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## **APPEAL**

### **IHS SECRETERIAT**

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**Dear Donor;**

Salaamun Alaikum.

We hope that this note shall find you and your near ones in good health.

We here at the Islamic Humanitarian Service (IHS) are excited to share our upcoming project with you, and invite you to be a part of this endeavour. IHS is based in city called Kitchener, about an hour west of the major Canadian city of Toronto. Two world-renowned Universities are located in our twin city of Waterloo, namely University of Waterloo and Wilfrid Laurier University. The IHS has been serving the community for almost thirty years. Weekly Friday prayers (Salaat-ul-Jumuah), weekend Islamic religious classes, food bank assistance, a Newsletter that is distributed throughout the world, book and article distribution to incarcerated individuals, women and youth division, Canada's largest Shia public library, and many others are a part of our work in the community that we are in. An introductory flyer is available for those wanting more information on our work. Our current 4000 square foot Centre is used by the local Muslim community to hold weekly functions. At all of our annual meetings, the ledge of every Committee member is to serve the Imam of our Time (AS) sincerely.

Due to the need in the Muslim Shia community here, we are about to build new, expanded center, that will house the first Masjid for the community. It will also contain the very first bathing and shrouding (ghusl & kafan) room for the community, as well as important classrooms for the Islamic school, that will have the potential to house a future full time academic school, when we are ready. IHS offices and a large lecture hall will be located on the main floor. Floor plans and the proposed designs of the proposed Center are attached with this letter, for your perusal. Additional details are available on our web site [www.al-haqq.net](http://www.al-haqq.net).

The total projected cost is \$6.5 million Canadian dollars, including the land. At the time of printing this letter, end March 2017, we have already paid off the land \$1.2 million, and have \$200,000 for the initial ground breaking.

We need your help to raise the balance, \$5.1 million Canadian, so that the work can move forward as soon as possible. A pledge form is attached so that you can make a donation. All leading Maraj'a have known the work of the IHS over the years, and have allowed us to use portion of Khums Sahme Imam (AS) for our work, and this project. Please help us, and encourage your family and friends to do the same. As this project will help the community for generations to come, you will be included in the Thawaab-e-Jaariya (ongoing Divine reward) for your help. If you wish us to recite Sura-e-Fatiha for your deceased, please give us the name, and we shall do so. May Almighty Allah grant great blessings to you and your dear ones.

May Allah, subhanahu wa ta'ala, hasten the reappearance of our Awaited Imam (AS) to establish justice throughout the world.

# 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

architect, Mr. Robert Kimpinski.

With the grace of Allah, we were able to meet all the requirements of the Township and are now onto preparing for the ground breaking, expected in the Fall 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

## SUMMER JOBS PROGRAM

For a number of years, the federal government of Canada has provided funding to numerous non profit organizations to hire students for the summer, who will be returning to an educational institute following the holidays. The program is intended to provide worthwhile employment to youths, who otherwise would not be able to gain reasonable Canadian work experience, and give agencies an opportunity to upgrade their services.

Upon application, for the past two years, the IHS has received funding, and as a result hired students from the community to serve during the summer months. Duties have included updating the audio visual department of IHS, conducting inventory of the books and supplies, updating the Library, performing general administrative duties, and leading campers during the summer day camp.

Students interested in applying are invited to send their resumes to the IHS Secretariat in February or March 2018. By May 2018, the IHS will be informed of how many students shall be approved, and the hiring process then takes place

## **IHS SUMMER DAY CAMP**

Registrations are being accepted for the eight annual IHS summer day camp to be held at the IHS Centre during two weeks in August, 2017. Each year, dozens of students participate in the camp, held each weekday from 10am till 3pm, and partake in religious, cultural, and sporting activities that are planned by camp leaders. In addition, they pray together in congregation (Salaat-ul-Jama'at) for Dhuhr and Asr prayers. Lunch is also provided to students, along with healthy natural drinks.



## **MSS 10<sup>th</sup> ANNIVERSARY**

Muslim Social Services KW, based in the Waterloo Region, celebrated their tenth anniversary at a special gathering on May 6, 2017, at the Family & Child Centre. Dr. Idrisa Pandit, an active social worker and Professor at Ryerson College, an affiliate of the University of Waterloo, founded MSS a decade ago with the goal of helping ladies in the Region. Over the years MSS has been a voice for sisters and been actively engaged in community activities that have been instrumental in creating awareness for women's issues.

## **OFFICIAL OPENING OF THE RAZAVI ISLAMIC CENTRE**

After numerous delays, Mo'mineen of the Razavi Islamic Centre in Hamilton had their official opening on Sunday February 12, 2017, despite weather that was threatening to cancel the program. Chairman Br. Mohamed Moledina, along with his team, welcomed guests from all over Ontario, who attended the gathering. The RIC is located on land donated by late Br. Amirali Sunderji, and was previously a simple warehouse, which was broken down and a Husainiyyah was erected suitable for the community in Hamilton and surrounding area. In his congratulations speech, Islamic Shia Than-Asheri Jamaat of Toronto President Br. Habib Meghji expressed delight at the opening, and thanked Br. Mohamed and his colleagues for their patience and hard work over the years. ISIJ of Toronto is the parent body of RIC.

While the approval and work was delayed, the members of RIC were using the Progressive Bohra community Centre on the mountain for usual functions and the Armenian community hall for Muharram commemorations.



## **INTERFAITH PRAYER BREAKFAST**

Dr. Peter Kuhnert, a local physician who has graduated from the Delton Glebe Counselling Centre, was keynote speaker at the annual interfaith prayer breakfast, held on Wednesday April 26, 2017 at Kitchener's Bingeman Park. The breakfast, held every year for 42 years, is hosted by Interfaith Grand River, the cities of Kitchener and Waterloo, and the Canadian Council of Churches. Originally, it was called the Mayor's Prayer Breakfast. The theme for Dr. Kuhnert's speech was Mental Health and the Community.



## **EXTENSION OF THE CAMBRIDGE MASJID**

Islamic Centre of Cambridge held the ground breaking of Phase III of their community centre on April 29, 2017, with a gathering in which community leaders and political officials were invited. The Masjid, which also houses an Islamic School, is located in the Preston part of the City of Cambridge, on Dunbar Road. Dr. Khalid Khokar, Executive Director of the Islamic Centre of Cambridge, and Br. Akhtar Malik, Chairman, welcomed the guests and provided an outline of what the proposed phase will hold. A gymnasium, with change rooms and activities area is expected to serve children, adults and seniors



## **ISLAMOPHOBIA FORUM**

Kitchener-based *Coalition of Muslim Women of KW*, in cooperation with Member of Provincial Parliament, Hon. Daiene Vernile, sponsored a Town Hall meeting to discuss Islamophobia, and the growing rate of hate crimes against Muslims in North America. Organizer, Sr. Fauzia Mazhar, introduced the guests, including Hon. Bardish Chaggar, Government House Leader and Minister of Tourism; Hon. Marwan Tabbara, MP; Hon. Raj Saini, MP; Hon. Ken Seiling, Waterloo County's Regional Chair; Police Chief Bryan Larkin; and the Mayors of Kitchener and Waterloo, Mr. Barry Vrbancovic and Mr. Dave Jaworsky, respectively. Officials spoke about the importance of community cooperation, and the need to respect each other. Participants were then allowed to ask questions, or address comments to any of the attending officials. The event was also covered in the regional newspaper, Waterloo Region Record.

