

NEWS BRIEFS

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*

Project Update

In the last issue of Al-Haqq Newsletter, we reported that the IHS Executive Committee was in the final stages of negotiating the purchase of a 3.4 acre land in Mannheim, township of Wilmot, just a few minutes outside of the Kitchener city boundary. Alhamdu Lillah (Thanks be to God) the purchase went through, and the land in question officially became property of the IHS at the beginning of January 2014. The purchase price was \$1 million, plus 13% government Harmonized Sales Tax. Funds that were received from the sales of the previous property on Washburn Drive, and donations received afterwards were used to pay the difference. Additionally, a number of university students provided the IHS with interest free loans that are to be re-paid by the middle of the year. Thereafter, the IHS held two major brainstorming sessions with the

community to solicit suggestions on what community members would like to see in the new Centre. The first was convened on , while the second on . Numerous ideas were discussed, and then compiled and prioritized. Project Manager, Br. Shafiq Hudda, met with Dr. Akram Al-Attar, a certified Architect in Iraq, and Sr. Fatima Jahanmiri, a certified Architect in the Islamic Republic of Iran, to design the proposed Centre. Countless hours were spent by Dr. Akram and Sr. Fatima, to design a structure that would meet the needs of the community in the present and for decades to come. Once the final design has been approved, a Canadian certified Architect will be approached to ensure the drawings comply with regulations and by-laws, and submit to the Township for approval.

While the previous estimate for the building of the multi-purpose Centre

was expected to be \$1.2 million, the revised plans, and building based on the architects updated design will be closer to \$2 million. This is based on the building size, expected to be approximately 25,000 sq. ft.

Donors in the United Kingdom and the USA can contribute to Lady Fatima Charitable Trust and Comfort Aid International, respectively, under our reciprocal agreement with them.

Comfort Aid International
Attn: IHS Building Project
2820 Blue jay Way
Cedar Park, Texas, 78613, USA

Donors in the United Kingdom may send their contributions to:

Lady Fatima Charitable Trust
Attn: IHS Building Project
September Lodge, Village Way
Buckinghamshire, England, HP7 9PU

NOTICE:

IHS has appreciated all donors who contributed towards the new Masjid and Multi-Purpose project when we had purchased the land on Washburn Drive, Kitchener. A zone change application was filed with the City of Kitchener, to allow for the construction of a place of worship, which would be tax exempt. However the application was rejected, and the IHS Executive then sold the land, and purchased another, slightly larger, land on Bleams Road, just a few minutes outside Kitchener. All funds from the sale of the property on Washburn Drive, plus more, were used in the purchase of the one on Bleams Road. The new land is zoned appropriately, and plans are underway to lay the foundation of the structure, Insha-Allah, this year. All details and the plan for Masjid, Religious Centre (Husainiyyah), weekend school classrooms, Library, Washing and Shrouding (Ghusl Mayyit) room, children's activity area are all the same. If any donors do not wish their contribution to be used for the new land, please let the IHS Office know by July 31, 2014, and your contribution will be refunded, upon return of the official receipt that was issued. Thank you to all our donors for your ongoing support.

Youngsters Day Camp

The sixth annual IHS Day Camp is planned for the last two weeks of August, Insha-Allah. As in past camps, there will be daily recitation of Salaat-ul-Jama'at, Qur'anic prayers, sporting activities, fun games, and lots more. Youngsters aged 4 till 14 are welcome to participate, and parents are invited to contact the IHS Office for more information and dates.

AGM End of May

IHS volunteers and Executive Members will be gathering in Kitchener at the end of May to convene the Annual General Meeting of the Charity. Reports covering the past year, 2013, will be read and discussed, financial statements reviewed and approved, project update, appointment of the Auditor, are all included in the Agenda. The current year is also an election one, allowing members in good standing to vote for individuals to serve for the two year term, 2014-2016.

Guests and supporters from all across Canada have been invited to participate in the latter part of the meeting to hear the reports and ask questions, or make comments, pertaining to the work undertaken by various officials of the IHS.

Appreciation to Past Editor Sr. Shamila

The Executive Committee of the IHS would like to extend sincere appreciation to Sr. Shamila Batool for serving as Editor of this Newsletter in the immediately preceding term. Under her Editorship, Al-Haqq Newsletter included a number of interesting, thought provoking articles and Editorials. May Almighty Allah reward Sr. Shamila amply. The EC hopes that her services to the IHS will continue, even in other capacities

What we do for ourselves dies
with us – what we do for
others remains and
is immortal.

- Albert Pike

Youth Recognized

Syed MURTAZA Abidi played in Kitchener and Waterloo Select and house league Teams. He has an average of 50-60 goals/season since 3 years. He plays right hand, center - forward. Murtaza got various Medals and Trophies since 2008. Latest, their Team SHARKS, won the GOLD MEDAL for the "House League Championship of 2013-2014".



Syed
MURTAZA
Abidi

Maryam Abidi, She learns skate when she was 3, and joined the Waterloo team. She is left handed center – forward. Latest, she finished her U8 Gold select Team season with a Victroy against the Kitchener U8 Team (2013-2014).



Maryam Abidi

IHS Overseas Projects

Karbala Humanitarian Service (KHS)

Under the chairmanship of Shaykh Munawar Rashid Ali, the KHS has been providing assistance and services to orphans in the holy city of Karbala, Iraq. Among the services provided by the KHS are assistance to the poor, shelter subsidies, food allocation in holy Ramadhan, and educational enhancement opportunities to those in need. More information can be obtained by visiting www.karbalahs.org. Contributions to the KHS can be made by contacting the IHS Head Office.

Tabligh In Horn of Africa

Muharram and Safar services were well attended in the eastern part of Africa, namely Ethiopia and Djibouti, by locals, and even those interested in Islam as taught by Ahlul Bayt (A.S.). In Addis Ababa, Dira Dawa, and Djibouti city, invited speakers came to deliver talks on the message of Imam Husain (A.S.) and the tragedy of Karbala.

Following the two months of services, a book on Karbala and another by Dr. Tejani, *Then I Was Guided*, which recently were translated into the Amharic language, were published by the IHS and will be distributed across the region. Contributions to the Horn of Africa Tabligh work can be made by contacting the IHS Head Office.



IHS Certifies Mina Brand

Following an official visit to the Mina Brand chicken slaughtering plant in Brampton, Ontario, the IHS has certified the brand as conforming to the religious requirements of being Halal. Each chicken is individually slaughtered, with the prayer recited on each. The Mina brand is a trade mark of Maple Leaf food company. The name Maple Leaf should not be confused with Maple Lodge, which uses a machine slaughter system in their chicken slaughtering plant. Mina clearly identifies their product line as being “hand slaughtered” so that there is no confusion in the community.

