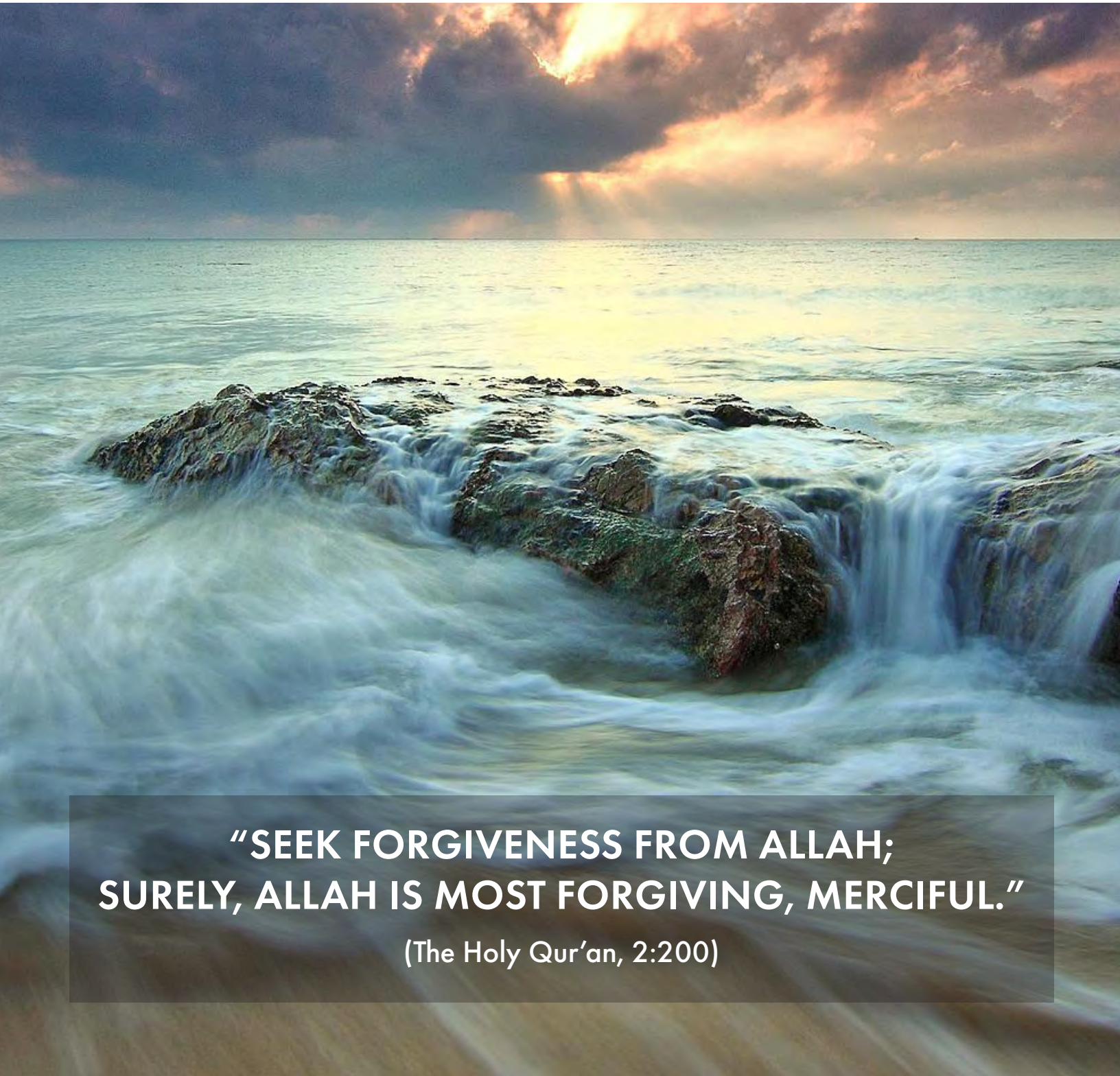
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VOL. 54 NO. 08 August 2025

CANADA



"SEEK FORGIVENESS FROM ALLAH; SURELY, ALLAH IS MOST FORGIVING, MERCIFUL."

(The Holy Qur'an, 2:200)



Seeking Forgiveness from Allah is Essential

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, may Allah be his Helper, said:

"Man is weak, which is why *istighfar* (seeking forgiveness from Allah) is very necessary, because *istighfar* grants strength. It gives one the power to safeguard against human weaknesses and to resist the attacks of Satan. Thus, continuous *istighfar* activates the attribute of *Qayyumiyyat* (Self-Subsistence) of Allah the Almighty, and the one who does *istighfar* will be protected from every evil. Allah the Almighty is One Who clings to those who turn to Him. A person who commits sins but then turns to Him in repentance—Allah accepts even their repentance. And the one who rushes towards Him to be protected from sins and Satanic attacks—Allah accepts their *istighfar* as well and protects them from the assaults of Satan."

[Friday Sermon delivered on April 30, 2021; translated from *Al-Fazl International*, May 21, 2021, p. 9]

بسم الله الرحمن الرحيم

AHMADIYYA GAZETTE CANADA
An Educational and Spiritual Publication

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ABBREVIATIONS OF SALUTATIONS

sa *Sallallahu alaihi wa Sallam* — peace and blessings of Allah be upon him
USAGE: Salutation written after the name of the Holy Prophet Muhammad (peace and blessings of Allah be upon him)

as *Alaihis Salam / Alaihas Salam* — peace be upon him/her
USAGE: Salutation written after names of Prophets other than the Holy Prophet Muhammad[sa] and pious women prior to the era of the Holy Prophet Muhammad[sa]

ra *Radhiallahu anhu / anha / anhum* — may Allah be pleased with him/her/them
USAGE: Salutation written after names of Companions of the Holy Prophet[sa] and Companions of the Promised Messiah[as]

rh *Rahimahullah / Rahimahallah* — may Allah have mercy upon him/her
USAGE: Salutation written after the names of deceased, pious Muslims who are not Companions[ra]

aa *Ayyadahullahu Ta'ala bi Nasrihil Aziz* — may Allah be his Helper
USAGE: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V

OUTER COVER IMAGE / INNER COVER IMAGE: PEXELS

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Canada

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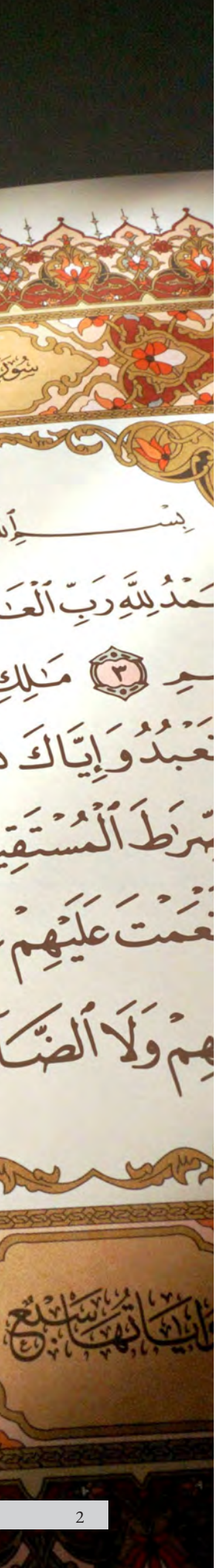
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ADOBE STOCK

PEARLS OF

THE HOLY QUR'AN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Gracious, the Merciful.

