

Manitoba Muslim

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Editorial Board

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About

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

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Articles published and opinions expressed in this magazine are the sole responsibility of the authors and don't necessarily represent the views of the magazine board.



MESSAGE FROM THE BOARD CHAIR



MIA brings the community together; Manitoba Muslim Magazine is one of several programs that help in the efforts of bringing us together. The present edition of the magazine is on the occasion of Eid ul Adha 2024. On behalf of the MIA Board and community, I would like to express our thanks and gratitude to the editorial board, contributors, advertisers and all who are working for the magazine. May Allah bless you, your family and accept your work.

This year, Muslims in the world observed Eid ul Fitr and got ready for the celebration of Eid ul Adha, all immersed in agony and pain since October of the last year as the continued devastation from the holy land reached another low point of humanity. About 15,000 children and an equal number of women, in total 35,000, were killed in retaliatory attacks on the occupied Palestinian territories that appear to be a collective punishment to a population who are being persecuted for a very long time.

We all are human beings and we all deserve the same rights to freedom, life, liberty, and pursuit of happiness. Palestinian people are under military occupation, threat of forced eviction and under constant surveillance for the longest time in the modern history.

A host of people throughout the history of the last seventy-six years have used their skills, ingenuity and power, to deny Palestinians their inalienable rights to live on their ancestral land. I pray for these real time personalities so that they can see what they are doing to laws, humanity, peace and compassion. I pray for them so that they can feel the blood they are shedding, tortures they are inflicting, and the record of barbarism they are setting for the future.

In the Quran, Allah (SWT) highlights the importance of community: "And hold fast to the means of access to Allah all together and do not be disunited, and remember Allah's favors to you, when you were enemies one to another. He united your hearts in love so that by His grace you became brethren. And you were on the brink. Thus does Allah explain to you His Messages and miracles that you may be guided aright" (Quran 3:103).

May this be the last episode of suffering for the people of the holy land. Let them have freedom, let them have right to life, movement and security with their neighbours in the region.

Wishing you all Eid Mubarak. May Allah reward you for all the good work you do in the community and for the wellbeing of all humanity through your thoughts and actions.

Khawaja Abdul Latif

Chair, Board of Directors
Manitoba Islamic Association

Words of Revelation

“Our Lord, I have settled some of my offspring in a valley of no vegetation, by Your Sacred House, our Lord, so that they may perform the prayers. So make the hearts of some people incline towards them, and provide them with fruits, that they may be thankful.

Our Lord, You know well what we conceal and what we reveal: nothing at all is hidden from God, on earth or in heaven.

Praise be to God, who has granted me Ishmael and Isaac in my old age: my Lord hears all requests!

My Lord, make me one who performs the prayer, and from my offspring. Our Lord, accept my supplication.

Our Lord, forgive me, and my parents, and the believers, on the Day the Reckoning takes place.”

Holy Quran, Chapter 14 - Ibrahim : 37-41



HADITH

“The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”

Ṣaḥīḥ al-Bukhārī 6011, Ṣaḥīḥ Muslim 2586

THINK BIG, AIM HIGH!

ISMAEL MUKHTAR



A determined community spirit driven by a bold vision is foundational for a community's growth and prosperity. From humble beginnings and limited resources, our community has made significant strides towards addressing its issues, reaching out to the larger society, and establishing lasting programs and services. A manifestation of that can be seen in the following four anniversaries that are taking place this year.

- Islamic Social Services (ISSA) is celebrating its 25th anniversary. Over the last 25 years, ISSA has played a critical role in providing key services, including: counselling, building bridges, combating Islamophobia, educating and training a variety of groups and institutions. Through the leadership of its volunteer Executive Director, Shahina Siddiqui, ISSA's impact is felt across communities in North America. ISSA's contribution is incalculable and it remains to be a proud Muslim Manitoban accomplishment
- Winnipeg Central Mosque (WCM) is also marking its 20th anniversary. WCM was the first mosque in the downtown area and the second in Winnipeg. WCM was a much-needed project envisioned by a key leader in our community, the late Dr. Mujibur Rahman. Over the years, WCM, with its convenient location, became the first place of contact for thousands of new immigrants. Beyond the prayers, WCM provided various educational services and worked in collaboration with other entities. With its all-welcoming policy, it has provided avenues for a variety of groups and institutions.
- The Takaful Fund, another key community service, also celebrated its 30th anniversary. Throughout the years, Takaful provided much needed financial assistance to the financially distressed members of our community. Takaful remains to embody the Islamic sense of caring and sharing.
- As highlighted in the previous issue of the magazine, Manitoba Muslim Magazine is celebrating its 25th anniversary. The magazine plays a key role in keeping the community informed and connected.
- The Muslim Student Association (MSA) at the University of Manitoba also marked this year its 50th anniversary. MSA plays a pivotal role in bringing students together and fostering a sense of a community within the campuses.

All these undertakings and others are voluntary based and with consistency they continue to serve well. As we celebrate these accomplishments, it is important that we continue to think big and plan for the next 100 years and for a community of hundreds of thousands of members in the future. Small thinking is detrimental to the growth of the community; let us set a new momentum in place, move forward with a bold vision and firm commitment.

Ismael Mukhtar is editorial member of *Manitoba Muslim Magazine* and author of *Manitoba Muslims, a History of Resilience and Growth* as well as *Milestones in the History of Islam in Eritrea*.

ARTICLE

The Takaful Fund, a History of 30 Years of Community Service!

ISMAEL MUKHTAR



This year, the Takaful Fund marks its 30th anniversary. In 1994, following a continuous demand from students for financial assistance, the Takaful Fund was independently established to serve and assist the financial needs of the community in a consistent and organized way. The fund began with seed money of \$6,000, mostly donated by a few Saudi doctors who were training in hospitals in Winnipeg. Within a short period of time, the fund grew significantly and was eventually incorporated under MIA. I had the honour of chairing the founding committee that included:

- Dr. Seif Al-Seif (went back to Saudi Arabia)
- Dr. Abulhadi Shandool (went back to Libya)
- Dr. Abdulrezaq Sebac (moved to Montreal)
- Dr. Mirghani Sheikheldin (deceased)
- Mohammad Al-Kurdi

After 10 years, I stepped down and later Dr. Khaled Al-Nahar took charge and many others served on the board over the years. Currently, Takaful generates hundreds of thousands of donations every year. Over the years, Takaful has served thousands of needy members of the local community. Recognizing the good things that came out of Takaful, Ehab El-Koumi, a former leader, rightfully said, "Takaful is one of the beauties of the Muslim community in Winnipeg". As Takaful marks its 30th anniversary, it needs to be enhanced more by revisiting its mission, its scope and moving beyond assistance to empowerment.

