back home. They are coming from countries or communities where Muslims are in the majority to communities where Muslims are in the minority. All of a sudden you find that you are lost in the realm of activities and you really don't have a clue because they never encountered these kinds of challenges before. So what I did was to reform, if it is an appropriate word. I reformed my thinking as far as this position was concerned and realized that in the new context, the profession of imam changes drastically. The imam is not a person who only leads people in salaah 5 times a day but rather he becomes a social advocate, a counselor who is on the front line defending what is right and standing against what is wrong with knowledge, wisdom and an attitude that will tell Canadians, and Muslims specifically, that we have to choose alternatives that are prophetic and that are not personal or egocentric. I definitely worked my way through it and I think that is the only way you are able to attain credibility in

Canadian society and your own community. One of the biggest characteristics that people have observed in me is that I became some sort of the people's imam, meaning that I lived with people, I challenged people, and people challenged me. I was not a holy man, I was walking with people, playing soccer, really living with them and working to establish that relationship that is not top down or hierarchical but rather a plain field relationship where we all find ourselves in communication and dialogue. When people realized this, they started opening up and trusting me, and young people, including sisters, were coming and asking for advice as well as the elders. So, definitely the portfolio of an imam in western society changes totally in comparison to the portfolio of an imam from the Islamic cities and villages where they came. So if an imam thinks that his job is to sit and wait for people to come and ask questions, that doesn't work. Imams are supposed to be out there in the field. It is very easy to be an imam in the masjid but it is difficult to be an imam in the society or the community where you face challenges and where you are challenged to do many things that you wouldn't have to do back home, because people will consider you a strange person in the field or profession you are in. Here you are put in a situation where it will be awkward for an imam, but you have to do it. Who else will do it if you don't? You have to confront these challenges and rise to the occasion.

Q. in your speech yesterday, you highlighted some of the challenges facing the Muslim community. Could you summarize some of those challenges again?

A. I think one of the greatest challenges facing us is that we don't have a plan. That is already a challenge that is great, because people who don't have a plan, don't have vision. If you don't know where you are going, you are lost. Without a plan, a community will do things haphazardly and have no meaningful impact. Another thing that I think is a great challenge is related to leadership/scholarship. We, just as any other organization should have professional development for their leaders and their employees. I personally think that all people that work with Canadian Muslim organizations, be they employees or volunteers, should receive some professional development. We live in a time of information technology where we cannot work on the basis of our assumptions or opinions and wishes, but definitely have to work on the basis of setting a plan and having strategies. And if you are not in tune within this context, we are not destined to make any progress. Another challenge that I think we face is to create Canadian Muslim Institutions, not transplanted from back home but institutions that are democratic, accepting and inclusive. We do not need Institutions that create Berlin walls and do not give other people opportunities to be involved. Specifically, I am talking

about Muslim women who are more than 50% of our community. If we are not wise enough to include them in all segments of our community including leadership, we are again putting ourselves in a very difficult state. We are excluding half our population or more and thus reducing possibilities to succeed. The youth are also a segment we have neglected, and not to be negative, we have almost lost one generation of young Muslims in Canada. We were not wise enough to include them in the leadership of our community by creating platforms from which they will find themselves comfortable to take leadership roles when the older generation is unable to lead. I am not saying that we push out elderly leaders but what I am saying is that we fill the gap that is there so that when the elderly are departing, there is a natural transition of youngsters to fill these roles. We don't have such plans for our young people and when the first generation of those who have been leading for thirty or forty years leave, all of a sudden we find ourselves facing a vacuum with no one to lead. This is one area in which we have work to do. Another great priority for Canadian Muslims is to think of our engagement and participation in the larger context of social and political participation. I think that through engagement we will be able to connect more with the Canadian public and through that connection we will be able to create that understanding and through that understanding we will be able to create a better image of who we are in Canadian society. If people do not know us and who we are, they will always make assumptions about us.