IHS has certified a number of plants as being Halal, thus confirming with Islamic religious rites, and issued them with a letter of certification. IHS does not charge for this service, but reserves the right to visit any of them without prior notice.



Traditional Family

Members of the Mormon and Muslim communities came together towards the end of last year, for a gathering titled “*Celebrating the Traditional Family*”. The function was held at the Church of Jesus Christ of Latter Day Saints in Kitchener, hosted by one of the Church leaders, Mr. Michael Clifton. The event included one youth, one adult, and one scholar from each of the two communities, to speak on their viewpoint of a traditional family. Mr. Clifton, a lawyer by profession, is a member of *Interfaith Grand River’s* Steering Committee, and active in the Church. The gathering was the first of its kind, and expected to lead to better cooperation and understanding among the two congregations. IHS Executive members Br. Sultan Hudda and Br. Muhammad Abbas Hyder were in attendance. The forum began with recitation of Adhaan by Br. Hussein Walji, the IHS’s newest staff member. Ms. Kira Del Mundo spoke for the Church’s youths, while Mr. Mukhtar Hudda represented the Muslim youths. For the adults the Muslim speaker was Dr. Idrisa Pandit, as Ms. Stacy Cattran represented the Mormons. From the scholarly side, President David Jacobs spoke for the Church, and Br. Shafiq Hudda for the Muslims.



IHS now has a new web site for those wishing to purchase religious books, literature, earth for prayers (Turbah), prayer beads (Tasbeeh), Islamic plaques, mugs, supplications, prayer mats (Sajjadiyyah/Musalla), and many other items. For a complete list, visit www.ihsstore.ca.

In Europe, contact Al-Murtaza Books at

www.al-murtaza.co.uk

IGR 10th Anniversary Booklet



To mark the tenth anniversary of *Interfaith Grand River*, Rev. Darrol Bryant is in the final stages of compiling a booklet that will soon be available for sale in the community. IGR, the only organization of its kind in the Waterloo Region, brings together faith leaders and lay persons from over twenty different faith traditions in the area, who gather on the 2nd Thursday of each month. A wide array of topics have been covered since the founding of IGR, in September of 2001. The first hour of each meeting is spent discussing the topic selected, while the second hour is for community announcements.

Murders of Shia Continue

Countless members of the Shia community continue to be killed, or maimed, in Pakistan, Iraq, Afghanistan, Syria, and Bahrain, with little or no public outrage by the world community. In Pakistan, terrorists target doctors, lawyers, Law makers, and scholars to kill, in an effort to intimidate the followers, and serve as a warning to others. Foreigners in Iraq cause bomb blasts and explosions to deter people from visiting holy shrines, and cultivate a climate of fear. In Afghanistan, remnants of the Taliban hooligans kill any who do not subscribe to their deviated ideology, while in Bahrain, doctors, and other medical officials who treat injured Shias are harassed and prosecuted.

An Introduction to Ziyarat

By Saleem Bhimji

[This introduction has been extracted from the recent publication of the Islamic Publishing House (www.al-mubin.org / www.iph.ca) entitled LOVE FOR THE FAMILY. It will be available soon via PDF and Android APP for a nominal price.

6. Kissing the Sacred Space: As we enter into the gates of the shrines, we are recommended to kiss the doorways as a show of respect and veneration for the one whom we are about to meet. In no way can this be equated to worship of the person buried in that area or worship of the building or anything of that sort – rather, it is a way to show our respect to the person buried within that area.

Today, when anyone picks up a copy of the Qur'an, the first thing they do is to kiss the cover of the Noble Book - even though the text is located inside the book and the cover merely "holds" the papers together – no one has a problem with this act!

Similarly, kissing the entrance of the shrine is to show reverence to the entire area and the one who is buried there. Imam Ja'far as-Sadiq has been quoted as saying:

ثُمَّ قَبَّلَ الْعَتَبَةَ وَقَدَّمَ رِجْلَكَ الْيُمْنَى قَبْلَ الْيُسْرَى

"Then kiss the entrance of the shrine and begin walking with your right foot and then your left foot..."⁹

7. Walking: As we talk through the courtyard and make our way to the burial spot, we should enter with our right foot and walk towards the sacred shrine with that same state of humbleness which we mentioned previously. In addition, we should avoid any unnecessary actions such as running and the like, and all frivolous talking – especially about the material world. In today's day and age, this would also mean that we should avoid talking on our cell-phones, text-messaging, e-mailing, etc... and basically anything which would detract us from our intended goal. *ḥaul Anwar*, Vol. 97, p. 284

8. Speaking Softly: The individual whom we are visiting does not require us to yell when we address them; there is no need to raise one's voice during the *ziyarat* or the recitation of any *du'a* for they can hear us even if we whisper or just speak in our heart – therefore when we approach the shrine and begin to recite the *ziyarat* text, we need to ensure that we keep our voices to a minimum so that we do not disturb others who we are sharing this sacred space with. Allah (Glory and Greatness be to Him) tells us in the Noble Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

"O you who have faith! Do not raise your voices above the voice of the Prophet, and do not speak aloud to him as you shout to one another, lest your works should fail without your being aware. Indeed those who lower their voices in the presence of the Apostle of God — they are the ones whose hearts God has tested for Godwariness. For them will be forgiveness and a great reward."¹⁰

9. Glorifying Allah (Glory and Greatness be to Him): One of the recommended actions before we recite the actual text of the *ziyarat* is that when our eyes fall upon the sacred shrine, we should glorify Allah (Glory and Greatness be to Him) by saying "الله أكبر" [Allahu Akbar] – and then

"لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ" [La ilaha illallah Wahdahu la sharika lahu]. This reminds us that it is Allah (Glory and Greatness be to Him) who has ennobled these great personalities and that they worked sincerely in the way of Allah (Glory and Greatness be to Him) to earn His pleasure.