Future vision for Takaful

Takaful has been so far focused on the provision of assistance and that is understandable because it was financially limited. With the growth of the community, it is time to shift gears towards empowerment. Specifically, I suggest for Takaful to have 4 streams:

1. Assistance: purpose - temporary relief.
2. Empowerment: purpose - elevation from poverty, (e.g. scholarships for children of poor families.).
3. Dawa: purpose - assist converts, combat anti-Islam propaganda, educate others on Islam.
4. International relief: purpose - Matching-based assistance.

Note: all of these falls within the 8 categories specified in the Quran, as elaborated by scholars.

To achieve this,

- Takaful needs to go beyond collecting donations to actively seeking funding from other agencies.
- Takaful should be registered as a charity under MIA with its own board, by-laws and paid staff.
- Takaful needs to develop a proper budget with fund allocation to its mainstream services.
- Takaful should seek the regular guidance of the fiqh committee to ensure it is functioning within the bounds of Islamic jurisprudence.

Ismael Mukhtar is editorial member of *Manitoba Muslim Magazine* and author of *Manitoba Muslims, a History of Resilience and Growth* as well as *Milestones in the History of Islam in Eritrea*.



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THE HOLISTIC APPROACH TO MENTAL HEALTH

ZEBIBA IBRAHIM



Newcomers coming from refugee situations are already experiencing trauma by being displaced from their homeland. Coming to a new country where they have no social supports, do not speak the language, adapting to a new culture and facing financial challenges, add to the mental health stresses they are already dealing with.



Mental health includes our emotional, psychological, physical and social wellbeing. It affects how we think, feel and act. It also helps determine how we handle the normal stresses of life, relate to others and make healthy choices.

At the Canadian Muslim Women's Institute (CMWI), we apply a holistic approach to wellness that encompasses a comprehensive strategy aimed at addressing various factors of a newcomer's wellbeing, going beyond just physical or emotional health. This approach acknowledges the interconnectedness of various aspects of an individual's life and seeks to address settlement needs, basic needs, mental and physical health, relationships, employment and overall financial wellbeing. By addressing these elements holistically, newcomers can thrive and lead fulfilling lives in their new environment. The goal is to provide support, community connection, a sense of belonging and foster a feeling of empowerment.

No matter where a person is during the settlement journey, CMWI tries to provide a space for healing, balance and growth by offering many services/programs to address their overall wellbeing. We work with the person as whole by focusing on their physical, spiritual, emotional, mental, relational, social and financial wellbeing while also addressing specific issues and problems. This approach is popular as it strives towards self-care, balanced wellbeing, living a better life and intentionality.

It first acknowledges the importance of addressing basic needs. This involves ensuring individuals have food and housing and other essential amenities crucial for their wellbeing. By meeting these fundamental needs, individuals can establish a sense of security and stability, laying a foundation for their overall wellness.



Moreover, our approach to wellness emphasizes the importance of mental health supports by offering counseling, therapy, wellbeing support groups and access to other mental health resources. This ensures individuals receive the necessary assistance to cope with the challenges of settlement, manage stress and building resilience.

Physical health is another vital aspect addressed through this approach. Encouraging healthy eating habits and regular physical exercise not

only promotes physical fitness but also contributes to mental wellness. Providing education on nutrition and offering opportunities for physical activities like women only swimming and exercise classes can empower individuals to take charge of their health and adopt healthier lifestyles.

In addition to the individual wellbeing, relationships and social connections are also prioritized. Building strong social networks and fostering a sense of belonging within the community can enhance emotional support and reduce feelings of isolation. Through group activities, support groups and community events, individuals can forge meaningful connections and establish a support system to navigate the challenges of settlement. CMWI's healthy relationship program for men and women plays a vital role in building healthy relationships.

To address financial challenges, CMWI assists clients to access the benefits they are entitled to, helps them to file their taxes and educates them on how to manage their finances.

Lastly, when individuals are ready, assistance with employment becomes a key component of the holistic approach to wellness. Access to job training, skill development programs and employment opportunities not only promotes financial independence but also enhances self-esteem and a sense of purpose. By empowering newcomers to secure meaningful employment they can fully integrate into their new community and achieve greater overall wellbeing.

—
Zebiba Ibrahim is the Manager of the Community Support Programs at the Canadian Muslim Women's Institute (CMWI).



TERRY DUGUID

Member of Parliament
Winnipeg South



Warm greetings to you and
your family on this
auspicious occasion.

Eid Mubarak!



Prayer, Peace and Community in the Heart of Winnipeg

NILUFER RAHMAN



Alhamdulillah, Winnipeg Central Mosque, or “WCM”, is celebrating its 20th year! For the past two decades, WCM has been going strong because of the amazing jamaat (congregation) and volunteers who have made the masjid a home. There are thousands of visits to the masjid every year and the community is incredibly diverse representing dozens of countries. Muslims who are new to Winnipeg often make WCM their first stop. It has become a sanctuary for many - young and old. More than a place of prayer, it is a welcoming friend where people can feel safe, hang out with friends, have a hot meal and be greeted with peace.

Over the years, hundreds of fellow Winnipeggers have visited WCM to learn about Islam, connect with the Muslim community and show solidarity during times of struggle. In 2015 (“Our Canada Includes Muslims” rally) and 2017 (“Fear Less Love More” rally and march), the masjid was full with neighbours, friends and students who gathered together to support the community in the midst of heightened Islamophobia.



We have had beautiful gatherings and exchanges with Indigenous friends and have learned so much from one another. The masjid space has helped us to nurture our community relationships, including our wonderful West End neighbours.

Before 715 Ellice became a masjid, it was an abandoned restaurant and club that had been closed for two years. With Allah's help, it is now a thriving sanctuary in the heart of Winnipeg. There has been so much activity at the masjid over the years - halaqas, Arabic and Quran classes, daily iftars during Ramadan, Eid parties, rallies, the community garden, social gatherings, movie nights, open houses, English classes, marriages, funerals and so much more. We have been blessed to be a space where various Muslim organizations have held events, collaborated and offered services to the community - including ISSA (Islamic Social Services Association), CMWI (Canadian Muslim Women's Institute), ZTF (Zubaidah Tallab Foundation) and MIA (Manitoba Islamic Association). May Allah (SWT) continue to bless the masjid, the jamaat and all the volunteers, khateeb, imams, donors, neighbours and friends.

