

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

During the early part of 2019, the foundation concrete was laid for the new *IHS* Centre, located just outside of Kitchener in the small city of Mannheim, Ontario. The proposed Centre, once completed, will be the headquarters for the *Islamic Humanitarian Service*, house a Masjid and religious lecture hall, along with classrooms on the lower level for the weekend Islamic school, with potential for a future full time academic school. The land, upon which the building is being built on, is 3.4 acres, and just a few hundred metres outside of the city of Kitchener boundary.

The total cost of the project, including the land purchase, was \$6.5 million Canadian. At the time this *Al-Haqq* issue went for print, the land was paid off at \$1.2 million, and \$1 million raised for the foundation and initial construction stage. A further \$300,000 has been loaned to the *IHS* for one year, and the Bank that *IHS* deals with has advanced a Line of Credit for \$490,000. Readers of *Al-Haqq* are urged to support the multi-purpose Centre project, and invite their families and friends to do the same. The project entitles one to receive Thawaab-e-Jaariyah (ongoing Divine reward), since they will receive spiritual benefits as long as students learn there, and people say their prayers!!

For the convenience of *Al-Haqq* readers, the following donation options are available:

Individual Bricks	\$25	each
Square Foot	\$300	per square foot
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Donors in the United Kingdom can send their donations to *Al-Murtaza Foundation*, which can claim Gift Aid. Donors in the United States can send their donations to *Comfort Aid International* and receive a tax deductible receipt. The respective addresses are as follows:

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Al-Murtaza Foundation
22 Blacknell Close
Luton, England LU4 OTL
Mobile: +44 07919 027 878

IHS Interfaith Gathering 2019

Wednesday December 18, 2019, was the date that the IHS convened the 15th annual Interfaith Gathering, with the theme being “*Respecting Our Elders*”. Shaykh Hasnayn Kassamali was the keynote speaker at the gathering which attracted dozens of community, political, and religious leaders from across the Region of Waterloo. The Shaykh, a scholar currently residing in the Greater Toronto Area, presented his wise words, supported by a power point presentation, outlining the importance Islam pays to the elderly and parental figures in our faith tradition.

As in each year’s gathering, religious leaders from over 12 faith traditions in the Waterloo Region, mostly members of Interfaith Grand River (IGR), began with their respective scripture recitations. Rev. Dr. Michael Pryse, Rev. Dr. Brice Balmer, Rev. Mr. Michael Hackbaush, Ms. Sandy Milne, Mr. Darrel Bryant, Mr. Michael Clifton, Mr. Shrish Nathwani, and Mr. Don Roberts all opened with a prayer.

One government Minister in attendance, Hon. Bardish Chaggar, MP, commented that the gathering was the most populous one she has attended in a long time. Deputy Chief of Police, Officer Kevin Chalk, appreciated the fact that the IHS undertakes this task each year to bring diverse communities and people together under one roof to discuss important issues. Hujjatul Islam Shaykh Muhammad Saeed Haidari



amended his visit to Canada, from his home country of India, to participate in the gathering that was of keen interest to him. For the first time, Dr. Feridun Hamdullahpur, President of the *University of Waterloo*, attended the forum, and expressed his admiration for the gathering. MC Sr. Mehdiya Walji kept the audience’s attention with small anecdotes and stories about elders and parents!

Remembrance of Quebec Shooting

Along with cities across Canada, Kitchener held a vigil to remember the six individuals killed, and dozens injured, in a Masjid in Quebec City, while attending prayers on January 29, 2017. The vigil, held on January 29, 2019, at Kitchener City Halls rotunda, was sponsored by the *Coalition of Muslim Women, Islamic Humanitarian Service, Interfaith Grand River, and the Islamic Centre of Cambridge*.

Al-Quds Gathering

Thousands of Canadian gathered in all large cities across the country during the final Saturday of the holy month of Ramadhan, to remember the suffering of Palestinians in the Occupied Territories. Gazzah has been referred to as the ‘*worlds largest open air prison*’ by numerous leaders, due the severe restrictions imposed on the residents by Israeli authorities. The gathering was held on June in Toronto, Ottawa, Vancouver, Calgary, and Montreal. Similar demonstrations were held in over 300 cities across the world on the previous day, the last Friday of holy Ramadhan.



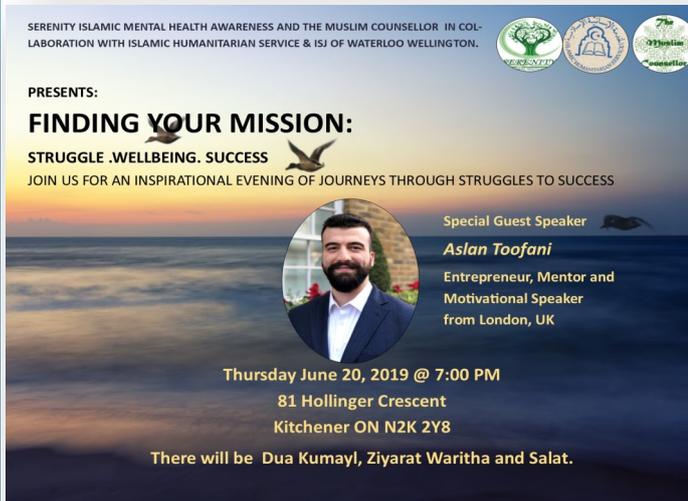
Yemen Mourned

Human Rights Activists and concerned Canadian from different walks of life gathered in Ottawa to protest the Saudi governments merciless bombing of Yemen, the poorest nation in the Middle East. Since March of 2015, the Saudis have destroyed significant parts of Yemens infrastructure, and caused the gravest humanitarian crisis in the nations history. The reason behind the bombing was because the people of Yemen rose against the dictatorial President, an ally of Saudi Arabia, and elected Abdul Malik Houthi instead. The Canadians demonstrating in Ottawa, from Global Affairs Canada to the Saudi Embassy, urged the Canadian government to stop all arms sales to the Kingdom, and cancel the contract to supply light armoured vehicles to the oil rich regime. The protest was organized by the *Canadian Defenders of Human Rights*.



Mental Health Seminar

IHS convened a seminar on mental health on June 20, 2019, for the benefit of the community. The seminar was arranged by Sr. Berak Hussain, of Ottawa, and conducted by Br. Aslan Toofani, resident in London, UK. Br. Aslan began the gathering with a talk about his own experience, and how he survived many trials in his journey. He then encouraged the youths and audience to trust in Allah when difficulties arise. He also emphasized the importance of seeking out professional help when the need arises, and help those obtain help who may need it and are afraid to ask.



SENERITY ISLAMIC MENTAL HEALTH AWARENESS AND THE MUSLIM COUNSELLOR IN COLLABORATION WITH ISLAMIC HUMANITARIAN SERVICE & ISI OF WATERLOO WELLINGTON.

