

NEWS BRIEF

Various news bits from Muslim Communities in North America, Europe and other Parts of the world

Submitted by our Team of Local, National and International Correspondents

PROJECT UPDATE

In this section of the *Al-Haqq Newsletter*, updates are given of the project undertaken by the *Islamic Humanitarian Service*, to build a new multi-purpose Centre on the 3.4 acre land purchased in Mannheim, just outside of Kitchener-Waterloo. Readers of the Newsletter who may not have been able to follow past updates, or who do not have a copy of the previous issues of the Newsletter, are invited to write to the IHS Secretariat to obtain the full reports.

Presently, the IHS is waiting for the Township of Wilmot, which governs the area upon which the land is situated, to issue the Site Plan Approval. The architectural drawings had been submitted to the Township in the late spring. Thereafter, the Township replied with some requirements that needed to be completed by our archi-

tect, Mr. Robert Kimpinski. The Township also required a financial guarantee of \$408,000 which our Bank, Bank of Nova Scotia, provided. This letter of guarantee now has blocked up the amount, which means that the IHS will need to raise additional funds to prepare the ground breaking, expected in spring of 2017.

Contributions can be sent to IHS Centre, the address of which is located on the inside front cover of this Newsletter. Donors in the USA can send funds to Comfort Aid International, address below:

For donors in the United Kingdom and across Europe, can send to:

Al-Murtaza Foundation

For the donors in UK and Europe
Al Murtaza Islamic Foundation.
Attn: IHS Building Project

24 Bracknell close
Luton Bedfordshire Lu4 0TL. UK

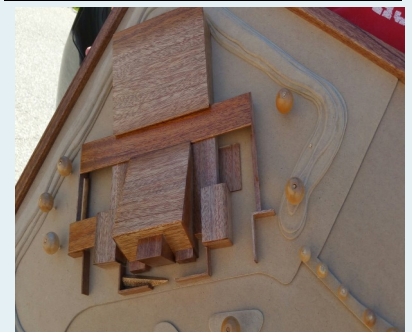
For the donors in USA

Comfort Aid International
Attn: IHS Building Project

3415 West Lake Mary Blvd
#954152 Lake Mary FL 32795 USA



The 3D structure for the new center



The 3D structure for the new center

LEBANESE PRESIDENT

After almost three years of parliamentary impasse, a President was selected by Lebanese lawmakers at the end of October 2016. Mr. Michel Aoun, a Maronite Christian, was elected by the 46th electoral session of the Parliament of Lebanon. As per the Constitution of Lebanon, the President must be a Christian, the Prime Minister a Sunni Muslim, and the Parliamentary Speaker a Shia Muslim. President Aoun managed to secure the support of a wide array of groups, including influential Hezbollah lawmakers, and is expected to unite the nation.

IHS SUMMER DAY CAMP

Students aged 4 to 14 attended the sixth annual summer day camp held at the IHS Centre during the last two weeks of August 2016. Daily congregational prayers, recitation of holy Qur'an, memorization sessions, and fun physical and mind testing activities comprised the Camp

Mina foods, a division of Maple Leaf foods (not to be confused with Maple Lodge, whose halal division of machine slaughtered), provided students and Salaat ul Jumuah (Friday prayer) participants with lunch on the first Friday of the Camp.



12th ANNUAL IHS INTERFAITH GATHERING

Faith, community, and political leaders are expected to gather at the IHS Centre on Wednesday December 7, 2016, to attend the twelfth annual interfaith meal gathering sponsored by the IHS, in cooperation with Interfaith Grand River (IGR). IGR is an umbrella organization of various faith traditions across the Waterloo Region, and meets the second Thursday of every month to discuss a single topic for an hour followed by announcements and community events during the 2nd hour.

The starting time of the gathering is 1:00pm. In the previous year's gathering, Ontario's Lieutenant Governor, Her Honour Elizabeth Dowdeswell, attended. The Lieutenant Governor of each Canadian province represents the Queen therein.



PEACE WALK

In November 2016, more than 40 people from the Arab community of Kitchener -Waterloo walked for Imam Hussain A.S. This annual procession started in 2011 and has grown in size every year; a reflection of the growth of Kitchener-Waterloo's Shia Muslim community. The aim of this procession was to spread the peaceful message of Islam and stand in solidarity against terrorism. Red roses were handed out to the people on the street as a sign of love and respect from the Muslim community.



ORPHAN'S PROJECT UNDER I.H.S

“One who takes charge of caring for the orphans is favoured in the sight of Allah.” Imam Ali (as)

In July 2016, Br. Ali Marhon, on behalf of the Islamic Humanitarian Service, travelled to Iraq to help orphans in different cities (Baghdad, Basra, Najaf, Karbala and Balad). Despite the heat, regular power outages, and safety issues, Ali with the help of Al-Yateem Organization served the Orphans providing them with the basic necessities and moral support. We would like to thank Br. Marhon for his efforts.



IHS RELIGIOUS DIRECTOR'S REPORT 2015

Br. Sultan Hudda

Dear Members;

Salaamun Alaikum.

It is my honour to present my report this term to the membership outlining our activities for the year 2015. As in the previous year, we spent a lot of time planning the design of the new upcoming Centre, so we had a lot of meetings with the architects for the project, and we had to get a number of tests and reports done. We did not realize that many things that should have been done by the seller, were actually not done, so we spent a lot of time doing them. I will come to that a little later in my report.

The office continues to remain busy, and the Centre more than usual. A number of Interfaith and Multifaith events have been held at the IHS Centre, in addition to the weekly gatherings held by the Waterloo-Wellington Jamaat and our Arabic speaking brothers and sisters. We are members of Interfaith Grand River, which have been having their monthly steering Committee at the IHS Centre. Our 11th annual Interfaith gathering in December went well, Alhamdu Lillah. It gave those attending an opportunity to hear prayers from different faiths, and gave participants a chance to hear Dr. Shaykh Usama al-Attar speak on the subject of *Helping Humanity*. Shaykh used a power point presentation to highlight how Islam advises us to help each other, regardless of faith, ethnic, or cultural background.

The IHS provides regular services to help individuals filling out government forms, assisting them when they need to contact their government officials, counselling and mediation help, religious enquiries, and many other jobs. For our community, it was exciting to see Hon. Bardish Chaggar get elected as Member of Parliament for Waterloo. She has always been supportive of our community, and now she is able to do so at a higher level. I am grateful to Sr. Shama Murtaza, Sr. Duaa Al-Aghar, and Br. Hussain Walji for their dedication and efficiency in maintaining the day to day operations at the Office. Br. Murtaza Ali regularly advises us with the accounts, and overseeing the finances of the IHS. Since January 2015, he has been putting in full time hours voluntarily, working diligently to get backup documents and enhanced accounts from the numerous charities we work with around the world. Sr. Layla Bigelli, even though she moved to St. Thomas, looks after the incarcerated Muslims, spending many hours reading their letters and replying their concerns. We pray for her and her son's good health. Sr. Salha Ismaeel (Umm Ali) ensures that the IHS Centre is cleaned and presentable on a weekly basis, and during special events like Muharram, holy Ramadhan, and Eid, more often. Br. Shafiq Hudda ensures that the overall functions of the Office and IHS are going well, as well as reporting our activities to the Mara'ja in Qum and Najaf. For the sixth straight summer, we had summer day camps for young children, which went really well. Special thanks to Sr. Shehed Hadi, who was the main Camp Leader, along with Sr. Raaziya Zahra, Sr. Ismet Ibrahim, Br. Muhammad Rafey, and Br. Ali Marhon. Sr. Duaa and Sr. Shama assisted as and when required.