Please follow us on YouTube, Facebook and Instagram and stay tuned for upcoming events and calls to share your thoughts and ideas on how you would like to see WCM develop as we look towards the next 20 years. We want to hear from you and we need lots of volunteers to grow and prosper, inshaAllah! May Allah (SWT) bless you all and HAPPY 20TH ANNIVERSARY!

—
Nilufer Rahman has volunteered with WCM since its inception. She grew up in Winnipeg and works as an independent filmmaker.



MASJID BEIT NABALA

ZEID FAMILY



In February 1967, Wajih Zeid and his wife, Suad Zeid, embarked on a journey from Deir Ammar Camp, Palestine to Winnipeg, Manitoba, Canada, seeking a better life for themselves and their small family. Their story is one of resilience, survival and unwavering determination.

From Beit Nabala to Deir Ammar

Wajih and Suad were Nakba survivors, originally hailing from Beit Nabala, a village in the Al Ramla District of Palestine. The Nakba, or “catastrophe,” refers to the events of 1948 when many Palestinian families were forcibly displaced during the Arab–Israeli War. Beit Nabala was one of 530 villages in Palestine destroyed during the Nakba in 1948. At just four years old, Wajih Zeid found himself uprooted from his home; his family fighting for their lives. With only the belongings they could carry, they wandered from village to village, seeking refuge. Eventually, they settled in Deir Ammar camp, where they would call home.

The Butcher Shop and Coffee House

At the tender age of ten, Wajih was pulled out of school to assist his father, Moukhtar (village leader) Husni Othman Zeid, in running the family butcher shop in Deir Ammar camp. This bustling establishment served not only Deir Ammar but also four neighboring villages. The butcher shop operated as a true “farm-to-table” experience, raising livestock, performing the slaughter and skinning, and selling meat. Wajih also worked at the attached coffee shop—a local gathering place where men socialized after work and on weekends. For over six years, he honed his skills until the age of sixteen, when he decided to seek better opportunities abroad.



A Chance Encounter in Germany

Wajih traveled to Germany, drawn by the promise of better pay. There, fate intervened. While at a café, he struck up a conversation with a couple of Canadian soldiers. Their tales of Canada fascinated him and he promptly applied for immigration. Once his visa was approved, he returned to Deir Ammar to visit his family before embarking on his journey to Winnipeg.

Life in Winnipeg

Wajih began his life in Winnipeg, residing in a small bachelor suite on Cumberland Ave. His first job was at Manitoba Sausage (now known as Winnipeg Old Country), where he spent nearly a decade cleaning meat smoking rooms. He also took on part-time roles delivering for Chicken Delight and Gondola Pizza. Later, he opened his first grocery convenience store on Beverly St. and St. Matthews Ave.

A Legacy of Faith: Masjid Beit Nabala

Fast-forward to the present day, and Wajih and Suad Zeid have been blessed with seven children, thirty-eight grandchildren and four great-grandchildren. Their dream of establishing a masjid in Winnipeg's St. James neighborhood, where they have lived for nearly forty years, has become a reality. With the blessings of Allah SWT, Masjid Beit Nabala now stands at 325 Wallasey St, forever carrying the name of their beloved home village.

May their legacy continue to inspire and uplift the community.



Members of the Zeid Family



Wajih Zeid



Beit Nabala School, Palestine



Wajih & Suad Zeid



WE ARE ALL PALESTINIAN

YOUCEF SOUFI

“In our thousands, in our millions, we are all Palestinians.”

I want to make two points about the claim that we are all Palestinian—a chant heard across North America since Oct 7, 2023.

First, I want to suggest that the chant should resonate deeply with Muslims, whose fate, whether they are aware of it or not, is deeply intertwined with Palestinian liberation.

What do I mean by this? I am convinced that North American Muslims will remain in a precariously vulnerable social position so long as Israeli genocide and apartheid persist. As a researcher of Islamophobia, the last months have been an opportunity for me to reflect upon the extent to which our struggle against anti-Muslim racism in Canada is shaped by decades of Israeli propaganda aimed at making not only the Palestinian, but also the Muslim, the object of enduring suspicions and gross caricatures. Most centrally, we can partly trace the image of the Muslim as terrorist back to Israeli attempts to gain Western support for militarism and violence in Palestine and the Middle East more generally. I will use four examples to make my point.

1. Talal Asad, a renowned anthropologist and son of the Jewish convert Muhammad Asad, notes that Israeli and American neoconservatives organized two conferences in Jerusalem (1979) and Washington (1984) that were foundational to modern terrorism studies. The conferences served to impress upon academics, think tanks, and Western government officials that there existed an Arab and Muslim “terrorist threat” that needed to be neutralized. Before this period, Asad explains, the US rarely used the term “terrorism” to speak about its Cold War adversaries, whether it be the Soviet Union, China, or North Vietnam. In sum, the link between Islam and terrorism that so many of us have sought to dispel over the last decades was, in large part, a product of Israeli propaganda.
2. This Israeli propaganda made its way into Hollywood movies too. Film studies scholar Jack Shaheen describes how two Israeli film producers, Menahem Golan and Yoran Globus, released at least thirty action films in the 1980s and 90s that depicted Arabs in startlingly violent ways. Some featured major action stars like Chuck Norris.
3. In the early 2000s, the Clarion Project, an Israeli organization led by the Canadian-Israeli Raphael Shore, produced and widely spread a pseudo-documentary named *Obsession: Radical Islam’s War with the West*. The premise of the documentary was that radicalism permeates Muslim culture and breeds terrorism. The Clarion Project’s goal is to convince the average American or Canadian that Israel has no option but to fight Palestinians to defend itself from a Muslim terrorist threat. According to Islamic studies scholar, Omid Safi, the Clarion Project went so far as to distribute thousands of free DVDs of *Obsession* during the 2008 US election period, hoping to stoke fears that Obama was a closet Muslim threatening America.

4. In her 2022 path-breaking study entitled *The Islamophobia Industry: Mapping Islamophobia's Ecosystem in the Great White North*, sociologist Jasmin Zine identifies pro-Zionist groups as one of the leading sources of Canadian Islamophobia. As an example, Zine presents the case of Liberal MP Iqra Khalid's Parliamentary Motion 103 (M-103)—a motion condemning Islamophobia. Zine writes: "Several pro-Israel groups took on a key role in contesting M-103, promoting conspiracy theories that it was the gateway to an Islamist takeover of Canada by making the country a 'sharia compliant' state and warning that MP Khalid was a Muslim Brotherhood operative."