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New Zealand Mosque Shooting

On March 15, 2019, in a gruesome display of anti-Muslim hatred, a gunman walked into two separate Islamic Centres in Christchurch, New Zealand, minutes apart, and opened fire on the worshippers gathered therein for their prayers, killing a total of 51 people and injuring 49. The first attack happened at the Al-Noor Masjid, while the second one, a few minutes later, at the Linwood Islamic Centre. Subsequent reports indicated that the gunman, Brenton Tarrant had white supremacy tendencies, was a member of various cult movements praising white identity, and was inspired by similar rhetoric spoken by US President Donald Trump. He was arrested, and trial has been set for June 2020. The tragedy was the worst mass killing in recent New Zealand history, and was condemned by numerous local and world leaders. Demonstrating genuine concern and admirable leadership, NZ Prime Minister Jacinda Ardern visited the two Mosques and families of the victims, expressing her condolences. Shortly thereafter, her government enacted legislation controlling gun sales, and defining what happened as an act of terrorism.

KW Arbaeen Walk

Over 200 ladies, gents, and children participated in the local Kitchener-Waterloo Arbaeen Walk on Saturday October 19th 2019. Various faith communities took part in the event, that commemorated forty days following the martyrdom of Imam Husain, grandson of the holy Prophet Muhammad, in the city of Karbala in 61 AH, coinciding with 680 AD.

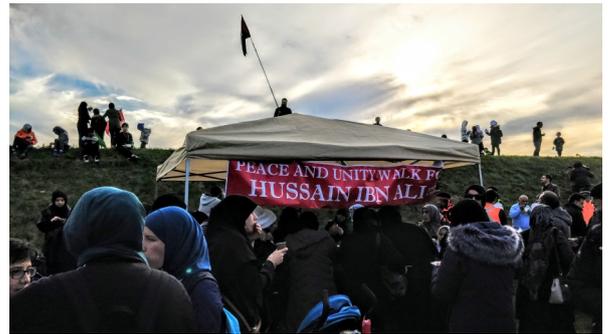
The walk began with a few ladies marking the occasion in 2014, and continuously grew over the years.

Presently, the walk starts at the University Avenue plaza, and continues to the IHS Centre, a distance of over two kilometres. Along the way, volunteers hand out roses, bottled water, and sayings of Imam Husain about justice and standing up against oppressors.

Organizer Sr. Duaa Al Aghar told Al-Haqq Newsletter that she

was very pleased at the turnout this year.

The keynote speech was delivered by Maulana Nayyer Shirazi.



I.H.S. Youth Day Camp

A number of new camp leaders guided students during the 10th annual I.H.S. Summer day camp, held from 19th-23rd August, 2019. During the one week period, over 45 children age 5-15 got a chance to play with each other, pray daily congregational prayers, learn new skills, participate in different activities.



Rohingya still face genocide in Myanmar: UN

(courtesy :<https://www.presstv.com/Detail/2019/09/17/606437/Myanmar-Rohingya-Muslims-UN-genocide>)

A new report by a United Nations Fact-Finding Mission (FFM) says that persecution against Rohingya Muslims continues in Myanmar, exposing hundreds of thousands of them to the risk of genocide.

Thousands of Rohingya Muslims were killed, injured, arbitrarily arrested, or raped by Myanmar soldiers and Buddhist mobs mainly between November 2016 and August 2017. More than 730,000 Rohingya Muslims fled Myanmar's Rakhine State to neighboring Bangladesh following an escalated crackdown in 2017 that the UN has said was perpetrated with "genocidal intent."

The UN's independent international fact-finding mission on Myanmar presented its final report on the country to the UN Human Rights Council in Geneva on Tuesday.

'Let me clear: Persecution continues'

"We conclude that there is a strong influence of continued genocidal intent on the part of the state in relation to the Rohingya, that there is a serious risk of genocide recurring," Marzuki Darusman, the chairperson of the FFM, said.



PressTV - Myanmar forcing Rohingya to accept 'foreigner' label.

"Let me be clear: the policies, laws, individuals and intuitions that led the ground work for the brutal clearance operation in 2016 and 2017 remain in place and strong. Impunity continues, discrimination continues, hate speech continues, persecution continues."

Citing the current circumstances, the mission found that the return of the Rohingya refugees — who now number at about one million — to Rakhine is "simply impossible."

The report said that the 600,000 Rohingya remaining in Rakhine are living in "deplorable" conditions.

'Myanmar government still in denial'

The mission said the government of Myanmar "seems unconcerned" by the country's catastrophic human rights situation.

"Myanmar continues its state of denial. It has declined all dialogue with us and this is deeply regrettable. It shows a lack of good faith towards human rights mechanism, including this mission."

Myanmar's de facto leader, Aung San Suu Kyi, a Nobel "Peace" Laureate, rejected the fact-finding mission when it was established by the UN's rights council in March 2017.

Addressing the council, Myanmar's Ambassador Kyaw Moe Tun reiterated his government's rejection of the mission, saying the FFM suffered from what he called a "lack of thorough understanding of our history, our culture, our living style and our languages."

The fact-finding mission reiterated its call for the prosecution of top generals, including army chief Min Aung Hlaing.

Chris Sidoti, a member of the mission, said at a press conference following the presentation of the report that Myanmar's civilian government was also responsible for the human rights violations.

The UN panel said it had passed the evidence it gathered from nearly 1,300 interviews with witnesses to a new investigative mechanism for Myanmar, which will support any future prosecution in international courts.

Iran nuclear deal still viable, has no alternative: Russian president

(courtesy :<https://www.preststv.com/Detail/2019/09/17/606405/Russia-President-Putin-Iran-nuclear-deal-JCPOA>)

Russian President Vladimir Putin has reiterated his country's support for the landmark 2015 Iran nuclear deal, saying the multilateral accord is still viable despite the US's withdrawal.

Putin made the remarks after talks with his Iranian and Turkish counterparts, Hassan Rouhani and Recep Tayyip Erdogan in Turkey on Monday.

The Russian leader said that his bilateral meeting with the Iranian president on the sidelines of a tripartite summit in Ankara had focused on efforts to save the nuclear deal, officially known as the Joint Comprehensive Plan of Action (JCPOA).



Russian President Vladimir Putin (R) meets with Iranian President Hassan Rouhani in the Turkish capital, Ankara. (Photo by AFP)

“We think that the plan of action, despite the United States’ withdrawal from it, is still viable. Other participants in the deal share this point of view,” Putin said. “There is no reasonable alternative to this agreement.”

He further said that “Russia is doing its utmost to ensure full implementation of the JCPOA,” and that Moscow was maintaining active contacts with the remaining signatories to the deal, and with Washington.

“Naturally, we maintain political dialog with Iran at all levels,” he said.

Putin said his talks with Rouhani had covered key issues of bilateral cooperation in the energy, transport and industrial spheres in addition to the JCPOA.

“We agreed to continue the implementation of large projects, to invigorate efforts to expand direct settlements in national currencies,” he added.

The nuclear accord was signed between Iran and six world states — namely the US, Germany, France, Britain, Russia and China — in 2015.

Washington, however, abandoned the accord in May 2018, leaving the future of the historic deal in limbo.

Tehran remained fully compliant with the JCPOA for an entire year as confirmed by the International Atomic Energy Agency (IAEA) in several reports, waiting for the remaining co-signatories to fulfill their end of the bargain by offsetting the impacts of Washington’s bans on the Iranian economy.