⁹ *Biḥarul Anwar*, Vol. 97, p. 284

¹⁰ *Biḥarul Anwar*, Vol. 97, p. 284



In a lengthy tradition from Imam Muhammad al-Baqir

B we read:

وَمَنْ كَبَّرَ بَيْنَ يَدَيِ الْإِمَامِ وَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ كَتَبَ اللَّهُ لَهُ رِضْوَانَهُ الْأَكْبَرَ وَمَنْ كَتَبَ اللَّهُ رِضْوَانَهُ الْأَكْبَرَ يَجِبُ أَنْ يَجْمَعَ بَيْنَهُ وَبَيْنَ إِبْرَاهِيمَ وَمُحَمَّدٍ وَالْمُرْسَلِينَ فِي دَارِ الْجَلَالِ

"Allah will write for the one who pronounces the takbir (لَا إِلَهَ إِلَّا اللَّهُ) while in the presence of the Imam and says "وَحْدَهُ لَا شَرِيكَ لَهُ" the attainment of His great pleasure and for whomever Allah writes His great pleasure, it will be incumbent upon Allah to place that person and Ibrahim and Muhammad and all of the previously sent prophets in the Adobe of Greatness."¹¹

10. Approaching ¹²the Dharih and Kissing it: If it is possible, and without resorting to pushing, shoving or hurting others,

one should try his best to walk towards the *Dharir* and kiss it.

Some people believe that if another person is in the same room as the Prophet, Imam or sanctified individual, then they do not need to make an effort to go and touch and kiss the *Dharir* - however they are mistaken. The custom of the Ahlul Bayt E tells us that when they went to visit the grave of the Messenger of Allah, they would physically touch his grave when paying respect to him:

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يَقِفُ عَلَى قَبْرِ النَّبِيِّ وَيُسَلِّمُ وَيَشْهَدُ لَهُ بِالْبَلَاغِ وَيَدْعُو بِمَا حَضَرَهُ ثُمَّ يُسْنِدُ ظَهْرَهُ إِلَى قَبْرِ النَّبِيِّ إِلَى الْمَرْمَرَةِ الْخَضِرَاءِ الدَّقِيقَةِ الْعَرِضِ مِمَّا يَلِي الْقَبْرَ وَيَلْتَزِقُ بِالْقَبْرِ وَيُسْنِدُ ظَهْرَهُ إِلَى الْقَبْرِ وَيَسْتَقْبِلُ الْقِبْلَةَ وَيَقُولُ: اللَّهُمَّ إِلَيْكَ أَجَأْتُ أَمْرِي وَإِلَى قَبْرِ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ أَسْنَدْتُ ظَهْرِي وَالْقِبْلَةَ الَّتِي رَضِيتَ لِمُحَمَّدٍ اسْتَقْبَلْتُ. اللَّهُمَّ إِنِّي أَصْبَحْتُ لَا أَمْلِكُ لِنَفْسِي خَيْرَ مَا أَرْجُو لَهَا وَلَا أَدْفَعُ عَنْهَا شَرَّ مَا أَخْذَرُ عَلَيْهَا وَأَصْبَحْتُ الْأُمُورَ بِيَدِكَ وَلَا فَقِيرٌ أَفْقَرُ مِنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ اللَّهُمَّ ارْزُقْنِي مِنْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِكَ.

¹¹Baṣā'ir al-Darajat fī Faḍā'il Ale Muḥammad, vol. 1, pg. 312

¹²The dharih is the caged enclosure which is otop of the actual grave.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ تُبَدِّلَ اِسْمِيْ اَوْ اَنْ
تُغَيِّرَ جِسْمِيْ اَوْ تُزِيلَ اِسْمِيْ اَوْ اَنْ تُغَيِّرَ جِسْمِيْ
اَوْ تُزِيلَ نِعْمَتَكَ عَلَيَّ. اَللّٰهُمَّ زَيِّنِيْ بِالنَّفْوَى
وَجَمِّنِيْ بِالنِّعَمِ وَاغْمُرْنِيْ بِالْعَافِيَةِ وَاَرْزُقْنِيْ
شُكْرَ الْعَافِيَةِ.

Ali ibne al-Husayn used to stand next to the grave of the Prophet (peace be upon him and his family) and greet the Messenger of Allah (peace be upon him and his family) and testify that he (the Prophet) had conveyed the message of Allah. Then he used to recite any prayer that would come to his mind. Thereafter, he would lean his back on the very delicate green marble that is attached to the grave of the Messenger of Allah.

While leaning his back on the grave and facing the qiblah, he would say:

“O Allah! I seek refuge with You in all of my affairs and I have leaned my back on the grave of Muhammad, Your slave and Your messenger, and I have turned my face toward the qiblah that you chose for Muhammad.

O Allah! I find that I do not have the power to attain the good that I desire for myself, not do I have the power to avert the harm that I fear. O Allah! I find that all affairs are in Your Hand and that there is no one more needy than me. I am in need of the good that You have given me. O Allah! I ask you to decree that which is good for me because no one can keep away Your grace. O Allah! I seek refuge with You from replacing my name, from changing my body, or from removing Your blessings from me. O Allah! Adorn me with piety and beautify me with Your blessings. Give me a long, healthy life and sustain me with the ability to thank you for good health.”¹³

11. Turning one's Face towards the True Qiblah:

As much as possible, one should be standing such that his face is towards Mecca and that he is standing either behind or at the head of the one whom he is making the *ziyarat* of – meaning that one should try to ensure that their back is not facing either the *qiblah* in Mecca, nor the ‘true *qiblah*’ (or focal point) which is the one whom they are visiting.

¹³ *Kamil al-Ziyarat*, translated by Sayyid Mohsen Ali Husaini al-Milani

To be continued in next issue of Al-haqq





Please take a look at this advice, so that you can stay attractive and beautiful for the rest of your life.

- 1- To beautify your eyes, lower your gaze towards strange men, this will make your eyes pure and shiny.
- 2- To beautify your face and make it shiny, keep doing wudu minimum five times a day
- 3- To have attractive lips, always mention Allah and remember to speak the truth.
- 4- As for blush and rouge, "Modesty" (Haya) is one of the best brands and it can be found in any of the Islamic centers.
- 5- To remove impurities from your face and body, use a soap called "Astaghfaar".(seeking forgiveness of Allah) this soap will remove any bad deeds.
- 6- Now about your hair, if any of you has a problem of hair split ends, then I suggest "Islamic Hijab" which will protect your hair from damage.
- 7- As! for jewelry, beautify your hands with humbleness and let your hands be generous and give charity to the poor
- 8- To avoid heart disease, forgive people who hurt your feelings.
- 9- Your necklace should be a sign to pardon your fellow brothers and sisters.

If you follow these advices given to you by the Creator, you will have a beautiful inner and outer appearance.