None of this should be taken to mean that Israeli propaganda is the cause of all Islamophobia. Instead, the point is that Israeli propagandists have had a central role in increasing Muslim marginalization and shaping the stereotypes that animate Islamophobia today. The consequence is that supporting the struggle for Palestinian liberation is not only a moral imperative, it is also essential to the progress, safety, and prosperity of Muslims in Canada.

A certain irony is therefore at play: whereas Zionists claim that Israel's existence as a Jewish state is a necessary guarantee for the safety of Jews the world over, it appears our own security in Canada depends on the reverse--dismantling the racist and supremacist nature of the Israeli state.

The second point I wish to make about the chant "We are all Palestinian" is that it gestures towards a struggle for human rights that will determine the future of world politics for generations to come. The history of the West is one in which different groups have mobilized to demand a recognition of their equal humanity. The working class, women, African Americans, Colonized peoples, and Indigenous peoples have all demanded, at various junctures and in the face of significant pushback, a more just socio-political order.

Yet, until recently, Palestine has remained an exception amidst a growing public consensus over the need to show solidarity with peoples on the margins of power. Indeed, the expression, "the Palestine exception" was coined in the last decade to refer to the public taboo around speaking about Israel's apartheid regime. Now, we find ourselves at a historic moment when the taboo is broken.

If we succeed in pushing our political leadership to condemn Israeli violence and apartheid, we will have established a significant precedent, one that entrenches the application of international law to all, regardless of colour, religion, or claims of belonging to the "Western" or "civilized" world.

In contrast, continued Israeli impunity means that future genocides, land thefts, and racially supremacist projects are lurking in wait. It means that we are entering an unsettling political terrain where Western leaders can support the brazen and televised mass slaughter of a defenseless population because it is expedient and advantageous to their careers. "We are all Palestinian" means that a Palestinian victory for basic human rights protects us all.

The stakes are, therefore, too high for us to lose.

Youcef Soufi is a former Assistant Professor in Islamic Studies at the University of British Columbia. His first book, The Rise of Critical Islam: 10th-13th Century Legal Debate was published with Oxford University Press in the spring of 2023. The book pushes back against both subtle and overtly racist claims that the Islamic tradition is dogmatic and devoid of critical reflection. Instead, the book contends that critique was at the very heart of fiqh (Islamic law), which developed in large part through a process of oral debate known in Arabic as munazarat (disputations). At the heart of the book is the famous eleventh-century Shafi'i scholar, Abu Ishaq al-Shirazi, whose oral debates with other jurists were immortalized in later biographical texts of the Shafi'i school. Through an examination of al-Shirazi's debates, the book reveals the immense value that Muslim scholars conferred to critical reflection and makes us attuned to how they continued to explore and carefully search for the ahkam (rulings) of the shari'a across generations.

WINNIPEG SINGLE MUSLIM SOCIAL NETWORK

BY NOREEN BARLAS & ZARREEN BARLAS

The inception of the Winnipeg Single Muslim Social Network was in August 2023. The group originated from a community of volunteers who diagnosed the multi-dimensional gaps experienced by single Muslims in community spaces. This included lack of avenues for community connection, opposite gender interactions, and inclusion.

Single Muslims are often unseen within the diaspora. The implications of an inherent family focused system inadvertently erases the Muslim single identity. The title of single Muslim is multidimensional. It does not equate solely to an individual "looking for a spouse". It is an existence within a community and society. Many single Muslims may not have their family near them, they usually lack support systems, and there is a high degree of loneliness and depression. Some single Muslims often feel a lack of belonging within the community which, results in further isolation and retreating into other societal spaces.

It is this specific aspect where the gap of connection has to be filled. This includes recognizing that single muslims are a vital part of the community and the purpose is not solely marriage. There are many who choose not to marry (for various reasons) and would like a strong connection with their community.

The diversity of the individual's needs became apparent from the initial start of the Muslim meetups. Some were looking for a partner, some were wanting to make friends, others were wanting to connect with other Muslims without fear of judgment. It was through these interactions the Muslim network evolved into a space of inclusivity and connection rather than matrimony being the core focus. It is understood that through interaction, a potential partner may be found. Understandably, finding a partner is at the forefront for those individuals who are searching for a life partner.

Since there is a deep concern with many single Muslims not finding suitable partners, a survey was conducted for Manitoba residents to seek insights on what the challenges are in finding suitable partners and their personal preferences. There were 36 respondents with women responses being higher (68%); Age category responses: 20 - 27 (47%), 44 - 51 (26%), 28 - 35 (21%), 36 - 43 (5%)



**Zarreen Barlas (left);
Noreen Barlas (Right)**



The key findings were:

- Most people were open to marrying someone from another culture
- 57.9% felt the education level of their future partner is somewhat important; 31.6% felt it was very important, 10.5% were indifferent
- Expectation for salary requirement: Men responses stated no expectation. Female responses ranged from \$30,000/year to \$100,000/ year salary expectation for their future partner. The common response was \$80,000/year.
- Majority of respondents prefer someone who is practicing their faith. A minority of respondents wanted someone less practicing or not practicing at all
- The obstacles faced by single Muslims in finding a partner stated were: ageism, racism, lack of spaces for interaction with the opposite gender, living alone, not having a wali, stereotyping, individuals not being serious.
- When it came to the question of marrying someone younger, both genders had some reservations due to a younger person's lack of maturity.
- Both genders were open to marrying someone older than them.
- Respondents were evenly split for considering a divorcee.
- 52% of respondents were not open to marrying someone with a child, 21% stated yes and 27% were unsure.
- 100% of respondents stated they were free to choose their own partner.
- 48% of respondents stated that their partner selection was based on their families preference.
- 31.6% of respondents were open to an arranged marriage, 42.1% said maybe, 26.3% said no.
- 57.9% preferred only a person who is a Canadian citizen, 10.5% were open to a PR holder, 21.1% were open to a work permit holder and 10.5% were open to a student visa holder.

The responses were highly insightful, specifically when it came to the question of how the community may assist in this area. There was a call for more opposite gender interactions in general. They would like to see more events and workshops focused on fostering connections and creating a safe space for finding a spouse. There was also a suggestion for the Musjid to have a database for single muslim profiles.

There are various intersectional components impacting single Muslims. Many stated they feel hopeless and frustrated with the community's lack of progress and limitations with fostering community cohesion for single Muslims. Some felt that more needs to be done for gender and cultural equality. There was a repetitive theme of individuals feeling a sense of exclusion by not fitting a certain "Muslim" ideal. They felt unseen by virtue of not being from a specific culture, not living or having family near them and not being from a strong socioeconomic condition (not having a vehicle, struggling with finances, etc.). A very significant concern has been the experiences of deceptive and distasteful interactions with community members. Numerous individuals relayed their frustration with the lack of integrity, safety and hypocrisy by potential suitors.