Another regular gathering at the IHS is Husayni Madresa's weekly Sunday classes. Our new Principal Sr. Shama Murtaza makes sure that the students, numbering over seventy now, have professional religious knowledge imparted to them through a team of dedicated volunteer teachers. Special thanks to all those serving. While the syllabus and teaching methods are constantly being updated, the main challenge facing the weekend school is lack of space. This forces teachers to conduct classes in difficult ways, and not always the most comfortable setting for the children. I am hoping for the quick establishment of our new Centre to help solve this problem. In the meantime, as this report was being finalized, the Madresa will be using a public school, with classrooms and gymnasium for the weekend sessions. This will encourage the students and teachers to be in a more educationally friendly environment

Our Offices always play an important role in representing the IHS in their respective areas. Br. Murtaza Hudda and Br. Gulamabbas Hudda have been working hard in England to work for IHS. They ensure that the Al-Haqq Newsletter is sent out from there in a prompt efficient manner, as postal rates are cheaper than sending from here for international mailings. We now are in touch with a number of suppliers from India and Pakistan from whom we receive various religious literature, through the office. Sr. Yasmin Jamal in Alberta also collects and remits religious dues to head office, and actively propagates new books and literature published by IHS, and other new books that we receive from our publishers.

The United Muslim Women of Canada, Toronto Chapter, is the most active chapter of the UMWC. The food bank helps provide temporary relief to numerous families. We are extremely pleased with the volunteer work performed by Chair Sr. Anisa Ali and her team consisting of Sr. Nasim Daya and Sr. Munira Alimohamed and many other active hard working individuals. Sr. Sabira Devjee in Edmonton has been collecting funds, and medicine in the past, to purchase medical supplies for the poor Iraqis, especially in the south of the country, with the assistance of Dr. Bayan Al-Araji. Thousands have been helped under this project of the IHS.

Al-Haqq Newsletter is our information arm. Hard copies are mailed out to those who wish, while the electronic version is available on our web site. We have even been informed that a number of articles and sections of Al-Haqq have been translated into different languages and distributed in various parts of the world. Over 30 countries received the Newsletter, now in its 31st year of publication. Readership is estimated at over 10,000 across the globe. For those who may not know, Al-Haqq is the longest continuously running Shia periodical in North America, Alhamdu Lillah. Beginning 2016, I have appointed Sr. Zainab Rajani to serve as Editor for the term January 2016 till January 2018.

IHS directly operates a number of humanitarian projects overseas. One of them is the Karbala Humanitarian Service (KHS). Headed by Shaykh Munawar Ali Rashid, many in the holy city of Karbala are given food and shelter assistance, and children, often orphans, are sponsored giving them a chance to secure a future for themselves. We have been providing religious services to people in the Horn of Africa, specifically Ethiopia and Djibouti. IHS is renting a place where locals congregate for weekly programs, and Muharram and Ramadhan ceremonies.

We work closely with many organizations, whose goals and objectives are similar to the IHS, all over the world. Most importantly is our relationship with the Office of Hazrat Ayatullah Seestani in Qum. IHS for the past number of years has secured exclusive rights to publish and distribute the English translation of the writing of Grand Ayatullah Seestani. We are also working with Lady Fatima Charitable Trust in England; Comfort Aid International based in Houston, USA; Islamic Text Institute of Austin, USA; Al-Noor School of Karachi, Pakistan; Zahra School in Qum, Islamic Republic; Tawheedul Muslimeen Trust in Lucknow, India; Al-Mizan Trust in Karachi, Pakistan. Br. Hasan Aly Poonawala has been assisting us in coordinating projects in Pakistan to help needy and destitute families, which has increased in the past year. In addition, Br. Sarwar Ali has been helping when we need strategic help in the country. Hujjatul Islam Maulana Saeed Haidari does the same coordination for us in the Islamic Republic of Iran, and now in India, following his move there.

A great deal of time and effort of the Executive Committee has been spent in moving our project forward. As mentioned at the beginning of my report, we have had to do various tests, including site plans, environmental and engineering tests, soil tests, and a review of the proposed septic tank that will be in the property. Often these tests take a lot of time, so we end up just waiting for the results, and then our architect Mr. Robert Kimpinski, then helps us with the next step. We have slowly been building a positive working relationship, through Br. Shafiq, with the Township of Wilmot and Region of Waterloo. We have had to review the design a number of times, to ensure that all codes and requirements are met, in addition to making sure that as little time as possible will be spent in future approvals. Br. Shafiq is the overall Project Manager and will be directing it accordingly. The Executive has appreciated his efforts in seeking out the opinions of the community, and dealing effectively with our donors.

At this time I will request you all to recite Sura Fatiha for all those who have passed away, over the past year. (Al-Fatiha)

In closing I would like to thank the many, many volunteers who have been serving the IHS, giving their time, energy and efforts, for no other reason than the pleasure of ALLAH. May the Almighty reward them greatly, and bless them in their respective lives. I appreciate the hard work and time put in by my Executive colleagues, namely Br. Sayyid Sajid Marhon, Br. Murtaza Ali, Br. Ruhullah Amiri and Br. Syed Habibullah Mahboobi. Special appreciation goes to our donors who trust us, and play an important role in the many projects that we operate or are affiliated with. Last, but not the least, I thank my wife Rosemin for all her support and encouragement, without whom I could not do what I am doing to serve the community. If anyone has been hurt or offended by anything that I may have said or done, I sincerely apologize to them.

Sincerely,

Sultan Hudda
Religious Director



MY DEAR PRESIDENT DONALD TRUMP

Written by Br. Muhammad Khaku



Image Courtesy: NBC news

Congratulations on becoming President.

I hope this letter reaches you in the best of health, following your victory in the presidential race with the grace of Almighty God, The Most Merciful.

What I am observing post-election is a divide country where people have lost their trust in our law makers from the city to county to state to federal due to corruption, influence of money and lobbyist. Nothing is more fatal than a country divided.

The life is getting harder for everyone, young, old, and everyone in between. I would like pin this letter as a reminder that what makes the United State of America Great! – Its citizens and their rights as humans.

With God given grace and blessing you have been given an opportunity to take charge and lead this beautiful country. Remember our future is in your hand. Economy, health care, poverty, safety, education, justice and many other issues are on your shoulder. It is up to you to prove you have deserved this privilege – Make us believe, so we can give you second term in 2020.

Mr. President.

Poverty is everyone's problem and extreme poverty is no way to live your life. In order to understand the magnitude of the problem, let's analyze the statistic relating poverty one in eight people do not have enough to eat. Over three billion people live on \$2.50 a day and 80% of the world lives on \$10.00 a day. More than 60% of the world's hungry are women. Is it enough to feel ashamed and regretful about the pressing statistics? Poverty cannot be destroyed until all wars have ended and spending on military curtailed or halted. Military spending, endless war and sectarian conflicts are the root cause of poverty we have to be proactive and take action. Our duty is to help the less privileged people of our Earth. Together we can fix. I believe we can!

Mr. President.

One issue which is the priority for young generation is college education costs. Many other countries provide four-year College at little or no cost. Why can't we? Why students have to pay loans rest of their life as mortgage. Do you have a plan to make college tuition less expensive? So Mr. President, it is up to you to direct the youths of our country into a more promising future. We need affordable education.

Mr. President.

Consumerism, wastage and big government is out of control. We Americans need to resist and desist the temptations of consumerism, big government and wastage. The skill of learning to say "NO" is a lost art that needs to be regained. Everything is about me, me, me. No one thinks to give anything to anyone else. Everyone, including myself seems to be focus on ourselves. We need to do as John F. Kennedy said, "Ask not what your country can do for you, but what you can do for your country."

Mr. President.

We invaded Iraq under false pretext losing 4,124 soldiers (globalsecurity.org) and over half a million life. All life matters. Don't engage America in any new wars or be the policeman I agree that terrorist network must be eradicated. However, we must first get rid of the cancer which is the cause of the terror and that is Wahhabism. Our goals and vision should be crystal clear that we support democracy and fight for oppressed and underprivileged. There should be no double standard or hypocrisy.

Mr. President.

Around the world and especially in underdeveloped countries we have witness death due to HIV, Malaria, Cholera, and other infected diseases. The United States is known as one of the most powerful counties and well advance in medical research, which means we have the power to stop all these deaths. Their tears reflect nothing but hopelessness. Mr. President, something needs to change or you will be left with the cries of these people on your hands

Mr. President.

Big donors are buying politicians. Lobbyists are writing our laws. America is in the midst of a corruption crisis, and everybody knows pay to play, nepotism and favoritism is big problem in the government. But only a handful of courageous leaders will be willing to publicly call the problem what it actually is: Corruption

Mr. President.