وَّ اَنِ اسۡتَغۡفِرُوۡا رَبَّکُمۡ ثُمَّ تُوۡبُوۡۤا اِلَیۡہِ یُمَتِّعۡکُمۡ مَّتَاعًا حَسَنًا اِلٰۤی اَجَلٍ مُّسَمًّی وَّ یُؤۡتِ کُلَّ ذِیۡ فَضۡلٍ فَضۡلَہٗ ؕ وَ اِنۡ تَوَلَّوۡا فَاِنِّیۡۤ اَخَافُ عَلَیۡکُمۡ عَذَابَ یَوۡمٍ کَبِیۡرٍ ۝ اِلَی اللّٰہِ مَرۡجِعُکُمۡ ۚ وَ ہُوَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ ۝

Seek forgiveness of your Lord and turn to Him in repentance. He will make for you a goodly provision till an appointed term and will grant His grace to every one possessed of merit. But if you turn away, then surely, I would be fearful for you of the chastisement of a dreadful day. To Allah is your return; and He has power over all things.

[11:4–5, translated by Hazrat Sir Muhammad Zafrulla Khan[ra]]

HADITH

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah! Bless Muhammad[sa] and the people of Muhammad[sa], and bestow grace and salutations, for verily You are the Praiseworthy, the Majestic.

عَنِ ابْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَزِمَ الاِسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ.

﴿سُنَنُ أَبِي دَاوُود، كِتَابُ الْوِتْرِ، بَاب فِي الاِسْتِغْفَارِ، رقم ١٥١٨﴾

Hazrat Abdullah ibn Abbas (may Allah be pleased with them) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever holds fast to *istighfar* (seeking Allah's forgiveness), Allah will make for him a way out of every distress, and relief from every anxiety, and will provide for him from where he does not expect."

[*Sunan Abi Dawood*, Hadith no. 1518]

WISDOM

SO SAID THE PROMISED MESSIAH

(PEACE BE UPON HIM)

AFFLICATIONS CAN BE AVERTED BY ALMSGIVING & SEEKING FORGIVENESS

"All nations of the world agree that impending afflictions, whether expressed in the [explicit] shape of a prophecy or hidden in the [implicit] will of God, can be averted through charity, almsgiving, penitence, and seeking forgiveness. This is why people are wont to give alms and charity in times of distress. Otherwise, who would indulge in a futile exercise? All Prophets agree that charity, almsgiving, penitence, and seeking forgiveness wards off calamity. It is my personal experience that God Almighty at certain times informs me of an impending affliction concerning me or my children, or some friend of mine. When prayer is offered for averting it, another revelation comes that, 'We averted this affliction.'"

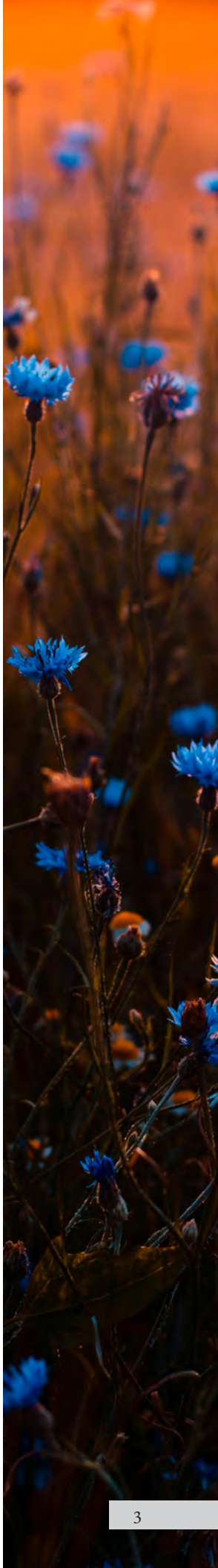
[*Haqiqatul-Wahi: The Philosophy of Divine Revelation,* p. 234, 2023 ed.]

THE REMEDY FOR SIN LIES ONLY IN *ISTIGHFAR*

"Sin is like a parasite that is mixed into a person's blood, but its remedy lies only in *istighfar*. What is *istighfar*? It is to pray that Allah the Almighty protects one from the harmful consequences of sins already committed, and that those sins which have not yet been committed—and which lie dormant within a person—never come to pass, and that they burn to ashes within before ever emerging.

"This is a time of great fear, so remain engaged in *taubah* (repentance) and *istighfar*, and continue to examine your own selves. People of all religions and nations—even the People of the Book—acknowledge that charity and almsgiving can avert punishment, but only before it descends. Once it has descended, it is never averted. So begin to seek *istighfar* now and become penitent, so that your turn never comes, and Allah the Almighty protects you."

[Translated from *Malfuzat,* vol. 5, pp. 21–22, 2022 ed.]



PEXELS

GEMS OF GUIDANCE

FROM THE FRIDAY SERMONS OF HAZRAT KHALIFATUL-MASIH V (MAY ALLAH BE HIS HELPER)

NOTE: Given below are translations of extracts from the Friday Sermons of Hazrat Khalifatul-Masih V[aa]. Readers are encouraged to benefit directly from the Friday Sermons of Huzoor-e-Anwar[aa], available on alislam.org.



MAKHZAN-E-TASAWEER

ISTIGHFAR SHOULD BE DONE WITH SINCERITY

When *istighfar* is done with sincerity, when repentance is made by humbling oneself before Him and saying, 'O Allah! This filth of the world, this impurity of society—it's spread in every corner. If it were not for Your grace, if You do not cover me with the cloak of Your forgiveness, I too would fall into it. But I do not want to fall into this filth. Forgive my past errors and shortcomings, and accept my repentance for the future'—then, when one seeks forgiveness in this manner, Allah the Almighty forgives past sins, accepts repentance, and enfolds the person in His cloak [of mercy]. Then, from His own bounty, He grants a share of His blessings.

The world thinks that worldly goods can only be attained by immersing oneself in worldly filth. But Allah the Almighty says that I shall continue to bless those who repent and seek forgiveness with the bounties of both faith and the world. Even in their lives, they shall have worldly means and provisions, and showers of divine grace will descend upon them. And their acts of *istighfar* and righteous deeds will continue to benefit them in their future life as well. And it is this very *istighfar* that will render all of Satan's schemes powerless.