As the European parties failed to do so, Tehran moved in May to retaliate against Washington’s exit and began suspending its JCPOA commitments in 60-day stages under Articles 26 and 36 of the deal covering Tehran’s legal rights.

Iran has given another two months to the European signatories to take meaningful action to save the JCPOA as a France-led diplomatic process is underway between the two sides.

Reflections on the welcoming the Holy Month of Ramadan

Submitted by Marzia Hassan

Ramadan Kareem to you and to your loved ones. As we begin the month of blessings, let us take a few moments to remind ourselves of the message of the Holy Prophet (saw) at the beginning of the Holy Month.

Reflection: This is a great month to get our focus back. To use our senses in a way that will be useful for us now and later. Spiritual progress is so much easier when we are conscious of what we are ingesting with our senses into our psyche. This is an invitation to become mindful not only of our food, but of all that we are consuming with all of our senses.

Show compassion to the orphans of people so compassion may be shown to your orphans.

Reflection: The Prophet (saw) reminds us that of the great karma of life, of the law of reciprocity. Whatever we practice in life is what comes back to us. We need to practice giving that what we most desire.

Repent to Allah for your sins and raise your hands in Dua during these times, for they are the best of times and Allah looks towards his creatures with kindness, replying to them during the hours and granting their needs if He is asked ...

"O People! Indeed your soul is dependent on your deeds, free it with Istighfar (repentance) lighten its loads by long prostrations; and know that Allah swears by His might:

Reflection: Fire is used for purification. If our souls are already purified through remorse about our missteps, repentance and focused action, there is no need to be cleansed in the fire of the Hereafter.

O People!

One who gives Iftaar to a fasting person during this month will be like one who has freed someone and his past sins will be forgiven.

Some of the people who were there then asked the Prophet (s): "Not all of us are able to invite those who are fasting?"

Reflection: The month of Ramadan is the "spring of the soul". Just as we often detoxify our bodies during spring by lightening our diet and getting rid of the accumulated toxins of the year, this month we can practice detoxification of our souls through repentance and submission to Him, and by practicing letting go of resentments and anger towards others.

That there is no punishment for the one who prays and prostrates and he shall have no fear of the fire on the day when man stands before the Lord of the worlds.

The Prophet (s) replied: "Allah gives this reward even if the Iftaar (meal) is a drink of water."

Reflection: It is human beings who value deeds by measuring financial worth, quantity and greatness. The Prophet (saw) reminds us that the All Merciful is All Generous and looks only at intentions. It is not the quantity of what we give that matters but the intention with which we do so. When we listen and we turn that into immediate action to whatever extent, we get rewarded beyond all expectations.

One who has good morals (Akhlāq) during this month will be able to pass the 'Siraat' ... on the day that feet will slip ...

One who covers the faults of others will benefit in that Allah will curb His anger on the day of Judgment ...

Reflection: We cannot expect judgment for others and mercy for ourselves! The best way to access His Mercy on the Day is to practice compassion, clemency and forgiveness in our lives.

**As for one who honors an orphan; Allah will honor him on the day of judgment,
And for the one who spreads his kindness, Allah will spread His mercy over him on the day of Judgment.
As for the one who cuts the ties of relation; Allah will cut His mercy from him ...**

Reflection: A strong reminder that we cannot hope for His Mercy while distancing ourselves from those whom He has commanded us to love. We need to mend our horizontal relationships to improve our vertical relationship with Him.

**Who so ever performs a recommended prayer in this month Allah will keep the fire of Hell away from him ...
Whoever performs an obligatory prayer Allah will reward him with seventy prayers [worth] in this month.**

Reflection: In this world, marketers use promotions to motivate people to take action now rather than later. Here, the promotion is: Pray one, get rewards for seventy as a bonus! This is the mother of all promotions!

**And who so ever prays a lot during this month will have his load lightened on the day of accounts
He who recites one verse of the Holy Quran will be given the rewards of reciting the whole Quran during other months.**

Reflection: And again . . . although the benefits of Salaat and Quran are ours, the All Merciful gives us added bonuses to use this time wisely . . .

O People! Indeed during this month, the doors of heaven are open, therefore ask Allah not to close them for you; The doors of hell are closed, so ask Allah to keep them closed for you. During this month Shaytan (Satan) is imprisoned so ask your Lord not to let him have power over you.

Reflection: In other words, we have no excuses to deprive ourselves from the Blessings of Allah. He has detained the one who we blame for many transgressions!

Imam Ali (as) stood up at this point and asked the Prophet (saw)

"O Prophet! What are the best deeds during this month?"

The Prophet (saw) replied:

"Stopping oneself from doing those deeds which are forbidden by Allah"

Reflection: For those of us who tell ourselves, "this is too much, give me ONE thing that I can do". Or "I am overwhelmed. Where do I start?" The Prophet (saw) gives us the answer: Start by stopping doing those things which are adding further burdens to your soul. Stop putting further barriers between yourself and Him. Stop doing those things that are distancing you from His mercy. Once we remove the barriers, our hearts will yearn for connection and spirituality will come easily . .

Let us pray to Allah (swt) to give us the tawfiq to access the blessings of this month by using our time wisely.
Ameen

Awaiting (Intezar) of the reappearance of the Jesus and Imam Mahdi

Submitted by Mohammed Khaku

While the world, and its inhabitants have many differences, we as a global community need to focus on our similarities. By doing so, we maintain a harmonious relationship with each other and with ourselves. Once such similarity between the two leading world faiths, namely Islam and Christianity, is the belief in the Messiah, or Savior. The current year, 2019, is unique since during the Easter celebration, while Christians are celebrating the resurrection of Jesus, Muslim mark the birth anniversary of Imam Mahdi.

For past decade, we have seen extreme weather condition such as floods, fires, monsoons, hurricanes and earthquakes and series of event such wars, and eclipses around the globe. And in past two years we have seen so much of Islamophobia that we fail to remember or contemplate that Islam and Christianity hold many similarities. This Easter Muslims we celebrate the birth anniversary of Imam Mahdi while Christians will celebrate the resurrection of Jesus Christ.

For both Muslims and Christian have a firm belief in the return of an awaited savior who will rid the world of turmoil, and will peace across the world. For the Christians, this will come in the form of Prophet Jesus and for the Muslims, this it will come in the form of the Mahdi who is the descendant of Prophet Muhammed.

Muslim see Mahdi and Jesus (Prophet Isa) as a savior who will lead a global revolution and establish peace and justice across the globe. In Islamic eschatology which refers to the prophesied the Mahdi will arrive at the same time as Jesus returns.

Jesus will descend to earth in Syria east of Damascus dressed in yellow robe and will assist the Mahdi who will descend in Mecca. Both, Jesus and Mahdi will travel to Jerusalem to the Masjid-al-Aqsa.