Martin Luther King linked the fight for freedom, equality, and justice for African-Americans to the struggle of people around the world face: "injustice anywhere is a threat to justice everywhere." Today I write to you about the struggle of my many people in the world specially the people of Yemen, Bahrain, Kashmir and Palestine. The struggle and sufferings of the Muslim around the world are similar to struggles of African-Americans under Jim Crow-era laws, or the struggle of black South Africans under apartheid.

I believe in Martin Luther King's words, "our lives begin to end the day we become silent about things that matter." Mr. President I urge you to walk in the steps of US rights champion Martin Luther King and be the voice of the people of oppressed.

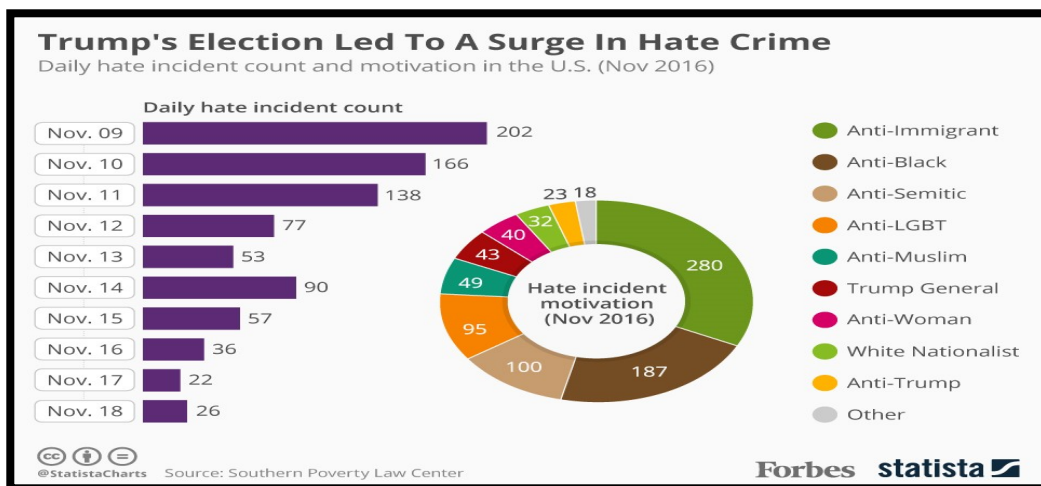
Finally, I encourage you to read a book titled, "The Voice of Human Justice," by George Jordac; and "Nahj Al-Balagha," a collection of the sayings of Imam Ali - a man who demonstrated to the world the concept of human rights and social justice. He left behind an immortal legacy which continues to inspire humanity towards lofty goals of justice in society, embodying principles which have been adapted by institutions such as the United Nations.

Thank you for your time, Mr. President.

To conclude, I hope that this letter reaches you and can give you a clear understanding of the urgency needed to address the above issues. This country is in your hands. Mr. President govern it wisely.

I anticipate your forgiveness, if I have erred in writing to you.

A Proud but Concerned citizen.



Americans Take Notes On Canada's Syrian Refugee Response

Courtesy: http://www.huffingtonpost.ca/2016/07/11/washington-canada-syrian-refugees_n_10933532.html

WASHINGTON — A Canadian politician offered a positive view of the country's experiences with Syrian refugees during a briefing session Monday in Washington, where the current political climate is far less welcoming of migrants.

Arif Virani shared some observations about his country's experience during a briefing session on Capitol Hill attended by a number of U.S. congressional staffers and moderated by the Washington bureau chief of The Economist magazine.

Virani, the parliamentary secretary for immigration, was asked about a recent cover story in the New York Times about Canada headlined, "Refugees Encounter a Foreign Word: Welcome." The moderator, David Rennie, asked, "Why is Canada so different?"

Virani responded by referring to different factors — including the role of Canadian media in sharing positive stories about the refugees, like those who helped with fundraising in the aftermath of the Alberta forest fires.

He cited the role of Canada's private sponsorship program, which other countries have been studying as a possible model in the midst of a historic migration crisis. Virani said private citizens hoping to sponsor refugees have pressured the Canadian government to open the door, not shut it.

"The response has been extremely overwhelming," he told a panel hosted by the U.S. National Immigration Forum.

"So there are challenges — but the challenges are very different."

Canada and the U.S. have both received a mere fraction of the number of migrants spilling into the Middle East and Europe.



Justin Trudeau shakes hands with a Syrian refugee during Canada Day celebrations on Parliament Hill in Ottawa, July 1. (Photo: Chris Wattie/Reuters)

However, the political reaction in the neighboring North American countries has been a study in contrasts.

Canada has welcomed 28,000 refugees so far and expects almost 45,000 by year's end, Virani explained; in the U.S., the Obama administration has been dealing with political blowback over its plan to bring in 10,000.

A recent Nanos survey suggested 68 per cent of Canadians supported or somewhat supported the government's refugee policy. Yet different surveys indicate Canadians were concerned about specifics of the plan — like its speed, its security precautions, and the resources available within communities.

That issue of resources was illustrated in documents reviewed by The Canadian Press, first obtained by conservative website The Rebel. It said the arrival of refugees caused various problems in a New Brunswick high school this year; staff complained about lacking access to translators, about classes being disrupted by linguistic and cultural differences, and about students being intimidated by older refugees.

Virani did not refer to those incidents.

He did, however, urge policy-makers and media to tell success stories. He pointed as an example to his own history — Virani was born in Uganda, his family fled persecution under the dictator Idi Amin, and he later became a lawyer and MP. He also referred to Canada's minister for democratic reform, Maryam Monsef, who escaped Afghanistan on a donkey and whose story President Barack Obama mentioned in a speech.

He did, however, urge policy-makers and media to tell success stories. He pointed as an example to his own history — Virani was born in Uganda, his family fled persecution under the dictator Idi Amin, and he later became a lawyer and MP.

He suggested Americans might not hear these stories as often as they used to: "Where has that Lee Iacocca rags-to-riches (Ellis) Island narrative gone?" he said, referring to the son of Italian immigrants who as an auto executive helped launch the quintessential American car, the Ford Mustang.

Security a priority for Canada: Virani

He also discussed security concerns.

The issue was less prevalent on Monday's panel than it was a few months ago in a formal hearing in the U.S. Senate, where some border-state lawmakers pointed to the influx of refugees in Canada to argue for more jobs for customs guards in their states.

Virani stressed that security is a priority. That's why, he said, Canada conducted its refugee interviews abroad; gathered biometric and biographical information about potential candidates; and plugged the information into databases and shared it with the U.S.

"Because we are not about jeopardizing the security of our own citizens — or jeopardizing the security of our closest, most reliable ally. We take that very seriously," he said.

Indeed, some Canadian diplomats in the U.S. stress that security is more serious to them than any other issue; Three-quarters of Canada's exports go next door, and the impact of border-tightening after the 9-11 attacks left a long-lasting negative effect.

New York Mosque hosts Seder for Jews and Muslims

(Courtesy: <http://en.shafaqna.com/news/32106>)



Some 100 Jews and Muslims participated in a Passover celebration at a Manhattan mosque. Coordinated by the NYC Muslim-Jewish Solidarity Committee, the gathering took place April 14 at the Islamic Society of Mid Manhattan in New York, News 4 New York reported.

"I don't believe anything quite like this has happened in New York before," said Rabbi Allison Tick Brill of Temple Emanu-El, a large Reform congregation in Manhattan.

"It is particularly powerful to celebrate Passover here at this mosque because unfortunately, Muslim Americans are made to feel strangers in their own country," Tick Brill said at the event, according to News 4.

"Isn't it beautiful to have our Jewish brothers and sisters in the mosque?" Imam Ahmed Dewidar said. "I think we should be proud of our community here in New York."

Michelle Koch, of the NYC Muslim-Jewish Solidarity Committee, told News 4, "There's so much hatred and prejudice going on in the world, because people are afraid of each other and are ignorant of each other. So I think as a committee, you bring people together. You teach people about each other."