[Friday Sermon delivered on May 20, 2005; translated from *Khutbat-e-Masroor*, vol. 3, pp. 302–303]

EVERY AHMADI SHOULD ALWAYS SEEK FORGIVENESS WITH A SINCERE HEART

Every Ahmadi should strive to constantly humble themselves before God while seeking forgiveness—begging for pardon of past sins and pledging to avoid them in the future. And when one acts in this way, then God Almighty will grant His protection. ...

Every Ahmadi should, at all times, sincerely seek forgiveness and turn to God in repentance, humbling themselves before Him so that they may attain His love. Allah the Almighty is always ready—indeed, eager—to grant His servant His love and nearness. In fact, He abundantly rewards even the slightest effort made by His servant in this regard.

[Friday Sermon delivered on May 20, 2005; translated from *Khutbat-e-Masroor*, vol. 3, pp. 303–304]



PEXELS

ISTIGHFAR IS THE WEAPON WITH WHICH TO CONFRONT SATAN

Istighfar is the weapon with which Satan can be confronted, and *taubah* (repentance) is the act of using that weapon—that is, it is the practical expression of those forces that drive Satan away. Our inner self should never become overpowered, and for that, it is necessary to make a continual effort to perform those righteous deeds and actions that Allah the Almighty has commanded us to do. Otherwise, istighfar will not bear fruit, and forgiveness will not be attained.

A fasting person may be offering prayers, performing voluntary worship, reciting the Holy Qur'an, and even attending religious discourses if possible and time permitting. But if they are not acting upon those commandments of Allah the Almighty that relate to the rights of their fellow beings—those outlined in the Holy Qur'an—then this is not true repentance and *istighfar*, nor is it a genuine effort to derive benefit from fasting. True benefit will only come when the strength gained through istighfar is used sincerely for the sake of Allah.

The power that Allah has granted to cover sins, the strength He has given to avoid them—when a person cleanses their heart of sins through istighfar, they must immediately strive to fill that heart with virtues. They must bring about a pure transformation within themselves. Otherwise, if the vessel of the heart remains empty of goodness, Satan will once again fill it with the same impurities.

That is why Allah the Almighty says:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا

O ye who believe! Turn to Allah in sincere repentance. (66:9)

So, it is only that *istighfar*—accompanied by sincere repentance—that becomes a means of lasting forgiveness. And it is that *istighfar* which a person must continue to enrich with good deeds—always mindful of fulfilling both the rights owed to Allah and the rights owed to His creation. This must be a constant and ongoing effort.

[Friday Sermon delivered on September 19, 2008; translated from *Khutbat-e-Masroor*, vol. 6, p. 385]

Rays of Light

The Enlightening Words of Hazrat Khalifatul-Masih V (may Allah be his Helper)



THE TRUE SIGNIFICANCE OF SACRIFICE AT EID-UL-ADHA

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) delivered the Eid-ul-Adha sermon on June 6, 2025, from the Mubarak Mosque in Islamabad, Tilford.

In his sermon Huzoor-e-Anwar (may Allah be his Helper) addressed the ongoing restrictions in Pakistan against Ahmadi Muslims and, outlining the true philosophy of sacrifices, said that even if Ahmadi Muslims are barred from carrying out their religious duty of sacrificing an animal on the occasion of Eid, they will not be deprived of its reward from God Almighty if they truly turn to Allah the Almighty.

Highlighting the true significance of sacrifice at Eid, he said:

> "'Sacrifice' does not simply mean sacrificing an animal, as done during Eid-ul-Adha. Rather, animal sacrifice is a symbolic act meant to teach us that lesser things must be sacrificed for greater purposes. It is a reminder that we, too, must be ready to sacrifice for our Creator—the Master of all. True understanding of sacrifice comes when a person recognizes that they have one God, one Lord who is deserving of our worship ... just as animals willingly lay down their necks before you, you must also be prepared to bow before Allah and offer every kind of sacrifice to fulfil His commands."

He further said:

> "Allah the Almighty has said that the essence of sacrifice is one's righteousness. Even if we are not permitted to offer a sacrifice of animals, Allah knows our intentions. If our intention was to make the animal sacrifice with a spirit of righteousness—while striving to follow Allah's commandments and drawing lessons from the act—then even without being able to perform the sacrifice, Allah will accept it. On the other hand, those who make grand public displays of sacrifice—buying animals worth hundreds of thousands and boasting about the cost—are offering sacrifices devoid of righteousness."



NEVER BE DISHEARTENED

In the same inspiring Eid sermon, His Holiness (may Allah be his Helper) encouraged Ahmadi Muslims and said they should never be disheartened due to the persecution they face, particularly in Pakistan:

> "We must not be disheartened. We must not allow despair to take root in our hearts because of the restrictions that have been imposed upon us. Even if we pray the Eid prayers in our homes due to the restrictions, let us pledge that we will fulfill the rights of Allah and elevate our standards of worship to a level that, when we stand before Him to pray, we supplicate with such devotion and cries that it shakes the pillars supporting the Throne of Allah. May Allah hear our prayers, our wailing and cries and bestow upon us an incomparable grace that vanquishes our enemies entirely. If we worship in this manner, you will surely see that the temporary obstacles placed in our way and the hostilities we face from our adversaries at every step will be swept away by Allah."

He continued:

> "In Pakistan, there are restrictions, but Ahmadi Muslims living in other parts of the world should express their love for Allah by spreading the message of His religion within their circles. They should sacrifice their time and actively engage in spreading the message. If one place is facing obstacles, then Ahmadi Muslims in countries where there is freedom must step forward in the field of *tabligh* and demonstrate the love for Allah that He has commanded us to show."

[Ahmadiyya Muslim Community Press & Media Office, press release dated June 9, 2025]

MAKHZAN-E-TASAWEER

Exploring Gender Identity Through an Islamic Lens

Dr. Tauseef Ahmad Khan
National Secretary Ta'lim, Ahmadiyya Muslim Jama'at Canada

EDITOR'S NOTE: *Respected Dr. Tauseef Ahmad Khan Sahib, National Secretary Ta'lim, delivered a speech on the Islamic perspective of gender identity at Jalsa Salana Canada 2025. Its text is being reproduced below for the benefit of our readers.*

Fellow Ahmadi parents, Assalamu Alaikum!

We share a common dream: to provide our children with a safe environment where they can grow, reach their potential, follow their faith, and contribute their best to the society and nation.

That is why we chose Canada as our home, drawn by its promise of freedom, commitment to equality, and respect for diversity. The Canadian Charter of Rights and Freedoms guarantees our right to freedom of religion and belief under section 2. This enables us to raise our children according to Islamic teachings, passing on our values and beliefs to the next generation.