## **AFGHANI CENTRE OPENS**

Members of the Afghani community in Hamilton and area, celebrated the official opening of their new Centre. Hujjatul Islam Maulana Sayyid Kazim Alami welcomed the guests, and led congregational prayers at the celebration. The Centre is located near the downtown of Hamilton, about an hour from the major city of Toronto.



# ABSENCE OF ACCOUNTABILITY IN BAHRAIN

(Courtesy: <http://en.shafaqna.com/the-absence-of-accountability-in-bahrain>)

Bahraini regime continues to suppress people and denies their rights amid silence of international community.

The Bahraini authorities have been carrying out an ongoing crackdown on opposition figures, political dissent, journalists, lawyers and human rights defenders since the beginning of the popular uprising in February 2011, against the Al Khalifa ruling regime. Those parties are solely targeted for their peaceful exercise of the right of expression, assembly, and association. Since the beginning of 2017, the Bahraini regime has dramatically intensified its brutal measures and excessive force against the peaceful demonstrators. A constitutional amendment was approved allowing civilians to be tried before military courts. Hundreds of citizens were illegally revoked of their citizenship, thousands were detained, and scores were executed. Indeed, these arbitrary measures were taken to punish civilians for demanding their inalienable rights, and to silence the critics from speaking out about the deterioration of the political and humanitarian crisis in the country.

The security forces continues to confront the protesters on daily basis, firing fission bullets and tear gas. Various cases of impunity are documented, and many trials are being held, unfairly, based on confessions extracted under torture. The detainees are not allowed to access their lawyers. They are subjected to severe torture, ill-treatment, medical negligence, defamation, electric shocks, sexual harassments and sectarian assaults. Human rights activists are summoned into investigations, they are severely beaten, forced to suspend and resign from their activities. All of this takes place in Bahrain without any regard to the human rights mechanisms and international laws, especially the Universal Declaration of Human Rights and the right to freedom of

opinion.

Occasionally, the Bahraini government claims promoting religious tolerance and countering sectarianism. However, facts on the ground reveal the opposite, as 65 to 70% of the Shia majority are subjected to a systematic policy of repression. Foreign troops from Saudi Arabia and UAE are deployed in Bahrain to assist the security forces, in its raids on the peaceful protesters. In the wake of the US President Donald Trump's meeting with the Bahraini king Hamad Bin Isa Al Khalifa, during the last summit in Riyadh, the authorities have stepped up its crackdown.

Sheikh Isa Qasim, the spiritual leader of Shia majority was revoked of his citizenship in June 2016. This action incurred the rage of his followers who staged in the square facing Qasim's residence, in Diraz village. The village was besieged, and the largest Friday prayer at Imam Sadiq mosque was banned. In May 27, 2017, Sheikh Qasim was sentenced to one year imprisonment, suspended to three years, and he was ordered to pay 100 thousand BHD, in fines. Later, the Interior Ministry stormed into the residence, it arrested all the protesters and executed at least 5 martyrs. The martyrs were forcibly buried, without the permission of their families, by the regime, which is regarded as an act of violation against all religious, constitutional and humanitarian norms.

Sheikh Isa Qasim is a prominent figure in Bahrain. He is a preacher of national and Islamic unity. He stresses in his speeches on encountering the "Sectarian conflict scheme". He firmly directs his followers to peaceful methods saying: "Peaceful methods have been our choice since the first day".



The charges against Sheikh Qasim are related to the practice of the Shia religious ritual “Al Khums”, which is, to Shia, a ritual of collecting funds. The duty of Khums has been practiced by Shia for centuries. The government insults this ritual, claiming that it is an act of “laundering money”. Today, Sheikh Isa Qasim is in serious danger, and his fate is unknown. People are concerned about the possibility of exiling him outside the country.

In its blatant campaign, the government dissolved two major political opposition group, Al Wefaq Islamic Society and The Secular National Democratic Action Society (Wa’ad). The reason behind this banning was solely their criticism of the escalating of human rights violation, and their determination on political reforms. Observers believe that “Bahrain is heading toward total suppression of human rights”.

Amid the absence of accountability and the silence of the international community, the regime’s prisons have become overcrowded with prisoners of conscience. For instance, Sheikh Ali Salman, the Secretary General of Al Wefaq is behind bars, although he, repeatedly, used to call for peaceful means and dialogue. The Bahraini people are determined to proceed their way to building a liberal constitutional monarchy.

Consequently, it is the time to put an end to the suffering of the Bahraini people, to resume earnest dialogue, and to end all forms of reprisals against human rights and political activists.

The international community must stop the bloody calculated campaign by the Bahraini regime, which in fact adopt local laws in order to restrict the civil rights.



## SAUDI’S PLANNING TO EXECUTE 14 SHIAS AFTER UNFAIR TRIAL (Source: PRESS TV)

**International rights groups say Saudi Arabia plans to execute 14 Shia civilians following a “grossly unfair trial” over political protests.**

“The rise in death sentences against Saudi Arabian Shia is alarming and suggests that the authorities are using the death penalty to settle scores and crush dissent under the guise of combating ‘terrorism’ and maintaining national security,” said Human Rights Watch’s Sarah Leah Whitson on Tuesday.

Court documents seen by Amnesty International have revealed that a total of 38 defendants were detained and kept in pre-trial detention for over two years before their trial began.

For most of the time they were held in solitary confinement and their families denied access to them.

“The sham court proceedings that led to death sentences ... brazenly flout international fair trial standards,” said Amnesty’s Middle East Director Lynn Maalouf.

“Death sentences based on coerced “confessions” violate international human rights law and are a repugnant yet all-too-common outcome in security-related cases in Saudi Arabia,” added Maalouf. “These death penalty trials fail to meet even the most basic requirements for due process,” he noted. Saudi Arabia carried out 153 executions across the kingdom last year. In the most stunning case of executions in 2016, Saudi Arabia executed on January 2 Sheikh Nimr al-Nimr along 46 other people in defiance of international calls for the release of the prominent Shia cleric and other jailed political dissidents in the kingdom.

Saudi Arabia carried out 158 executions, including 71 foreign nationals, in 2015. This number of executions in terms of annual basis in Saudi Arabia has been unseen since 1995.

# ***MUSLIMS MAKE CANADA STRONG, OPEN AND INCLUSIVE PLACE:***

## ***PM JUSTIN TRUDEAU MESSAGE ON RAMADAN***

(Courtesy: <http://en.shafaqna.com/muslims-make-canada-strong-open-and-inclusive-place-pm-justin-trudeau-message-on-ramadan>)



He added, “This year, as we mark Canada’s 150 birth anniversary let’s celebrate the many traditions, cultures and beliefs that make our country such a great place to live. Muslim Canadians make enormous contributions to our country and help make Canada the strong, open and inclusive place it is today. On behalf of our family, Sophie and I wish all Muslims a happy Ramadan”. He signed off saying, ‘Ramadan Mubarak’.

A few days back, Canada Post issued an Eid stamp that read “Eid Mubarak”. This stamp was designed by Doreen Colonello and Erin Enns and Colour Innovations printed it.

US President Donald Trump also issued a statement wishing Ramadan. But his was a bit different, as he wished Muslims Ramadan on “behalf of American people”. The starting of the statement read, “On behalf of the American people, I would like to wish all Muslims a joyful Ramadan.

His statement also read, “This year the ‘holiday’ begins as the world mourns the innocent victims of barbaric terrorist attacks in the United Kingdom and Egypt, acts of depravity that are directly contrary to the spirit of Ramadan”

Canadian PM Justin Trudeau in a video message said, “Muslim Canadians make enormous contributions to our country and help make Canada the strong, open and inclusive place it is today”

Prime Minister of Canada Justin Trudeau through a video message, on May 26 wished Ramadan to Muslims in Canada and around the world. Talking about Ramadan, he said it reminds us to appreciate our blessings and to put the needs of others before our own. He also talked about the contributions made by Canadian Muslims in making the country great.