Nabil Ezzarhouni, also of the NYC Muslim-Jewish Solidarity Committee, said that at the seder, "There was a happiness that could not be translated into words."

"It's not just about Jews and Muslims, it's about the whole society," he said. "We want to set a standard, and we want to give an example to not just America, but to the whole world

The Oath Of Ghadeer And The Birth Of Islam As A Modern Nation-State — What They Don't Want You To Know

It is often that Islam has been labeled a backward religion for it has been perceived as an expression of barbaric chauvinism and medieval feudalism, rather than a faith rooted in justice, freedom and compassion. Such grave misconceptions, of course, have been nursed into existence by Saudi Arabia's very own brand of radicalism: Wahhabism. When looked at through the lens of Wahhabism, Islam does in fact carry within the abominable seed of vengeful extremism, sectarianism, nepotism, chauvinism and whatever intellectual deviance one could conjure. But Islam is not to be found on the lips of Wahhabis... Islam was illegitimately claimed by Wahhabis so that a house could be risen on the blood of the innocent, and tyranny given legitimacy by cloaking itself in holiness. But there is nothing divine in engineered murder and repression. There is no righteousness to be found in preaching hate and intolerance towards religious communities. Those are words of dogmatism and ignorant arrogance.

As Dr John Andrew Morrow only very recently told me during an interview:

The Saudis have appropriated, not only the pilgrimage, but the entire Hijaz [what the world now calls Saudi Arabia], and Arabia as a whole. What is more, they think that they have appropriated Islam ... They have betrayed Islam as a whole: pillar by pillar and principle by principle.

They have, for the past two centuries, engaged in false marketing on a planetary scale, fraudulently presenting Wahhabism and extremist Salafism as Sunnism.

Islam, I'm afraid to say, continues to suffer from grand-scale engineered misapprehension.

One lie, one deception, has been particularly damaging as it touches upon the institutional and socio-political dimension of Islam — not just as a faith but a nation-state: the idea that a religious community under God could also exist as an anchor to a model of governance, without departing or compromising from its divine nature.

I realize today that I am quite literally swimming against the current when I say that Islam stands not as an oppression onto other faiths. Islam came to liberate society as a whole by defining and anchoring those very principles modern democratic sovereign states have claimed for themselves: equality, fraternity, solidarity.

It is those powers Islam threatened to abrogate which today have worked to sully its nature by perverting its message — so that you would learn to hate its name.

Let me take you back to a time when Islam was a unifying light onto Arabia,

back when its banner meant liberation, and not yet the oppression Wahhabism has brought us since.

Let me tell you of a time when a formerly fragmented people were united to cement the first Islamic nation-state. I will not attempt to romanticize history and depict Islamic history as one devoid of bloodshed and ignominy. Islam has seen many tyrants hide in its midst. It will likely see many more still.

What I will however not stand for is the critic of a faith, when we ought to lay blame at men's feet. In the same manner one cannot blame the horrors of the crusades on Christianity or the mass oppression of Palestinians on Judaism, one cannot blame Islam for Wahhabism. Rather, we ought to learn to differentiate in between the two and reclaim faith for the faithful — then true dialogue would take place. But enough with that. Let me go back to the subject at hands.

There are arguably two paramount events in Islamic history which came to shape what we call today "political Islam," although you will find that communities and interpretations have most definitely strayed from the words given: the Constitution of Medina and the oath of Ghadeer.

What I describe as political Islam is this moment in time and space when alIslam as a faith and a religion transitioned from the spiritual to the socio-political sphere to shape society to its tenets, and thus define constitutional law.

The Constitution of Medina came to define the architecture of the state while the Oath of Ghadeer came to anchor religious and political legitimacy through custodianship.

The Constitution or Charter of Medina as many have preferred to call it, pre-dated the English Magna Carta by almost six centuries. It was executed and implemented for 10 years (622-632 A.D.) and applied to 10,000 citizens living in Medina at that time. Remarkably, 45 percent of the total population in Medina consisted of non-Muslim Arabs, 40 percent consisted of Jews, and only 15 percent consisted of Muslims at the start of this treaty.

This demographic reality essentially meant that the Prophet Muhammad penned the Charter of Medina as a minority sovereign, to govern over a multi-religious pluralistic society, where freedom of religion is not just a human right but a religious commandment onto Muslims.

The Charter consists of 47 clauses which set forth the formation of a sovereign nation-state with a common citizenship for all communities. The Charter protects fundamental human rights for all citizens, including equality, cooperation, freedom of conscience and freedom of religion. Clause 25 specifically states that Jews and non-Muslim Arabs are entitled to practice their own faith without any restrictions.

In other words, the Charter of Medina was the first document in **history**, emphasis on history, to establish religious freedom as a fundamental constitutional right.

But what of the Oath of Ghadeer?

The Oath of Ghadeer, an event in Islamic history Saudi Arabia most fervently would like everyone to forget about, came to complete the Constitution of Medina in that it dealt with two key principles: legitimacy and custodianship — political and religious.

“O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.” (Quran 5:67)

The above verse speaks about a revelation of such paramount importance, pull and traction, that should the Prophet had failed in his deliverance, his Prophethood would have been nullified altogether. In other words, the very essence of Islam rested in those last commands.

Allamah Tabatabai said on the matter:

Why was this order so important that if it was not conveyed then the message was not conveyed at all? It was because religion’s knowledge and commands are inter linked... The fact, that if this commandment was not conveyed, then no other order was conveyed, shows its utmost importance, and makes it crystal clear that this particular order occupies such a central position in the whole structure – so much so that if it had been left unannounced, it would have amounted to leaving all other orders unannounced, because its relation to other items is like that of soul with body; if it is disconnected, there would remain only a dead body, devoid of feeling, movement and perception... There was a danger that the people would oppose it and strive hard to overturn it against the Prophet aiming at demolishing the structure of religion he had built and disintegrating all its parts ... Accordingly, he kept postponing its delivery from time to time, waiting for a suitable circumstances and peaceful atmosphere, in order that his mission might be successful and his endeavours fruitful. But Allah ordered him to make haste in conveying that message, showing to him its importance, and promising to protect him from the people^[1]

What was this message the Prophet was supposed to convey that would provoke the people, most specifically, the disbelievers?

According to numerous traditions from both Shia and Sunni sources, it was about the guardianship and custodianship of Imam Ali — the first Imam of Islam and appointed keeper of tradition.

The Oath of Ghadeer dealt together with the issue of political succession and religious guardianship over the Islamic nation-state. Interestingly enough, Muslims seldom dare overtly discuss this matter as righteous legitimacy has been denied away from the appointed parties to be wielded by others — more often than not by the blade of their swords.

The issue of guardianship and legitimacy are absolutely central in Islam though. Today, both concepts have been together denied and twisted to fit the agenda of a dishonest and radically bigoted elite.

The Prophet conveyed this last message after performing what would be his last Hajj. There, in a place called Ghadeer, he ordered Muslims to assemble together, to bear witness once more and pledge their allegiance once last time to the Word.

It was then, before the Islamic community that Imam Ali, was revealed as the true successor of the Word — both the guardian and the tradition itself, together the recipient of the rule and the rule itself.

Where Muhammad was God’s last Prophet, Ali was His Imam — the voice after the Word, which would carry, defend and purify those verses which were passed on by the Prophet of God.

It has been narrated from **Abi Sa’id** that:

When the day of Ghadeer Khumm came, the messenger of Allah commanded the caller to call out: “Gather for the prayer.” Then he took Ali by the hand and said: “O’ Allah! Whomsoever I am his master, Ali is also his master. O’ Allah! Be a friend to that person who is a friend to me, and be an enemy to that person who is an enemy to him.

Islam’s unity and true oath of allegiance is expressed twice: to become One — once in the declaration of faith known as Shahada(that there is indeed but One God, and that Muhammad is His prophet) — and then in the pledge of Ghadeer (the two faces of a coin, when body and soul become united in worship to become Islam).

It is with the announcement of guardianship that the message of Islam was perfected and completed. Arguably, Islam was born as a sovereign institutional reality on the Day of Ghadeer, when One was expressed in Pluralism.