There is a beautiful narration in Sahih Muslim that the companion of the Holy Prophet, Jabir Ibn Abdallah al-Ansari heard the Messenger of Allah saying: “A group of my Ummah (community) will fight for the truth until near the day of judgment when Jesus, the son of Mary, will descend, and the leader of them will ask him to lead the prayer. This will be the day when Christians and Muslims will be united as believers in one ship of salvation. The Belief in the Messiah or Savior is not only an essential doctrine deep-rooted in Abrahamic faith but rather it is an embodiment of human nature regardless of one’s religious affiliation. More importantly, from the religious perspective the concept of the Messiah is the culmination of human struggle in their path towards God the Almighty.

Imam Mahdi, will rise with Prophet Jesus to wage battle against the false Messiah (Dajjal or Anti-Christ) and launch a great social transformation in order to restore peace, justice and eliminate evil, corruption and oppression. The second coming of Jesus is fundamental belief in Christianity so is the reappearance of the Mahdi is to the majority of Muslims. While Christians await the return of Jesus the Messiah to fulfill all of God’s prophetic promises to the people of God, Muslims await the reappearance of the Mahdi who will lead the humanity into a “Golden Age” of peace and harmony.

Muslims all over the world will celebrate the birth anniversary of Imam Mahdi – the awaited Savior from April 19th to April 21st. In Arabic, al-Mahdi means, “The Guided One” He is also sometimes referred to by Shi’a Muslims as *Imam e-Zaman or Al-Mahdi al-Muntadhar* which translated mean “The Lord of the Age” and “The Guided/Awaited One.

Muslims love Jesus, believe in all his miracles and know that he will reappear with Imam Mahdi to unite Christians and Muslims in a common religion. Muslims are eagerly waiting for this great and blessed event to happen and the period of this waiting during the occultation is known as “inteazar” (waiting).

Over four-million devotees will be gathered in the holy city of Karbala which houses the holy shrines of Imam Hussein to celebrate the birth anniversary of Al-Mahdi, on the 15th day of Shaaban which falls on **Sunday 21st April**. Special prayers, invocation, and recitation of holy Quran will take place at all mosque and houses.

The magnificent and auspicious celebration of the fifteenth of Sha’ban will be observed in entire Shia world. Every Mosques and houses will be decorated with colorful lights and banners. Joyful and cheerful gatherings will take place on the Night, where birthday cake, flowers and sweets will be distributed. The enthusiasm and happiness of the Shiites on this auspicious day will be apparent everywhere, the outburst of joy will at that time cause tears to flow down the cheeks of enthusiasts. Indeed, what day does people with such happiness and delight revere like this day? The fifteenth of Sha’ban is the day in which the Shiites see the fulfillment of the glad tidings of the divine messengers.

As Muslims, we are very excited about the imminent return of Jesus and Imam Mahdi. We all should be ready to receive the blessed guest as mentioned in Quran ***“We sent Our Messengers following in their footsteps and sent Jesus son of Mary after them, giving him the Gospel. We put compassion and mercy in the hearts of those who followed him”***. (Qur'an, 57:27)

Come, let us prepare together for the coming return of Jesus. Let us have respect for one another's differences in belief knowing that Jesus will teach us the truth. Let us strive to fill the world with peace, brotherhood, mercy and love. Let us struggle together in word and deed against philosophies and ideologies that are unjust.

Let us wait together for this glad tiding and the greatest miracle in the reappearance of the Jesus and Imam Mahdi.

The Multi-Dimensions of Imam Ali:

Part 1 of 4: The Family Man

By Shaykh Saleem Bhimji (saleem.bhimji@gmail.com)

This article is based on a talk delivered by Shaykh Saleem Bhimji in Ramadhan 2019. The full audio can be heard at <https://anchor.fm/dashboard/episode/e45ebd>

Introduction

There are few people in the history of humanity that are as multi-dimensional as Imam Ali ibn Abi Talib (‘a). To the believing community, he is a man who needs no introduction. Besides from being the first person to accept Islam and pray behind Prophet Muhammad (s) along with Lady Khadijah binte Khuwaylid (‘a), his other accolades include being the cousin and son-in-law of the final Messenger Muhammad (s), and being considered as the ‘soul’ of the Prophet as is seen in the verse of *mubahilah* (ref. 3:61).

If we go past his lineage and family background and begin to delve into the actual character of Imam Ali (‘a) as we will do in this series of four articles, we begin to see him as a completely balanced, well-rounded individual, whose life is an example for all of those who are striving to live Islam faithfully in their daily lives. He was not only the bravest and most courageous of warriors on the battlefield, but he was the kindest husband, the most loving father, the most devout on the prayer mat and the ideal humanitarian, caring for the widows, orphans, needy and destitute – whether they were Muslim or non-Muslim. In his eyes, justice was for everyone alike.

In the first part of our analysis into the multi-dimensions of this great man, we delve into the *family man* dimension of Imam Ali (‘a), the son of Abu Talib.

Who is Imam Ali?

When speaking about the merits of the Commander of the Faithful, Imam Ali (‘a), Allah confirms that he was a unique individual who from his earliest days, always preferred others to himself. He was more concerned with the welfare of the nation even if it meant sacrificing his own life. What better example to reflect upon than how Allah describes the event known as *laylatul mabeet* – the night when Prophet Muhammad (s) made the migration from Mecca to Medina.

As the Prophet (s) made his way to what was formerly known as Yathrib, someone needed to remain in Mecca to return the trusts of the disbelievers which the Messenger of Allah (s) had been given to take care of. In addition, someone had to be there to accompany the women and small group of believers to their new home hundreds of kilometers north in the city of Yathrib on their migration. This someone could only be the “self” of the Prophet (s) and that was none other than Imam Ali (‘a).

This young man volunteered to stay behind and return the trusts to their owners, lead the believers to Yathrib, but even more importantly, to put his life on the line and sleep in the bed of the Messenger of Allah (s) to confuse the polytheists of Mecca who were plotting to kill the Prophet (s).

In honour of this sacrifice of Imam Ali (‘a) sleeping in the bed of the Prophet, a sleep which was actually recorded in the Quran and is one of the greatest acts of worship in Islamic history, Allah revealed the following verse:

(وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (٢٠٧))

And of the people is he who sells himself, seeking means to the approval of Allah; and Allah is kind to [His] servants.¹

¹ Quran, Surah al-Baqarah (2), verse 207.

The Family Man

Coming to the dimension of Imam Ali (‘a) as being a family man, a few years after the Muslims settled in Medina, Imam Ali married the daughter of the Prophet, Fatima al-Zahra (‘a). From this blessed union came five children, al-Hasan, al-Husayn, Zaynab, Umm Kulthum and Mohsin who was killed during the incident where the house of Ali and Fatima (a) was attacked, set on fire, and eventually in which Fatima al-Zahra (a) was physically assaulted, resulting in her miscarriage and untimely death.

Before we can appreciate the family man that is Imam Ali (‘a) - we need to define what the term *family* means. A family is defined as: *A societal system comprised of any number of people related either by birth or marriage or other relationship who live together who have a multi-level relationship with one another.*

One of the primary functions of family involves providing a sound framework for **reproduction** and **production** – both biologically and also socially: **reproduction** – to ensure the continuity of humanity until Allah determines that this process comes to an end; and **production** – to create human beings who are social beings, religious believers who are working to build their own souls. The family is there to nurture and raise a faithful, pious generation who will grow to prepare for the advent of Imam al-Mahdi, may Allah hasten his advent.