The Winnipeg Single Social Network seeks to offer a safe space for Muslim interaction. It has been successful in fostering connections, but there have been obstacles around the network's reach. This is a purely volunteer based network. It is not a funded group and as such has implications on consistency, time and for the opportunity to organize larger meetups which include being able to facilitate matrimonial events. Another challenge has been meeting the personal expectation of individuals who feel the network is failing in their demands for immediate matchmaking services. This was never the purpose. As evidenced within this piece, single Muslims myriad of needs cannot be met by one group. It is a community effort. The network is essentially filling the void for the single Muslim community engagement.

While there has been positive feedback, our group has experienced some negative commentary and it is often from those individuals who have never attended a meetup and by those who may not be fully committed in investing the time and energy required to form community bonds.

Overall, many single Muslims have been grateful for the existence of this network. The group is in its infancy stage and its progression is an exciting prospect for single Muslims and for our overall community. We are always looking for volunteers and welcome ideas, feedback, support, etc. May Allah (SWT) guide us all and give everyone ease InshAllah.

For single Muslims who wish to learn and/or join this group please email barlasn@hotmail.com or you can join directly at <https://chat.whatsapp.com/ERXvLye1XOOLs3LxuykjUl>.

For those in the community interested in volunteering, please email barlasn@hotmail.com.

The Barlas sisters are human rights activists and advocates hailing from Thompson, Manitoba and have called Winnipeg home for over a decade.

COMMUNITY PHOTOS



MIA Preschool Fundraiser



MIA Islamic Education Series



7th Annual Toy Drive



Kitchen Volunteers with Chef Ezedine

RECIPE: MANSAF

PALESTINIAN SPICED LAMB WITH RICE AND YOGURT SAUCE

TASNEEM VALI



Recipe Intro

Winnipeg is community in the truest sense - this is a recipe that my son Bilal learned to make from his Khale Bayan and her son Abood. We cannot have a Palestinian recipe without mentioning the close cross-cultural friends who have become family. The tradition of passing on a recipe from mother to daughter has a new meaning, and learning to cook with an aunt is the best expression of community.

Mansaf, a staple dish of Bedouin cuisine, has become a cultural icon in Jordan and Palestine. Originally consisting of lamb cooked in a yogurt-based broth served over bread, it now includes rice or bulgur and is topped with toasted nuts. Jameed, the dried yogurt essential to its flavor, was historically used for preservation and remains central to the dish's taste. While fresh yogurt could be substituted, the unique tanginess of jameed is irreplaceable. Traditional serving customs involve communal platters, though individual servings are now more common.

Ingredients

For the Broth:

- 4 lamb shanks (about 1.5kg total)
- 1 medium (8-ounce; 226g) yellow onion, peeled but left whole
- 1 tablespoon 7 spice
- 5 cardamom pods
- 4 cloves
- 3 bay leaves
- Salt to taste

For the Yogurt Sauce:

- (1kg) Tetra Pak of liquid jameed
- 1 large yogurt container full-fat plain yogurt
- 1 tablespoon (10g) cornstarch
- Kosher or sea salt
- 1 tablespoon (15ml) extra-virgin olive oil
- 8 medium cloves garlic, crushed or minced

For the Rice:

- 1 1/4 pounds (566g) jasmine or Calrose rice
- 2 tablespoons (30ml) unsalted butter or ghee
- 2 tablespoons (30ml) extra-virgin olive oil
- 1/2 teaspoon salt
- 1/4 teaspoon turmeric

Almonds for topping:

- Sliced almonds + oil to a pan
- Fry till light brown and crisp

Directions

For the Broth: In a large pot or Dutch oven, cover the lamb shanks with enough water to barely submerge. Set over medium-high heat and cook just until water comes to a boil and foam rises to the surface. Remove from heat, drain shanks, then wash with water to remove any foam clinging to them.

Wash pot well, then return the shanks to it along with the onion, allspice, cardamom, cloves, bay leaves, cinnamon, and salt. Add enough water to cover all the ingredients by one inch. Bring to a boil over medium-high heat, then reduce heat to maintain a simmer and cook until shanks are very tender but not falling off the bone, 1 1/2 to 2 hours.

Transfer shanks to a platter and keep warm. Strain broth, discarding solids; keep warm. Wash pot once more. Meanwhile, for the Yogurt Sauce: In a small saucepan, whisk together liquid jameed, yogurt, cornstarch, and 1/2 cup water. Season with salt. Bring to a boil over medium heat, whisking constantly, then remove from heat (it is very important to whisk continuously to prevent curdling). The sauce should be relatively thick at this point, almost like a pureed vegetable soup.

In a small skillet, heat olive oil and garlic over medium heat until garlic is fragrant and cooked through, but not at all browned, about 2 minutes. Pour the garlic and its oil into the yogurt and stir to combine. The sauce should be quite salty and sour, so add salt as needed.

For the Rice: In a medium mixing bowl, rinse rice in several changes of cold water until water is almost clear, then cover rice with cold water and let soak for 15 minutes. Drain well.

In a large nonstick pot or Dutch oven, heat the butter and oil over high heat until butter is melted. Add rice, stirring to fully coat in the oil, then add 3 cups (710ml) water along with the salt and turmeric. Bring to a boil, then reduce heat to a simmer and cook, uncovered, until most of the water has been absorbed, 2 to 5 minutes. Stir once, then carefully cover pot with a clean kitchen towel and cover tightly with the lid. Remove from heat and let stand 15 minutes.

To Assemble and Serve: Pour 4 cups (1L) of the strained broth into the cleaned large pot or Dutch oven along with the yogurt sauce. Whisk to form a very smooth sauce (if it isn't smooth, use an immersion blender to smooth it out). The sauce should have a consistency somewhere between whole milk and half-and-half; if it's too thick, whisk in more broth 1/4 cup (15ml) at a time until proper consistency is reached. Season once more with salt, if necessary, bearing in mind the sauce should be very salty and tangy.

Add the lamb shanks to the sauce and bring to a boil over medium-high heat, then reduce heat to a simmer and cook until lamb is heated through and the sauce is thick enough to coat the shanks in a thickened and creamy glaze, about 15 minutes. If sauce is still too thin, continue simmering until the sauce reaches a heavy cream-like consistency.

To serve, tear up pita bread into large pieces and arrange on a large, round serving platter in a single, slightly overlapping layer. Pour enough yogurt sauce over the bread to soak through and soften. Fluff the rice, then spoon in a mound on top of the bread. Set shanks on top. Ladle more yogurt sauce all over until it has soaked through the rice and bread (you don't want the mansaf so wet that it begins to flow like soup, but you can be generous with the sauce). Sprinkle all over with the toasted almonds.