“This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion” (5:3)

[1] Al-Islam.org

Why Imam Hussain rose a Resistance against Yazid

(Courtesy: <http://en.shafaqna.com/news/37943>)



SHAFQA – I must say that I always find particularly telling how eager some members of the Muslim community have been to dismiss Imam Hussain's sacrifice to remember of Muharram only the deeds of prophets' past: Adam, Moses, Noah ... the list goes on.

There is no doubt that Muharram stands a holy month for many different reasons – maybe some we can't actually grasp, maybe for reasons we are not meant to understand or even know about. But dismissing Imam Hussain and the path he forged by the strength of his arm and the courage of his heart equates to me to negating the very message of Islam.

While I will grant you that blood does not speak to the quality of individuals, the holy household is not exactly any lineage. AhlulBayt we ought to remember remain forever link to Islam: its expression, its manifestation – the embodiment of a Mercy and a Light sent in Guidance.

We cannot think of Ahlulbayt in regular terms, just as we cannot think in the prophethood of Muhammad (PBUH) in regular terms. He was after all the best of all prophets – humanity perfected in the World and for the World.

We ought to remember too, if we are to hold true to his tradition, who he

gathered under his cloak and called

on God to purify a perfect purification. The holy household always belonged to the divine ... we were told to follow it, not pass judgment or doubt. Our religious duty lies in our ability to entrust our faith to those God elevated and chose.

In all truth, our doubts and arguments matter little ... if anything they are the expression of our arrogance and desire to sit higher than our Custodians.

But back to Imam Hussain ... Name me one figure in all our history which can compare to our Hussain? Name me one man, whose quality and lineage compare to that of Hussain? Can there ever be any who could claim to be like Hussain? Whose name has been cried out for across the centuries?

Whose deeds we remember still, and whose courage we pray to follow into so that too, we could oppose tyrants and answer the call of the House? There are names which can never die, and Hussain is one of those names.

Who can claim to have been called son by the last Prophet of God. From whose lips did Imam Hussain learn the Quran from, and whose arms carried him when he could not yet walk? Whose shadow watched over him, and after whose character did he

map his own? Who could ever claim to be like Hussain ibn Ali?

There was no arrogance, no deceit, no ambition, no calculation in Imam Hussain, only an imperious desire to serve the Word and walk where his father and grand-father before him walked.

Imam Hussain's true legacy lies in his relentless pursuit for Justice. Imam Hussain's rising was not a choice; it was a religious duty. His birth-right was Islam and a servant of Islam he would remain until his last breath.

This nascent form of nepotism opened the door to many abuses and power-grabs. In the name of the state, wealth and property were amassed – the public treasury, Baytul Mal was born. Where Abu Bakr, Umar, Uthman and Imam Ali were careful to justly utilise such funds, a shift in attitudes under Uthman first and then more pronouncedly under Mua'wiyah eventually forced Imam Hussain to intervene.

With funds being controlled by a greedy few, abuses began too great to be ignored.

Imam Hussain was not just fighting a tyrant, but a tyrannical system. His fight was not so much with Yazid than it was with regime he had inherited from his father

Mas'udi writes in Murujuz Zahab that at the time of his death the Third Caliph left behind in cash 150,000 gold dinars and one million dirhams. However, according to the same Mas'udi, when Imam Ali was martyred Imam Hasan mounted the pulpit and announced: "My father has not left behind any gold or silver except 700 dirhams. This money, too, had been saved by him from his salary to procure a servant for his house".

Thereafter Mas'udi writes: "The value of the property owned by the Third Caliph in Wadiul Qura and at other places reached 100,000 gold dinars. Besides it he also left behind a large number of horses and camels

About Zubayr he writes: "Besides the well-known palace of Basra he built a large number of houses in Basra, Kufa and Alexandria and at the time of his death he owned 50,000 gold dinars, one thousand horses, one thousand slaves and slave-girls and numerous estates in different cities."

Talha ibn Ubaydullah was a well-known companion of the Holy

Prophet. His daily income from the property he owned in Iraq reached 1000 gold dinars and according to another version exceeded this amount. In Syria he owned even larger properties. Abd ur Rahman ibn Awf Zuhari was too a distinguished companion. He had 100 horses, 1000 camels and 10,000 sheep. At the time of his death he had four wives and since he had children, his wives inherited, according to Islamic law, 1/8 of his estate. Each wife received 84,000 gold dinars – 1/32 of his total fortune.

When Zayd ibn Thatbit died he left behind such a large amount of gold and silver that it had to be broken with a hatchet and distributed among all heirs. The compounded value of his properties amounted to 100,000 gold dinars.

Mas'udi writes: "During the Caliphate of Umar there was no such financial disorder and he did not permit these persons to grab all this wealth from the property of the Muslims. On the other hand everything was done in a straightforward manner and according to a clear-cut policy. In the light of the system of government and collection of wealth and its

distribution among the Muslims none of the Muslims could acquire so much wealth.

After Caliph Uthman Imam Ali attained to the caliphate. The difficult task for Ali, on account of which battles were also fought, was to control these influential persons and not to permit any person any longer to take even one dinar from the Baytul Mal of the Muslims without proper accounting. He wanted to restrain the people from all sorts of covetousness, greed, and bad habits. For about four and a half years covering the period of his caliphate he had to struggle against these very persons who had been prevented by him from amassing wealth. He used to say: "It is no longer possible that I should be at the helm of affairs and this plundering should be renewed. On the contrary I shall recover whatever has been given or taken unlawfully and shall deposit it in the Baytul Mal".

On this very account Imam Ali was eventually martyred.

By Catherine Shakdam for Shafaqna

AYATOLLAH MOUSAVI ARDEBELI PASSES AWAY

Courtesy: <http://www.tehrantimes.com/news/408545/Ayatollah-Mousavi-Ardebili-passes-away>

Ayatollah Mousavi Ardebili was taken to the hospital due to heart failure on Monday and later sank into a coma. "His funeral will be held in Qom on Friday, and he will be buried in (the courtyard of) the shrine of Fatima Masumeh," said Hojatoleslam Parsa, head of Ayatollah Mousavi Ardebili's office.

On Tuesday, the Leader of the Islamic Revolution Ayatollah Khamenei and President Rouhani as well as other senior officials visited him in Laleh Hospital. Ayatollah Mousavi Ardebili was born on 28 January 1926 in Ardabil, northwestern Iran. Raised in a clerical family, he travelled to Qom and Najaf to pursue his interest in Islamic studies. After the Islamic Revolution, Ayatollah Mousavi Ardebili was appointed the chief prosecutor and after Ayatollah Beheshti was martyred in a terrorist attack in 1982, he was appointed the head of the judiciary.

In 1988, Ayatollah Mousavi Ardebili founded Mofid University in Qom.



TEHRAN – Grand Ayatollah Seyyed Abdul Karim Mousavi Ardebili passed away on Wednesday, days after he was

After Imam Khomeini's demise, he moved back to Qom to write and teach in the Islamic seminaries.

President Rouhani issued a statement offering condolences over the death of the ayatollah and declared two days of mourning.

SIX PRODUCTIVE AND PRACTICAL STEPS FOR WALKING OUT OF DEPRESSION

(Courtesy: <http://productivemuslim.com/how-to-walk-out-of-depression>)



Depression is a condition which affects a growing population of individuals around the world. It does not discriminate with regard to race, educational background, social status or religion. Despite the fact that there is nothing to be ashamed of, individuals who suffer from this condition usually bear it quietly for fear of the stigma of being labelled as having a mental incapacity.

Islam being not just a religion but also a complete way of life has provided us with a solution out of every problem, and depression is one problem the solution to which can be found in the teachings of Islam. I must stress here that I will not discuss anti-depressants as steps for walking out of depression, the reason being, I consider them to be more chemical than practical. Speaking from personal knowledge and experience, we shall examine **six ways of rising above the trials and tribulations of depression**:

1. Reciting Suratul Nas:

Basically, depression mostly consists of feelings of self-doubt and extremely low self-esteem which I can attribute to the deceptive whisperings of Shaitan. When one peruses through the meaning of Suratul Nas, you will notice it is mostly a prayer for protection from the whisperings of Shaitan. Consistently reciting Surah tul Nas, whenever feelings of self-doubts surface; will safeguard one from depression and uplift the mood of one who suffers from depression.