Starting his video from Assalamu Alaikum, Justin Trudeau said, ” This week Muslims in Canada and around the world mark the beginning of Ramadan. People will gather in mosques and homes with family and friends to observe this holy month. Everywhere it’s celebrated, Ramadan reminds us to appreciate our many blessings, give back to our communities and put the needs of others before our own”.



**Justin Trudeau welcomes Ramadan**

Courtesy: <http://aboutislam.net/>



# Toronto Muslim and Jewish Women Find Power and Joy in Building a Sisterhood

Courtesy: <http://en.shafaqna.com/toronto-muslim-jewish-women-find-power-joy-building-sisterhood/>

Have you ever noticed how acts of hate can spur acts of love? With the establishment of the Toronto chapter of the Sisterhood of Salaam Shalom, thirty-four Muslim and Jewish women have come together to support each other against hostile acts directed toward both groups. One of the Sisterhood's largest chapters and the first chapter in Canada, the Toronto group meets regularly to talk, share rituals, and to build relationships across religious lines.

Founded in January 2017 by Cynthia Levine-Rasky and Sabreena Ghaffar-Siddiqui, the Toronto chapter meets on a monthly basis in rented space downtown. Since the first meeting of March 5, the women's camaraderie was palpable. Members range in age from 23 to 67, and they differ in ethnic identity and religious practice. As a result, there is always a lot to talk about: childhood and family, positive and negative religious experiences, encounters with other Muslims and Jews, and with other groups. Plans are underway for social action that may take the form of charitable work and political activism. Such plans could not be timelier.

A Statistics Canada report, 'Police-Reported Hate Crime in Canada, 2015' released on 13 June 2017, indicates that police-reported crimes motivated by hate against the Muslim population rose 61% in 2015. While the number of crimes targeting the Jewish population declined between 2014 and 2015, more Jews were targeted in both years than any other religious group. Hate crimes can involve violent offences such as assault, uttering threats and criminal harassment but they also frequently involve vandalism and graffiti.

The Sisterhood of Salaam Shalom was founded in New Jersey in 2010 by Sheryl Olitzky and Atiya Aftab.

Its mandate is to promote trust, respect, and relationships between North American Muslim and Jewish women. Members work together to challenge anti-Muslim and anti-Jewish sentiment and to engage in social action to benefit the local community. Expanding from 50 to 150 chapters after the election of President Donald Trump on 8 November 2016, the organization's rapid growth demonstrates people's urgency to challenge social divisions by making connections to each other.

"What happened in the United States had a ripple effect around the world," says Levine-Rasky. "Like elsewhere, in Canada, we are seeing a rise in racist activity especially against religious minorities. People should not give in to fear. When Jewish and Muslim women stand together, we make a strong statement against fear."

"Foreign conflicts have at times put a strain on Muslim and Jewish relationships at home," says Ghaffar-Siddiqui. "The sisterhood not only dismantles the misconception that we are unable to get along, but it also aims to forge meaningful ties where they may have not existed otherwise. The love, compassion and patience that come so easily to women are essential to strengthening Muslim and Jewish bonds in the wider community. It is only with such solidarity that we can fight hate against both groups."



# SEEKING FORGIVENESS FROM GOD AND OTHER PEOPLE (By: Sr. Marzia Hassan)

The night of 15th Shabaan holds the promise of clearing our past. It holds the potential for starting afresh and leaving the burdens of the soul behind.

This does take a little bit of effort though!!

Let us start with the easier one first

Seeking forgiveness from God

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ

[5:74] Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.

Allah is continually inviting us to reconnect with Him when we turn away from Him. Our souls are not in peace until we are reconnected but several things stop us:\

Barriers to forgiveness;

- overwhelm - we don't know where to start
- laziness - it seems too hard
- procrastination - we think we have time!

- Shaytaan tells us to despair (most dangerous psychological state is that of hopelessness) whereas before we sinned it, he encouraged us - understand hope and fear. Shaytaan invites us to hope before we sin and enables us to take His mercy for granted. Once we stray, he invites us to hopelessness and despair. The emotional condition of believers needs to be opposite of this: we need to have fear and awe BEFORE we stray for this stops us. Once we have strayed, we need to remind ourselves of His mercy and promise of forgiveness for this is what gives us hope and allows us to take action.

The first step

- Awareness of sin and acknowledgment of sin
- Remorse at what we have done
- Knowledge that it is possible
- Humility before Him.

Imam Ali (as) has shared the steps and stages of forgiveness:

Tawbah is not accepted from one who merely declares, "I repent." There are a number of conditions that must be fulfilled before the acceptance of Tawbah. These are mentioned below in the following hadith:

It is narrated that someone said: Astaghfirullah (I seek God's forgiveness) before Imam 'Ali (a). He said to him. "May your mother mourn for you! Do you know what istighfar is? Verily istighfar is a degree of the 'illiyyun (people of high station) and it is a word that means six things.

First is remorse over the past.

Second, the resolution not to return to it ever.

Third, to return to creatures their (formerly usurped) rights so that you meet God Almighty in a state of purity in which no one has any claim against you. (This means we have to be forgiven from those that we have hurt)

Fourth, that you fulfil every duty that you neglected in order to satisfy your obligation in respect to it. (True remorse entails doing what needs to be done in order to regain your status)

Fifth, that you attend to the flesh of your body that has grown on unlawful nourishment so that it melts away as a result of grief and mourning and your skin adheres to your bones, after which new flesh grows in its place.

Sixth, that you make your body taste the pain of obedience in the same way as it earlier tasted the pleasure of sins. When you have done these things then say Astaghfirullah! [Nahj al-Balagha, saying # 417]

4 Signs of Repentance

From HP (saw) hadith

- 1. Sincerity
- 2. Shuns falsehood
- 3. Firmly attached to truth
- 4. Eager to do good

Effect of Tawbatun Nasuha

5th Imam: One who repents from sin is like the one who has not sinned.

Seeking forgiveness from people

This is often the hardest part of clearing up our past. It is easier to pray and repent to Him, who is Perfect, All Giving and does not answer back! But in order to attract His mercy, we do need to address the hurt that we may have caused His creatures.

When we are dealing with human beings, there is so much emotional baggage involved and our mind keeps trying to justify what we did that caused harm. None of this is useful. Spiritual maturity involves apologizing and seeking forgiveness for your part regardless of the actions of others.

A meaningful apology

Sometimes when we apologize to someone, we are frustrated that they don't get it.



This is often because our intention and our attitude does not match our words. The person who is hurt becomes highly attuned to whether or not we are truly remorseful and willing to make right the wrong that we have caused.

There are many wrong ways to apologize - they include being general (I am sorry IF I hurt you), counterattacking (you also did such and such) and making excuses for what you have done (the use of the word "BUT" completely negates the apology).

It is easy to use any of these AND they do not work at arriving at the forgiveness that we seek from others.

So what makes a meaningful apology?

1. Remorse and regret.

This is a vital first step of an apology process.

In order to be truly remorseful, we do need to "get" how we have upset the other person. This requires empathy - feeling the pain of the other - which we are not able to do if we are focused on saving our ego from shame or hurt.

Without empathy and an understanding of the pain we have caused, our apology will sound empty and meaningless to the hurt person. When we are truly sorry for the pain that we have caused, it shows in our non-verbals and our apology will wash over the other "like a healing balm".