The Happy Meal
2 Medium Calzones
2 Litre Drink

\$ 33⁹⁹



The Party Special
2 Large Calzones
2 Litre Drink

\$ 39⁹⁹



The Super Combo

1 Large Calzone
1 Large Pizza
2 Litre Drink

\$ 37⁹⁹



The Giant Meal

2 XLarge Calzones
2 Litre Drink

\$ 49⁹⁹



Beef Kebab

2 Beef Kebabs, served with
2 naan breads and garlic sauce

\$ 13⁹⁹



Donair Meal

2 donair sandwich, served
with fries and garlic sauce

\$ 13⁹⁹



Chicken Tikka

2 Chicken Tikkas, served with
2 naan breads and garlic sauce

\$ 13⁹⁹



Shawarma Meal

2 chicken shawarma, served
with fries and garlic sauce

\$ 13⁹⁹



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COMMUNITY PROFILE: DR. GHROODA

ISMAEL MUKHTAR

During Taraweeh prayer this year, Dr. Ghrooda gave a short talk about stroke, highlighting its signs and noting that time is critical in treatment. The talk was well received and was very beneficial. To create more awareness about stroke, the Manitoba Muslim Magazine reached out to Dr. Ghrooda and conducted the following brief interview.



Dr. Ghrooda

Can you tell us about yourself?

My name is Esseddeeg Ghrooda and I was born in Gharyan, Libya (a mountain city 80 miles south of Tripoli). I completed my medical school training in Tripoli, Libya and practiced there as a physician before I migrated to Canada with my wife to pursue post-graduate medical training in neurology to become a neurologist (a physician who deals with the brain and nervous system related issues).

What made you choose medicine/neurology? How challenging was it?

I chose medicine because medicine is filled with compassion and it is a field that is dedicated to selflessly helping others. Neurology was definitely challenging and one of the most difficult branches in medicine as trying to understand a human brain is difficult and is filled with little practical details you must master and perfect to successfully learn.

You are the Director of the Provincial Tele-stroke program. How did you manage to be at such a high-ranking position and how challenging is this role?

I am actually the Director of the Provincial Tele-stroke program, the Medical Lead of the stroke program in Manitoba and co-section head in the Department of Neurology. I am also an assistant professor at the University of Manitoba as a researcher and lecturer. Through the several years I have worked, I have always set goals for myself and through hard work and dedication I have attained those goals. Positions like these need elements of compassion, patience and motivation. This role is a challenge but keeping a positive and driven mindset eases the level of difficulty dealing with a role like mine.

What advice would you give to students who pursue medicine/neurology?

I would advise students who would like to have a future role in the medical field that love and persistence is the key. No matter how challenging it may seem, if you have a love for the field and the persistence to push through it you are able to attain anything you pursue.

How do we prevent stroke? Who is more susceptible to stroke?

Stroke is a disease that may affect anyone at any age and for these reasons we would like the public to be vigilant about this. However, there are people who are more susceptible to a stroke than others; those who may excessively drink or smoke as well as those who have high blood pressure, high cholesterol levels, diabetes or may be overweight. Even with age it makes us more susceptible. The key to preventing a stroke is to exercise, watch your diet, keep an eye out for an irregular heartbeat, and overall maintaining your health. Stop smoking as soon as possible and also contact your primary care physician to monitor and control your

blood pressure, diabetes and cholesterol. Some other causes of stroke include but not restricted to, heart disease, arterial disease and certain inherited genetic conditions.

What are the signs of stroke? What should we do if someone is having a stroke?

We use an acronym in order to quickly identify the signs of a stroke and that is FAST; face, arms, speech, and time. Things such as facial droop, arms drifting back down, speech being slurred, vision loss, unsteady walk, and weakness in particularly one side of the body are all critical signs to look out for when identifying a stroke. If you encounter someone having these signs, call 911 immediately. A stroke nowadays is treatable and preventable but the time of getting to the closest Emergency Room is crucial. Each single minute delay will cost a lot of brain tissues (Time is Brain).

What should be done afterwards to survive a stroke to prevent it from happening again?

To prevent a stroke from occurring again, make sure you do not repeat bad habits and instead foster new ones. Things such as choosing healthy foods and drinks, keeping a healthy weight, getting regular physical activity, abstaining from smoking, not drinking and controlling your blood pressure are some of the many ways a stroke can be prevented. I also advise stroke survivors to see and follow up with their primary care providers to manage and have close monitoring of their risk factors. I also recommended that all stroke survivors should at least be seen once by a stroke Neurologist (Neurologist who specialized in seeing and managing stroke patients) to go through several investigations and work-up to determine the cause of your stroke and help you toward secondary stroke prevention.

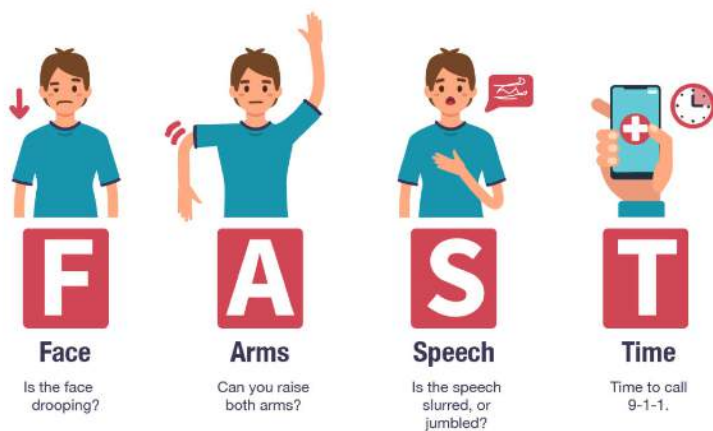
What are your general impressions of the local Muslim community and what advice do you offer to the community?

I am proud to be a member of the local Muslim community and I am astonished at how much we have been able to achieve through the past years as a collective. If I am to offer any advice to the community about stroke is that it is a beautiful thing that our religion helps prevent us from a lot of harm that can happen to our bodies and it is important to maintain restrictions to keep us healthy.

Any final thoughts?

I am very grateful for the opportunity to speak about myself and my work. Thank you for choosing me to be featured in this issue. Please and always remember, "FAST" and remember, "Time is Brain".