2. Reciting the duas for overcoming anxiety and sorrow:

'O Allaah, I am Your servant, son of Your servant, son, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You name Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.'

and

'O Allaah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.'

3. Take up or join a charitable cause:

It is a proven fact that giving one's time to providing others with happiness by engaging in charitable causes also has an effect on a person's mood, countenance and disposition. It's a simple formula; you give happiness, you get happiness. A charitable cause in this sense need not be something huge in terms of financial consideration. It could be anything from volunteering at a nearby orphanage, soup kitchen, organizing a clothes collection to give to the needy or simply feeding one needy person with a meal a day. Once you start to put a smile on people's faces, inshaAllah your mood will improve dramatically.

4. Take walks and appreciate nature:

One major feature of depression is that it takes hold of sufferers and drains their mental vitality. It is common to find that depressed individuals lose the zeal to interact with people, recede into their own mental shells or confine themselves to their homes, thereby further plunging themselves into the hold of depression. Although it is not as easy as it seems, taking walks and appreciating nature will definitely uplift the spirit and lighten the mood. Speaking from personal experience, I can say seeing the beauty of Allah's creation and appreciating things as simple as the interaction of birds in the sky, the scenery of the land can be a step towards walking out of depression.

5. Start a new hobby:

As the English saying goes “*An idle mind is the devil’s workshop.*” If someone suffering from depression stays idle, while isolating himself from the world, then there is a greater chance of one spiraling deeper into depression. Starting a new hobby can also act as an effective barrier against depression. Hobbies such as reading a book, starting an interactive Islamic blog, exercising or reciting the Qur’an are all productive hobbies. I must stress here that listening to music, watching movies or engaging in other frivolous and non-rewarding are not hobbies in this case.

6. Think about how easy your life is:

If all the aforementioned tips fail, then this will certainly jolt you out of your reverie.

Think about what you’re going through and ask yourself “Can it in any way compare to what the Prophet Muhammad (SAW) went through?” “Am I going through even 1% of what he went through?” He lost his parents at a very young age. He lost his wife and uncle at a time when he needed their support the most. He was persecuted by his kinsmen and banished from his own homeland. What on earth are you going through that even remotely compares to that?

I know fighting depression is not as easy as it sounds but inshaAllah, with determination and sincerity, the above steps will help in the fight to step out of it.

About the Author:

Usman Shamaki is a legal practitioner based in Nigeria. Though this is the first article he has written in a public forum, it is his intention to keep writing in future.

Iran to become Alzheimer’s disease treatment hub: Scientist

(Courtesy: <http://www.presstv.com/Detail/2016/03/03/453483/Iran-scientist-Alzheimer-hub>)



Kourosh Shahpasand, a researcher at Harvard Medical School and Royan institute faculty member (Mehr)

An award winning scientist says Iran will become an international hub for Alzheimer’s disease treatment over the next six years.

Postdoctoral Researcher at Harvard Medical School and winner of the US Alzheimer’s Institute’s research grant, Kourosh Shahpasand made the remarks during an interview with Mehr News Agency on Wednesday.

The Iranian scientist, who recently became a faculty member of Iran’s acclaimed Royan institute, won the award for his extensive research on the Alzheimer’s.

Alzheimer’s is a progressive disease that has a negative effect on memory and other important cognitive functions. Currently there is no cure for a disease but medications and management strategies are used to temporarily alleviate its symptoms.

Based on significant findings of his research, Shahpasand expressed hope that trial and clinical research to immunize people will yield positive results.

The effect of Muharram ceremonies on the wisdom of the society

(Courtesy: <http://en.shafaqna.com/news/21278>)

On many occasions, Imam Hussain (AS) said: The infallible Imams have divine duties. Allah (SWT) has assigned a duty for me; another duty for my brother, each one of us is responsible to secure the justice and wisdom among people. If the people of the society are wise, they will be comfortable. The purpose of the mourning ceremonies is for people to become just and wise as well as the good of the world and hereafter reach them.

The logic of some people is that: Please God, give me the world and they do not think about the Halal and Haram, they do not pay attention to justice and oppression, they do not think about wisdom and ignorance. They must ask God for, blessings of the world, blessings of the hereafter, everlasting paradise and similar requests. The good of this world can only be attained by justice and wisdom [1].

[1] Translated from parts of the speech by the Grand Ayatollah Javadi Amoli

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In The Name of The Almighty

The Honourable Scholar Sayyid Murtaza Al-Kashmiri, may his achievements continue,

As-Salamu Alaikum Wa Rahmatullah Wa Barakatoh

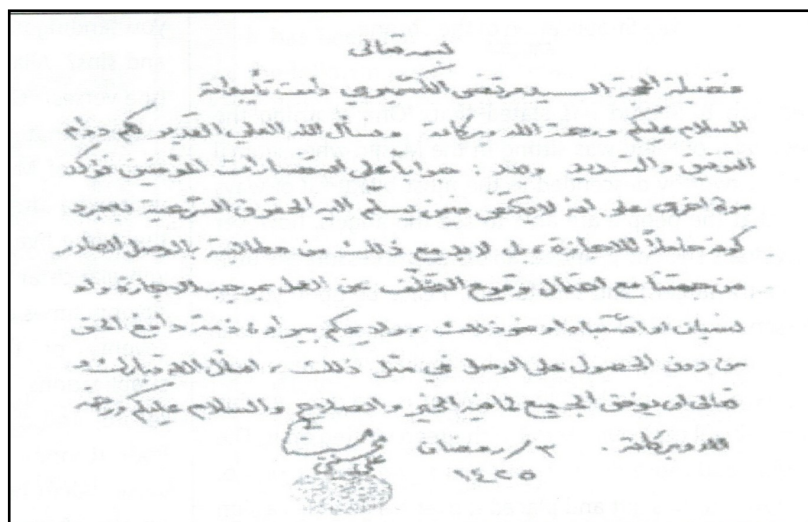
I ask Allah The Most High, The Omnipotent to always guide and support you.

In response to inquiries from Momineen, we emphasize once again that paying Islamic dues to whoever holds an authorization (Ijaza) is not sufficient. A demand for a receipt issued by must be made [to the person receiving the Islamic dues]. Bearing in mind that discrepancies in adhering to the Ijaza may occur either through forgetfulness, error or similar situations. A clear conscience by the payer (of Islamic dues) cannot be attained unless a receipt is obtained as above.

I ask Allah The Blessed The most High to grant everyone that which is good and beneficial.

Wassalamu alikum warahmatullah Wa-barakatoh

Seal and signature of Ali Al-Hussaini as-Seestani



Dedications

This space is dedicated to readers of *Al-Haqq* and their family members who have passed away. Please recite Sura **Fatiha for them and all Marhumeen**

Those who would like to include names of their deceased in this section are requested to contact the Editorial Address stated in the inside front cover. There is no charge for this service.

