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Manitoba MUSLIM

Eid-ul-Fitr Issue

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Editorial Board

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Tasneem Vali

About

Manitoba Muslim Magazine is a publication of the Muslim community in Manitoba under the auspices of the Manitoba Islamic Association (MIA).

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EDITORIAL OUR YOUTH, OUR PRIDE AND FUTURE!

he Winnipeg Muslim community has a sizeable youth population that has a history of active engagement and vibrancy. Many of the youth who were born in the '70s are now full-fledged adults serving in high ranking professions within the larger community. Some continue to reside in Winnipeg while others have moved to other cities in Canada and USA. On their footsteps, a new generation of promising youth is emerging within the community, currently studying in high schools and universities. Many of them are recipients of excellence awards in their studies and are exemplary members of their school teams and groups. These young people are model citizens, who proudly give their due to their country and contribute to the overall betterment of their societies. The current and the preceding youth generations 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 Islamic study circles etc. They 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 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 it manages or assets it owns, but rather by the quality of the youth it nurtures. 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, provide them mentoring that enables them to succeed in their education, career, personal and social life. More importantly, instil in them a sense of care, a passion to serve, a sense of duty to come forward and lead in positive ways.

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 without any hesitancy.

Mords of Revelation

"Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light; And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude. And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the impolite address them, they say, "Peace!";"

SURAH AL-FURQAN (VERSE 61-63)



Recommendation to fast six days of Shawal (month following Ramadan)

Abu Ayyub al-Ansari reported Allah's Messenger (PBU) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal, it would be as if he fasted a whole year.

REPORTED BY IMAM MUSLIM

MESSAGE FROM THE BOARD CHAIR





Peace be upon you and God's mercy and blessings.

I am very glad to see that our volunteers have been able to publish the Manitoba Muslim Magazine (MMM) during this extraordinary time of adjustments, separation, and restrictions under the pandemic we are going through. It gives me immense pleasure to see the MMM publishing another edition of it for 2022. The magazine contains part of Manitoba Islamic Association's (MIA) activities and highlights of endeavors undertaken by our charitable

activities. MIA volunteers have reached far and wide to provide supports to all who were restricted due to COVID-19 protocols by providing supplies, transportation, health needs and mental support services. At the same time MIA maintained connection with the community through virtual mosque programming and regular updates of MIA responses to pandemic protocols.

This issue of the Manitoba Muslim Magazine is being published during the month of Ramadan, a holy month of fasting, family get together, celebration, charity, introspection, and prayer for our community of Muslims around the world. Here in Manitoba, we celebrate Ramadan in a truly global way with Muslims from all over the world. The Canadian spirit of multiculturalism, diversity and inclusion bring us closer to all. Each year, MIA is trying to reach out to more communities to celebrate universal brotherhood among all beliefs. When the publication is distributed to the community it will be Eid-ul-Fitr 2022, celebration of the successful observation of the holy month Ramadan.

I wish you all Eid Mubarak. Thank you

Khawja Abdul Latif

Chair, Board of Directors

Manitoba Islamic Association







New Mosque in Winnipeg



On March 17, 2022 a former Catholic Church located at 794 Ellice Avenue, Winnipeg was purchased by a new group known as the Islamic Ministries of Manitoba, with the support of Jamia Riyadhul Jannah of Saskatoon and the Jamia Riyadhul Jannah of Mississauga. The place is planned to open soon as a mosque with the name of Masjid Sayyidna Abu Bakr Al Siddique and the Muslim Community Centre. This mosque will be the seventh fully-fledged mosque in Winnipeg in addition to other small Mussallas (prayer locations).



The first Muslim member of the Manitoba Legislative Assembly

On March 22, 2022 Ibrahim (Obby Khan) was elected as a member of the legislative assembly (MLA) in a by-election in the Fort Whyte constituency. He ran as a candidate under the Manitoba's governing Progressive Conservative party. Khan's win

is historic as he would be the first Muslim to ever be elected as member of the legislative assembly. Khan was born in Ottawa and graduated from Simon Fraser University. He was a professional football player for nine seasons. He played for some time with the Winnipeg Blue Bombers, until his retirement in in 2012. He currently runs a number of business enterprises.

COMMUNITY EVENTS



Fajr Ajr - encouraging kids and youth at the Masjid



First Muslim MLA Obby Khan - helping to hand out Iftaar at the Waverley Mosque



MIA Education Program opens downtown



Community Ice Rink at Grand Mosque



Converts' Gathering



Youth-led outreach program to schools



Afzal Family Vigil at Grand Mosque



Community Iftaar with MIA and Islamic Relief Canada



Commemorating the Mawlid of the Prophet



Shoulder to shoulder Taraweeh Prayers



THE PSYCHOLOGICAL IMPACT OF COVID-19 PANDEMIC

DR. ALI EL-KHATIB*

It has been 2 years since we first heard about the Corona Virus and its physical impact on human life and the ramifications of the infection including death. We kept hearing everyday news about the rising of the death toll around the globe, and with no near end or a closure. The psychological impact appeared when people reacted to the storm of the daily bad news about the fast spreading of the virus and our hopeless attempt to understand it before stopping it. At the beginning, there were several scientific hypotheses about the virus's varied behaviors and its fast transmissibility which added more to our worry and anxiety. With no early vaccination available, our anxiety and fear increased and the future of our families and children were in question. As the virus continued spreading, our psychological reaction changed from anxiety and panic to depression, as we realized that COVID-19 is here to stay and for a longer term, consequently the feeling of hopelessness and helplessness increased.

The subsequent different variants of the virus and the lack of full understanding to its behaviour, in addition to the daily frightening news about the rising number of death have impacted our ability to cope, and significantly affected our mood, sleeping pattern, sense of safety, level of vulnerability, and suicidality. In addition, people suffered from bereavement, sense of isolation, loss of income, fear of triggering mental health conditions or exacerbating existing ones, high levels of addiction, insomnia, stress, fear, sadness, and loneliness. The continuation of COVID- 19 through two winters has increased our vulnerability and sense of



isolation as well as depression. With our harsh winter, its short days and the lack of exposure to the sun, more people suffered from depression (e.g. Seasonal Affective Disorder).

Other impacts of COVID-19 such as the closure of daycares and schools led to children and parents experiencing behavioral disruptions associated with the new challenges to their daily routines; parents were concerned about the emotional well-being of their children and their mental health. In addition, home schooling was problematic especially with new immigrants who may have insufficient linguistic skills, not well versed in technology, or having financial challenges due to unemployment. The lack of accessibility to mental health resources, due to the COVID -19 social restrictions, the lockdowns, and other health and social measures to curb the spread of the virus, further complicated the situation. The pandemic has short and long-term implications for mental health especially for groups at risk such as the elderly and children, people with underlying health conditions, and the economically disadvantaged groups. The psychological distress may last for a long duration following the pandemic outbreak; and it may be complicated by the recent economic downturn, and the higher rate of inflation, subsequently presenting a continuation of challenges to our community especially the newcomers.