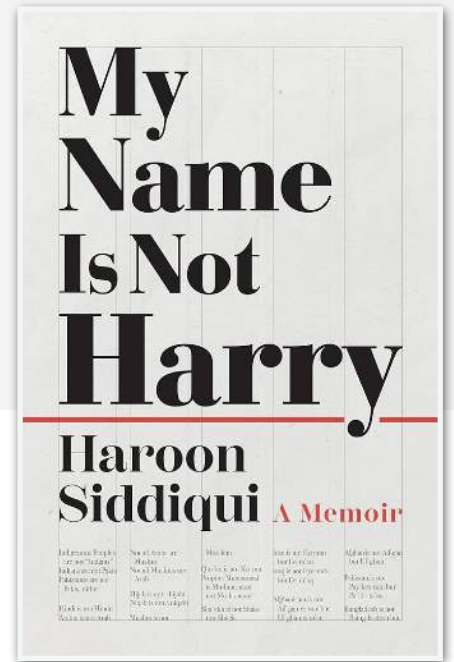
Signs of a stroke:



BOOK REVIEW:

MY NAME IS NOT HARRY (A MEMOIR) BY HAROON SIDDIQUI

TASNEEM VALI



“In my case, a strong sense of self-identity born of an indulgent upbringing of unconditional love, and as an inheritor of thousands of years of Indian civilization as well as 1500 years of Islamic religious, cultural and literary heritage, I didn’t feel inferior to anyone. I could go anywhere, knock on any door, walk into any room, meet anybody. My past was my pride and part of my present and my future.”

This embodies the sentiment of the memoir – an opinion that most immigrants have and make sure to pass onto their children – to retain our cultural roots as a source of pride.

Canada lacks an official culture, resulting in no singular blueprint for Canadian identity beyond legal compliance. Toronto Star’s ex-editor Haroon Siddiqui illustrates how Canada accommodated his success on his own terms. Arriving from India in 1967, Siddiqui defied expectations to conform, retaining his heritage and principles.

Advocating for immigration and multiculturalism during less accepting times, he challenged media biases and pioneered cross-cultural journalism, fostering unity amidst division. Siddiqui rejected the notion of using free speech as a platform for hate, opposed America’s expansive war on terror, and exposed the flaws within liberal circles. Through his journalistic exploits in realms of power, conflict, and cultural complexities, Siddiqui invites readers on a journey from colonial India to Canada’s progression as a nation where skin color no longer defines one’s place.

The book’s initial chapters are dedicated to Siddiqui’s childhood in India – with the 1947 partition of India and Pakistan as the backdrop. The turmoil caused by a settler colonialist British Empire finally leaving India to the indigenous population – however not without being the cause of sectarian divide. Haroon Siddiqui speaks fondly of his childhood memories and relationships growing up as part of an extended family. His Islamic education and his perceptions when he moved to Canada.

His journalistic ventures in politics, war zones and cultural understanding of Canada. He used his influence to shape Canada into a nation where skin colour does not matter – until recently. “What doesn’t kill you makes you stronger” – his advice to immigrant groups as a survival mechanism. This memoir challenges the presumption that Canada is a white Christian nation where people of other religions and skin colour are second class citizens. There still remain bastions of bias and prejudice – but for the most part Canada provides hope in it’s immigrant roots.

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

The Holy Quran, 63:10



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THE GROWING IMPACT OF HEALTHY MUSLIM FAMILIES IN WINNIPEG



HUMAIRA JALEEL

In the heart of Winnipeg, Manitoba, an inspiring story of community engagement and support continues to unfold as Healthy Muslim Families (HMF), a non-profit organization dedicated to empowering Muslim families, announces the opening of two new office locations. With its headquarters already established as a cornerstone of hope and assistance, HMF is extending its reach to downtown Winnipeg at 406 Edmonton St. and to Southern Manitoba with a new branch in Winkler, aiming to serve both the local and neighbouring communities more effectively.

A Foundation of Support and Understanding

Established in 2020, Healthy Muslim Families has become synonymous with fostering a nurturing environment where Muslim families can access a wide range of services tailored to their unique needs. From educational programs to health services and counseling, HMF has dedicated itself to strengthening family ties and enhancing community well-being.

The success of HMF can be attributed to our deep understanding of the cultural and spiritual values that are at the core of the community we serve. This insight has enabled the organization to provide not only essential services but also a platform for cultural expression and mutual support among Winnipeg's Muslim population.

Expanding Services in High Demand

Recognizing the need to accommodate a growing client base and to make our services more accessible to a broader audience, HMF has embarked on a significant expansion. The opening of the new offices in downtown Winnipeg and Winkler is a direct response to the increasing demand for specific, highly sought-after services such as counseling, legal information, and employment services. The new downtown Winnipeg office at 406 Edmonton St. in the MIA Connections building, focuses on providing comprehensive assistance to one of the community's most vulnerable groups: refugee claimants. This includes help with submitting refugee claims, English language training, and employment support. In addition, the office has become a critical center for legal services, mental health and wellbeing culturally relevant programming, addressing the pressing needs of the urban Muslim community effectively.

Similarly, the introduction of the Winkler office allows HMF to extend its reach to Southern Manitoba, bringing essential services to Muslim communities in smaller towns and rural areas. This office not only serves the local community but also the surrounding areas like Carman, Morden, Altona, ensuring that a broader spectrum of families has access to HMF's vital support network, including employment and mediation services that are critical for maintaining family harmony.

A Community-Centric Approach

One of the keys to HMF's success has been our community-centric approach. The organization works closely with local leaders, other non-profits, and government agencies to ensure that our programs are well-integrated with other community services and are responsive to the needs of our clients. This collaborative approach has not only enhanced the effectiveness of our services but has also fostered a sense of solidarity and mutual respect within the community.

Looking Ahead

With the opening of these new offices, Healthy Muslim Families is poised to make an even greater impact on the lives of Muslim families in Manitoba. By making our services more accessible and continuing to tailor our programs to the needs of the community, HMF is dedicated to building a stronger, healthier, and more connected community.

As HMF expands, we continue to invite community involvement and feedback to help shape our future initiatives. The organization believes that the true strength of a community lies in its ability to come together to support its most vulnerable members, and through its efforts, it hopes to inspire other communities to take similar proactive steps in supporting our families inshaAllah.

Conclusion

The journey of Healthy Muslim Families in Winnipeg is a testament to the power of dedicated community service and the positive change it can bring about. With the opening of new locations, HMF reaffirms its commitment to enhancing the lives of Muslim families in Manitoba, ensuring that we have the support and resources needed to thrive. This expansion is not just a growth of services, but a spreading of hope, support, and community spirit across the region.

Humaira Jaleel is the Executive Director of Healthy Muslim Families.