The Martyrdom of Tho Al-Feqar Ghanem Areibi - Baghdad, Iraq

The Martyrdom of Ahmed Khadem - Baghdad, Iraq

Br.Jamal Salaama - Kitchener, Canada

Waqar Hussain AVD - Karachi, Pakistan

Hussain Ali Bande Ali Rajani - Karachi, Pakistan

Roshan Bai - Karachi Pakistan

Grand Ayatollah Mousavi Ardebili - Tehran, Iran

Abdulla Alami – Iran

Ayatullah Taqi Najafi - Najaf, Iraq



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Readers are encouraged to provide important news stories and Islamic articles that would be of interest to all of the readers of al-Haqq throughout the world to the correspondent nearest you. If there are none in your vicinity and you would like to serve in this capacity, then please contact the Editor. The editorial address is located on the inside front cover of this issue or email us at alhaqqnewsletter@gmail.com

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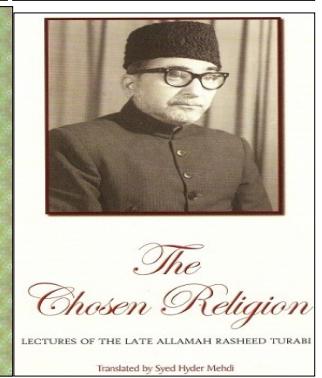
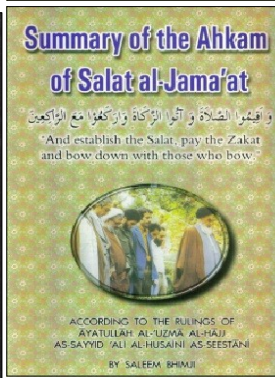
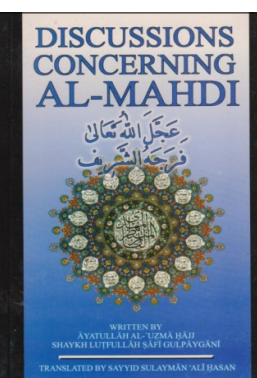
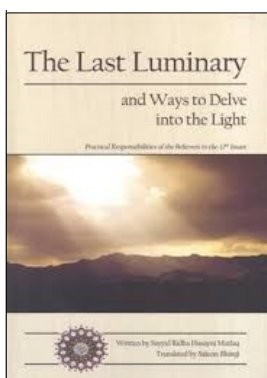
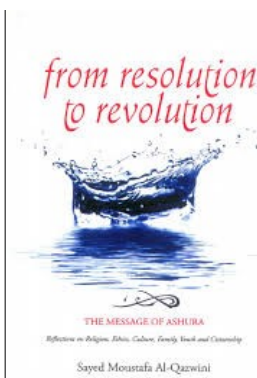
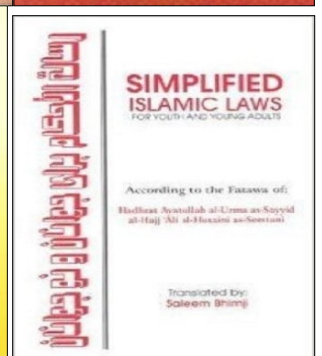
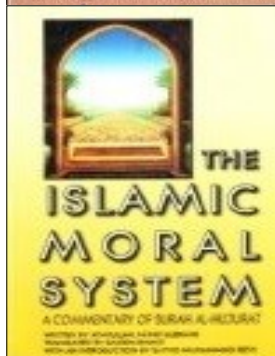
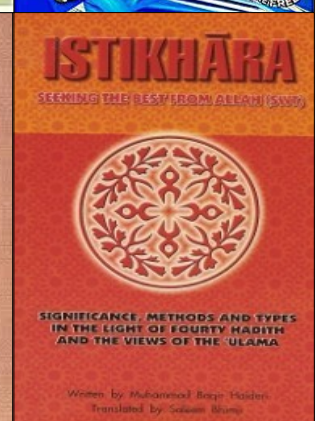
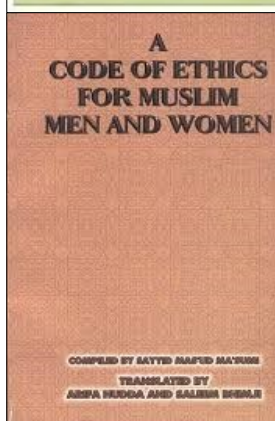
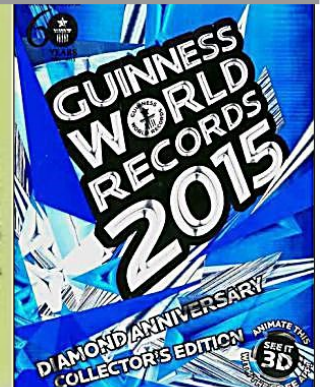
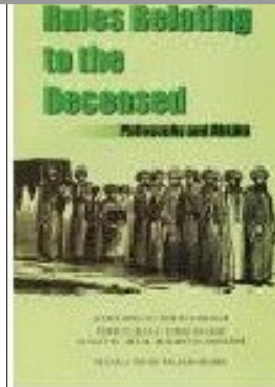
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MADRESSA REPORT 2016

The year, 2016, has been the most productive at Al-Husayni Madressa. It is an institution's responsibility to constantly reform itself for the better; and we believe that the management of the Madressa has been very successful in bringing quite a few changes that will aid in constructive learning of the Deen.

On 10th July 2016, the academic year 2015/2016 at the Madressa ended with the biggest year-end function to be held yet. An afternoon at the Waterloo park packed with all kinds of fun including a photobooth, cotton candy station, face painting, Henna, various games and lots of laughter. Around 180 people of the KW Shia Community excitedly came to the event all geared up to have fun. The evening commenced with a Parent-Teacher meeting where teacher's discussed the progress of the students and answered any questions that the Parents' may have had. The children on the other hand were spread across the park playing and having the time of their lives. After lunch, the results and awards were distributed amongst the students. As a vote of acknowledgment and appreciation, we awarded the Hamzi family, "Family of the year" for being thoroughly involved with their childrens' progress throughout the year at the Madressa. The lovely evening ended with a raffle, dessert and our happy little campers!



On September 10th, there was a workshop led by Br. Syed Taha for teachers in order to enhance their teaching skill set, learn new ideas and activities that would aid in faster and more interactive learning for the students.

On November 5th, Al-Husayni Madressa organized a field trip for their students to a Theatrical Performance - "Abad Wallah, Ya Zahra, Ma Nansa Husayna" which was organized by the Wali-ul-Asr school. It was a great learning experience for the students as the performance was based on Imam-Hussain and his sacrifice.

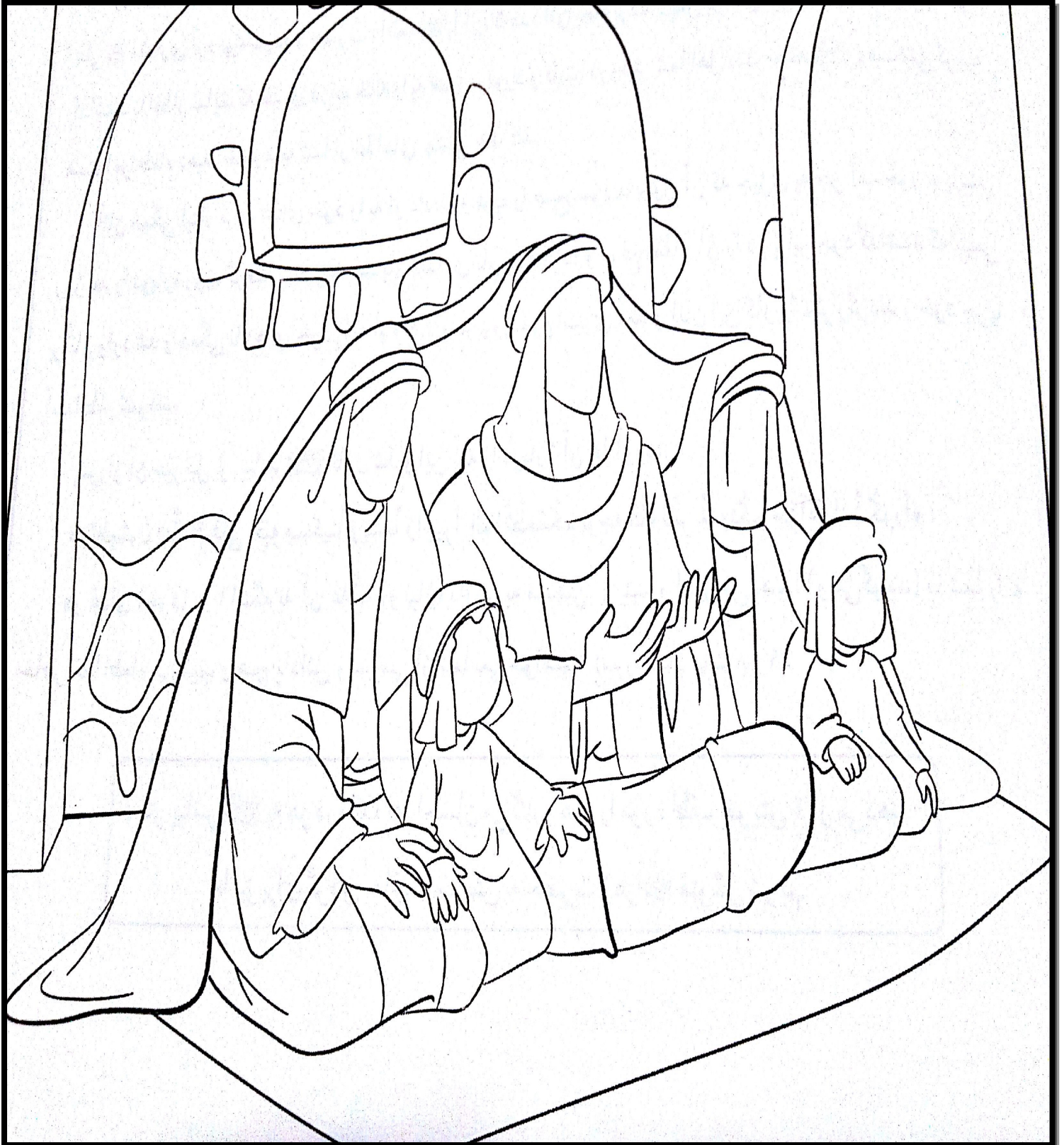
Imam Hussain day was held on November 27th, 2016 at the Al-Husayni Madressa with respect to the sacred month of Muharram. There were various different presentations given by the very talented students. We had a variety of projects, acts, lamentation and speeches which were very impressive and we would like to commend both our students and their parents for such a riveting performance.