The Quran presents the family as a system by which people gain mental and physical tranquility, as He says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ٢١

*And among His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect.*²

There are many ways that this “comfort” within the family unit can be obtained, but one of them is to ensure everyone does their share of the work. The ‘housework’ is not only the role of the wife – and actually in Islam, a wife is not even obligated to cook, clean or do any of the housework. If she does so, she does it to please Allah and ensure that the needs of the family are met, but it is not the exclusive role of a woman. When looking at the life of the best couple, Ali and Fatima (‘a), we see that they used to help one another out – and this shows the multi-dimensional aspect of the life of the Commander of the Faithful (‘a).

There is a beautiful story that takes place during the early life in which the Prophet (s) involved himself in their home life, and one day when he went to visit his daughter and her husband, he literally drew a line in the sand at the front door of the house and told his daughter that her “job” was to take care of everything on the inside of the line – meaning all of the housework, while her husband Ali (‘a) was to do everything outside of the line – meaning everything outside of the house. When this was delineated, Fatima al-Zahra (‘a) has been quoted as saying that:

فَلَا يَعْلَمُ مَا دَاخَلَنِي مِنَ السُّرُورِ إِلَّا اللَّهُ بِإِكْفَائِي رَسُولَ اللَّهِ تَحْمَلُ رِقَابَ الرِّجَالِ

No one other than Allah knows what level of happiness came about in me when the Messenger of Allah allocated the work, because this meant that I was not required to do those things which are the responsibility of men.

This does not mean that Imam Ali (‘a) did not do any housework and that he came home and just put his feet up and rested. No! Rather, he would work outside of the house and still when he came home he would help prepare the food, clean the house, and also take care of his children - as one tradition tells us:

² Quran, Surah al-Room (30), verse 21.

كَانَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَحْتَطِبُ وَيَسْتَقِي وَيَكْنُسُ وَكَانَتْ فَاطِمَةُ سَلَامَ اللَّهِ عَلَيْهَا تَطْحَنُ وَتَعْجِنُ وَتَخْبِزُ

*The Commander of the Faithful, prayers of Allah be upon him, used to ignite the fire and draw the water and sweep, and Fatima used to grind and knead and bake.*³

By saying that the Prophet (s) wanted his daughter (and perhaps as an extension other Muslim women) to stay at home and be a ‘housewife’, some may say that this is an antiquated way to think that women should stay home, have children and not be productive members of society, however we are not saying that – for surely women have a role to play in society. We need women professionals, especially if we are thinking of creating a society to pave the way for the 12th Imam and his global governance.

We need there to be women in various walks of life – especially where it relates to women – so there should be female doctors to service women; female fashion designers to create modest and modern clothing styles that women can wear, female scholars in Islam to ensure that they can be available to teach and educate women on Islam and many other areas of life. However, we must be careful that we do not get into the trap of having women in the work force simply to have women in the work force for “equality” and that we look for equal representation in all areas of life “just because.”

We do not believe that just because women make up 50% of the population that they must make up 50% of the demographics in every area of life – we still want the brightest and the best to be chosen for a particular position – not because a person was born into a specific gender. In fact when we look at contemporary movements like the #metoo movement, and the levels of attacks against women, we sometimes wonder where society is going when they push and advocate for women to involve themselves so deeply into the society. Again, we must maintain a balance and ensure that women are not doing tasks “just because” they want to prove to others that they can do what it is that men are doing in society.

Imam Ali and the Dimension of Love with his Family

Showering our family, spouse, and children with love is like watering a plant. It allows that person to grow and mature, enabling them to also show love for those who will come in their family when they get older, marry and have children. However, love must be balanced. Sometimes, ‘love’ for our family is translated into spoiling them – buying them whatever they want; allowing them to do whatever they wish with no limits – however that is definitely not love!

When it comes to love between a husband and wife, look at how Imam Ali described his level of love for his wife:

وَلَقَدْ كُنْتُ أَنْظُرُ إِلَيْهَا فَتَتَكَشَفُ عَنِّي الْهُمُومُ وَالْأَحْزَانُ

*Indeed whenever I looked at her (Fatima), all of my grief and misery would diminish.*⁴

When it comes to his children, even when his eldest son, al-Hasan was a grown man, we see that the Imam continued to care for him and to work at his nurturing. Obviously such a letter is not only meant for his son, but rather, it is also guidance for us on how we should have such ties with our children.

In Letter 31 found in *Nahj al-Balagha*, we see the following fatherly advice the Imam gave to his son – some of which include:

³Al-Kafi, vol. 5, ch. 11, trad. 77.

⁴Bihār al-Anwār, vol. 43, p. 134.

“...I found you a part of myself, rather I found you my whole, so much so that if anything befell you, it was as though it befell me and if death came to you it was as though it came to me. Consequently, your affairs meant to me what my own matters meant to me. So, I have written this piece of advice (to you) as an instrument of seeking help through it, whether I remain alive for you or cease to exist...

...I advise you to fear Allah, O my child, abide by His commands, fill your heart with remembrance of Him and cling to hope from Him ... No connection is more reliable than the connection between you and Allah provided you take hold of it ... Certainly, the heart of a young man is like uncultivated land. It accepts whatever is strewn on it...”

There are countless points in this beautiful letter which show us the dimension of Imam Ali (‘a) and his being a family man. We invite the readers to go over this letter and to reflect on its beautiful contents to further appreciate the Imam and his teachings in our lives.

Through this brief review of the family dimension of Imam Ali (‘a), we see that his life was one in which the family played a central role, and he ensured that he gave time and attention, first and foremost, to his family. He was always there to provide them advice and did not feel that just because his children were mature, married and ‘independent’ that they were not in need of guidance and wise council.

As his followers, this is something which we must also strive to instill within our lives if we wish to truly be in the category of the Shī‘a of Imam Ali ibn Abi Talib (‘a).

Importance of Salat in its Prime Time

By Arifa Hudda

The *salat* is the time when the meeting with Allah and the ascension (*me'raj*) of a believer takes place. We all know about the importance of this obligatory act, and thus we do not wish to delve into that area. Rather, we want to look at the greatness and rewards of performing the *salat* in its ‘prime time’ - meaning right when the prime time for it sets in.

There are numerous verses of the Quran and countless *ahadith* relating the merits of a punctual *salat*, however, we will just take a look at some of them. We should note that we have omitted most of the Arabic text and references for brevity. The selection of *ahadith* have been extracted from the book, *Reward of Actions: The Reward for Performing the Salat when it's Time Sets in* compiled by the well-known scholar, Abbas Azizi.

Importance of Salat at its Appointed Time

- 1) The Prophet of Islam, Muhammad (s) said, “No time of *salat* sets in but an Angel calls out to the people saying: ‘O people! Get up and perform your *salat* on its prime time so as to extinguish the fire which you have prepared by your own sins!’”
- 2) The 8th Imam, Ali ibn Musa al-Ridha (‘a) said: “O so and so! Whenever the time for *salat* sets in, recite it, for you do not know what will happen (after that time).”
- 3) Muhammad ibn Muslim says that he heard Imam Jafar ibn Muhammad al-Sadiq (‘a) say “As soon as the time for an obligatory (*wajib*) *salat* sets in - the doors of the heavens are opened so that the accepted deeds of the servants can ascend upwards, and I do not like that anyone’s deeds go up before mine or that anyone’s *salat* is written in the

books of Allah before my *salat*.”