1. Wake up earlier to pray Fajr
2. Eat regularly with smaller portions, and eat healthy during Ramadan
3. Read at least 10 verses of Qur'an a day
4. Stay focused with daily exercise, even if a ten minute walk
5. Always make du'a/Qur'an/family checklists and use them, use a journal to keep track of what you have learnt
6. Work the hardest in the first half of your day
7. Take breaks to de-stress
8. Skip the music – listen to Islamic lectures or *nasheeds*
9. Avoid unnecessary distractions during fasting or exam season (Facebook, Twitter, aimless surfing) – there's a time and place for this!
10. Remember Allah when you're not working and reflect upon His bounties
11. When doing things for others, make a sincere intention – sometimes the only difference between a random act and a spiritual act is the intention
12. Make quality time for your family, go out together, plan an event together
13. Avoid gossip and bad company. Control your tongue or just leave
14. Thank Allah for his provisions, this is called *shukr*, say *alhamdulillah*
15. Read an enlightening book that imparts morals. No good deed will go unnoticed
16. Avoid spending evenings with the t.v. or gaming
17. If you do watch t.v., don't let it be the last thing you do before bed
18. Renew your faith by visiting the mosque daily
19. Make a sincere intention to wake up the next day for Fajr
20. Make *wudhu* and sleep early



Al-Haqq Newsletter Correspondents

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.

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Muslim Inmates

By Sr.Layla Bigelli I.H.S. Prison Outreach Worker

'Alsalaam Alaikum' To All my Brothers and Sisters in Islam, Who are Presently institutionalized at this time .I wish you all my 'salaams' and want you to know that I have not forgotten about each or anyone of you and that I will continue to write you and keep I touch to find out how you are. In sha Allah. (Means God Willing).

I had been in a serious car accident last April 2013 and received long consuming injuries however I am so lucky to be alive as a result of it. From that experience I 'learned ' more about life , its importance and insight in that I should not take or expect anything 'for granted' Allah (SWT) gives us what he feels we NEED when these things happen to us and he does it in ways to get our entire attention of mind so as to focus on how we should learn from incident, the happenings, so as to gain knowledge from it (whichever experiences we are going through –be they little or big or many or few serious or not serious) as long as they are affective to our memory and mind .In so doing this we have accomplished knowledge ,which is to me , one of the greatest gifts to have in life. We don't have to be a scholar or to have a degree or to go to school to gain knowledge , he is giving it to us through the pain ,the accidents ,the illnesses ,the incarcerations, etc etc etc because from these many experiences we gain 'Wisdom'

Which is something we can't buy but we learn in our daily life being done through our physical and mental experiences. Yes we get educated in schooling from kindergarten to college and/or university but the knowledge does not always get 'remembered' in our minds except by way of our experiences. Besides not all of us can learn from schooling and Allah (SWT) knows which one can learn from experience so He places us on those 'Roads' for learning. These 'Roads' are sometimes the only way of learning because many people do not learn or have a hard time studying to learn, and He knows which ones in all of His Creations, who and can, only learn and remember by the so called 'hands on' way of learning. That does not make anyone less intelligent or knowledgeable than the person who obtains a College or University degree, but it does not make us equal especially since we have experienced our knowledge through trial and error in Life and gained the virtue of Wisdom.

The virtue of Wisdom can not be nought or sold, it can only be learned by the education of life experiences. Allah (SWT) does not judge us by how much money, how educated we are, how handsome or beautiful we look, how strong we are physically. He judges us by our merits of kindness to others, especially those in need, those who have less but still give what they can to help others. These small but frequent generousities are remembered by Him and taken into consideration on our 'Judgement Day' which is when the generousities will be taken into account and rewarded. In-Sha-Allah. So keep up your spirit and try not to get depressed because Allah has NOT forgotten you and will ALWAYS be at your side. Just keep your belief in Him and build your belief stronger and stronger each day. You will see how you have become a 'different person' how you have, or are beginning to have, peace within you. Prayer is the greatest medicine one could have and its free and you don't need a prescription to use it. It may take longer for some than others, just as it takes longer for others than some. Never give up.

.....to be continued on page 13

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When in doubt or depressed remember to 'talk' to God Allah (SWT). Show Him that you appreciate being one of His Creatures and thank Him for what you have, be it big or small, few or many, and for all the life experiences He allowed you to have because this was your schooling, the School of Life - . Just never forget Him and He will never forget you. And never forget about the Wisdom you have gained and will be gaining because this wisdom is your PHD of life. Until next time stay strong and keep busy. Busy praying, busy reading, and busy helping others in whichever way you can.

Allah (SWT) Bless you all. And don't forget to write me!

Your Sr. in Islam. Sr Layla.

Honey & Cinnamon a Deadly combo to cure most Diseases !!

FATIGUE:

Recent studies have shown that the sugar content of honey is more helpful rather than being detrimental to the strength of the body. Senior citizens, who take honey and cinnamon powder in equal parts, are more alert and flexible. Dr. Milton, who has done research, says that a half tablespoon of honey taken in a glass of water and sprinkled with cinnamon powder, taken daily after brushing and in the afternoon at about 3:00 P.M. when the vitality of the body starts to decrease, increases the vitality of the body within a week.



BAD BREATH:

People of South America, first thing in the morning, gargle with one teaspoon of honey and cinnamon powder mixed in hot water, so their breath stays fresh throughout the day.

HEARING LOSS:

Daily morning and night honey and cinnamon powder, taken in equal parts restores hearing. Remember when we were kids? We had toast with real butter and cinnamon sprinkled on it!

قال تعالى: فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى {محمد:15}.

Health Tips Given By Imam Ali Al-Ridha (A.S.)

The health tips are taken from: <http://www.jafariyanews.com>



- Dried grapes regulate the bile, remove excess phlegm from the body, strengthen the sinews, take away melancholic tendencies from the mind, and purify the soul
- Pomegranate is a fruit of paradise. There is one seed from Paradise in every pomegranate growing on the earth.
- Honey is nature's best medicine. Whenever someone offers you honey as present, accept it.
- The oil of violet should be used as hair oil because it has a cooling effect during summer and warm during winter. Satan does not visit for forty days a person who applies olive oil to his head or uses it in food.
- Mother's milk is the best food for an infant
- Recitation of Quran and taking honey with milk sharpens the memory.
- Use of meat as a food improves health and builds up power of resistance against diseases.
- Starting meal with salt prevents seventy types of ailments, one of which is leprosy.
- A gluttonous person will starve on the day of resurrection Next
- Masur (a kind of beans, lentils) was the favorite food of seventy thousands prophets. It moderates the temperament and augments the activity of tear glands.
- The person who refrains from meat for forty days will become ill-tempered.
- Food should be taken when it is at moderate temperature. Next

Start eating from the sides of the plate and not from the middle For longevity one should eat nourishing food, wear comfortable shoes and try to remain free from

Al-Haqq, a subdivision of the Islamic Humanitarian Service, has been informing the Muslim community since 1983. Starting out as a small local newsletter, Al-Haqq has grown to an estimated readership of 15,000 worldwide, concentrating on Canadian readers, but available throughout the world in the USA, Europe, the Middle East, Africa and other major regions. In addition, copies are mailed out to 26 different nations around the globe.