However, our dream faces a significant challenge. Our children are growing up in a society with values and lifestyles that conflict with our own. They are bombarded with messages suggesting freedom, happiness and fulfillment lie in material possessions, fleeting pleasures, and choices that contradict the core teachings of our faith.

As parents, do we feel confused, embarrassed, and frustrated? Do we struggle to explain to our children why these alternative lifestyles conflict with our beliefs? Do we worry they will be tempted by the 'false freedom' of instant gratification and lose sight of true freedom, which lies in adhering to Allah's commandments, establishing a relationship with Him, and learning about our faith?

The Promised Messiah (peace be upon him) remarked on this very challenge we face in Lecture Lahore, describing the end of a 7000-year conflict where Satan, in the guise of Dajjal (anti-christ), will employ every form of distortion and deception to promote atheism, undermine religion, and mislead humanity. The promotion of alternative lifestyles to our children marks the climax of this battle, for which we must be prepared with our tools. While this topic is often considered taboo in many households, the time has come to set aside our embarrassment. We must openly discuss it, understand the guidance given by the Holy Qur'an, and consider the solutions provided by our beloved Khalifa.

THE CONTAGION

LGBTQ behavior and alternative lifestyles have existed across many cultures throughout history, often recognized by society, social norms, and medicine as anomalies. The term 'queer' historically referred to their perceived oddity.

Historically, only 1-2% of the population identified as LGBT. However, recent surveys show a significant rise among youth. A 2021 Statistics Canada survey revealed that 1 in 10 individuals aged 15 to 25 now identify as LGBT, nearly a tenfold increase in this age group [https://www150.statcan.gc.ca/n1/daily-quotidien/240125/dq240125b-eng.htm].

What is causing this rapid rise? Is there a surge in the so-called 'gay gene'? And why is it becoming critically more common among young people?

Latest research has debunked the existence of a gay gene. It appears as though the increase in these behaviors is influenced by the environment and social connections, a phenomenon scientists refer to as "social contagion".

This contagion spreads through the unchecked promotion of alternative lifestyles, celebrated

in public displays, news, the so called "coming out" announcements", gay marriages, pride marches, and pride month. Rainbow flags are flown at government buildings and schools, and the mandatory inclusion of gay characters is apparent in all media, including children's learning materials, shows, and movies, even when their lifestyle is irrelevant to the story.

Recently, this contagion has infiltrated our schools, affecting children with innocent, developing, and psychologically immature minds. It fosters curiosity, confusion, and exploration of identity while presenting abhorrent thoughts and unchaste acts as completely normal. Like a wolf, the Dajjal targets the young and vulnerable first.

GENDER IDENTITY MOVEMENT IN PUBLIC SCHOOLS

In Canadian schools, children are now taught about sexuality, sexual orientation, and gender identity at an age when they cannot fully comprehend these concepts. Some argue this has become a movement that influences children by appealing to their sense of compassion and acceptance of diversity. They are taught that biological sex is not strictly male or female but a spectrum, referred to as 'sex assigned at birth' rather than determined at conception. This perspective suggests that society, not biology, defines gender. Students learn that their gender is fluid and that they can identify as any gender based upon their feelings. They can change their gender, and choose any appearance, name, and preferred pronouns. If a child wishes to identify as an animal, such as a cat, the school is expected to affirm this "furry" identity. New laws protect transgender rights, to safeguard them from bigotry and persecution, however, these same laws also appear to limit the voice of parents who do not want their innocent children exposed to such concepts.

FURTHER CHANGES

Schools are starting to teach young children about sex and different types of relationships from a very young age. In Ontario, and similarly in other provinces, sexual orientation is taught starting in grade 3, when children are just 8 years old. By grade 5, at age 10, they learn about gender identity and human reproduction. By ages 11 – 12, they discuss relationships, consent, and various premarital relations.

As Ahmadi Muslims, we believe that since sex education is related to the topic of chastity, it is the parents' responsibility to educate their children on such topics, while schools should focus solely on reproductive biology. Upon reviewing Ontario's health curriculum, I noticed a lack of mention of the traditional family of mother, father, and children — the basic unit of society.

Outside of lessons, schools are promoting acceptance of all alternative lifestyles. Rainbow flags are prominently displayed alongside the Canadian flag, and pride days and special pride assemblies are common. Classrooms feature signs indicating they are safe spaces for LGBT students. All-gender washrooms have replaced traditional facilities, impacting privacy, comfort and safety of female students. Reading materials often include LGBT characters, with some books containing explicit content. Additionally, LGBT clubs such as Gay-Straight Alliances and Skittles Clubs are advertised as places to make friends, without explicitly stating their true purpose.

Nine years ago, our Jama`at protested the early introduction of human sexuality in the Ontario school curriculum, arguing it should be taught at an older age with more parental involvement. Last year, we joined another protest against gender identity activism and the promotion of alternative lifestyles in schools. Polls indicate that parents from diverse backgrounds, both religious and secular, share these concerns. Despite the freedom of choice and expression guaranteed by the Canadian Charter of Rights, parents who voice their concerns about the increasing presence of alternative lifestyles in schools are vilified as bigoted, narrow-minded, and transphobic. This creates a culture of fear around being 'canceled,' making open discussion on the topic difficult.

PROTECTING FROM GENDER IDENTITY INFLUENCE

While we can inform our children that alternative lifestyles are considered unlawful in the Holy Qur'an, how should we address gender identity and the concept of sex being a spectrum?

For this we can turn to the Holy Qur'an, written by the same Supreme Being who created biology. In Surah Najm, Chapter 53, verse 46 it states:

وَ اَنَّهٗ خَلَقَ الزَّوۡجَيۡنِ الذَّكَرَ وَ الۡاُنۡثٰى ۙ

That He creates the pairs, male and female [53:46]

Allah presents two sexes as a universal truth and explains that the survival of the human race depends on the union of two individuals of opposite sexes—male and female — and it is the biological sex that determines the gender roles. Only through the union of the two sexes, male and female, can a child be produced. For millennia, such unions have been integral to human society, prompting societies and governments to regulate marriage to ensure human sur-

vival. From these unions emerge families, extended relationships, societies, and nations.

The Holy Qur'an states this in verse 2 of Surah an-Nisa:

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝

O mankind, be mindful of your duty to your Lord, Who created you from a single soul and from it created its mate and from the two created and spread many men and women; and be mindful of your duty to Allah in Whose name you appeal to one another, and of your obligations in respect of ties of kinship. Verily, Allah watches over you. [4:2]

GENDER IDENTITY IS A DISORDER

Some people present intersex individuals as evidence of more than two sexes. How should we respond to this question? Biologically, there are only two sexes. Intersex individuals experience disordered development of their reproductive system due to chromosomal variations, hormonal imbalances, genetic mutations, or environmental factors. They deserve our compassion and protection of their rights. The Holy Qur'an does not mention intersex as a separate gender because it is not another sex but a disorder. Similarly, the Qur'an does not mention other congenital anomalies, such as children born blind or with extra limbs, as these are disorders, not separate categories.