4) The Noble Prophet (s) said that: “The best of deeds in the eyes of Allah are: the *salawaat* (five daily *salat*) in their prime times; and after that, doing goodness to one’s father and mother; and after that, the best act is *jihad* (struggle) in the way of Allah.”

5) It has been narrated that Imam Jafar ibn Muhammad al-Sadiq (‘a) said, “The Angel of Death, Izrael states: ‘There is no house in the east or west of the earth made of skin or hair (animal hide) except that five times every day I look to the inhabitants of that house.’” The Prophet (s) after hearing this stated: “These times are none other than the times of the five daily prayers. If the people of that house are of those who protect the times of their prayers, then at the time of death, an Angel will recite the *shahadatain* to them and Satan (who at this point in time wants to steal the faith away from the believer), will be pushed far away.”

Reward of Performing the Salat in its Prescribed Time

1) Imam Jafar ibn Muhammad al-Sadiq (‘a) said: “When the time for *salat* sets in, the doors of the heavens are opened for the ascension of the (good) deeds.”

2) Ishaq ibn Ammar said: “I asked Imam Jafar ibn Muhammad al-Sadiq (‘a), ‘O Aba Abdillah! Inform me - what is the time for *Salat al-Fajr* that has the most merit in it?’ The Imam replied, ‘Right at the true dawn, since Allah says in the Quran in Surah Bani Isra’il, verse 78:

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

“...*For the prayer and reading in the morning carry their testimony.*”

A person who performs the *salat* of *Fajr* at prime time, it will be witnessed by both the Angels of the day and the Angels of the night - therefore, the reward of it will be written twice for them – the Angels of the day will write it in one’s book of deeds and so will the Angels of the night!”

3) It has been narrated from Imam Hasan al-Askari (‘a) that Prophet Musa (‘a) in his whispered prayer to Allah used to say: “O Allah! What is the reward for a person who performs his *salat* in its prime time?” Allah replied, “Whatever one asks from Me, I will give it to him/her and I will make heaven permissible for them.”

Effects of Performing the Salat in its Prescribed Time.

A Divine Light on the Day of Judgement

1) Prophet Muhammad (s) said: “One who recites his five daily *salat* with complete purity and in their prime time, on the Day of Judgement, this *salat* will be a divine light and proof for him; and one who disregards the *salat* (does not give the *salat* any importance), will be raised up alongside Fir’awn and Haman.”

Talqeen at the Time of Death

2) The Prophet of Allah (s) said: “The reason why the Angel of Death looks at all people during the time for *salat* is because he wants to see who is considering the *salat* important enough to recite it in its prime time; and at the time of death, this Angel will recite the *shahadatayn* to that person, and will keep Satan away from him.”

Condition for Acceptance of All our Actions

3) Imam Jafar ibn Muhammad al-Sadiq (‘a) said: “The first thing that a servant will be taken to account for on the Day of Judgement is the *salat*. If a person’s *salat* is accepted in the eyes of Allah, than all of one’s other actions will be accepted, however if a person’s *salat* was not accepted, then all of one’s other actions will not be accepted.”

Protecting the Salat at its Prescribed Time

4) Imam Jafar ibn Muhammad (‘a) said: “Recite the *salat* at its prime time and be careful of it (safeguard it).”

Salat in its Prescribed Time from the Masumeen

5) Anas ibn Malik said, “Normally, whenever the Prophet travelled, if the time for *salat* would set in, he would stop right there and recite his *salat*.”

6) Imam Hasan ibn Ali al-Mujtaba (‘a) said: “When my father Ali was struck with the sword, he turned towards me and said, ‘O my son! I advise you about the *salat* in its appointed time!’

7) Umm Hamidah, the wife of the 6th Imam (‘a) narrated to Abu Baseer - who was blind - when he came to pay condolences to her on the death of the Holy Imam and said, “O Abu Baseer you were not here and did not witness the last moments of the Imam’s life, but it was a startling time.” Abu Baseer questioned her: “Why?” She replied: “The Imam was in such a state that he was pretty much unconscious. Then he opened his eyes and said, ‘Go and tell all of the family to come and gather around me.’ I obeyed the Imam’s command and asked everyone to come. When everyone had gathered, the Imam who was semi-unconscious, and was in the last few moments of his life opened his eyes, turned to the family members and said only one thing to them:

لَنْ تَلَّ شَفَاعَتُنَا مَنْ اسْتَخَفَّ بِالصَّلَاةِ

“Our intercession will never reach that person who takes his *salat* lightly.”

After saying this, the Imam left this world for his heavenly abode.”

8) At the time of *salat*, Imam Hasan al-Askari (‘a) would stop any work he was doing and would not consider anything to be more important than the *salat*. Abu Hashim Jafar said, “I had the honour to go and see Imam al-Askari and (when I went to see him) he was busy writing something; but as soon as the time for the *salat* came, he put his writings aside and stood up for the *salat*.”

Giving Preference to Salat in its Prescribed Time to all Other Work

9) Imam Ali ibn Abi Talib (‘a) said, “Recite the *salat* in its prime times; and do not recite it before its time just because you are free (do not have anything else to do), and do not delay it because you feel you are too busy; for you should know that all of your actions are connected to your *salat*.”

10) Imam Ali ibn Abi Talib (‘a) said: “There is no action that is better in the eyes of Allah than the *salat*, therefore, one must not let any worldly thing stop one from performing the *salat* at its prime time. Allah condemns a person who is negligent of one’s *salat*, and know that Allah does not accept anything except that which is performed with sincerity.”

11) The late Marja, Ayatullah al-Uzma al-Hajj al-Sayyid Baha al-Deeni gave a lot of importance to the performance of *salat* at its prescribed time and he used to encourage those who would perform the *salat* on time by telling them, “If you want to attain great blessings, then you should not leave out the *salat* at its prime time.”

Awaiting the Time of Salat

12) The Holy Prophet (s) said: “If someone prepares oneself for the obligatory (*wajib*) *salat* to the extent that one is awaiting the time of the *salat*, and prays one’s *salat* in its prime time, and performs the *ruku’* and *sujood* properly with attention and humility, and then is busy in the praise of Allah (the *ta’qibaat*) until the time for the next *salat* sets in, and during this time period does not indulge in vain or useless actions, then Allah will write for him the reward of performing *hajj* and *umrah*, and will classify him as one of the *ilysin* (the most high).”

Delaying the Time of Salat

13) Imam al-Mahdi ('a) has said, "Cursed is the one, cursed is the one, who delays his *salat al-Fajr* until the time when the stars disappear." He then said, "Cursed is the one, cursed is the one, who delays his *maghrib salat* until the time that the stars come out." (Please note that 'cursed is the one' means that may the mercy of Allah be removed from that individual.)