Coping with the pandemic:

Now, seeing the light at the end of the tunnel, we need to be optimistic and do our best to adjust with the current transitional situation. For better coping we may consider some of the following suggestions:

- 1. Increasing your social contact (e.g. seeing family and friends as more restrictions have been lifted by the provincial government).
- 2. Staying physically active (e.g. going to the gym or performing physical exercise at home, or simply going for a walk outside).

- 3. Releasing your stress by rebuilding bridges with the community as well as reconnecting with your own cultural roots (e.g. listening to traditional music or cultural programs).
- 4. Practicing spiritual exercises such as yoga, meditations, and mindfulness, in addition to reading the Quran and praying.
- 5. Planning a house project especially in the winter season can be helpful in occupying your mind, giving you a goal to achieve, and taking your mind off of thinking about the pandemic.
- 6. Reducing TV watching times, to prevent long exposure to bad news.
- 7. Taking time to rest, relax, and sleep by spending less time on technology devices and social media.
- 8. Getting engaged in work that makes you feel happy and useful (e.g. volunteering).
- 9. Taking good care of yourself, your family and help others whenever you can.
- 10. Planting and growing some flowers even in small pots may add some pleasure and cheerfulness to your home especially if you engage your children in such small projects.
- 11.Reaching out for help through community friends, family, or mental health agencies and resources.

Conclusion:

As we reflect on the events of the last two years of the pandemic, we need to clearly examine our needs, strengths, support system, coping mechanisms, and learn more about our adaptability to catastrophes such as virus attacks, wars, and other calamities that may hit us at any time in the future. We also need to strengthen our faith, build bridges, and get more connected with our community and our cultural and religious roots in order to be able to fight back with a higher level of endurance to stress and better physical and psychological preparation. Based on our experience going through the pandemic, it appears that our dependency on science and technology alone are not sufficient to assist us through these difficult times. In order to better adjust and survive any future pandemics or catastrophes, we may need to exert more efforts in searching for a better balance between sciences; technology and spirituality which can help us to achieve a higher degree of integration in our life.

*Ali El-Khatib, Ph.D., C. Psych., is a Clinical Psychologist and a veteran member of the Muslim community in Winnipeg.

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MY EXPERIENCE AS A BLACK PERSON!

ISMAEL MUKHTAR*

As a Canadian black person, I share the sentiments of the black community and its yearning for justice and equality. My experience growing up back in my native Eritrea, was somewhat different. In my native country, everybody is practically black, so colour was never an issue. However, my parents generation's experience was different. My country was colonized by the Italians for close to fifty years (1890-1940), during which racial segregation was imposed on the country. The white Italians had all the privileges, while the native blacks were denied many of



their basic rights. The Italians lived in beautiful neighbourhoods, they had their own schools, their own public transportation, health services etc. The natives lived in under-serviced neighbourhoods, they weren't allowed to share common space with the white and they were only allowed to study up to grade 4 maximum! During their time, the colour of the skin mattered and it determined a person's place in society.

Fortunately, for my generation, the story was different. The Italian occupation was over and colour of the skin was of no consequence. Ironically, I grew up in a neighbourhood that used to be exclusively white Italian, a place my parents' generation would never dare to venture. However, knowing the history of my country and reading about the struggles of the black people elsewhere, particularly the US, I was aware that the colour of skin still mattered in many places in the world. The stories of Nelson Mandela, Malcolm X, Martin Luther King, Rosa Parks and others, resonated with my generation and we passionately related to their struggles.



Coming to Canada as a black new immigrant, I wasn't sure what to expect, but I was sure of two things: Canada will not be as bad as the US and that my skin colour would make me more visible. My initial impression of Canada was that it was friendlier and more welcoming. Now, having spent most of my life in Canada, having worked in minimum waged menial jobs, attended university, attainted a profession, and worked in the corporate world, I can say my initial impressions were, relatively, correct and Canada is indeed a more welcoming and friendly nation. However, I have also learned that Canada,

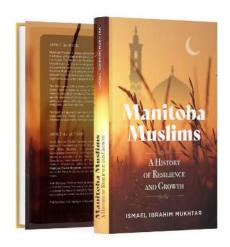
has many hidden social and racial demons it needs to address. The widely reported police mistreatment of young blacks and the growing black movement across the nation is testimony to the challenges of systemic racism within our nation.

For those who have an extra layer of being different, the challenge of discrimination is doubled. Being black and Muslim at the same time makes a person subject to the double effects of racism and Islamophobia. From my personal experience, the most difficult type of racism to address is the subtle and the unintended ones, which I have experienced firsthand. Most people have good intentions and they wouldn't knowingly be racist, but due to the deeply ingrained social and historical biases, they might act in ways that are discriminatory or racist. Furthermore, political correctness might lead to clever concealing of racist sentiments, making it difficult to recognize and address.

February is typically Black History Month. As we observe this month, it is important to realize that racism reflects negatively on all of us, regardless of our backgrounds. Racism is a dent in our humanity and eradicating it is a collective responsibility. We shine more as people when we value and regard every person, see them as humans before we see them in colour or ethnic or any other terms! Racism is a global social menace, including

some predominantly Muslim nations. Racism is the antithesis of the Quranic injunctions. Humanity has yet to fully observe the deeper meaning of the Quranic call, "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." 49:13.

*Ismael Mukhtar is the author of <u>Manitoba Muslims, A</u> <u>History of Resilience and Growth</u>.





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#MYHIJABMYCHOICE

TASNEEM VALI*

Hijab Bans have become a common and frequent news story - starting with the ban in France in 2010 where girls were prohibited from wearing the hijab in elementary and secondary schools to our very own Bill 21 in Quebec that became law in 2019 and now in India where students are exercising their rights to freedom of religious expression that is enshrined in the Indian constitution by being allowed to wear the hijab. Why has a piece of women's clothing become a debate topic that has polarized the world?



Almost 15 years ago this debate started in Europe, specifically France, with a ban on the burka and face covering and restrictions on hijab - currently there are many European and other countries with similar laws - Belgium, Bulgaria, Denmark, Switzerland, Netherlands, Austria, Chad, Republic of Congo, Sri Lanka. We need to understand that the hijab is no longer considered by non-Muslims as a Muslim woman's devotion to her faith and submission to Allah, but as a symbol of Islam and Islamic civilization; it has become a tool. These laws have nothing to do with security (we have just all lived through a pandemic for two years and EVERYONE covered their faces), or a secular society but with Islamophobia and the perception that anything different must inherently be backward, threatening, or oppressive to its adherents. The question we need to answer is - what does it mean for us as Muslims to be Canadian and living in Canada?

The veil/niqab had been used as a symbol of colonization during the 1900's when the French in Algeria or the British in India made it popular that women behind veils were backward, uneducated, uncultured and oppressed. Taking off the veil was 'empowering women' to be equal to men, to be a part of society. After independence in the 1960's and 70's hardly any women belonging to the middle or upper classes in previously colonized countries wore hijab.