On the other hand, transgenders are individuals who choose to act, dress, and identify as the opposite gender, despite being biologically healthy males or females — they do this because of dissatisfaction or unease with their own biological sex. Historically, this condition was considered a mental illness known as "gender identity disorder" but in 2013 the term was changed to "gender dysphoria," meaning gender dissatisfaction. This reclassification aimed to reduce stigma but it also shifted gender identity from a mental disorder to a natural variation of human experience.

Canada has a very progressive stance on transgender rights, and provides legal protections and healthcare access. While our sense of compassion argues that we do not hate or persecute individuals who have opted for such a lifestyle, Islam teaches us to reject adopting such behaviors ourselves as it is contrary to Allah's instructions.

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا

Our Lord, You have not created this in vain. [3:192]

Allah reminds us that He has made everything with a purpose, this includes the distinctive biological features of a male and female, each suited for their respective reproductive, physiological and functional roles.

In marriage, the relationship between a man and a woman promotes chastity, protects health, fosters love and comfort, and preserves the human race. In Islam, while men and women can share and perform the same tasks, there are distinct primary responsibilities assigned to each gender. The primary responsibility for providing for the family falls upon the man, while the primary responsibility for raising children falls upon the woman. These roles are considered default in gender-based responsibilities because they complement the strengths that Allah has endowed each gender with. However, this does not mean that men and women cannot assist each other in their respective duties; rather, it emphasizes the complementary nature of their roles in maintaining a balanced family structure — which is crucial in building societies and nations. If men start identifying as women and vice versa, the societal fabric unravels, endangering the family unit and the future of humanity.

The Holy Prophet (peace and blessings of Allah be upon him) has warned us against switching our gender roles. Hazrat Ibn Abbas (may Allah be pleased with him) narrated:

لَعَنَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

The Messenger of Allah (peace and blessings of Allah be upon him) cursed the men who resemble and imitate women; and the women who resemble and imitate men. [Sahih al-Bukhari, no. 5885]

Many transgender individuals also undergo life-changing hormonal or surgical treatments, resulting in infertility. The Holy Qur'an, in Surah An-Nisa, warns against altering our healthy bodies as they are Allah's creation:

وَّقَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ۝ وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ۭ وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ۝

[Satan] said to Allah: I will assuredly beguile a fixed portion from Thy servants; And will lead them astray, and will excite in them vain desires, and will incite them to cut off the ears of cattle and to alter Allah's creation. Thus, whoso takes Satan for a friend beside Allah has certainly suffered a manifest loss. [4:119-120]

The Holy Qur'an describes such alterations as a "manifest loss." This loss is evident first in the inability to have children and second in the severe impairment of personal, social, and occupational functioning experienced by transgender individuals, who feel an incongruence between their physical sex and psychological gender. Rather than addressing their psychological condition, they often attempt to alter their physical anatomy. Furthermore, these individuals experience high rates of sexually transmitted diseases, psychiatric disorders, eating disorders, substance abuse, and suicidality, with attempted suicide rates almost 8 times higher in transgender youth in Canada [https://www.cmaj.ca/content/194/22/E767]. Their poor mental health and suicide ideation are often attributed to societal rejection and stigma. However, long-term studies indicate that gender-reassignment surgery does not reduce suicide rates nor improve the quality of life for transgender individuals [https://pubmed.ncbi.nlm.nih.gov/38699117/]. High rates of suicidality and psychological distress persist post-surgery, suggesting that the underlying psychological issues remain unaddressed. This indicates that gender dysphoria is a manifestation of a deeper underlying psychological trauma or burden. Many eventually experience sex-change regret and wish to de-transition, as evidenced by numerous published personal accounts.

ROLE OF PARENTS IN FORMING GENDER IDENTITY

Recently there has been an alarming rise in gender dysphoria, among youth in Canada and other Western nations. This trend is particularly notable in younger Generation Z — those up to 26 years old — having a sevenfold higher proportion of transgender individuals compared to older generations [https://www.statcan.gc.ca/o1/en/plus/4192-pride-canada]. The question arises, why would a young person lose their gender identity and develop gender dysphoria.

A vast body of research highlights the critical role of a nurturing home and parents in children's gender identity development. Infants are born with only their biological sex and no sense of gender. Around 18 months, children start identifying as male or female, though these are just labels at this stage. By ages three to four, children segregate play by gender: boys engage in competitive, rule-based play, while girls focus on relationships and communication. At this stage, children mistakenly believe that changing clothes can alter their gender—a misconception that fades by age five. By this age, most children understand their sex is stable over time, recognizing that boys will grow into men and girls into women. By age seven, gender consistency develops, heavily influenced by parental interaction and modeling. Children identify with the masculine or feminine traits of the same-sex parent and imitate them to develop a stable gender identity. A nurturing mother who provides comfort and affection, and an engaged, warm father, reinforce gender identity aligned with the child's biological sex. For example, the father's role is crucial for both boys and girls, reinforcing gender identity in boys through imitation of their 'baba' and in girls through reinforcement of their mimicry of their 'mama'. As children age, they conform to traditional gender roles to avoid social rejection. Peer acceptance becomes increasingly important, especially during adolescence. Same-sex peer groups at school help refine and solidify gender identity into late teens and young adulthood. Outside school, gender-based groups and role models in our auxiliary organizations, such as Majlis Khuddamul Ahmadiyya and Lajna Ima'illah, further refine this identity.

"High rates of suicidality and psychological distress persist post-surgery, suggesting that the underlying psychological issues remain unaddressed. This indicates that gender dysphoria is a manifestation of a deeper underlying psychological trauma or burden."

Disruptions such as parental death, divorce, abusive households, sexual abuse, exposure to pornography, lack of proper masculine and feminine gender role models can severely impact a child's gender identity development. Studies show that nearly all male transgender individuals report childhood trauma, including sexual exposure or abuse. These disruptions lead children to seek comfort in other relationships, making them targets for peers or activist groups in schools that offer a seemingly friendly and welcoming environment. Such children then start identifying as a different gender as a coping mechanism to their trauma and a way to be accepted. Thus, there is no inherent transgender identity in children; it is their en-

vironment which influences them.

For teenagers experiencing gender confusion, the appropriate approach is to support them by emphasizing their gender based upon their biological sex. Long-term studies show that most children with gender dysphoria eventually align with their biological gender if they undergo natural puberty. These children need our compassion and support to identify and overcome their challenges, and a nurturing environment that can help reverse their deep-seated mental trauma. However, using puberty blockers, administering hormones for gender transition, or performing irreversible surgeries at a young age, when children's brains and bodies are still developing, can cause significant and irreparable harm. Unfortunately, clinical guidance on transgender medicine in the youth is often influenced by activism rather than robust, long-term research evidence with news reports showing how research on this topic has been manipulated and scientists silenced [https://www.economist.com/united-states/2024/06/27/research-into-trans-medicine-has-been-manipulated]. Similarly, emerging reports from many countries have started to reveal the immense harm done to children by such treatments.