14) Imam Ali ibn Abi Talib ('a) said: "There is no action more beloved in the eyes of Allah than the *salat*; therefore, do not let any affair of the world stop you from performing the *salat* right when its prescribed time sets in, since Allah reproaches a person in Surah al-Maun, verses 4-5, and has commanded the people that"

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ه

'Woe to the people who perform the Salat, but have accustomed themselves to negligence in regards to the Salat.'

This means that woe upon that person who performs the prayer, but is negligent about the timings of the *salat* and is careless in performing the *salat* in its prime time."

15) The Prophet of Islam (s) told Imam Ali ('a) that, "With complete and proper *wudhu*, stand up for the *salat* at its prime time, and do not delay it from its appointed time because delaying the *salat* without a (valid) reason brings about the wrath of Allah."

To close this discussion, we narrate an incident about the late Ayatullah Khomeini. It has been narrated from Agha Mahmoodi Burujerdi that he said, "Ayatullah Khomeini used to give a lot of importance to the *salat* in its appointed **FAITH, PRAYERS & SUPPLICATIONS** narration from Imam Jafar al-Sadiq ('a) that: 'If anyone takes their *salat* lightly, then they will be deprived of our intercession.'" Once I asked him, "To take the *salat* lightly maybe means that a person sometimes performs the *salat* and sometimes he does not." The late Ayatullah replied, "No! This goes against the explanation of the *hadith*. What the Imam meant by this was that the time for *dhuhr* sets in and a person does not perform his *salat* in its prime time, then in reality, one has given preference to something else (over the *salat* and thus has taken it lightly)."

Dua for a Pious Family 14

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا
[الفرقان :74]

O my Lord! Grant unto us wives and offspring who
will be the comfort of our eyes, and give us
(the grace) to lead the righteous
[Al Furqan :74]

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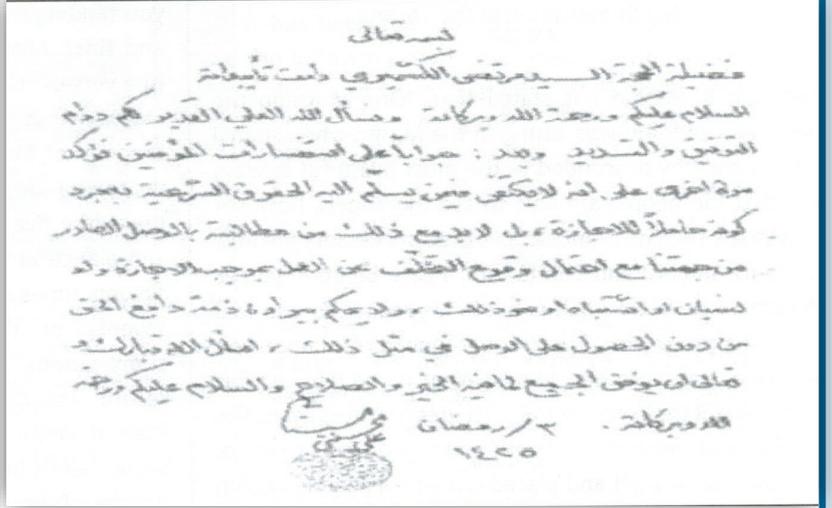
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I ask Allah The Blessed The most High to grant everyone that which is good and beneficial.

Wassalamu alikum warahmatullah Wa-barakatoh

Seal and signature of Ali Al-Hussaini as-Seestani



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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.

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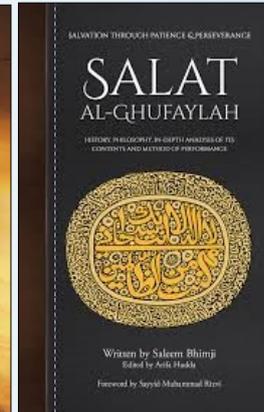
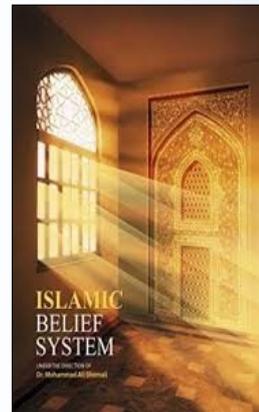
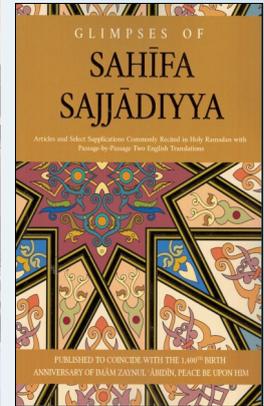


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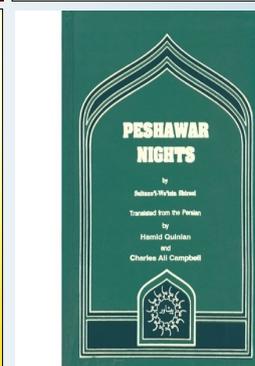
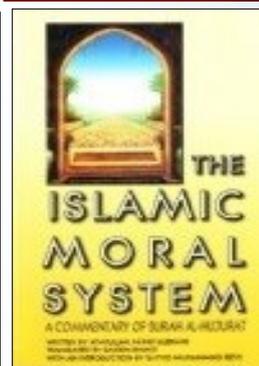
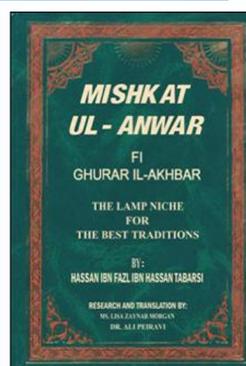
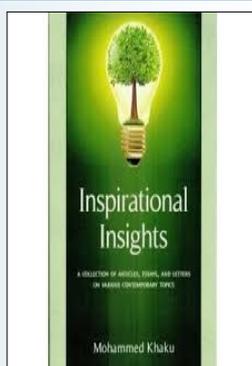
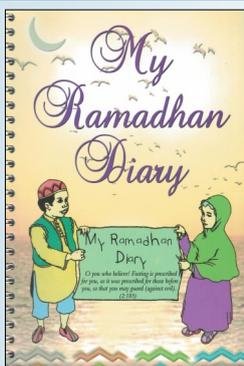
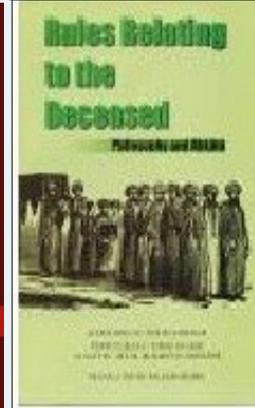
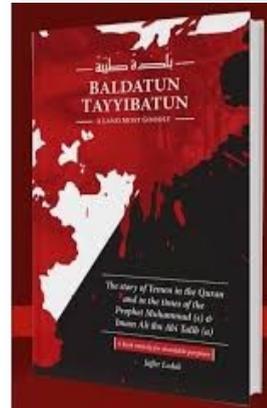
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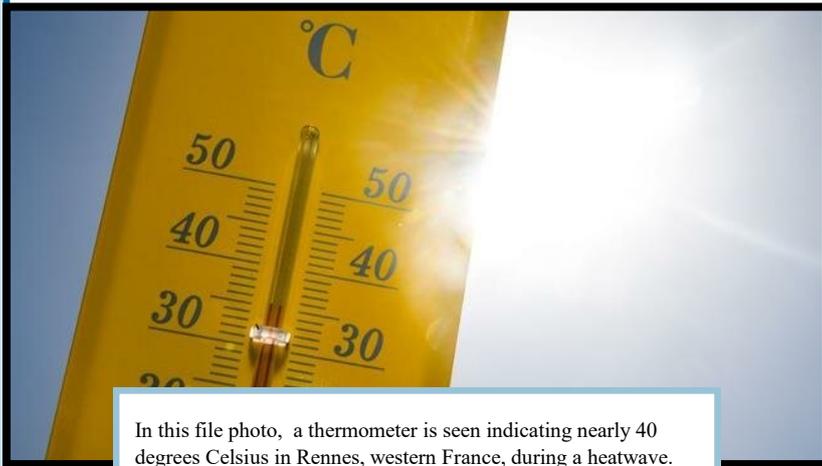
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Earth to warm more quickly, new climate models show