2. Responsibility

Taking responsibility requires that we have the courage to take ownership and accept our part in causing the hurt. It also means that we do not make excuses or use the behaviour of

the other to justify our actions. This is not easy because we are so focused on self protection and not allowing ourselves to feel that we have caused.

3. Repair, Remedy and Restitution

An apology is meaningless unless we are willing to repair the situation and offer a remedy.

The most basic repair attempt is to promise to do your best not to cause hurt again.

Some situations are harder to repair than others. When there has been a deep breach of trust or loss of faith, it will require time and sustained effort to rebuild trust. The timetable of acceptance and healing belongs to the hurt person and when we are truly remorseful we need to acknowledge this and have the patience that the other requires.

If the behaviour involves long standing habits (physical abuse, substance abuse, infidelity, financial fraud are examples) the repair attempt needs to include a plan of action of behaviour change and accountability. It is unreasonable to expect the hurt person to wholeheartedly accept your vows of apology or change without a plan of how you plan to change and remain accountable.

Let us pray that we are able to use the blessings of this Blessed Night to achieve forgiveness from others and ultimately from the Most Forgiving.

Ameen

With duas and warm blessings

Marzia

## **WHY KNOWLEDGE ON IT OWN IS NOT ENOUGH?**

Training, education and nurturing are very important. Knowledge on its own has no use, and knowledge on its own is harmful. Sometimes when it is raining, when rain falls on flowers, the beautiful scents of flowers spread around the area, and when the rain hits dirty places, the bad smell rises. Knowledge is the same; if it enters in a trained/educated/nurtured heart, its scent spreads around the world, and if it enters in an untrained or corrupt heart, it will corrupt the world [1].

[1] Sahifeye Imam, Vol. 14, Page 40.

# DIVINE BLESSINGS

Courtesy: <http://en.shafaqna.com/divine-blessings/>

He favors His servants, God the Blessed and Supreme gave them intellect, He gave them the power to refine and purify themselves, He sent the prophets and awliya [the friends of God, saints, holy men] to guide people and to help them to reform themselves so that they do not fall into the severe chastisement of hell. If these preventatives do not cause the awareness and refinement of man, God, the Merciful, will make him aware through other means: by various difficulties, afflictions, poverty, and illness.

Like an expert physician or a skilled and kind nurse, He tries to cure a sick man from dangerous spiritual illnesses. If a servant is blessed by God, he will be faced with afflictions until he turns his attention to God the Almighty, and is refined. This is the way, and other than this there is no way, but man must tread this path with his own feet until he reaches its conclusion.

If he does not reach any conclusion in this way, and the misled man is not cured, and he does not deserve the blessings of heaven, when his soul is drawn from him there will be much pressure on him, so perhaps he will return and be aware. Again, if he is not affected, then in the grave, in the world of barzakh, and in the terrible perilous events which take place after death, he will suffer pressures and chastisement until he becomes purified

and refined, and he will not go to hell.

All of these are blessings from Almighty God to prevent man from going to hell.

What then if with all these blessings and favors from Almighty God he is still not

cured? Then there is no other alternative but the last cure, which is that he should be burned. How many a man has not refined and reformed himself and was not affected by these cures, so that he needed God, the Merciful, the Compassionate, to refine His servant by fire, just as gold must be purified in fire.

Regarding the ayah (verse)

**“Living therein for ages” (Q 78:23)**

It has been reported that the ‘ages’ mentioned here are for those who have been guided, those the basis of whose faith has been preserved. 1 This is for me and you, if we are believers. Each age lasts for thousands of years, how many, only God knows. God forbid that we reach such a state that these cures are not effective, so that for deserving and meriting the everlasting blessings [of heaven] this final cure is required.

God forbid that it should be necessary that a man should go to hell for a while and burn there until he is purified from his vices, spiritual pollution and filthy satanic attributes, so that he



## Blessings

*There is no God who truly deserves to be worshipped but Allah alone and Mohammed (peace and blessings be upon him) is the messenger of Allah.*  
(THE PROFESSION OF FAITH IN ISLAM)

may become deserving and capable of benefiting from

**“Gardens beneath which rivers flow” (Q 58:22).**

Beware that this is only for those whose sins have not reached such an extent that they are entirely deprived of the mercy and blessings of God the Almighty, those who yet have an essential merit for going to heaven.

God forbid that a man, due to the multitude of his sins he should be expelled and blocked from the presence of God the Almighty, and that he should be bereft of the divine mercy, so that there is no other way for him to remain forever in the fire of hell. God forbid that you should be bereft of divine mercy and blessings, and that you should be subject to His wrath, anger and chastisements. May your deeds, behavior and speech not be the means to the denial of grace, so that there is no way for you but eternal damnation.



Now, while you cannot bear to keep a hot stone in your hand for a minute, keep the fire of hell away! Keep these fires from the seminaries and from the clerical community. Keep disputes and strife far from your hearts. Behave well with people, and in company, and be compassionate and kind. Of course, you are not to be nice to sinners with regard to their sins and rebelliousness.

Tell him to his face of his ugly deeds and wrongdoing, and prohibit him from it, and keep yourselves from promoting anarchy and from rebellion. Behave

well with the servants of God and the righteous. Show respect to the learned with regard to their knowledge, to those on the path of guidance with regard to their virtue, and to the ignorant and unlearned, for they are also the servants of God.

Have good behavior; be kind, honest and brotherly. Refine yourselves. You want to refine and guide the community, but how can one who is not able to reform and manage himself guide and manage others? Now there are only a few days left in the month of Sha‘ban,

so try in these few days to repent and reform yourselves, and enter the blessed month of Ramadan with a healthy soul.

1. ‘Ayashi narrates from Humran who asked from Imam al-Baqir, peace be with him, about the ayah mentioned, and he answered: “This is about those who will depart from the fire.”

Majma‘ al-Bayan, vol. 10, p. 424.

SOURCE: <http://en.shafaqna.com/divine-blessings/>

## MORALITY OF IMAM JAFFER AS SADIQ

Muawiyah ibn Wahab has reported: I was with Imam al-Sadiq (a.s) in Medina intending to go to the market. Suddenly, he fell into prostration. When he rose his head, I asked for the reason. He said, “I just remembered Allah’s blessings on me.” I said, “Near the market where people are going and coming?” The Imam said, “None saw me.”<sup>112</sup>

### Helping Non-Shiites

Mualla ibn Khunays has reported: At a drizzling night, Imam al-Sadiq (a.s) left home to the shelter of Banu-Saidah. I followed him, but suddenly something dropped from his hand. He said, “In the name of Allah”. He then asked me to search for it with my hand and give it to him if I find it. I suddenly touched pieces of bread spreading on the earth. I gave to the Imam whatever I had found. Then I saw a bag full of bread in the Imam’s hand. I said, “Would you kindly permit me to carry them for you?” The Imam said, “No, it is I who must carry it. Nevertheless come along with me.” We reached the shelter of Banu-Saidah and came across a group of peo-

ple who were asleep. The Imam hid one or two loaves under their clothes. When he helped the last person, we returned to our place. I said, “May I be your ransom! Do they know the truth?” The Imam said, “I would help them with salt if they knew it.”<sup>113</sup>

### Helping the Relatives

Abu Jafar Khathami has reported: Imam al-Sadiq (a.s) gave me a purse of gold coins and asked me to take it to such and such man of the Hashimites without telling him who had sent them. I gave the purse of gold coins to that man who said, “May Allah give a good reward to one who has sent it to me. He does it every year and I can live with it until next year, whereas Jafar al-Sadiq with all his wealth does not give me anything!”<sup>114</sup>