Liberating Muslim women was the goal. However, is forcing a woman or constraining her ability to dress a certain way liberating her? It would make sense that giving a person the right to dress any way they want is the definition of 'liberation', of 'empowerment' of 'emancipation'. Passing laws that prohibit women specifically from covering up is equal to oppression and backwardness - where women do not know



how they should dress and need a parliament to pass laws to tell them what is correct. Also it is not only Muslim women - take the example of the Norwegian women's beach handball team that was fined for wearing athletic shorts instead of bikini bottoms in a bronze-medal match against Spain after officials deemed the shorts to be "improper clothing" at the 2021 Euro tournament - while male players are allowed to play in tank tops and shorts. Such double standards show that these bans are just a way to control women and prevent them from expressing themselves as they choose. Forcing to uncover is the same as forcing to cover. Is the Norwegian team less Norwegian for saying they want to cover; are Muslim women less Canadian for wanting to cover?

There is a symbolic power in the hijab; it is our identity and our right. The power of the hijab as a sign of submission to Allah, as protection against unwanted attention, as a label that I am a Muslim woman who is free to choose how I dress, is very influential. No person should feel entitled to force his/her understanding of hijab onto Muslim women - women do not need saving from the Hijab, they need saving from the false and propagandist understanding that Hijab = oppression.

Our identity as Muslims does not and should not conflict with our Canadian identity - they are symbiotic and we have a right to live and practice Islam as long we follow the laws of the land. The Canadian Charter of Rights and Freedom gives all Canadians this right.

^{*} Tasneem Vali is the vice chair of the Manitoba Islamic Association board



MY EXPERIENCE WITH COVID-19

AMAL KHATIB*

The pandemic has affected the global community in various ways. We have all lived a similar experience for the past two years, and within that shared experience each individual has his/her own struggles and benefits. One of these difficulties for myself and perhaps many others was isolation. Because we were all condemned to quarantining, it was very easy to remove myself from all social activities, whether they were virtual, in person and socially distanced, or simply keeping in touch with people. I did not feel safe going to in-person gatherings



because I felt that was putting myself and my family at risk just for my own enjoyment. Although virtual meetings were an option, I found that I still felt alone because it was missing the social component of being in-person and doing things together. It felt less personal and more like a work or community meeting. As we have learned the hard way, loneliness can be harmful to our mental health. We as human beings need social interactions. Even as an introverted person I realized how interacting with good people and having that taken away from me in an instant really puts things into perspective. The second issue I faced was the masjid closure. Not being able to pray in the masjid was frustrating, especially during a time when we needed the spiritual enrichment the most. I missed the communal aspects of the masjid, seeing my friends, praying together, and having events and activities. Lastly, not being able to travel and visit family was challenging because I was not able to spend time with them.

With all that being said, based on my perspective, not everything about this pandemic has been negative. I had a lot of time on my hands which forced me to self-reflect, spiritually and emotionally. It was the most unique experience in the sense that all the hustle and bustle of this dunia and its distractions had been completely removed,



which is a rarity, and I was alone with my thoughts and Allah. The words of some of my mentors make a little more sense now, that the pandemic is a blessing in disguise even though it did not feel like it at the time. Another benefit was getting closer to and spending more time with family. I noticed this with respect to siblings in particular, for myself and others. Many took advantage of staying at home to spend quality time with their families since before the pandemic people were busy with work and school and were out for most of the day. Personally, sometimes it was as simple as taking an interest in my sibling's hobbies, watching a show with my parents, or playing board games. Lastly, as a student during the pandemic, I have been through both in-person learning and distance learning. I am aware of the fact that online learning is not for everyone, but I found that it worked for me. I appreciated being able to choose and organize my own schedule and that every day was different. Being in control of my day I developed good personal habits such as making a to-do list and calendar, keeping track of upcoming class work, doing assignments in advance, and setting a regular study schedule.

In summary, the pandemic had both positive and negative impacts on me. While the prolonged isolation was difficult to deal with, it also provided a chance for introspection and to reconnect with immediate family. As our societies move back towards "business as usual", I will endeavour to maintain the good habits I developed during the pandemic, while attempting to re-accustom myself to interacting with larger groups of people.

*Amal Khatib is a grade 12 student and active member of the Muslim youth group in Winnipeg.

MY IDENTITY AS A CANADIAN MUSLIM

DUJAHN KASAS*



The bustling city of Winnipeg, with its frigid winters and open prairies has been my home for as long as I can remember. In the summer, I rode my scooter around the block often sustaining bruises and scrapes to my knees, and in the winter, I played with the neighbours in the snow until the sky became black and our cheeks became red. I had the typical childhood of being raised in Canada. In elementary school, I thought of myself as a Muslim and a Canadian. Those two worlds were kept separate. I would go to school as a Canadian and to the masjid as a Muslim. When I was ten years old, those worlds collided as I started wearing the hijab. Suddenly I didn't really know where I fit in anymore. People now only saw me as one thing. As I grew older I came to embrace my identity as a Muslim. I would answer peoples' questions about Islam and I felt comfortable in my own skin. People were often surprised to learn that I had been born in Winnipeg. They were always wondering which foreign country I had come from. What did not help was coming from a mixed cultural background.

I struggled with stumbling over the long story of how my dad immigrated to Canada from Syria and how my mom was actually born here (which was always crazy to people) and how her parents had immigrated to Canada from Lebanon and Italy and how "yes, that makes me half Syrian, quarter Lebanese, and quarter Italian," quite the package! It

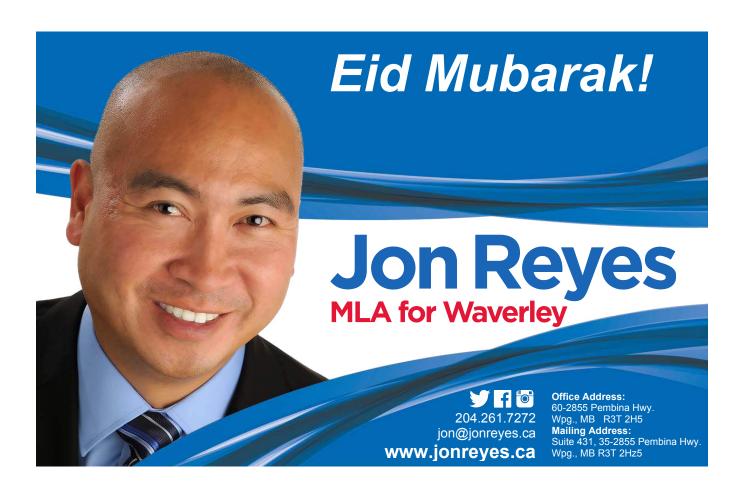
was a bit confusing for me, claiming a country thousands of miles away as mine when all I had were distant reminders like food and language. It never really felt right. To me home was the city I was born and grew up in, however, was I allowed to call myself Canadian? I sure didn't look like one. My mom didn't look like a Canadian. I mean I go camping and skating and am overbearingly polite. I do Canadian things! But calling myself a Canadian felt a bit pretentious. I had seen so many other Muslim kids growing up in Canada struggling and trying their utmost to fit in just to improve their social status in the eyes of kids who had as much life experience as they did. That was something I looked down upon and never wanted



myself to fall into and calling myself a Canadian looked a lot like that. It was quite the struggle for some time. What changed was my perspective as I got older.