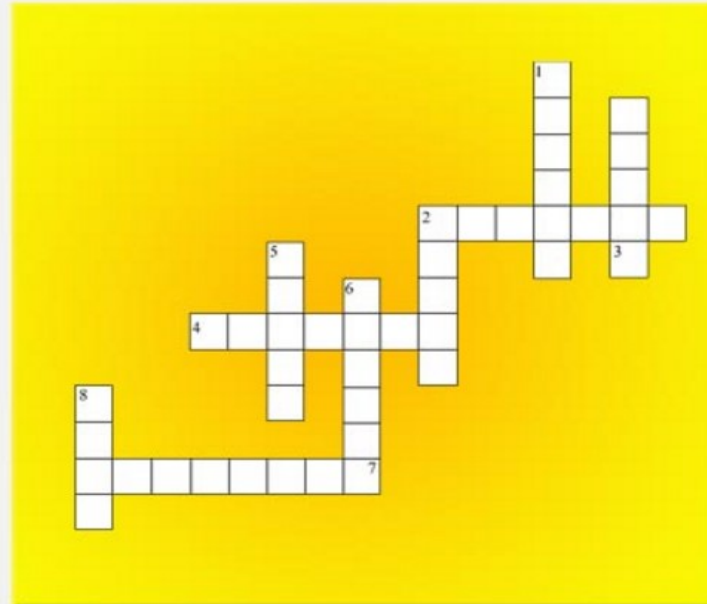
On behalf of Al-Husayni Madressa, we would like to thank you all for the immense support!
Insha Allah we will bring you more updates in the next issue of Al-haqq Newsletter.



HADEES E KISA



MUHARRAM CROSSWORD PUZZLE



Across

2. The most sacred day of Muharram.
4. The battle where Hussein was killed took place here.
7. He was the grandfather of Hazrat Imam Hussain.

Up/Down

1. The prayerhouse of Islamic people.
2. The only deity whom the Muslims worship.
3. The free meal provided by mosque officials to people during Muharram.
5. Muharram is the ____ Muslim month.
6. The meaning of the word "Muharram".
8. The Taziahs are replicas of Hussein's ____.

WORD BANK

MUHAMMAD
MOSQUE
FIRST
KARBALA
ALLAH
SACRED
ASHURA
NAZAR
TOMB

The Story of Mubahala

In the south of Arabia, there is a place called Najran.

There lived the Christian tribe of Najran who staunchly believed that Prophet Isa (a) i.e. Jesus was the son of God. The Prophet invited them to accept Islam. In response to that, a delegation of their priests and elders came to Madina. They wanted to discuss religion with the Holy Prophet Prophet Muhammad (s). Their argument was that Jesus was born without a father, so he was the son of God. The Holy Prophet explained to them that just as Allah created Prophet Adam without a father or even a mother, in the same way He created Jesus without a father. Hence Jesus was a servant of Allah as was Prophet Adam. The Christians did not agree with this simple truth. They stuck to their belief that Jesus was the son of God. The Prophet asked them to wait. Then came the following Revelation (message from Allah):

"O Messenger! If they dispute with you in this matter after the knowledge has come to you, then, say, 'Come, let us call our sons and your sons, and our women and your women, and our souls and your souls. Then let us earnestly invoke and lay the malison (curse) of Allah on those who lie". (Quran: Sura Ale Imran - verse 60)

It was then agreed that the Christians seek MUBAHALA with the Prophet. The meaning of MUBAHALA is that both of them invoke from Allah that he, who speaks the truth may survive and he, who is untrue may perish.

On the day of Mubahala, the Prophet of Islam took with him his grandsons - Imam Hasan (a) and Imam Husain (a), his daughter Fatima Zehra (a) and his cousin and son-in-law Imam Ali (a). But on seeing the radiant faces of these sinless members of the household of the Prophet, the Christians got scared. They decided not to seek Mubahala any more but accepted their defeat. They agreed to pay tribute and returned home.

The Prophet, before going for Mubahala, was commanded by Allah to take with him his sons, his women and his souls. The Holy Prophet



obeyed this command as under:

In place of his sons, he took with him Imam Hasan (a) and Imam Husain (a). In place of women, he took Fatima Zahra (a). In place of his souls, he took Imam Ali (a).

This is how he showed to the world who the true and real members of his Ahlul Bait (People of the House of Prophet) were. To love them has been obligatory (wajib) command of Allah on every Muslim. The Holy Quran says:

"Say, I do not ask for return of this (messengership) from you except that you love (my) relatives." (Sura As-shura - Verse 23)

The Prophet and his Ahlul Bait sacrificed all the worldly comforts and even their lives in order to convey the true religion of Islam to us. In return of their sacrifices, we are commanded by God to love them. The aim is that through their love, we follow their footsteps. We follow the true teachings of Islam taught by them, so that we live a good and decent life in this world and earn the pleasure of God in the life hereafter.



ROQUIYA'S KITCHEN & TRENDING HALAL RESTURANTS

Submitted by Zainab Rajani

Chicken Tenders



Ingredients:

Boneless Chicken – 500 gm
Oil for frying
Salt to taste
Paprika – 1 tsp
Black pepper – 1 tsp
Lemon juice – 2 tbsp
Mustard paste – 1 tbsp
Worcestershire sauce – 1 tbsp
Eggs – 2 beaten
Corn Starch – 2 tbsp
All purpose flour – 4 tbsp
Garlic powder – ½ tsp

Take a bowl, add the boneless chicken cut into finger length pieces, mix in salt, pepper, paprika, black pepper, lemon juice, mustard paste and Worcestershire sauce. Marinate for 30 minutes

In another bowl, mix both corn starch and flour, add salt, paprika and some garlic powder to taste. Take each chicken piece, dip it into the eggs and then the flour mixture. Follow this step twice for double coating. Fry until golden brown. Enjoy.

TRENDING HALAL RESTURANTS

This section is especially for foodies who love trying out different halal food joints! In every issue, we will review Halal food restaurants in the GTA and/or Waterloo Region Area.

We only review places that serve hand-slaughtered Halal Meat.
Enjoy!

Continental Grand Buffet

Located in Mississauga, Ontario. When it comes to variety, quantity and good food! This is the place to be. It serves over 100 Asian, Mediterranean, Somali & Hakka Chinese Dishes with Live BBQ under one roof.

Overall – 8/10
Food – 8/10
Customer Service – 6/10
Cleanliness and Hygiene – 8/10

Address: 4141 Dixie rd
Mississauga, ON

Contact Information: (905) 212-1255