### Generosity

A traveler from among pilgrims who was in Medina fell into sleep. When he woke up, he thought his purse had been stolen. He searched for the purse and found Imam al-Sadiq, whom he did not

know, praying. He caught the Imam accusing him of stealing his purse! The Imam asked, “What was in it?” He answered, “One thousand dinars.” Imam al-Sadiq (a.s) took him home and gave him a thousand dinars. When the man returned to his place, he found his purse. So he went back to the Imam’s house apologizing. But the Imam refused to accept the money, saying, “What I have lost will not return to me.” The man asked, “Who is this generous man.” They said, “He is Jafar al-Sadiq.” The man said, “This generosity is particular to him.”<sup>115</sup>

### Say your request

Ashja Salami came to the presence of Imam al-Sadiq finding him ill. He sat besides him asking about the cause of illness. The Imam said, “Quit asking about the cause of illness. What is your request?” Ashja composed a poem praying to Allah for the health of the Imam. Imam al-Sadiq (a.s) asked to his servant, “Do you have anything on you?” He said, “Four hundred Dinars.” The man said, “Give it to Ashja.”

## **An Extraordinary Example of**

### **Kindness**

Sufyan al-Thawri came to the presence of Imam al-Sadiq (a.s) while the Imam was pale. He asked for the reason. The Imam said, "I always warned my household not to go on the rooftop. I entered home finding one of my slave-girls climbing the ladder while holding one of my children in her arms. As soon as she saw me, she started trembling out of fear and my child fell from her arms and died immediately. My paleness is not for the child but because of the fear that overwhelmed the slave-girl. I twice told her that she was not to blame. I then set her free in the way of Allah."116

### **Do Not Disclose Your Poverty**

Al-Mufadhhdhal ibn Qays reports: I went to the presence of Imam al-Sadiq, complaining to him about my situation and asking for prayer for me. The Imam asked his slave-girl to bring the purse, which came from Abu-Jafar. When she did, he said, "This purse has four hundred Dinars. Spend it on your needs." I said, "May I be your ransom! By Allah, I did not intend to receive money. I had just come here to ask you to pray for me." The Imam said, "I will pray for you; but from now on, do not disclose your poverty to people, for you will be abased."117

### **Honoring a Guest**

Abdullah ibn Yafur reports: I found a guest with Imam al-Sadiq (a.s). The guest rose up to do something in his house. The Imam prohibited him from doing anything and he himself did what was supposed to be done. The Imam further said, "Allah's Messenger has prohibited hosts from asking the guest

to do anything."118

### **Attitude towards Two Needy Persons**

Musmi ibn Abd al-Malik has reported: we were at Mina in the presence of Imam al-Sadiq and a group of Shiites. There were grapes before us and we were eating from them. A beggar appeared and demanded for help. The Imam picked up some grapes and wanted to give to him. The beggar refused it and said, "Give me money!" The Imam said, "Excuse me, I do not have money." The beggar became disappointed and went away. After taking a few steps, the beggar regretted in making his decision and asked for the grapes to be given to him. The Imam did not give him the grapes.

A short time afterwards another beggar came asking for help. The Imam took a cluster of grapes and offered it to him. The beggar accepted it and said, "Praise belongs to the Lord of the worlds Who granted me my sustenance." The Imam, hearing these words, ordered him to wait and gave him two handfuls of grapes. The beggar praised Allah for the second time. The Imam again told him to wait and not to leave. Then he turned towards one of his companions and asked, "How much money do you have with you?"

The man searched his pockets and found about twenty dirhams. He gave it to the beggar on the order of the Imam. For the third time, the beggar thanked Allah and said, "Praise only is due to Allah. O Allah, You are the Bestower of bounties and there is no associate for You." Hearing these words, the Imam took off his garment and gave it to the beggar. Now the beggar changed his

words and uttered some thankful words to the Imam and went away. We presumed that if the beggar had continued thanking and praising Allah in the same way as before, the Imam would have assisted him more.119

### **Praying To Allah**

Abdullah ibn Yafur has reported: I heard Imam al-Sadiq, while raising his hands towards the sky, saying, "O Lord! Do not leave me even a moment to myself." His eyes being tearful, the Imam turned to me and said, "O son of Yafur! Allah left (Prophet) Yunus, son of Matti (Matthew) less than a moment by himself and a calamity came about." I said, "Did he go as far as being ungrateful to Allah?" The Imam said, "No, but dying in that situation would be perdition."120

### **Patience in Hard Conditions**

Qutaybah al-A'sha has reported: I went to the presence of Imam al-Sadiq to visit his ill son. I found the Imam sad and worried at the door. I asked, "May I be your ransom! How is the child?" Then Imam said, "By Allah! He is badly afflicted!" The Imam entered the house, stayed there for an hour and returned to us with shining face. It looked as though the sorrow had left Imam. I said hopefully to myself that may be the child had probably improved. So I said, "May I be your ransom! How is the child?" The Imam said, "He died!" I said, "May I be your ransom. When he was alive you were sad but now that he has died you are no sadder. How is it that?" The Imam said, "We, Ahl al-Bayt, are anxious before the calamity; but when Allah's decree is passed, we are content with it and we are in a state of submission to Him."121



Paradise, a Reward for Prayer  
Abu-Basir has quoted Imam al-Sadiq (a.s.): I was circumambulating the Kabah when my father passed by me. Observing that I was sweating and endeavoring in performing my prayer, he said to me, "My son Jafar! When Allah loves a servant, He rewards him with Paradise and accepts little acts from him."122

### Kindness to Servants

Hafs ibn Aishah has reported: Imam al-Sadiq sent a slave on a mission. The slave was delayed for sometime. So the Imam went after him and found him sleeping. He sat near him and started to fan him. When the slave woke up, the Imam said, "You had no right to sleep at this hour. You should sleep at night and work for us during day."123

### Working Hard For Living

Abu-Amr al-Shaybani has reported: I saw Imam al-Sadiq in coarse garment, with a spade in his hands working and sweating in his orchard. I said, "May I be your ransom! Give the spade to me to do it." The Imam said, "I like to work hard for living under the sun."124

### Worker's Wage

Hannan ibn Shuayb has reported: We hired a group of people to work in the orchard of Imam al-Sadiq. When the work was finished, the Imam said to Mutib, "Pay the wage of workers before their sweat dry up."125

### Lawful Profit

Abu-Jafar Fazari has reported: Imam al-Sadiq called his servant, gave him a thousand dinars and said, "Be prepared for making a journey to Egypt for doing business, for our dependents

have increased." The servant prepared certain goods and set out for Egypt with the caravan of merchants. When they were near Egypt, they met a caravan leaving. They asked about the goods needed by people in Egypt, they said, "What you have is rare in Egypt." So, they agreed to sell their goods with a good profit!