Watching Canada accept thousands of Syrian refugees and hearing their stories of struggle, going camping and hiking and seeing the beauty of the Canadian wilderness, hearing my Syrian father proudly declare himself as a Canadian, watching fireworks explode in the sky on the first of July, I realized that being a Canadian means so much more than what you look like or where your parents had come from. Also, that this country is one that has always been a beautiful mix of people from all around the world, all of them equally Canadian. As a Canadian Muslim I am proud of my faith which I display openly to all and my country which I have loved and cherished for all of my sixteen years of life. I love that as a youth in our society my voice and creativity is valued and sought after. I love that our democratic society gives me the right to express my opinions and share my beliefs without fear even as a visible minority. I love that I can practice my religion freely and openly and that my identity as a Muslim is seen as something that adds to the beautiful diversity in our country. I find patriotism to be something so important and integral to someone's personal identity. It gives them a home to be proud of and a people to belong to. Canada is a country that I as a Muslim am proud to be living in. We don't get to choose where and to whom we are born. So, I thank Allah for this beautiful and free land full of opportunities and embrace my identity as a Canadian Muslim.

*Grad 12 student at Fort Richmond Collegiate, long time Winnipegger and member of the MIA Youth Council





BEING A CANADIAN MUSLIM

AEESHA OLANIPEKUN

Change is the only constant in life.

Teenagers in our ummah today are worried about fitting into the Canadian community. Sometimes, we are so bothered about being different and not doing the same things as others, that we forget that being different is what makes us unique. Sometimes we live far from a masjid, or we don't have good access to halal stores. Some people decide to use this as an excuse for why they neglect their worship. Just because it's not very easy, or as easy as it used to be, doesn't mean we should take it out on our religion. We can learn new things, make new friends, and still stay halal.

As a fairly new resident of this country, I would agree that is quite different from what I'm used to, but that doesn't it make bad. Our ummah is spread across the globe, from the UK to the US, from France to China, and Canada is not an exception. I have met countless Muslims, from many different races, and learnt many new things about the religion and the society at large.

According to Wikipedia, Islamophobia is the fear of, hatred of, or prejudice against the religion of Islam or Muslims in general. Although I've fortunately never experienced it personally, I've heard about bad experiences from my teachers, friends, and the most reliable of all (note my sarcasm), the internet. It's an unreasonable bias that shouldn't exist in the seemingly most intelligent species. Alas it does, and any Muslim is susceptible to the bigotry of an Islamophobe. It could be a random passerby, or a classmate at school but no matter who directs it, just as you shouldn't believe the taunts of a bully, we Muslims must know never to believe the words of a biased Islamophobe.

GROWING UP IN CANADA AS A MUSLIM

ABRAR LATIF

Growing up in Canada, and predominantly in South West Winnipeg, a fairly diverse and multicultural area of the city, it might surprise you that I was one of maybe three Muslims in my high school graduating class, and the only one in the band and choir programs. For some reason the year above me and the year below both had at least twenty Muslims to share.

Prior to moving to Winnipeg, I lived in a small town called Morden, and there I most assuredly was the only Muslim in my year and not counting my brother, the only

Muslim in the school. From the age of ten onwards, I had become a de facto ambassador and public relations manager for the whole religion of Islam in that small rural Manitoban town. I suspect a lot of Muslims that grew up in less diverse neighbourhoods probably felt the same or at least felt that their actions were viewed in a different context. Whenever I would do something in public, I had to be conscious of the fact that I was representing my culture, my skin colour, my traditions, my history and my religion.

Being a Canadian Muslim, to me, feels like a momentous task. Islam had no good public relations since, well if we're being honest, since the Crusades. This modern age of normalized Muslim celebrities and influencers are helping build and reform the Muslim "brand". After the wildfire that was the early 2000s Islamophobia that was kickstarted with 9/11. It has periodically flared up again (tragedies like Christchurch and the Montreal



Masjid Attacks), spurred on by right wing media and politicians and it feels we're burgeoning into a new age of Muslim acceptance and acknowledgment. I find my non-Muslim friends wish me a "Happy Ramadan Mubarak" every year it comes around. And yes, I also have to repeat emphatically "Yes, even water," to the question of if I am allowed to drink water while fasting.

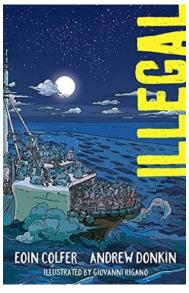
I'm proud to be a Canadian Muslim, able to teach and normalize the religion to people who may have been confused or wary of the religion before. My ultimate goal with this role that I've given myself is to make Islam so commonplace that we get paid time off during all of Ramadan. I'd be satisfied if we just got Eid recognized as a national holiday, however.

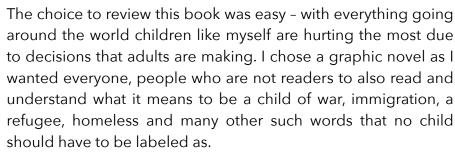
Book Review

ILLEGAL - A GRAPHIC NOVEL BY EOIN COLFER AND ANDREW DONKIN

HAADIA CHEEMA*







"Illegal is a powerfully moving, award-winning graphic novel that explores the current plight of undocumented immigrants - How can a human being be illegal for simply existing?" This question has plagued my thoughts as I sit in my warm home reading about Ebo who is 12 years old and alone in the world.



Ebo's brother, Kwame, has disappeared, and Ebo knows it can only be to attempt the dangerous journey to Europe, and a better life—the same journey their sister set out on months ago. Ebo suspects his brother has left him and has started his journey to Europe alone. Ebo will not be left behind and dreams of a reunion with his family. "His journey takes him across the Sahara Desert to the dangerous streets of Tripoli, and finally out to the merciless sea. But with every step he holds on to his hope for a new life, and a reunion with his family".



A tale about the reality of immigration and current global issues. The journey though fictional in the graphic novel is a real one many children and young adults have made - some have survived and some have been lost in the desert, on the streets, in the sea. May Allah protect us all.



*Haadia is a grade 9 student at Acadia Junior high. She plans to be a psychologist and loves to snooze with her pet Simba.



Book Review MORNINGS IN JENIN

SENA ELBAKRI



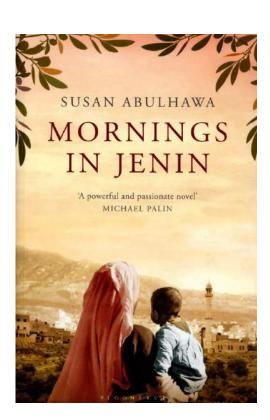
Mornings In Jenin is a compelling novel written by Susan Abulhawa. Susan Abulhawa is a Palestinian American writer and human rights activist. She is the author of several books, and the founder of a non-governmental organization, Playgrounds for Palestine. Her first novel, Mornings in Jenin, was translated into 32 languages and sold over a million copies and was published on February 1st, 2010.

The novel, Mornings in Jenin, is a multi-generational story about a Palestinian family, delving into the struggles of the Abulhejo's family in Jenin refugee camp after the Nakba in 1948. The novel focuses on the displacement and trauma of the family though the generations.

This reflection was difficult to write. I found it burdensome to describe the beauty and importance of this novel. I have decided to focus on two main aspects of the story: the story itself and the way the novel was written. Although it will not capture the full extent of

the novel's glory and weight, I believe it will offer the reader a good idea of what this book has on its pages.