COMMUNITY PHOTOS



Ramadan Quran Competition
Bilal Mosque



MIA Full Time Islamic School



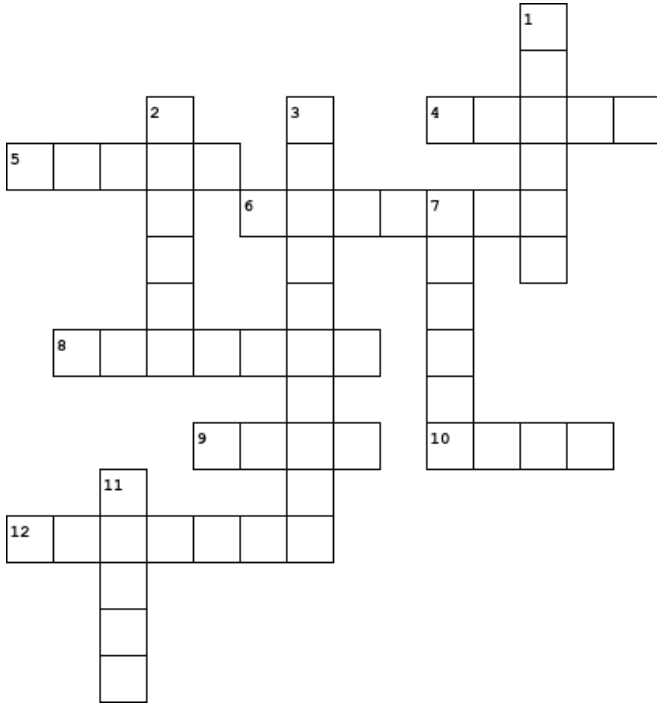
Seniors' Iftar



Outreach Iftar

KIDS ACTIVITY PAGE

Eid Al-Adha Crossword Puzzle



Across

- The sacrifice offered during Eid Al-Adha is typically a sheep, goat, cow, or _____.
- The story of Ibrahim (AS) and Ismail's (AS) sacrifice is also mentioned in the _____.
- The act of sacrificing an animal during Eid Al-Adha is known as _____.
- During Eid Al-Adha, we sacrifice an animal to remember the sacrifice of Prophet _____ (AS).
- In the same month, Muslims from all over the world also go to Makkah to perform _____.
- After the Eid prayer, Muslims greet each other with _____ and embrace.
- This month is the _____ month of the Hijri calendar.

Down

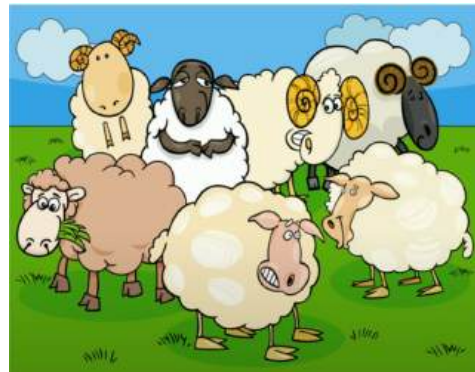
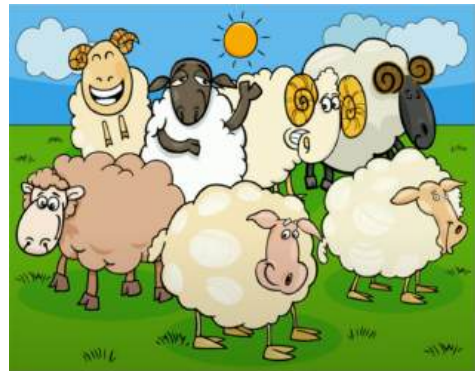
- The festival of Eid Al-Adha commemorates the willingness of Prophet Ibrahim (AS) to sacrifice his son _____.
- On Eid al-Adha, it is recommended to recite the _____ in the morning.
- We celebrate Eid Al-Adha in the month of _____.
- The day before Eid Al-Adha is called _____ al-Hajj.
- During Eid Al-Adha, Muslims distribute a portion of the sacrificed animal's meat to the _____.

Eid Al-Adha Maze

Help Yusuf and Marium find their way to the Kabba



Spot the 6 Differences



TRIVIA

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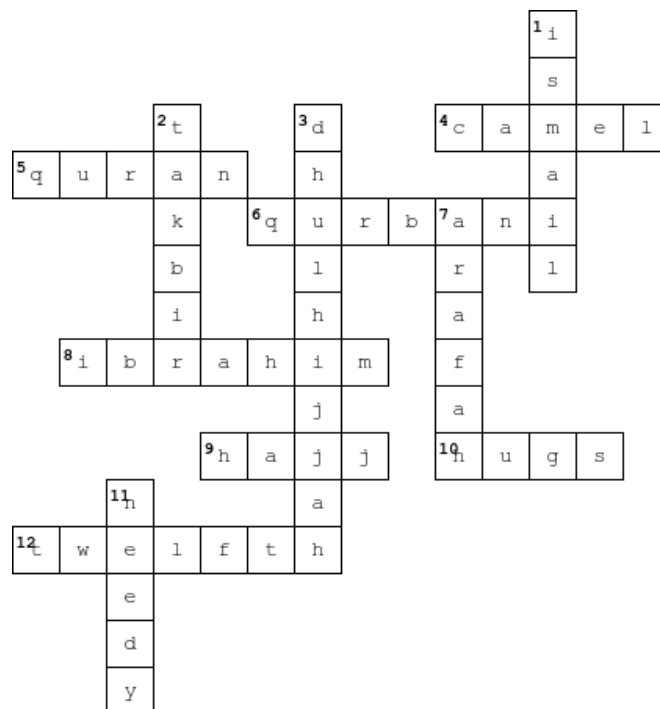
Prizes will be awarded to the top two individuals with the highest score, completed in the quickest time.

Winners to be contacted by August 1. Have fun!

<https://forms.gle/9wvhBv25myv31ySVA>



Eid Al-Adha Crossword Puzzle



Celebrating Eid-al-Adha



As you celebrate this joyous time with family, friends and neighbours, enjoy it even more knowing you're providing safe food for all.

How?

By getting your meat products from a permitted abattoir or permitted retailer. It's easy. Contact them in advance to place your order and arrange a pick up time. You can also make arrangements in advance if you wish to perform a ritual slaughter to fulfill religious obligations.

Why?

Meat at permitted abattoirs has been processed in a clean and sanitary environment. It has also been inspected to assess food safety and animal welfare standards.



For more information and a list of provincial abattoirs, go to www.manitoba.ca/EID-Food-Safety