Having sold their goods, they returned to Medina and went to see Imam al-Sadiq. Having two purses of a thousand dinars each, the servant said, "May I be your ransom! One purse is the principal and the other is the profit". Imam al-Sadiq said, "This is a huge profit! How did you sell the good?" The servant told the Imam the whole story. The Imam said, "Glory be to Allah! Did you collude to sell the goods with a high profit to Muslims?" Then he took one of the purses and said, "This is the principal money and I am not in need of its profit. Striking with a sword in a battlefield is easier than seeking what is lawful."126

### Notes:

112. Basa'ir al-Darajat: 495, H. 2
113. Al-Kafi: 8/4, H. 3
114. Al-Manaqib: 273/4
115. Al-Manaqib: 274/4
116. Al-udad al-Qawiyyah: 155
117. Rijal al-Kashshi: 184
118. Al-Kafi: 283, H. 1
119. Al-Kafi, 49/4, H. 12
120. Al-Kafi: 581/2, H. 15
121. Al-Kafi: 225/3, H. 11
122. Al-Kafi: 86/2, H. 4
123. Al-Kafi: 87/8, H. 50
124. Al-Kafi: 76/5, H. 13
125. Al-Kafi: 289/5, H. 3
126. Al-Kafi: 161/5, H. 1

Compiled by: Allama Husayn Ansariyan



# “Art therapy may help kids with behavior problems”

School-based art therapy in the UK is helping troubled kids get back on track, a new study suggests. Begun in 2002, The Art Room program is aimed at children between the ages of 5 and 16 who have been identified by their teachers as needing emotional and behavioral support. Currently there are nine Art Room programs in UK schools. More than 10,000 children have been through the Art Room program since it started.

In a study published in the journal *The Arts in Psychotherapy*, researchers found that children emerged from the 10-week Art Room program with less depression, fewer behavioral problems and improved self-esteem. The Art Room provides a caring and creative environment through which children can “learn and achieve through art,” said Melissa Cortina, a consultant research psychologist with The Art Room, which is based in Oxford, England.

“It works closely with schools to support children within the school environment and help them find creative ways to bolster their self-esteem,” Cortina told Reuters Health. “It works with children and young people who are having serious difficulties and may be at risk of exclusion from mainstream school.”

The Art Room works with the children on social skills, education as well as therapy, and practitioners are trained with a unique methodology, Cortina told Reuters Health.

The goal of the program is ultimately to help children and young people re-engage with education.

“Once they realize they can achieve success in The Art Room, they can take this newfound confidence back into their schools and daily lives,” she said in an email.

For the new study, Cortina and colleague Mina Fazel of Oxford University analyzed questionnaires filled out by 169 students in the program and their teachers before and after the 2012-2013 school year. Overall that year, more than 1,000 kids from 13 feeder schools attended The Art Room.

Based on teacher responses, students improved in all areas. There was a 37 percent reduction in a topic called Total Difficulties, a 41 percent reduction in emotional problems, a 15 percent reduction in conduct problems, a 33 percent reduction in hyperactivity, a 41 percent reduction in problems with classmates and a 24 percent improvement in social behavior.

On the children’s part, there was a notable drop in depression symptoms. Before the program, 16 students (22 percent) had been classified as depressed. After the program, less than 4 percent qualified as depressed.

Debra Linesch, a professor of Marital and Family Therapy at Loyola Marymount University in Los Angeles, California, said that while this particular program is not availa-

ble in the U.S., there are others that use art therapy in schools.

“There are many places where art therapists work in schools and engage children in emotionally and academically enhancing ways that look more like the model discussed in this study than traditional psychotherapy groups,” Linesch said.

The Art Room intervention is not something that parents can easily duplicate at home, Cortina said, because it needs to be done in a more structured environment with a trained instructor. It also can provide a sense of belonging at school that is different from what can be provided in the home environment

However, “it is certainly possible for parents to adopt some of the techniques used in The Art Room for home, such as creating a positive, support environment that promotes creativity,” Cortina said.

While the focus now is in schools, Cortina notes that The Art Room ([www.theartroom.org.uk](http://www.theartroom.org.uk)) has a long-term vision of incorporating families and communities to extend “the positive effects of the program.”

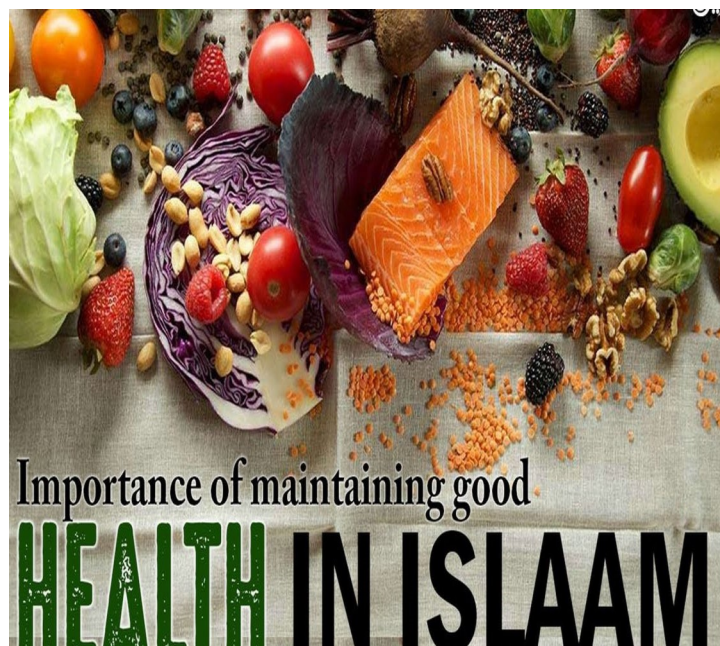
SOURCE: [bit.ly/1u7o9ap](http://bit.ly/1u7o9ap) The Arts in Psychotherapy

# HEALTH AND WELLNESS IN ISLAM

Courtesy: <http://en.shafaqna.com/health-and-wellness-in-islam/>

Being active and to exercise is not only acceptable in Islam but also recommended. Part of the instructions given by the Prophet and the Imams (A.S) about upbringing of children is the issue of physical exercise. Swimming, for example, has been greatly encouraged in our religious literature.

It is a way of life which encompasses all aspects of human life: spiritual as well as physical, personal as well as communal, physical health as well as material wealth, and religious matters as well as political issues. In Islam, our body and health are considered as important gifts of Almighty Allah. Imam Ali (A.S) said: "Health is the best of blessings." In another narration, he says, "One of the blessings [of God] is the abundance of wealth; however, better than abundance of wealth is the health of the body." Imam Sadiq (A.S) said, "A believer who is physically strong is better than a weak believer." It is in this sense that our body is considered to be the trust given to us by Allah. And we have to safeguard and protect this trust. Sleeping, Resting, and Avoiding Stress



Almighty Allah has appointed the night as the time for resting and the day as the time for working. "He is the One who made for you the night so that you may rest in it, and the day with light; most surely in these are signs for the people who hear." (10:67) so naturally, sleeping is very important.

Avoiding stress: slow down; look at the present and enjoy it before you lose it. Give time for your family. Having a good family life will help you in dealing with stress. And, finally, be in touch with Allah, the Prophet, and Imams; read the Qur'an and the Du'as. This will greatly help in dealing with stress. "Verily, in the remembrance of Allah, the hearts are at ease." (13:28). There are special supplications in Sahifa Sajjadia which can be quite helpful. And unlike stress counselors or psychiatrists, you don't need to schedule an appointment or pay any fees – Allah is always available to listen to you free of charge!