The story hits the core of the reality of many Palestinian families. It explores all the trials, suffering, pain, and resilience every Palestinians has and is facing daily. It touches on the impacts of displacement, both psychologically and physically. It touches on the many losses the Palestinians face, from loss of land to loss of loved ones. The author also incorporated the loss and confusion many refugees and immigrants feel, including loss of identity or disassociation and disengagement, either rooting from wanting to forget or needing to belong or blend in in a place like the United States and other European countries.



The reason Mornings in Jenin is such a powerful story is in the way the author wrote the novel. Susan Abulhawa was able to grip the harsh reality of the Palestinian people into a novel with little to no compromise on the struggles faced. Her choice of words and her way of describing people and places creates an almost real image, submerging you into the story and the characters. In addition, Susan Abulhawa captured the raw feeling of pain and emotions expressed or felt by the characters, immersing the reader in the emotions and experience the Abulhejo family goes through throughout the novel.

Mornings in Jenin is a very heavy novel, and it takes a toll on the reader, I was no exception. Although I found it difficult to read, Susan Abulhawa wrote the novel in an engaging and compelling manner, fully drowning me in the story. I cried when the characters cried, felt joy when they did. To me they were alive and their story real and raw. I saw what the characters saw and understood what they how they felt, especially as immigrants in the United States. The novel helped me understand more deeply the struggle of my people. The novel did not only leave me speechless or aching, but it strengthened the fire of resistance and responsibility in me, as I hope it does to any other reader fortunate to read such a fascinating novel.

Mornings in Jenin is a must read for everyone except young children. The book will expand the readers lens of reality and further enhance the readers knowledge of the suffering of my people. I must reiterate that the novel is quite heavy and speaks of a heavy and challenging topic, but nevertheless, it is a must on everyone's reading list.

Community Member Profiles



OFF-BEAT CAREERS: BREAKING NEW GROUNDS

LUBNA HUSSAIN*

Some folks have an innate ability to choose a conventional career. Whereas, for some of us finding that right career path is a journey of self-discovery and can feel like a long and winding road. It is okay to tread a non-linear career path.

At one point, opting for a more 'traditional' career path seemed more likely to create a secure and favorable future. In this day and age, more and more young adults are open to exploring off-beat career paths with a desire to evolve, improve and grow. Choosing to

follow passion and vision comes with a lot of risks and roadblocks, especially during a global pandemic. However, many young adults are willing to jump the hurdles to make the difference in their community.

Fortunately, my South Asian parents always encouraged me to take the road less traveled. This greatly enabled me to widen my horizon, explore my interests, and of course, left me a broke post-undergrad for a little while. I studied Anthropology and working for nonprofit organizations was my calling, yet that was not truly gratifying. I was yearning to create something more intentional, enhance my skills and utilize my personality and passion to my full potential. While working for a nonprofit organization, I embarked on a couple



Lubna Hussain- Host of Desi Me Healin' Podcast

of passion projects on the side and flexed my creative muscle. I became a podcaster. This was very unfamiliar territory at first, eventually becoming less challenging as I produced more content. My podcast (Desi Me Healin') is a platform that brings awareness and education on mental health and healing in the South Asian community. I strongly felt the need to create this because I personally was struggling with anxiety and isolation during the lockdown and I knew I was not alone. Additionally, I am in the process of launching my sustainable and ethical clothing brand, God-willing. With internet and technology on hand, alternative career opportunities or side gigs are endless i.e. Youtuber, chocolatier, food blogger, professional gamer etc., are all possible to break new grounds.

I was honored to interview two local Manitoban Muslims, Ayan Salah and Jesse Reitberger. The following interview highlights the journey of these two individuals who chose to become the C.E.O. of their own careers with the purpose to benefit the local Muslim community.

What did you study?

Ayan- I went to University of Winnipeg. I was working as a residential support worker at that time. So I thought of doing nursing. So then I applied to nursing and I did nursing in Brandon.



Ayan Salah - Founder of Up and Adam Scrubs

Jesse- I went to Queen's University in 2009. My initial plan was that I wanted to become a lawyer. I took history,

because history interested me the most and I was getting pretty good marks in it. Then about halfway through my degree, I realized how much reading and writing papers and whatnot was going to be involved with going into law. I didn't like that nearly as much as I like business as I like numbers and finance. I finished off my history degree at Queen's.

What was the key driving force to start your own business?

Ayan- When I was in nursing school, I was not happy with the scrubs. It was not modest. I preferred to wear skirts instead of pants. When I finished nursing school I started making drawings and designs just how I wanted my scrubs to be and then I ordered from another company. I bought one skirt and it was uncomfortable. The material was not good. I wanted to explore different materials, something that is comfortable and flexible...I'm sure there are girls like me that wanted to dress modestly, but they didn't have the option and that's how I ended up doing my business Up and Adam Scrubs.

Jesse- It goes back to when I first converted to Islam and I realized that all the investments I was doing were impermissible. I had two choices. I could either find a new profession, or I could try to figure out how to make this profession halal. So, I chose to try to stay in my profession and make it halal as opposed to trying to find a new career path. The main thing that motivated me was that I didn't want to have to find a new career path after leaving Investors Group. I wanted to solve the problems of the community when it came to saving investments, growing their wealth and everything like that without compromising on Islamic principles. So in 2019, I started Canadian Islamic Wealth with the intention to offer halal investing to Muslims all across the country. This way they can grow their wealth in the halal way and have peace of mind knowing that whatever they're saving for, whether

it's kids' education, or a trip, or retirement or whatever, it is done in a Shariah compliant way. So that is the story in a nutshell. As of now 2022, at Canadian Islamic Wealth, we manage \$10 million in all investments, and we have 200 clients across Canada.

How did you come up with the name for your business?

Ayan- I came up with the name Up and Adam Scrubs because my son's name is Adam. He's always up early in the morning. My son is so energetic and most health care workers are more energetic in the morning too. I think there is a saying in English that goes, "up and at 'em", get going and get busy. You're on a mission like you're up and busy.

Jesse- We wanted to be a company that helps Muslims grow their wealth in a halal way. Also we wanted Muslims living in Canada to know that we serve all Canadian Muslims, not just, Winnipeg, not just Alberta, but any Canadian Muslim who wants to do things the halal way. We wanted them to feel comfortable growing their wealth with us.



Jesse Reitberger-Financial Advisor at Canadian Islamic Wealth

What are some challenges you have faced?

Ayan- So I do the designing, but I don't sew. I'll give the scrub designs to my supplier and sometimes it's not how I want it. I'm not 100% happy with it. It's hard to explain to someone how you want scrubs to look like if you're not doing it yourself. So, I started taking some sewing classes to be a tailor.

Jesse- Getting the community to adopt that this is actually a legitimate thing is challenging. Our community across Canada has been played in a lot of ways when people say Islamic finance or Islamic investing, because there have been a number of halal mortgage companies that don't offer legitimate halal services. They're kind of just window dressing something or they get kind of a fatwa from a scholar saying that it's a law, but when you look underneath, it really isn't right. I think a lot of Muslims in Canada are jaded when it comes to someone coming along and saying, "I've got something that you can deal with in a halal way." A lot of them kind of will roll their eyes and say, "it's not, I don't believe you." So just breaking down that barrier, and then regaining the trust of the community is important, because lots of people have been down this road before, and they put their money into different things that didn't turn out to be halal in the long run.