(Courtesy :<https://www.presstv.com/Detail/2019/09/17/606399/Global-warming-earth-greenhouse-gases>)



In this file photo, a thermometer is seen indicating nearly 40 degrees Celsius in Rennes, western France, during a heatwave. (By AFP)

Greenhouse gases thrust into the atmosphere by burning fossil fuels are warming Earth's surface more quickly than previously understood, according to new climate models set to replace those used in current UN projections, scientists said Tuesday.

By 2100, average temperatures could rise 6.5 to 7.0 degrees Celsius above pre-industrial levels if carbon emissions continue unabated, separate models from two leading research centers in France showed.

That is up to two degrees higher than the equivalent scenario in the Intergovernmental Panel for Climate Change's (IPCC) 2014 benchmark 5th Assessment Report.

The new calculations also suggest the Paris Agreement goals of capping global warming at "well below" two degrees, and 1.5C if possible, will be harder to reach, the scientists said.

"With our two models, we see that the scenario known as SSP1 2.6 — which normally allows us to stay under 2C — doesn't quite get us there," Olivier Boucher, head of the Institute Pierre Simon Laplace Climate Modelling Center in Paris, told AFP.

With barely one degree Celsius of warming so far, the world is already coping with increasingly deadly heat waves, droughts, floods and tropical cyclones made more destructive by rising seas.

A new generation of 30-odd climate models known collectively as CMIP6 — including the two unveiled Tuesday — will underpin the IPCC's next major report in 2021.

"CMIP6 clearly includes the latest modeling improvements," even as important uncertainties remain, Joeri Rogelj, an associate professor at Imperial College London and an IPCC lead author, told AFP.

These include increased supercomputing power and sharper representations of weather systems, natural and man-made particles, and how clouds evolve in a warming world.

"We have better models now," said Boucher. "They have better resolution, and they represent current climate trends more accurately."

'Tipping points'

A core finding of the new models is that increased levels of CO₂ in the atmosphere will warm Earth's surface more easily than earlier calculations had suggested.

If confirmed, this higher "equilibrium climate sensitivity," or ECS, means humanity's carbon budget — our total emissions allowance — is likely to shrink.

The French models are among the first to be released, but others developed independently have come to the same unsettling conclusion, Boucher confirmed.

"The most respected ones — from the United States, and Britain's Met Office — also show a higher ECS" than the previous generation of models, he said.

This is bad news for fight against global warming, which continues to face strong political headwinds and institutional inertia despite a rapid crescendo of public awareness and concern.

"A higher ECS means a greater likelihood of reaching higher levels of global warming, even with deeper emissions cuts," Boucher and two British scientists — Stephen Belcher from the UK Met Office and Rowan Sutton from the UK National Centre for Atmospheric Science — wrote in a blog earlier this year, tiptoeing around the implications of the new models.

"Higher warming would allow less time to adapt and mean a greater likelihood of passing climate 'tipping points' such as thawing of permafrost, which would further accelerate warming."

A third to 99 percent of top-layer permafrost could melt by 2100 if carbon pollution is not abated, releasing billions of tones of greenhouse gases into the air, according to a draft IPCC special report on oceans and Earth's frozen zones obtained by AFP.

"Unfortunately, our global failure to implement meaningful action on climate change over recent decades has put us in a situation where what we need to do to keep warming to safe levels is extremely simple," said Rogelj.

"Global greenhouse gas emissions need to decline today rather than tomorrow, and global CO2 emissions should be brought to net zero."

The 2014 basket of climate models show Earth warming on current trends an additional 3C by 2100, and at least 2C even if national carbon cutting pledges are all met.

The two French climate models, including one from France's National Centre for Meteorological Research (CNRM), were to be unveiled at a press conference in Paris.

(Source: AFP)



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ROQUIYA'S KITCHEN

Submitted by

Duaa Al-Aghar

Roast Chicken With Harissa And Schmaltz

Ingredients

- 3 garlic cloves, smashed, peeled
- 1/3 cup sugar
- 1/4 cup coriander seeds
- 1 cup kosher salt, plus more
- 1 (4–4 1/2-pound) chicken, halved, backbone removed
- 1 cup [Three-Chile Harissa](#)
- 1/4 cup schmaltz (chicken fat) or olive oil



Preparation

1. Bring garlic, sugar, coriander seeds, 1 cup kosher salt, and 8 cups water to a boil in a large saucepan, stirring to dissolve sugar and salt. Transfer to a large bowl and add 1 cup ice. Let cool. (You can also refrigerate or freeze brine if you want to speed things up.)
2. While brine is cooling, bone chicken breasts, leaving leg and thigh quarters intact. Start by cutting off wing tips; discard. Place chicken, skin side down, on a cutting board. Working with 1 chicken half at a time, angle the blade of a thin, sharp knife flush against breast bone and cut along bone to separate the rib cage from flesh. The only bones remaining should be in the wing, thigh, and drumstick. Repeat on the other side (save bones for making your next pot of stock).
3. Place chicken halves in cooled brine. Cover tightly and chill 12 hours.
4. Transfer chicken to a rimmed baking sheet or baking pan and pick off coriander seeds. Spread harissa all over chicken. Cover tightly and chill at least 1 hour and up to 12 hours.
5. Preheat oven to 400°F (if you have a convection oven, turn the convection fan on). Heat schmaltz in a large cast-iron pan over medium. Carefully place chicken halves, skin sides down, in pan, making sure all the skin is in the fat. Cook until skin darkens and starts to crisp, about 5 minutes. Transfer skillet to oven and roast chicken until skin is very dark and meat is more than halfway cooked through, 20–25 minutes.
6. Remove skillet from oven and carefully turn chicken. Return to oven and roast, skin side up, until an instant-read thermometer inserted into the thickest part of thigh registers 165°F, 8–12 minutes.
7. Transfer chicken to a large platter, placing skin side up. Drizzle some of the schmaltz over chicken and serve remaining schmaltz alongside.