Ref: Islamic Insight





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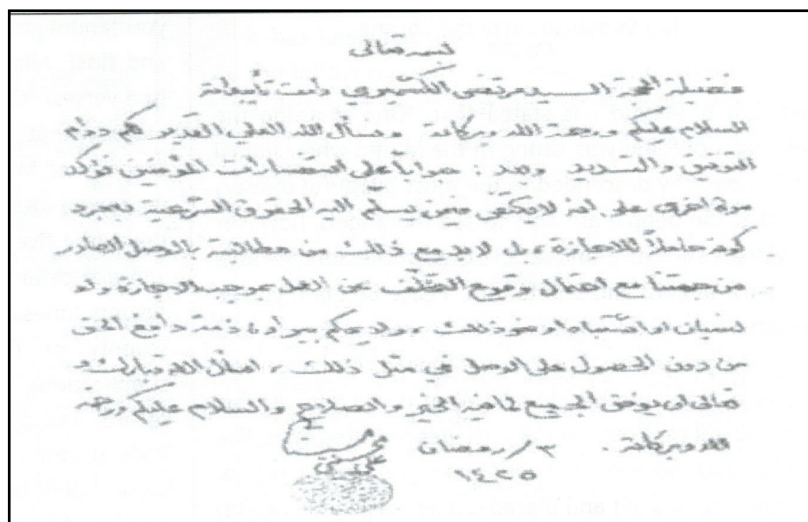
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Wassalamu alikum warahmatullah Wa-barakatoh

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.

Ayatollah Rafsanjani from Iran,

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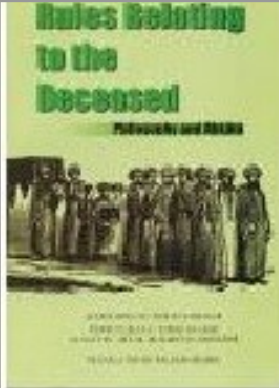
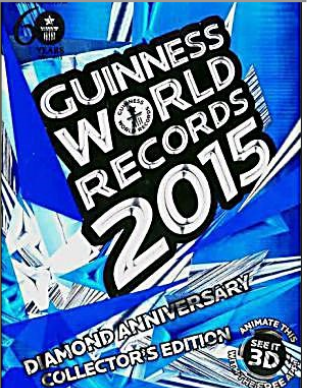
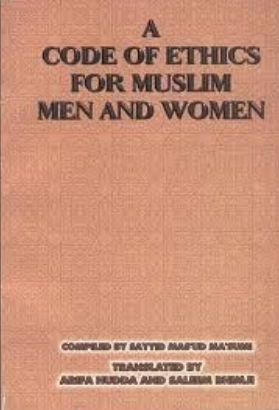
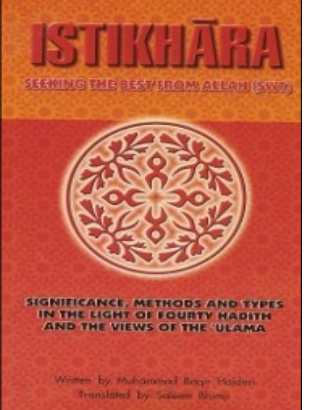
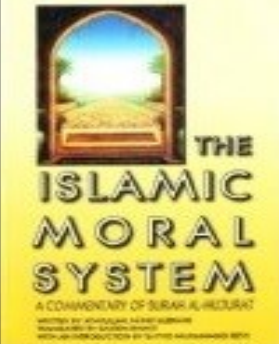
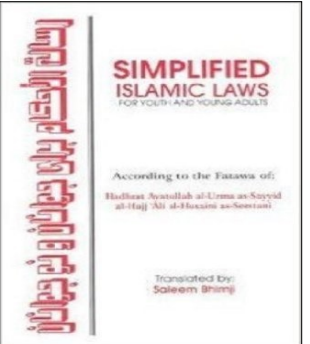
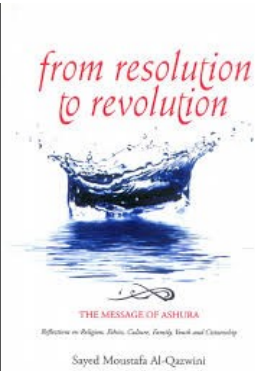
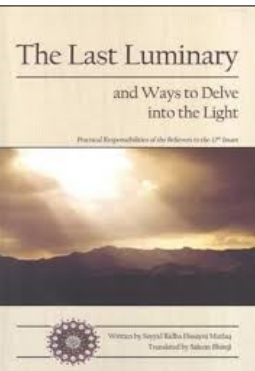
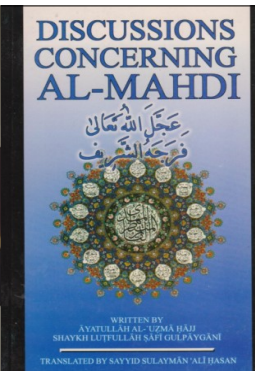
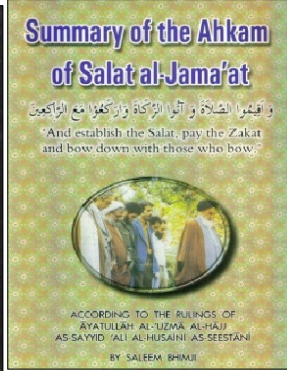
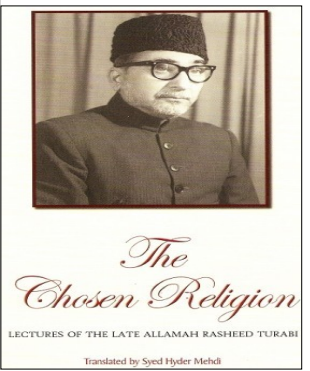
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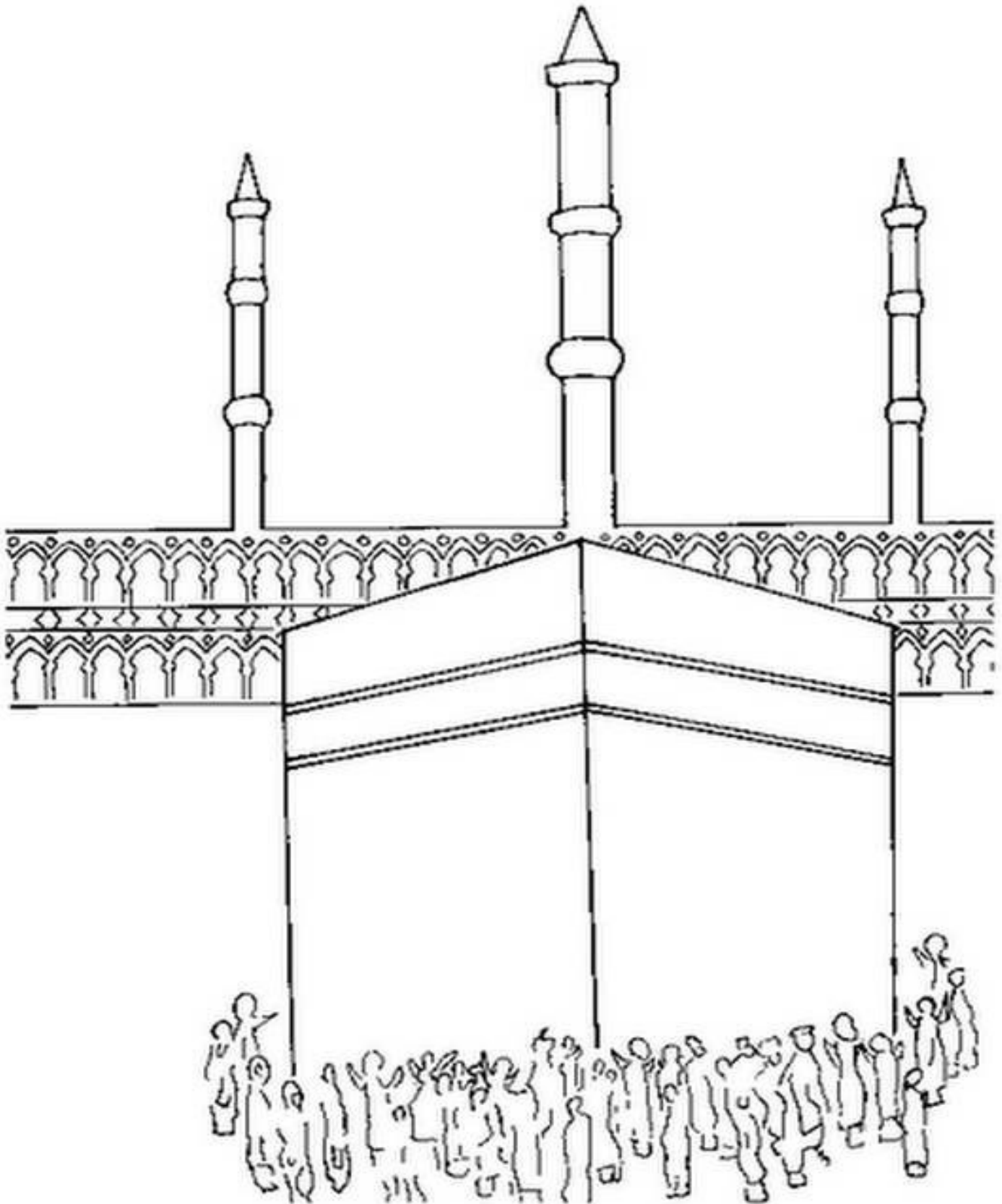
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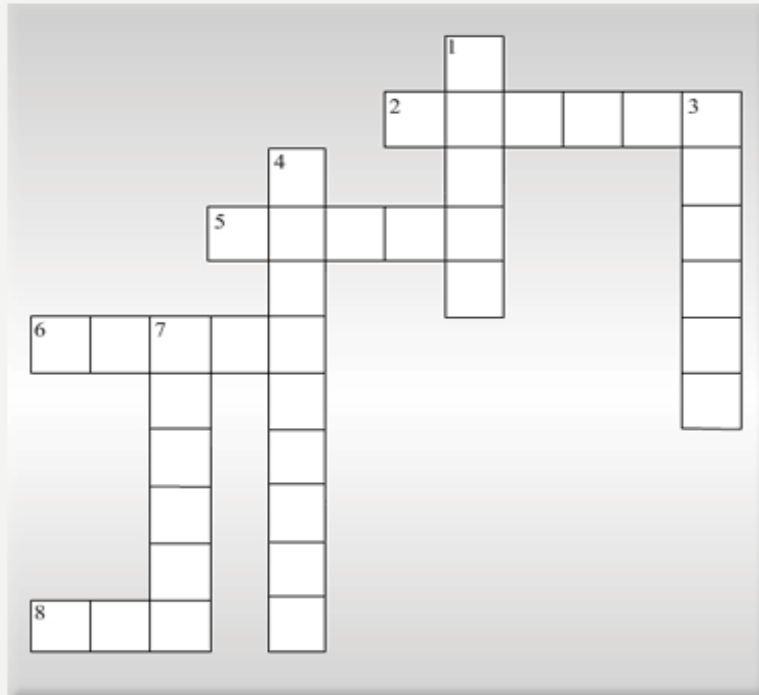
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# EID MUBARAK CROSSWORD PUZZLE