Terry Duguid

Member of Parliament Winnipeg South



Ramadan Mubarak

103 - 2800 Pembina Hwy 204.984.6787 terry.duguid@parl.gc.ca



THE CANADIAN MUSLIM LEADERSHIP INSTITUTE

ZOLIKHA AL LILO*

The Canadian Muslim Leadership Institute (CMLI) is a not-for-profit organization that operates under the umbrella of Islamic Social Services Association, committed to nurturing future Muslim leaders. Our vision is to build a strong, vibrant, diverse Canadian Muslim community that embraces its multicultural and multi-ethnic background and is confident in its ability to develop knowledgeable and engaged Canadian community leaders. CMLI has been revived in light of new issues facing Muslim youth that have surfaced due to high rates of hate speech and crimes and acts of violence committed against Muslims.

The CMLI objective is to establish relationships between Muslim and Indigenous youth and pave the path for future collaboration on social justice issues. The project acknowledges the many issues confronting marginalized youth and seeks to empower them with awareness, knowledge, and a strong feeling of solidarity. We are building a diverse network of resources available to youth to provide support with mental health, family dynamics, strengthening cultural and religious ties, as well acculturative/diaspora stresses. We are also laying foundations of relationships between Muslim and Indigenous youth with mutual respect, learnings, healing, conversations, partnership, and collaborations on matters of leadership, team building, community engagement and common good. This will enable efforts towards establishing a more equal and just Canada for all.

Main Objectives:

- It empowers resilience among youth, drawing from spiritual and cultural strengths.
- Develop a peer support network with Indigenous youth that strengthens their sense of belonging.
- To address internalized Islamophobia, sexism, racism, and any other forms of discrimination, CMLI will work in partnership with ISSA's Muslim Wellness Institute to provide youth with mental health support.
- Promote art and culture to creatively build confidence to express what their faith, culture and Canadian identity means to them.
- Inspire students to respect diversity, explore differences, and work towards a more just society where all members can thrive and attain their full potential.
- CMLI resource people will engage youth in an intersectional analysis to examine the complex way in which different forms of discrimination, such as racism, sexism, and classism, intersect and overlap in the lives and experiences of marginalized persons.
- Acknowledges that advocacies should go beyond just documenting and gathering information but to developing necessary skills to combat all forms of discrimination.

*Zolikha Al Lilo is a staff member of Islamic Services Association and in charge of CMLI program









THE HELP THEY PROVIDE IS NEEDED IN THE COMMUNITY



HUMAIRA JALEEL*

"Healthy Muslim Families has been helping me since the very beginning when I had to go to a Women's shelter. They helped me with getting a phone so I could contact my family back home, and basic necessities like food, household items and even a computer. I took their counselling services as well. I also participated in different adult painting and kids fun hour programs for my kids, which were really helpful for my children and me. The help they provide is needed in the community."

These are the words of a woman who has been through a lot in the last two years, but, with the blessings of Allah SWT, Healthy Muslim Families has been able to stand by her and many other sisters to support them through difficult times.

Our journey started in 2020 when Healthy Muslim Families was founded with the vision to empower, support, and strengthen families in our community.

Our humble beginnings

Our story started about a decade ago when our founding members were volunteering to run weekend Islamic classes for children. As our work expanded, we became aware of other needs for youth, seniors, and mothers facing different challenges. As the Muslim community grew, we heard from more and more individuals with varied requests. Therefore, in January 2020, we incorporated as a non-profit organization and started to look for funds to hire a dedicated team to develop and run needed programs. With the blessings of Allah subhana wa tala, we have thrived and expanded our team and programs.



Humaira Jaleel, Founder and Executive Director of Healthy Muslim Families.

We are who we serve

We continue to operate as a grassroots organization. We are who we serve. We hear from the mothers, children, youth, and seniors about their struggles, needs, loneliness, fears, and hopes for the future. We believe in developing programs based on the assessed needs in our community. For this purpose, we recently conducted research on mental health and support for individuals with disabilities in the Muslim community. In addition, we are currently undertaking research on domestic violence and the services required specifically in the Muslim community. We are an entirely women-led organization; thus, women empowerment is the central theme of our work. Furthermore, we are inclusive and strive to accommodate women with diverse abilities. We work with single mothers, mothers of children with diverse abilities, and women undergoing separation or divorce. We empower through financial empowerment programs, educational programs, and employment services. Most importantly, we provide confidential assistance to support and empower women facing abuse.

New to Canada?

We understand how moving to a new country can be overwhelming and lonely. We have programs to help families new to Canada to get to know other Muslim families and help them feel welcome and settle in Winnipeg. Be sure to come out to our annual Eid gatherings and other fun events!

Financial Empowerment

An essential aspect of our empowerment programs is financial services. We help families new to Canada, single parents, families with a modest income, and international students understand the economy, financial markets, and financial products. In addition, we help file taxes through our tax filing clinics and provide support to file for government benefits.

Support

Alhumdullillah our organization has received charitable status this year, and now your donations can be tax-deductible. With your support we can continue to aid our sisters and brothers in need!

To connect with us please visit our website, healthymuslimfamilies.ca.

*Humaira Jaleel, Founder and Executive Director of Healthy Muslim Families.



In Ramadan, MIA released a first of its kind report on the results of a community survey on community experiences with Islamophobia. The report, entitled "Friendly Manitoba: Community Experiences with Islamophobia" was released along with resources for community members and friends and allies on the issue.

Key findings of the report included that 62% of survey responses reported experiencing Islamophobia, with 73% of those being women. Further, 43% reported experiencing Islamophobia in school. The report raises concerns about the prevalence of Islamophobia in K-12 education, its impact on mental health, the disproportionate harm it does to Muslim women, and its intersection with anti-black racism.

Here are two examples of some of the media coverage the report received.

'Islamophobia in Manitoba is real': New report outlines experiences of Muslim community | CBC News

Manitoba Muslims target of local Islamophobia: report - Winnipeg Free Press

Also, be sure to check our <u>2021 report to the community</u> on <u>miaonline.org</u> in which we share the work of MIA during the previous year. Please take a few moments to review the report and share it with others, especially those who are new to the community who may not know all of the work that we do together.





What is Islamophobia?



Prejudice against Muslims on account of their religious

Causes of Islamophobia:

Ignorance, negative media representation,

Muslims to get involved within broader communities, lead to the sustaining of an

environment where Islamophobia thrives.

misinformation, lack of educational opportunities

regarding Islam, and some reluctance from the



Intersectionality informs one's Islamophobic experiences:

- Gender
- Age



Did you No Yes Experience 62% 38% Islamophobia?