In Canada, schools often do not inform parents if their child shows symptoms of gender confusion, fearing potential 'abuse' at home, while schools are seen as providing so-called "safe spaces". Additionally, the associated mental health issues are frequently ignored. If parents take such a child to a doctor, the doctor is legally required to affirm the child's perceived gender rather than their biological sex.

HOW TO PROTECT OUR CHILDREN

As Canada's schools, healthcare, and legal systems appear to be lacking in protecting our children from gender identity and alternative lifestyles, our only refuge is to turn to our faith — this is the jihad of our times!

Our beloved Huzoor (may Allah be his Helper) warned us that the absurdities that are being taught to our children in schools are, and I quote "[These are] very harmful Dajjali schemes at work, to take the world away from religion and to establish atheism." [This Week With Huzoor, February 24, 2023]

To counter this, the primary responsibility of protecting the children lies with the parents. Huzoor (may Allah be his Helper), in a mulaqat with Majlis Atfalul Ahmadiyya Canada Amila in June 2024, stated, "It is the responsibility of the parents to speak to their children at home and explain to them [about this issue]." [This Week With Huzoor, June 14, 2024]

I will now provide some key points of guidance given by our beloved Huzoor to parents expanding on their responsibilities from various mulaqats and speeches.

1. We, as parents, must provide a friendly and nurturing environment at home

Beloved Huzoor (may Allah be his Helper) advised Arab Ahmadis during a mulaqat about the negative influence of schools by instructing: "Develop a friendship with your children. From childhood, the child should know, 'my mother is my friend and I can share everything with her.' They should know, 'my father is not strict. He doesn't look at me with anger or scold me; rather, he is my friend.'" [https://www.alhakam.org/arab-ahmadis-in-canada-meet-hazrat-khalifatul-masih/]

Huzoor (may Allah be his Helper) emphasized that this approach encourages children to share everything with their parents. Especially as children reach 12 to 14 years of age, they may start to fear their fathers and distance themselves. At this stage, fathers should bring their children closer and befriend them. Beloved Huzoor (may Allah be his Helper) advised: "You should interact with your children and answer their questions when they come home." [This Week With Huzoor, June 16, 2023]

In addition, as parents, we must also be appropriate gender role models for our children. Fathers should ask themselves if they take their families on road trips, hiking, camping, or other outdoor activities away from screens. Mothers should consider if they have meaningful conversations with their children, spend quality time with them, engage in their interests, and get to know their friends.

2. We must remove our shyness, educate ourselves on these sensitive topics, and be ready to discuss them with our children

Beloved Huzoor (may Allah be his Helper) emphasized that parents should discuss modern-day issues with their children.

Huzoor (may Allah be his Helper) said: "It is essential to openly address the immoral tendencies prevalent in modern times. Children should be aware of the vices, what they need to avoid, what is taught in schools about these matters, and what our responses should be."

Huzoor (may Allah be his Helper) added, "These things now have to be openly discussed; otherwise, you will remain shy, and those people will continue teaching indecencies". [https://www.alhakam.org/atfal-amila-uk/]



Beloved Huzoor (may Allah be his Helper) has advised that for children aged six to eight, parents should explain that while they may learn certain things at school, they are not yet able to fully understand these matters. Once the children reach the age of 10 or 11, parents can then discuss the topic and provide the Islamic perspective.

3. We should educate our children about biological differences between genders

Regarding what children learn about genders at school, our beloved Huzoor (may Allah be his Helper) asked us to explain to our children that whatever gender God has created a person with, that will always be their gender! Beloved Huzoor (may Allah be his Helper) emphasized "Explain to them the true reality of these issues. Explain how nature has made them the way they are. Tell them that the biological differences that God has made between the bodies of both genders is very clear. A mother can only be a mother. The differences that are found between males and females cannot be changed." [This Week With Huzoor, June 16, 2023]

4. We must set a personal example and teach children our faith

Beloved Huzoor (may Allah be his Helper) has told us: "When children observe their parents worshiping, reciting the Qur'an, praying and speaking about faith, then they will also have a practical example [to follow]. If the elders do not set a practical example, children will learn nothing." [This Week With Huzoor, February 23, 2023]

To counter the influence of the school atmosphere, Huzoor (may Allah be his Helper) reminded parents that out of 365 days, their children spend 180 days at home. Huzoor (may Allah be his Helper) guided: "You should make a plan to teach your children religious knowledge for at least 90 out of the 180 days. Then, at least a third of the year will be dedicated to learning religious knowledge. Educate them about the importance of religion, who we truly are, the facts that we are Ahmadi Muslims, what Islam is and what Allah the Almighty desires of us." [This Week With Huzoor, February 24, 2023]

5. Offer prayers for your children

The Promised Messiah (may peace be upon him) has said, "Indeed, the prayers of parents for their children are blessed with special acceptance." [*Malfuzat*, vol. 2, p. 181]. Therefore, we should pray for our children, offer *istighfar*, *durood* and *nawafil*. We should regularly write to our beloved Huzoor (may Allah be his Helper) requesting prayers for our children and encourage them to write letters also.

THE FUTURE

In the end, I would like to emphasize that Allah has declared alternative lifestyles as a vice and deserving of divine punishment. Such acts were practiced by the people of Prophet Lot (peace be upon him). Religious scriptures such as the Torah, Bible, and Holy Qur'an bear witness to their severe destruction.

In the Holy Qur'an, Allah says:

Lot, whom We sent, rebuked his people: Do you realize you practice an abomination of which no people in the world before you has been guilty? [7:81]

How is it that a much larger population now brazenly practices even more heinous acts without expecting destruction?

Furthermore, a painful chastisement is promised to those who wish to spread these indecencies. The Holy Qur'an states:

Those who desire that indecencies should spread among the believers will have a painful chastisement in this world and the Hereafter. Allah knows, and you know not. [24:20]

Fortunately, we are now witnessing the melting of this Dajjal, as many people have begun to recognize the dangers of the alternative lifestyles including the gender identity activism targeting children. Parents, doctors, scientists, and politicians are highlighting its absurdities, and some Western countries are enacting laws to protect young children from age-inappropriate education and treatments, as well as bringing back protections for women's spaces and sports. Unfortunately, the world may only realize the folly of these actions after its destructive impact on future generations has manifested!