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Inside 1/2 Page	\$75	\$100
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Community Services Contact List

Educational Services:

Quran classes:

a) MIA Adult Quran class

- Location: Waverly Mosque
- Day: Wednesday at 6:45 - 8 pm
- Main instructor: MIA Full time Imam
- Contact: e-mail: imam@miaonline.org;
phone: 256-1347 ext 239

b) MIA Quran class

- Location: Waverly Mosque
- Day: Sunday at 11:30 am
- Main instructor: MIA Full time Imam
- Contact: e-mail: imam@miaonline.org;
phone: 256-1347 ext 239

c) 1st light Quran learning program

- Location: Waverly Mosque
- Day: Wednesday at 6:00 pm
- Main instructor: Sheikh Ammar Al-Khatib
- Contact: e-mail: alia@dujann.com;
phone: 229-3539

d) WCM Quran class

- Location: Winnipeg Central Mosque
- Day: Sunday at 11:00 am
- Main instructor: Sheikh Ammar Al-Khatib
- Contact: e-mail: ammarjka@yahoo.com;

Weekend Islamic Schools:

a) MIA Al-Noor weekend school

- Location: Churchill High School, 510 Hay Avenue (off Osborne)
- Day: Saturday, 10:00 am – 2:00 pm
- Contact: e-mail: yasminali@shaw.ca

b) Al-Hijra weekend school

- Location: Al-Hijra School, 410 Desalaberry Ave
- Day: Sunday at 10:30 am
- Contact: e-mail: yassir_ali1@hotmail.com;
phone: 293-0519

Full time Islamic Schools:

a) Al-Hijra Islamic School

- Principal: Abed Mussa
- Location: 410 Desalaberry Ave
- Contact: 489-1300
- Website: www.alhijra.ca

b) Ecole Sofia School

- Principal: Dr. Taib Soufi
- Location: 1188 Dakota Street
- Website: <http://ecolesofiaschool.weebly.com>

Library:

MIA Al-Hikma Library

- Location: Waverly Mosque (behind the gym)
- Contacts: Ehab El-Salakawi eelsalak@yahoo.com
or Furqan fbrajput@gmail.com

Social Services:

Counseling and social services:

a) Islamic Social Services Association

- Location: 201- 72 Princess Street
- Contact: 944-156
- Website: <http://issaservices.com>

b) Canadian Muslim Women's Institute

- Assisting newcomers: English classes, sewing programs, community pantry & more
- Location: Winnipeg Central Mosque, 715 Ellice Ave
 - Contact: 943 8539
 - Website: www.cmwi.ca

Financial Assistance:

a) MIA Takaful Social Assistance Fund

- Website: <http://www.miaonline.org/services>
- Contact: takaful@miaonline.org

b) Marriage officers (licensed)

- Full time MIA Imam: imam@miaonline.org
- Sheikh Yassir Ali: yassir_ali1@hotmail.com
- Br. Omar Siddiqui: jibreel2000@yahoo.com

Youth and Student Services:

Youth camps and activities

- Website: <http://www.winnipegmuslims.ca>

University of Manitoba Muslim Student Association

- Website: <http://www.ummsa.org>

Other Organizations:

Zubaidah Tallab Foundation

- Website: <http://zubaidahtallab.com/>

Canadian Islamic Chamber of Commerce

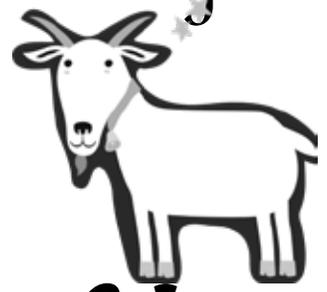
- Website: <http://www.islamicchamber.ca/>

Canadian Muslim Leadership Institute Inc.

- Website: <http://www.canadamuslimleaders.ca/>

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

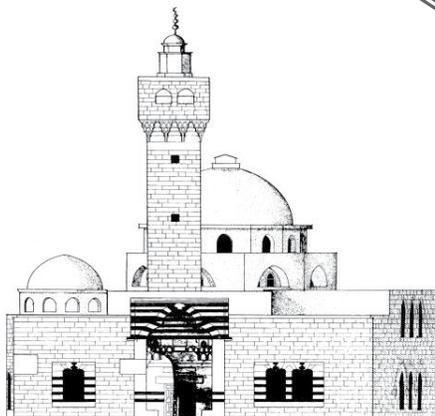
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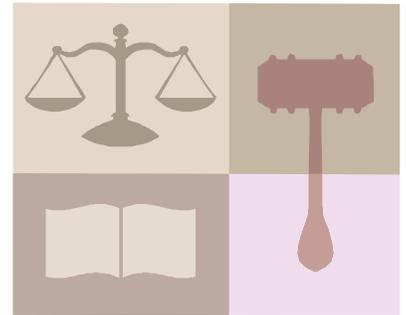
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