Female

Gender distribution of those reporting experiencing Islamophobia

Not Safe 29%

Male

27%

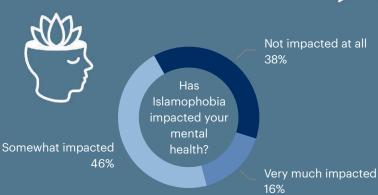
do you feel wearing a religious or cultural garment that may identify you as Muslim in

Very Safe

Somewhat Safe

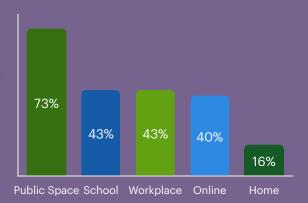
"Young girls [who wear hijab] receive a lot of bullying and teasing [at school] because of their identity as Muslim, [and have their] hijabs pulled off... In most cases, the school does not do anything about it."





"Because of Islamophobia at school, some students are at increased risk for wanting to drop

Where did you experience Islamophobia?



"The daughter was subject to Islamophobic abuse on account of her hijab while the son was targeted in relation to his sister and described as a potential rapist, with the perpetrator making comments such as "when [you] grow up, [you] are going to rape little girls."

ISLAMOPHOBIA IS REAL!

(excerpts from the book: Manitoba Muslims, a history of resilience and growth, p. 194-195.)

"The Pioneer Mosque has been a target of a number of acts of vandalism. Most of these acts were associated with a major media story involving Muslims. On February 22, 2001, Winnipeg Muslims were shaken when the windows around the entrance door were smashed and hateful graffiti was written on the steps and walls of the mosque. The incident was reported in the media. Mayor Glen Murray, along with police officials, came to the mosque to reassure the Muslim community. As a step toward a better understanding of Islam, the mayor offered "to set a day aside at the City Hall to showcase Islam." A non-Muslim good Samaritan voluntarily came to remove the graffiti and a Jewish man voluntarily paid to repair the broken windows.



media coverage."6

On October 31, 2004, the mosque was vandalized again. When worshipers "showed up for morning prayers at Winnipeg's main mosque early Sunday morning, their sense of peace was shattered by smashed windows and broken glass at the front entrance."2 Dr. Ghassan Joundi, MIA president, said, "It's a shock . . . it's really cruel when you see something like that."3 He went on to say, "Maybe it's a hate crime . . . there was no other incident in the area, why target the mosque? . . . it isn't a regular dwelling or a house, it is a mosque."4 The vandalism was deeply painful as it happened in the month of Ramadan and was especially frightening for the "children who showed up for Sunday class that morning."5

In June 2006, there was another incident, where intruders broke into the mosque at night and damaged the front and back doors and caused some minor damage inside the mosque. This happened following the June 2 Ontario arrest of eighteen young Muslims with terror charges. Dr. Joundi said, "With the timing, I don't think it's random . . . it was a hate crime . . . it's fallout from the Ontario arrests and intense

In September 2006, the mosque was again the target of another incident of disturbing vandalism. This happened around the same time Pope Benedict XVI made some controversial comments about Islam. The comments created global Muslim anger and condemnation. Dr. Joundi speculates that this vandalism incident was another hate crime sparked by the Pope's comments.⁷

There were other minor incidents where animal feces were left at the mosque entrance, egg thrown at the door and windows, and garbage tossed around the mosque. The mosque is a dear place to Muslims; attacks of this nature are deeply upsetting. Fortunately, the wide condemnation of these acts by the larger society and the support that followed were comforting."

Vandalized mosque in St. Vital

LETTER OF THE DAY

Outraged at desecration

Re: Graffiti 'hate crime,' Muslims say

(Sept. 17).

We were outraged at the recent desecration of the mosque on Hazelwood in St. Vital and we were saddened to learn that despicable graffiti was also found on a nearby fence and vehicles belong-ing to Muslim families. As a communiing to Mustim Lamines. As a communi-ty, we are more than familiar with this type of hateful vandalism and as a com-munity we condemn it wholeheartedly. This type of behaviour is not acceptable in our country. We stand with your com-munity and call for all citizens to stand as one against recise and involvence. as one against racism and intolerance

> ISRAEL LUDWIG VP Community Relations Jewish Federation of Winnipeg

Message of support Courtesy: Winnipeg Free Press, September 21, 2006

- Manitoba Muslim Magazine, March 2001.
- 2 Sanders Carol, "Windows shattered in city mosque," Winnipeg Free Press, November 2, 2004.
- [3] Ibid.
- [4] Ibid.
- Sanders Carol, "Mosque break-in fuels fears," Winnipeg Free Press, June 7, 2006.
- 🔼 Rollason Kevin, "Graffiti 'hate crime' Muslims say," Winnipeg Free Press, September 17, 2006.



Our Manitoba Islamic Mortgage Custom built for you

Assiniboine Credit Union (ACU) is pleased to offer the Manitoba Islamic Mortgage. It is competitively priced and designed specially for the Manitoba Muslim community. Our Islamic Mortgage Specialists, can assist you to purchase a home or transfer your existing mortgage to another is compliant with your Islamic faith.



Our Islamic Mortgage Specialists, are available at our Pembina and Bairdmore branch, located at 2659 Pembina Highway to assist you.

To learn more about the Manitoba Islamic Mortgage, or to make an appointment with Assiniboine's Islamic Mortgage Specialists, please visit us **online** www.acu.ca, **email** cu@acu.ca or **call** 204.958.8588.

acumortgages.ca

CANADIAN MUSLIM WOMEN'S INSTITUTE (CMWI)

EMPOWERING NEWCOMER WOMEN TO ACHIEVE FINANCIAL INDEPENDENCE, ONE SKILL AT A TIME

ERUM TANVIR*

Moving to a new country with a different culture and foreign language is not an easy feat. You not only leave your loved ones behind but also the support system and the sense of belonging that you have known all your life. Embracing change is not always easy but when it also means letting go of the comforts of the 'known', it becomes even more daunting. Settling in the new home and society that one knows little about is an uphill battle on its own and then to try and find suitable employment to achieve financial stability makes things even more complicated for the new immigrants.

One of the major challenges many of the newcomers to Winnipeg face is difficulty in integrating into the workforce due to multiple barriers. These include but not limited to, having low levels of English language skills, none or little formal education, no previous employment experience, lack of technical skills, no exposure to Canadian workplace culture, and single parent families with no social support like extended family.

Canadian Muslim Women's Institute (CMWI) was founded in 2006 after it became evident that there were no culturally sensitive services available for the newcomers to help them integrate in the community. In particular, the female refugees and new immigrants faced the most difficulties as there were no support services focusing specifically on their needs. Therefore, CMWI began as an organization dedicated to providing services catering to the unique needs of the newcomer women. To empower them in achieving self-sufficiency, help them break down barriers, support them in personal and professional development and to create a sense of belonging to foster sound emotional health and wellbeing.

CMWI's extensive experience of serving the diverse newcomer community for the past 16 years has enabled us in the identification of the following significant settlement service gaps that make the road to financial security and settlement particularly difficult for Newcomer and Refugee Women:

- 1. Lack of training programs that have been specifically designed to address the unique needs of immigrant and refugee women.
- 2. Lack of connections to employment opportunities for unskilled/low skilled female workers.
- 3. The need for Canadian work experience and a direct referral to employers following the completion of training programs.

Based on the learned experiences with our many clients, our skills training programs are specifically designed to overcome these challenges and bridge the gap between newcomer women workers and employers.