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The marriage of Imam Ali(A.S.) and Sayyida Fatimah Zahraa(A.S.)

Submitted By Sr.Duaa Al-Aghar



Once the companions were gathered, Prophet Mohammad (P.B.U.H) recited Al-Hamd of Allah (swt) and narrated to his companions that Jibreel (A.S.) had informed him that Allah (swt) has performed the Nikah of Hazrat Ali (pbuh) with his daughter on the Arsh and has ordered him to recite the same on the earth as well. He asked Imam Ali (A.S.) to formally request for the marriage in front of the witnesses and Imam Ali (pbuh), after reciting greatness of Allah (swt) and presenting his proof and gratitude to him and his loyalty and allegiance to the Prophet Muhammad (pbuh), formally requested for the marriage. Prophet Muhammad (P.B.U.H) accepted the request and made all the companions witnesses. Upon hearing this all the companions greeted Imam Ali (A.S.) and the Prophet (pbuh).

Prophet Muhammad (P.B.U.H) recited the Nikah himself and asked Imam Ali (A.S.) if he accepted the Nikah for a Mehr of 400 Misqaal of Silver. Imam Ali (A.S.) accepted and then the Nikah was formally concluded. Both offered Sajda-e-Shukr to Allah (swt) and all the companions present there congratulated and greeted both Imam Ali (A.S.) and the Prophet Muhammad (pbuh).

Sayyida Fatima (A.S.) in the house of Imam Ali (A.S.)

A non-planned period of time elapsed between the engagement and the wedding ceremony, because Imam Ali (A.S.) was too shy to ask the Prophet to assign a day for the wedding, while he (P.B.U.H) wanted to protect Fatima's pride by refraining from asking Ali to do so.

A short time passed before Imam Ali (A.S.) said anything regarding the wedding. Aqeel (Imam Ali (A.S.)'s brother) asked him about the reason for the delay in holding the wedding ceremony and encouraged him to prepare for the wedding and to ask the Prophet (P.B.U.H) to assign a date for it.

Despite Imam Ali (A.S.)'s shyness, he accompanied Aqeel to the Prophet's house to fulfill his wishes. On their way to the Prophet's house, they met Um Ayman (r.a.) who, when told the reason for their visit, asked them to leave the matter to her. She, in turn, informed Um Salama (r.a.) who brought the matter to the attention of the Prophet (P.B.U.H) who called for Imam Ali (A.S.) and asked his opinion. Imam Ali (A.S.) expressed his desire to bring Hazrat Fatima (A.S.) to his home which was donated by one of his followers. The Prophet (P.B.U.H) asked Imam Ali (A.S.) to hold a dinner (walima) because Allah (swt) is pleased with those who do so; for the social good it does-such as bringing people together and implementing love and harmony among them.

Imam Ali (A.S.) arranged for the dinner and invited the people to the feast. Men and women from all around Madinah gathered in the house. They ate, drank and even took food to their homes. The blessings of the Prophet (P.B.U.H) were obvious on that day, for not only the food was enough to feed everyone, but also it did not decrease at all.

"Imam Ali was asked the meaning of being well-off or well-provided for. Imam Ali replied, 'Your welfare does not lie in your having enormous wealth and numerous children but it rests in your being highly educated and forbearing and in your being proud of your obedience to Allah. If you do a good deed then thank Allah for it and if you commit a sin then repent and atone for it. In this world there is a real welfare for two kinds of people, one is the person who, when commits a sin, atones for it and the other is anxious to do good as much as possible...'"

[Nehj ul Blagha; Saying-94]

Continued on page 16

*"When I long for the fragrance of Paradise
I smell the neck of Fatima."*

Holy Prophet (SAWA)

The marriage of Imam Ali(A.S.) and Sayyida Fatimah Zahraa(A.S.)

The Prophet (P.B.U.H) asked for food containers to be brought and filled them and sent them to his wives and left a special container for Hazrat Fatima(A.S.) and her husband.

By sunset, the wedding night had begun; it was time for Hazrat Fatima (pbuh) to depart to her new home. Everything went well, for the Prophet (P.B.U.H) had made all the necessary preparation for the wedding. Despite the simplicity and modesty of her wedding, Hazrat Fatima (A.S.)'s marriage ceremony was surrounded by signs of greatness, excellence, and beauty.

I place them and their progeny under your protection from the curse devil."

The Messenger of Allah (P.B.U.H) ordered his wives to embellish Hazrat Fatima (A.S.) before the wedding; they perfumed and dressed her with jewelry. They all helped her to get ready; some combed her hair while others embellished and dressed her in the dress brought by Gabriel from Paradise. Al-Khateeb Al-Baghdadi in Tareekh Baghdad V.5, P.7, Al-Hamvini in Durar Al-Simtain, Al-Dhahabi in Mizan Al-Etedal, Garani in Akhbar Al-Dowal, and Qandouzi in Yanabi' Al-Mawaddah 'When Fatima was taken to Ali's house on her wedding night, the Prophet proceeded her, Gabriel was on her right, and Michael on her left, and seventy thousand angels followed her. These angels praised and glorified Allah until dawn!

The Hashemi men, Abdul Muttalib's daughters, and Muhajarin and Ansar's women all accompanied Fatima's caravan that night. The Prophet's wives joyfully led the caravan; they were also the first to enter the house.

Upon arriving, the Prophet (P.B.U.H) placed Hazrat Fatima (A.S.)'s hand in Imam Ali(pbuh)'s hand and said: "May Allah bless his Messenger's daughter; Ali, this is Fatima, you are responsible for her (or I entrust her to you)

Ali, what an excellent wife Fatima is!

Fatima, what an excellent husband Ali is!

O Allah, bless them, bless their lives, and bless their children.

O Allah, surely they are the most beloved to me from among your creatures, so love them too, and assign for them a guardian.