## Across

1. The most sacred book in Islam.
3. It is recited when the moon of Shawwal is sighted.
4. The meaning of the word "Eid".
7. This follows the Eid prayer "Salah".

## Up/Down

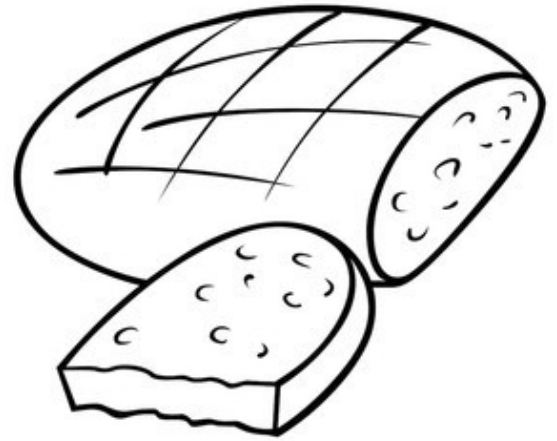
2. A purification bath on Eid day.
5. The birthplace of Prophet Muhammad.
6. The Eid tradition of giving alms to poor people.
8. A supplication on Eid asking for forgiveness, mercy and help.

## WORD BANK

SUNNAT  
MECCA  
ZAKAT  
DUA  
QURAN  
TAKBIR  
FESTIVITY  
KHUTBA

# SHORT STORIES FOR KIDS

## THE FIVE LOAVES



Zarr Bin Hobeish relates this story: Two travelers sat together on the way to their destination to have a meal. One had five loaves of bread. The other had three. A third traveler was passing by and at the request of the two joined in the meal.

The travelers cut each of the loaf of bread in three equal parts. Each of the travelers ate eight broken pieces of the loaf.

At the time of leaving the third traveler took out eight dirhams and gave to the first two men who had offered him the meal, and went away. On receiving the money the two travelers started quarrelling as to who should have how much of the money.

The five-loaf-man demanded five dirhams. The three-loaf-man insisted on dividing the money in two equal parts.

The dispute was brought to Imam Ali Ibn Abi Talib (the Caliph of the time in Arabia) to be decided.

Imam Ali (A.S.) requested the three-loaf-man to accept three dirhams. The man refused and said that he would take only four dirhams. At this Imam Ali (A.S.) returned, "You can have only one dirham. You had eight loaves between yourselves. Each loaf was broken in three parts. Therefore, you had 24 equal parts. Your three loaves made nine parts out of which you have eaten eight portions, leaving just one to the third traveler. Your friend had five loaves which divided into three made fifteen pieces. He ate eight pieces and gave seven pieces to the guest. As such the guest shared one part from your loaves and seven from those of your friend. So you should get one dirham and your friend should receive seven dirhams.





# ROQUIYA'S KITCHEN & TRENDING HALAL RESTURANTS

Submitted by Zainab Rajani

## Creamy Chicken Mince Kebabs



### Ingredients:

- 500 gms chicken mince
- 1 tbsp white vinegar
- 1 tbsp ginger & garlic paste
- 1 tsp black pepper powder
- 1/2 tsp garam masala powder
- 1 egg
- 1/2 cup chopped coriander leaves
- 1/2 cup chopped mint leaves
- 2 green chilies chopped
- 1 tbsp fresh cream (or tetra pack/tin)
- 2 tbsp bread crumbs (or 2 slices of bread soaked in milk)
- 2 tbsp grated cheese
- Salt
- cooking oil as needed

### Preparation:

- If you do not have ready made chicken mince, then put the boneless chicken breast cubes into a chopper and pulse for few seconds.
- Keep all the above ingredients ready.
- Chop coriander, mint leaves and green chilli
- You can also used grated ginger and garlic instead of paste.

### Method:

- In a chopper add first 9 ingredients from the list. Blend it till everything is well combined.
- Remove the mixture in a bowl and add cream, bread crumbs or slices, grated cheese and salt.
- Mix well and refrigerate for 30 minutes or 1 hour.
- Take some water in a bowl, dip your hands in it and take 2 tbsp of chicken mixture. Shape it around the skewer and flatten it for even and quick cooking. You can make any shapes even without using the skewer. (e.g small cutlets, oval etc)
- Heat 2 to 3 tbsp of oil in a grill pan or any normal non stick pan. Place the kababs and cook on low flame for 10 minutes on each sides. Can also cook by placing the lid.
- Serve hot with mint chutney.