CMWI offers three employment training programs to help newcomer women gain employability skills for industrial sewing, commercial cooking, and childcare. The sewing and commercial cooking training programs incorporates on the job training on client orders, while the childcare skills training offers on the job training at CMWI's childcare room.







Industrial Sewing

Commercial Cooking

Childcare Room

Our employment training programs also provide English for employment sessions, employment counselling, job readiness workshops, referrals to employers, first aid training, food handler training, and a lot more. These programs not only provide the required skill training but are also designed to assist immigrant women identify and overcome additional barriers towards employment.

To date, 140 women have participated in these skills training at CMWI since the program started three years ago. 90% of the program participants who are looking for jobs find employment right after they graduate, and in some instances, before they graduate. CMWI was able to provide employment to some of the graduates of the employment training programs.

The training CMWI provides benefits the newcomer women, the employers, and the community at large. The women find gainful employment that makes them and their families financially stable. Some come off the employment insurance and contribute to the society by paying taxes, helping the economy, and reducing unemployment. It also improves the mental wellbeing of the participants and their families. The employers find skilled workers that need a very short period to start producing at an advanced and efficient level. By engaging the employers, we dispel misconceptions around immigrants and refugees and bring awareness in the society.

Ultimately, when we empower the women, we empower the families and the whole community. It's a win-win situation.

Please contact us at: training.coordinator@cmwi.ca

*Erum Tanvir is the PR and Social Media Director on the Board of CMWI



"Spend (in charity) out of the sustenance that We have bestowed on you before that time when death will come to someone, and he shall say: "O my Lord! If only you would grant me reprieve for a little while, then I would give in charity, and be among the righteous."

The Holy Quran, 63:10



FOR GENERATIONS TO COME

By including MIA Wakf Fund in your will, trust or retirement account, you can pass on your love for the house of Allah SWT to future generations. The funds generated will be invested, and the returns used towards critical community projects.







QR DISCOVERY

























Become a member of our Founders Fund and join an exclusive group dedicated to the health and welfare of our community.

Introducing the Muslim Legacy Fund

The Muslim Legacy Fund is a registered Canadian charity established to support the long-term financial needs of our community.

As our community grows, so does its need for programs to support women, children and youth, the underprivileged, cross-cultural dialogue, religious and educational institutions and other worthy causes. They all need reliable long-term financial support. Our Fund was founded to help ensure it.

How it works

When you donate to the Fund, your money is pooled with that of other donors. It is then invested in a sharia-compliant manner. A portion of the Fund's growth is returned to the community each year in the form of grants to registered charities. As the Fund's asset base grows over time, so do its profits, creating more capital for community grants.

Who runs it

The Fund is governed by a Board of Directors. Its members have lengthy track records of community service and success. Our Directors have more than 100 years of combined leadership experience in community service and volunteerism here in Winnipeg. Your donations are in trusted hands.

WAQF status

The endowment fund (or waqf) concept has been used by Muslims for centuries as a means to provide consistent, reliable financial support to the community. Donors benefit in perpetuity because their donations are considered Sadaqah Jariyah (ongoing charity). Even after you pass, your gift continues to benefit mankind and your blessings will continue for all time.

Membership in our Founders Fund is a one-time opportunity for you to make history.

With a \$1000 donation, you can become one of The Muslim Legacy Fund's Founding Donors. This Founders Fund will be open from the first day of Ramadan 2022 (April 2) to the last day of Ramadan 2023 (April 21, 2023).

Our aim is to have a thriving, self-sufficient community that makes a positive impact on the broader Canadian community over the long term. We believe the Fund will play a fundamental role in achieving that objective.

Help make history. Donate at muslimlegacyfund.com

CREAM KUNAFA



Ingredients

- 400g Kunafa (usually called Kadaifi and sold frozen in Europe and the US, you can find it in Greek and Turkish supermarkets)
- 180g ghee or 250g unsalted butter

Syrup

- 250g sugar
- 150ml water
- 1tsp vanillin or vanilla sugar (you can use vanilla extract, but it will darken syrup)
- Squeeze of lemon

Cream Filling

- 600g heavy cream
- 3tbsp corn flour
- 3tbsp sugar
- 2 small pieces of mastic (optional)

To Prepare The Simple Syrup

- Add the sugar, water, vanilla, squeeze of lemon juice to a saucepan. If you are adding rose water or orange blossom add it now.
- 2. Place on a medium-high heat till it comes to a boil, don't stir so the syrup doesn't crystallize.
- 3. Once it boils turn the heat to low and let it simmer for 10 minutes.
- 4. Pour out into a jug to cool.

To Prepare The Cream Filling

- 1. Add cream, sugar, and corn flour to a pot.
- 2. Crush your mastic and add it into the pot.
- 3. 3. Mix to combine the ingredients before cooking.
- 4. Place the pot on a medium-high heat and whisk until it comes to a boil.
- 5. The mixture will resemble custard when this happens cook for a further minute.
- 6. Pour out into a bowl and cover with plastic wrap so it doesn't form a crust

To Clarify The Butter

- Place butter into a small pot on a high heat and let it melt completely.
- 2. When it's melted, leave it to boil until a foamy layer form then disappears.
- 3. There should be a thin film floating on top of the melted butter that you can separate with a spoon, when this appears pour your clarified butter out into a jug or jar.

Eid Special Afghani Pulao



Ingredients For Rice

Basmati rice 750 gms 2 Onions Ginger paste 2 tbsp Garlic paste 2tbsp Salt to taste Oil ½ cup All spice powder 1 tsp Green chilies 5 Mint ¼ cup • Carrots shredded ¼ cup Almond sliced 10 Raisins 10-20 Boiled chickpeas ½ cup

For Meat Stock

Salt

Beef/lamb/goat 1 kg Onion Ginger 1 inch piece Garlic 10 cloves Yogurt ½ cup Coriander seeds 1 tbsp Cumin seeds 1 tbsp Fennel seeds 1 tbsp Cardamom. 4-6 (black and green) Bay leaves 2-3 Clove 4-6

• Water 1 liter (4-5 cups)

1 tbsp

Recipe

- 1. First put all the stock ingredients in a large pot and bring it to boil. Then simmer them covered until the meat is tender.
- 2. Strain the stock. Keep aside stock and meat and discard the rest.
- 3. Take a wide pot and heat oil in it.
- 4. Once heated add 2 thinly slices onions. Fry them until golden. Add ginger and garlic paste and sauté.
- 5. Add all spice powder, salt, stock and meat, green chilies, and mint.
- 6. Bring it to boil and add rice and stir. Check the salt and add if needed.
- 7. Keep the flame on high until almost all the water evaporates and you see bubbles on the surface of the rice.
- 8. Cover and cook them on low heat for 12 minutes.
- 9. Open the lid and add sliced carrots, boiled chickpeas and almonds.
- 10. Turn off the flame and leave it for 10 more minutes.
- 11. Serve hot with your choice of salsa/salad or sauce.

Pro Tips

For the perfect rice soak them minimum 30 before adding. The ratio of stock to water will be 1 cup more than the rice. If the rice is 2 cups, stock will be 3 cups. If the rice is 3 cups, the stock should be 4 cups. Top the rice with fried onions while serving for better presentation and taste.





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