I place them and their progeny under your protection from the curse devil."



Holy Qur'an is my Name By Iqbal Karim

I am a book in elegant prints ,

To know my name, are some hints.

Rich in cover and nicely bound,

In hearts of Muslims I am rarely found.

High on a shelf, I am kept,

Forgotten there, I am left.

With respect I do get lots of Kiss,

My main point is always what they miss.

In a melodious voice they recite me,

Neglecting the message inside me.

At time I am used for phony swear,

My true use is very very rare.

A miracle I am that can change the world.

All one has to do is understand my word.

I have wisdom I have Treasure,

So much is there is no Measure.

I am your savior, I am your guide,

but who is there to follow my bide.

Right from wrong is my fame,

" HOLY QURAN IS MY NAME "

THE UPRISING OF THE MAHDI AWAITS US

By Sayyid Hasan Mu'mini

The eleventh Imam introduced him to his friend and followers at suitable times. Due to the strict surveillance he was under by the Abbasid caliphs, only a few of Imam Askari's(a) trustworthy followers saw him. Some of the followers who were aware of his birth were: Abu Hashim Jafari, Ahmad bin Ishaq, Hakimah and Khadijah (aunts of 11th Imam).¹

Mu'awiya bin Habbal bin Ayyub bin hammad bin narrated: Forty around Imam and he showed The Imam your Imam af-my succes-him and do not away from him will be de-your faith will

Also, know not see him

In accordance cal evi-Askari(a) hid mara and then this to protect him.

lived in Medina under the care of his paternal grandmother³

According to the tradition transmitted by Mas'udi, Imam Askari('a) asked Hadith, his mother, in year 259, to perform hajj. Then Hadith and her grandson went to Macca while being protected by Ahmed bin Mutahhar, a close friend of Imam Askari⁴.

It seems that after performing the pilgrimage rites they chose Medina to be place where Imam Mahdi would hide. Some traditions support this opinion. For instance, Abu Hashim Jafari asked Imam Askari: "Where should one find your successor after you pass away?" He answered: "In Medina."⁵

Some researchers state that the most probable possibility is that the 12th Imam ('a) spent the majority of the period of his childhood in Medina because Imam Askari('a) recognized the danger of his residing in Iraq.⁶

The Abbasid efforts to capture Imam Askari's(a) child, Imam Mahdi(a), will be discussed in further detail.



kim, Muhammad Nuh, and Mu-uthman Umri Shia gathered Askari (a) them his son. said: "This is ter me; he is sor. Follow disperse or else you stroyed and be ruined. that you will after today "² with histori-dence, Imam his son in Sa-Medina. He did The 12th Imam

¹ Tarikh-i Siyasi-yi Ghaybat-i Imam-i Dawazdahum (a), P.123.

² Kamal al Din, P.435; Kashf al-Ghummah, v.2, p.527; Bihar Al-Anwar, v.52, P.25; for further information about one who met with the Imam more than anyone else during this time refer to: Muntakhab al-Athar, pages 355-358.

³ Tarikh-i Siyasi-yi Ghaybat-i Imam-i Dawazdahum (a), P.124.

⁴ Ithbat al-Wasiyah, pgs. 247 and 253.

⁵ Al-Kafi, v.1, p.328; It should be noted that many researchers consider this Medina to mean utopia; not the actual city; Refer: Allamah Majlisi, Marah al-Uqul, V.4, P.2; In addition to this, there are traditions from Imam Jawad which support this opinion for instance: He said: "In Medina." I asked: "which city(madan)?" He answered: "Is our Medina different than the Medina of others." Numani, Al-Ghaybah, p.185.

⁶ Tarikh-i Siyasi-yi Ghaybat-i Imam-i Dawazdahum (a), P.124-125.

b. The Minor Occultation

The 12 Imam 's (a) minor occultation started when Imam Askari(a) was martyred in 260. It lasted for seventy years culminating in the year 329⁷. This occultation is called the minor occultation due to its short duration. It played an important role in preparing the Shia for the major occultation.

The Imam was hidden from eyesight for duration of minor occultation. But, there were individuals who were in direct contact with the imam; they were the Imam's specific representatives. The representatives would relate the difficulties that the Shia were facing to the Imam and receive his answers and solutions. Sometimes a group of people would accompany the specific representatives in order to participate in the meeting with the Imam⁸. There were Four such representatives, hence they are famously known as the Four Representatives.



The names of these representatives, who were all prominent scholars, are:

1. Abu 'Amr, 'Uthman bin Sa'id Umri. He was the representative from the year 260 until his death, which apparently occurred before the year 267.⁹ Some scholars have stated that he died in the year 265.¹⁰
2. Abu Jafar, Muhammad bin 'Uthman Umri. He was the representative from the time that the first representative passed away until the year 305.
3. Abu al-Qasim, Husayn bin Ruh Nawbakhit. He was the representative between the years 305 and 326.
4. Abu al-Hassan, Ali bin Muhammad Al-Samari. He was the representative between the years 326-329.

c. The Major Occultation

The third period of Imam Mahdi's(a) life is the major occultation. This is the extended period of occultation. This period started after the culmination of the minor occultation and continues till today. This period will continue, through the divine decree, until the groundwork is laid for the acceptance of his world leadership and governance. The groundwork must be laid in the area of numbers of followers and of facilities.

This Stage is the biggest test for human being. It is a scale with which the faith of believers can be tested. The divine argument is hidden behind the scenes in this stage; it is similar to the sun when it illuminates from behind the clouds.¹¹

⁷ Shaykh Mufid states in Irshad, V.2, P.340 that the minor occultation started when Imam Mahdi was born and ended when the period of specific representative culminated with the death of the final specific representative who was able to communicate directly with the Imam (a). This would mean that the period of the minor occultation was 75 years. The reason that Shaykh Mufid holds this opinion is because during first five years of Imam Mahdi's(a) life he was not present amongst people, he was hidden.

⁸ Shaykh Saduq, Kamal al Din, pgs. 434-479, a number of these people are listed in this source.

⁹ Tarikh-i Siyasi-yi Ghaybat-i Imam-i Dawazdahum (a), P.156.

¹⁰ Hashim Maruf Husayni, narrated from Ibid, P.155

¹¹ Bihar al-Anwar, Vol. 52, P.93.