In a letter addressed to National Amir Jama'at Canada, Huzoor-e-Anwar (may Allah be his Helper) said:

"The fact of the matter is that children should be properly trained from the very beginning. Parents should tell them, prepare them, educate them and bring their attention towards this vice. In regard to this vice, the zealousness we see in these people is short-lived and will cool down. They will realize it themselves in a few years. During that time, you should make every effort and focus on safeguarding your children." [*Parents' Guide for an Islamic Perspective on Ontario's Health Curriculum* by National Tarbiyyat Department Canada, 2018]

I pray that we are able to protect our children from this vice by following the guidance provided by our beloved Khalifa. Ameen!





Hazrat Khalifatul-Masih V^aa delivering the keynote address at the inauguration of Baitul Ahad Mosque in Nagoya, 2015

The Spread of Islam and Ahmadiyyat to Japan

Sherjeel Muzaffar, student of Jamia Ahmadiyya Canada

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ؕ﴿۲۹﴾

He it is Who has sent His Messenger, with guidance and the Religion of Truth, that He may make it prevail over all other religions. And sufficient is Allah as a Witness.
(48:29)

Following the advent of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), Islam spread rapidly throughout the known world, from the Pacific to the Atlantic. Undoubtedly, the message was universal, and Allah the Almighty has promised that He would spread it to the farthest corners of the world. To the far east lies a country that awaited many centuries for the fulfillment of this Divine promise: Japan.

Despite Islam having reached mainland Eastern Asia (China and Korea) by the seventh century, it was not able to reach Japan until the 19th century. This was due to two major factors. Firstly, the Portuguese and Dutch brought Christianity to Japan in the 15th century and aggressively promoted it while monopolizing trade, which sparked fears of foreign conspiracy. Secondly, Japan implemented an isolationist policy from 1603 to 1867, strictly limiting travel and foreign interaction. As a result, Islam only arrived in Japan at the end of the 19th century.

Initial Islamic Contacts and the Ottoman Connection

Islam was introduced in Japan after its isolationist period ended during the Meiji Restoration. During this time, Japan formed an alliance with the Ottoman Empire. The first official contact between Japan and the Islamic world occurred near the end of the Tokugawa shogunate. Relations gained momentum during the reign of Emperor Meiji, beginning in 1868. One of the first Muslim states Japan reached out to was the Ottoman Empire. In 1878, a Japanese delegation anchored in Istanbul during a training mission. In 1881, another visit occurred to advance bilateral talks. In 1887, Prince Komatsu Akihito of Japan visited Istanbul. The Sultan gave numerous Ottoman medals in gratitude and received the Order of the Chrysanthemum in return. In response, Sultan Abdul Hamid II sent a delegation to Japan in 1889 aboard the Ertuğrul battleship.

The Ertuğrul arrived in Yokohama in June 1890. Fleet commander Osman Pasha presented Sultan Abdul Hamid II's letter and gifts to the Japanese emperor. The delegation remained in Japan for three months. Unfortunately, the ship encountered a typhoon off the coast of Kushimoto, leading to its sinking and the loss of 581 officers, including a relative of the Sultan. Survivors were brought back to Istanbul aboard two Japanese warships: Hiei and Kongo. [*Bulut; Al Samarrai; Kronoloji*]

Among those on board was a young Japanese journalist, Shotaro Noda, who had helped raise funds for the victims' families. In Istanbul, Noda met Sultan Abdul Hamid II, who invited him to stay and teach Japanese to Ottoman officers. During his time there, Noda embraced Islam in 1891 and adopted the name Abdul Haleem. He is considered the first known Japanese convert to Islam. [*Al Samarrai; Bulut*]



ABDUL HALEEM SHOTORO NODA (1868-1904)
The first known Japanese convert to Islam

Islamic Influence Following the Russo-Japanese War

After the Russo-Japanese War in 1905, reports in the press suggested Japanese interest in Islam and the Muslim world. Japan's victory over Russia, which had a large Muslim population, contributed to this interest. Around 5,000 Tatar Muslim captives were held in various camps in Japan. They were separated from the Russians and served by the country's first temporary mosque. In 1906, rumours emerged about a religious conference in Tokyo and speculation that the emperor was considering Islam. Although likely propaganda, such developments were part of Japan's strategy to gain support from Muslims, especially in China, as it expanded its influence following the war. [*Al Samarrai; Fountain Magazine; Bodde*]

In 1909, an Egyptian Muslim named Ahmad Fadly began the first structured efforts to propagate Islam. [*Fountain Magazine*]

After Japan's victory, Tatar Muslims fleeing communist Russia immigrated to Japan, settling in Tokyo, Nagoya, and Kobe. Due to the presence of Indian Muslim traders in Kobe, Japan's first permanent mosque was built there in 1935. Later, a mosque was also built in Tokyo (later reconstructed) and another in Nagoya, which was destroyed in World War II. [*Al Samarrai; Fountain Magazine*]

World War II and Islam in Japan

During World War II, Japan continued expanding its empire, resulting in many Muslims living under Japanese rule. Many Japanese soldiers encountered Muslims in countries like China, Malaysia, and Indonesia, and some embraced Islam. When Japan lost the war, soldiers returned home—including those who had converted.

Additionally, during the war, the Japanese government established Islamic research centres and published over 100 books and journals about Islam, not run by Muslims but intended to educate military personnel. After the war, these initiatives disappeared, and it remains unclear how many wartime conversions were genuine. [*Al Samarrai; Fountain Magazine*]

Post-War Muslim Migration and Growth

From the late 1950s to 1960s, foreign students from Turkey, Pakistan, Indonesia, and Arab countries came to study in Japan. They formed Muslim student associations that played a significant role in propagating Islam. [*Al*

Samarrai]

Institutional Support and the Rise of Islamic Centres

In 1970, King Faisal of Saudi Arabia visited Japan and met with students to discuss propagation. Following this, he sent university professors, provided funding, and supported the establishment of the Islamic Center-Japan to publish literature, organize Hajj missions, host events, and set up institutes like the Arabic Islamic Institute in Tokyo. [*Al Samarrai; Fountain Magazine*]

The Oil Crisis and Renewed Interest in Islam

Between 1920 and 1970, five attempts were made to translate the Holy Qur'an into Japanese, though their quality and Arabic proficiency remain unverified. In 1972, Umar Ryoichi Mita published a credible translation after 13 years of work. [*Fountain Magazine*]

Interest in Islam increased again after the 1973 oil crisis. As Japan began recognizing the economic importance of oil-rich nations, the media highlighted Arab culture and Islamic practices, including prayer and Hajj. [*Fountain Magazine*]

In 1977, a native Japanese Muslim established a mosque in Osaka. [*Fountain Magazine*]