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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

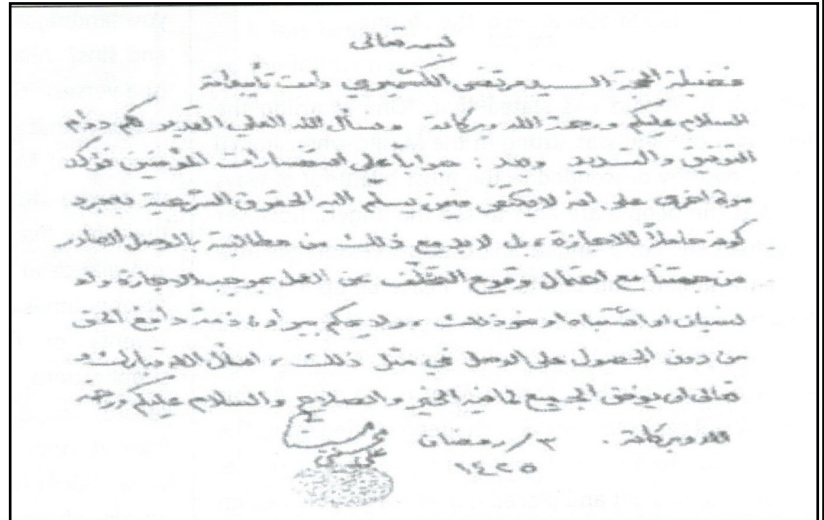
I ask Allah The Most High, The Omnipotent to always guide and support you.

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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.

Marhoom Ramzan Bhai Mohamed Manek, Hamilton, Canada

Marhooma Laila Bai Manek, Hamilton, Canada

Marhooma Khairun Samji, Toronto, Canada

Marhooma Shahrebanoo Soltani, Tehran, Iran

Marhooma Husni Ahmadi, Tehran, Iran

Marhooma Khatoon Ansar Naqvi, Birmingham, England

DEATH IN THE STATE OF IMAN

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ

لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

*Our Lord! Let not our hearts deviate after You have guided us.
And (instead) grant us Your special mercy,
for You are the Granter of bounties without limits.*

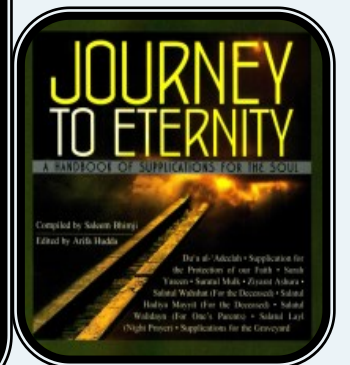
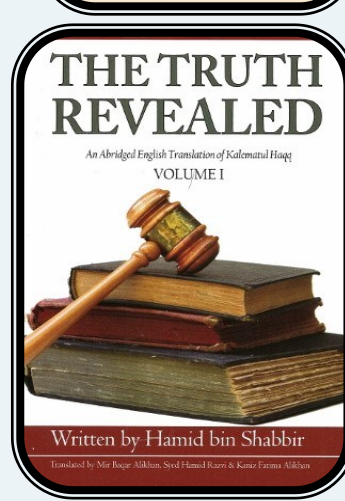
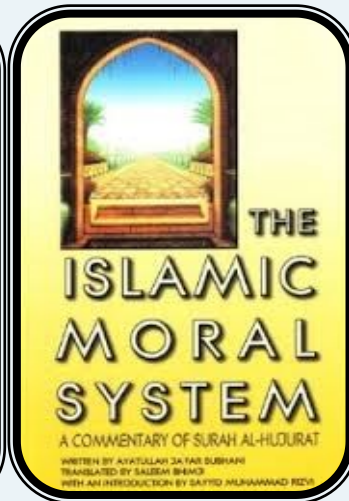
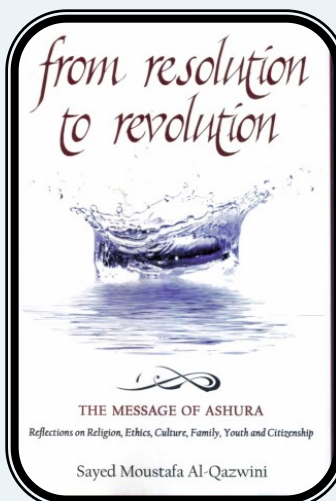
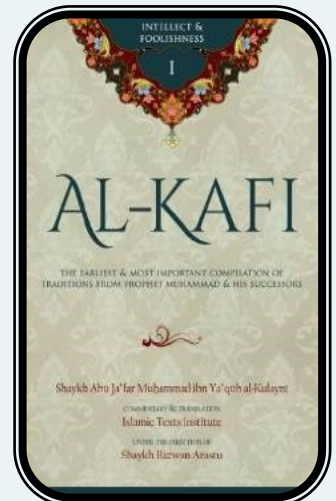
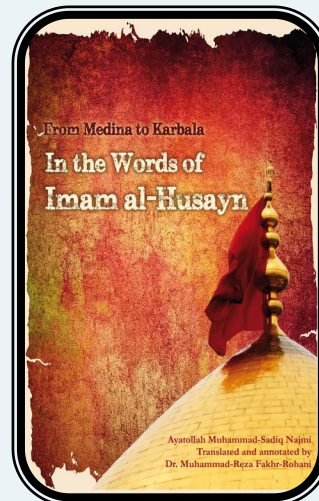
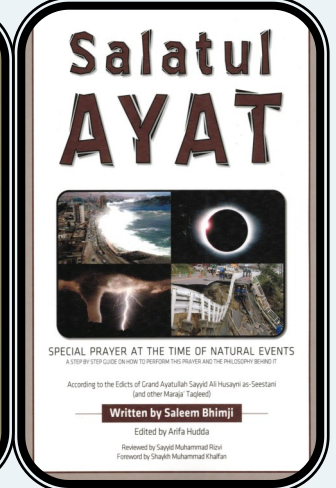
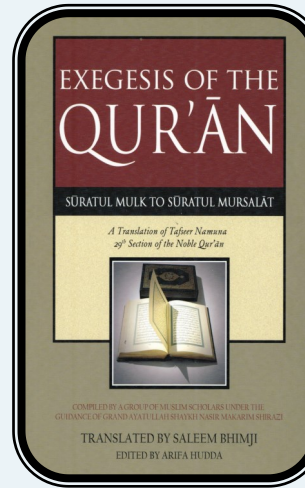
Al Imran 8

Significance: Anyone who recites this Du'a after each Salaah, he shall die in the state of Iman — *Insha Allah.*

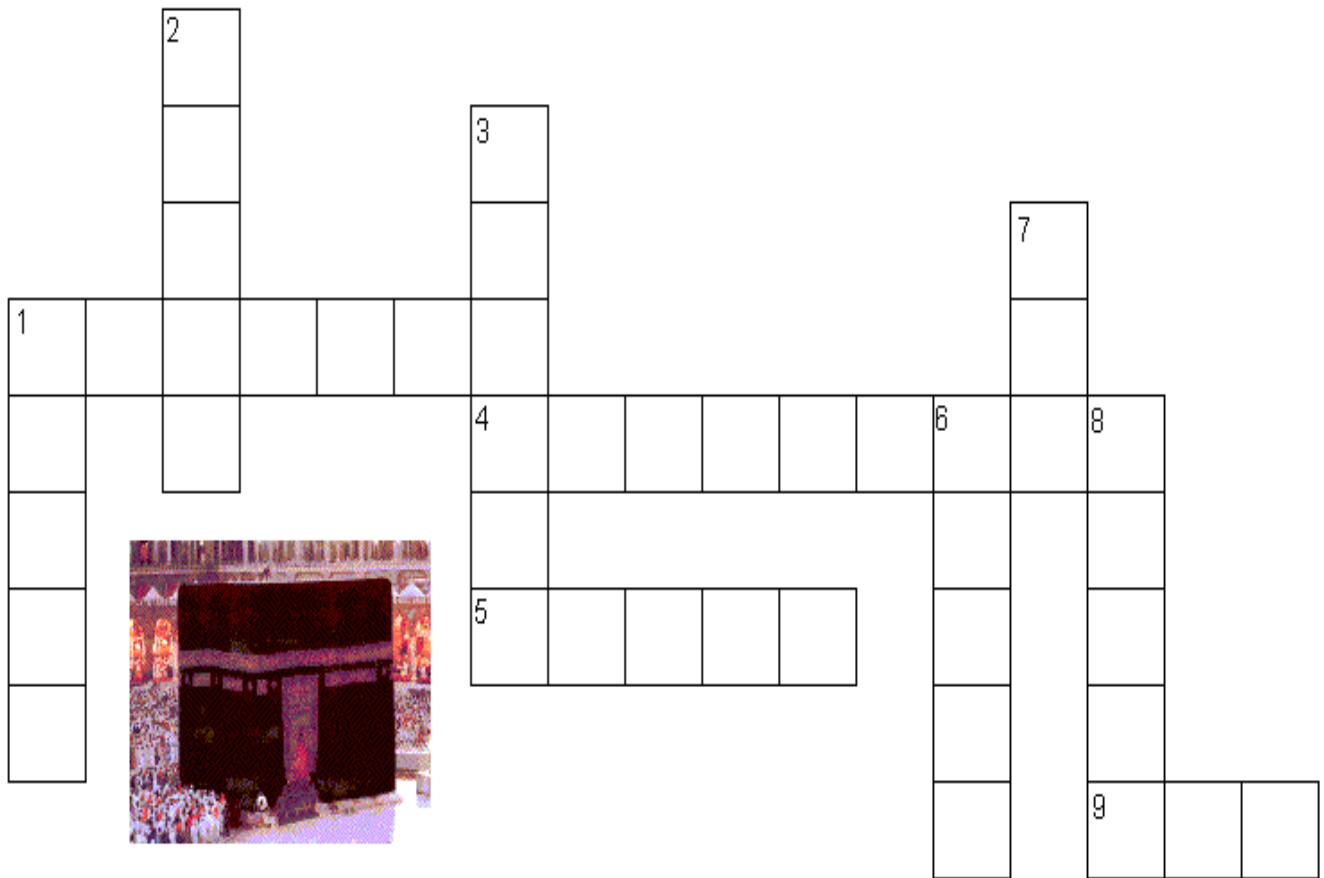
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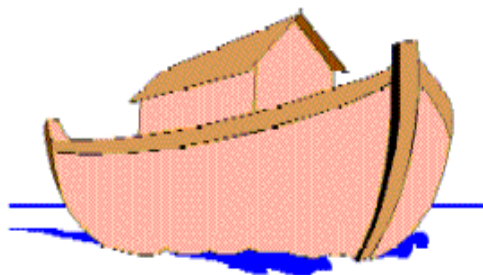


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6. Dark as night.
7. Supplication.
8. Prophet Musa's brother.

ROQUIYA'S KITCHEN

Submitted by Sr. Shama Murtaza & Sr.Fatima Mawji

Dizi - Iranian Lamb Chickpea Soup

Ingredients:

3 lamb shanks (about 3 pounds)
1 cup chickpeas, rinsed, soaked overnight
1 cup white beans, rinsed, soaked overnight
2 large onions, peeled, quartered
4 medium-sized potatoes, peeled and cut in half
3 medium-sized tomatoes, peeled and cut in half
3 whole limoo amani (dried lemons) found in Persian grocery stores
1/2 tablespoon turmeric
A pinch of cinnamon
1 1/2 tablespoons tomato paste
2 tablespoons vegetable oil
Salt and pepper to taste
Water

Method:

In a large soup pot place the lamb shanks, add eight cups of water and bring to a boil on high heat. Skim the foam as they come to the surface in the beginning.

1. Add the turmeric, cinnamon, limoo amani, onions, chickpeas, beans, salt and pepper. Cover and cook on medium heat for about an hour.
2. Heat 2 tablespoons of oil in a small skillet and lightly saute the tomato paste to lose its raw taste.
3. Add the sauteed tomato paste, tomatoes and the potatoes to the pot, cover and continue cooking for another hour.
4. When all the ingredients are fully cooked, taste and adjust the seasoning. Remove the pot from the heat. Drain the soup through a sieve, remove the bones and mash the remaining ingredients using a masher.



Double Chocolate Mocha Trifle

Ingredients:

1 (19.8 ounce) package brownie mix
1 3/4 cups cold milk
2 (3.3 ounce) packages instant white chocolate pudding mix
4 teaspoons instant coffee granules mix with warm water
2 cups frozen whipped topping, thawed
3 (1.4 ounce) bars chocolate covered toffee bars, chopped

Directions

1. Prepare brownies according to package directions. Bake and cool completely. Cut into 1 inch cubes.
2. In a medium bowl, whisk together milk and pudding mix until mixture begins to thicken. Dissolve coffee granules in water and stir into pudding mixture. Fold in whipped topping.
3. In a glass serving bowl, layer one-third of brownie cubes, one-third of pudding mixture and one-third of candy. Repeat layering until all ingredients are used. Chill 30 minutes in refrigerator before serving.