In the mid-1980s, many Muslim immigrants from Indonesia, Pakistan, Bangladesh, India, Sri Lanka, Iran, Afghanistan, African countries, Turkey, and the Arab world arrived in Japan. Many married Japanese women and passed on Islam to their families, building mosques, prayer halls, halal restaurants, and shops. In 2000, the Tokyo Mosque was rebuilt. [*Al Samarrai*]

The Introduction of Ahmadiyyat in Japan

As interest in Islam grew, the Promised Messiah (peace be upon him) also turned his attention toward Japan. He stated:

> "The Japanese are looking for an excellent religion. Who will take their rotten and worn-out provision? A few men should be prepared for this work from among this Jama'at who are competent and courageous and possess the substance of eloquence."[*Malfuzat*, vol. 7, p. 333, August 13, 1905]

On another occasion, he said:

> "If I were commanded by God, I would leave this very day without even learning the language."[*Malfuzat*, vol. 7, p. 243, June 26, 1905]

The Promised Messiah (peace be upon him) expressed his desire to publish a concise yet comprehensive book in Japanese that would illustrate the fundamental teachings of Islam. He envisioned it as a complete portrait of Islamic teachings, comparing Islam with other religions, and recommended that it be translated by an eloquent Japanese individual, with 10,000 copies published and distributed in Japan. [*Malfuzat*, vol. 7, p. 353; vol. 8, p. 35]

Motivated by this vision, Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) began writing letters to Japanese individuals to introduce them to Islam. [*Dawn of a New Sun*]

The First Missionaries and Early Efforts

The Ahmadiyya Muslim Community formally established its presence in Japan in 1935 under the guidance of Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul-Masih II (may Allah be pleased with him). This was part of the Tahrik-e-Jadid initiative, which aimed to spread Islam worldwide. Huzoor (may Allah be pleased with him) stated:

> "The first task of Tahrik-e-Jadid is to establish at least one person in each country of the world who can firmly grip the standard of Islam and wave the flag high in the air. In Japan, there should not be a Hindustani waving the flag of Islam; rather, there should be some native Japanese who firmly uphold the standard of Islam." [Friday Sermon, December 1, 1939]

Missionary work began in Kobe on June 4, 1935, with the arrival of Sufi Abdul Qadeer Niaz Sahib, who began learning Japanese and devoted himself to the mission. He was later joined by Hafiz Abdul Ghafoor Sahib. Before their departure, Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) advised them to remain steadfast despite financial hardships and to stay informed by reading local newspapers. [*Tarikh-e-Ahmadiyyat*, vol. 8, pp. 219–220]

Due to the outbreak of World War II, missionary activities came to a halt, and both missionaries left Japan in 1941. [*Dawn of a New Sun*]

Visions and Renewed Commitment

In the final days of World War II, Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) saw a vision:

> "The Japanese nation, which is currently in a completely lifeless state, will have a desire for Ahmadiyyat instilled in its heart by Allah Almighty. Gradually, it will regain strength and power and will respond to my call just as the birds responded to the call of Prophet Abraham (peace be upon him)." [vide Friday Sermon, March 18, 2011]

Following the atomic bombings of Hiroshima and Nagasaki in 1945, Huzoor (may Allah be pleased with him) referenced the revelation of the Promised Messiah (peace be upon him): "These cities will cause people to weep." [*Tadhkirah*, p. 981; *Khutbat-e-Mahmood*, vol. 26, pp. 314–15]

He declared:

> "Although our voice may be [considered] of no value, it is our religious and moral duty to announce to the world that we do not consider such bloodshed as lawful, notwithstanding if our announcement makes certain governments pleased or displeased." [Friday Sermon, August 10, 1945; *Khutbat-e-Mahmood*, vol. 26]

Support for Japan at the San Francisco Peace Conference

At the 1951 San Francisco Peace Conference, Pakistan's Foreign Minister, Hazrat Sir Zafrulla Khan (may Allah be pleased with him), advocated for Japan's fair treatment. He emphasized reconciliation over retribution, cautioning against punitive measures that could lead to extremism. [*Brief History of Pakistan-Japan Bilateral Relations; Dawn of a New Sun*]

Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) stated:

> "Japan is such an extraordinary nation: if we can establish a mission there, then the voice of Ahmadiyyat will echo throughout East Asia." [Friday Sermon, November 19, 1954]

The Revival of the Mission in Japan

In 1968, Sahibzada Mirza Mubarak Ahmad Sahib, serving as Wakil-e-Ala and Wakil-ul-Tabshir of Tahrik-e-Jadid, evaluated the prospects for a permanent mission in Japan. Upon his recommendation, Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III (may Allah have mercy on him), appointed Major (Ret.) Abdul Hameed Sahib. His work yielded early success, with 30 people accepting Islam. He also represented the Jama'at at a religious onference in Kyoto.[*Dawn of a New Sun*]

Ataul Mujeeb Rashed Sahib succeeded him in 1975 and served for eight years. He became the first Amir of Japan and was known for distributing flyers near Tokyo's Shibuya Station. [*Penn; Ahmad, Jalees*]

Hazrat Khalifatul-Masih III (may Allah have mercy on him) suggested focusing on rural towns for propagation rather than saturated urban centres. Rashed Sahib recommended Nagoya as the Jama'at's headquarters due to its central location. He used a white Toyota adorned with Islamic slogans in Arabic, English, and Japanese, fitted with speakers to spread the message. This "Toyota in the Service of Islam" became a point of great curiosity.



"TOYOTA IN THE SERVICE OF ISLAM"
Imam Ataul Mujeeb Rashed Sahib's car in front of the Nagoya mission house

Institutional Developments and Historic Visits

In 1981, the Jama'at purchased its first mission house in Nagoya. This led to the launch of Jalsa Salana, the Shura system, and auxiliary bodies including Khuddam-ul-Ahmadiyya and Lajna Ima'illah. [*Dawn of a New Sun*]

In 1987, Hazrat Khalifatul-Masih IV (may Allah have mercy on him) sent Faheem Ahmad Sahib, followed by Ziaullah Mubashar Sahib in 1989, who later served as Amir until 1998. [*Ahmad, Jalees*]

Japanese Translation of the Holy Qur'an

In 1988, Muhammad Uwais Kobayashi—formerly Atsushi Kobayashi—completed a Japanese translation of the Holy Qur'an. He had converted to Islam in 1957 after studying in Pakistan. Initially hesitant, he was invited to Rabwah, where he accepted Ahmadiyyat. Despite fears sown by others, he found no demons in Rabwah—only spiritual truth. [*Ahmad, Jalees; MKA* UK]



Muhammad Uwais Kobayashi, the first Japanese Ahmadi convert, who had the honour of translating the Holy Qur'an into Japanese

Visits of Khulafa and the Establishment of a Mosque

In 1989, Hazrat Mirza Tahir Ahmad (may Allah have mercy on him) visited Japan and delivered the first Friday Sermon by a Khalifa on Japanese soil. He praised the honesty and morality of the Japanese people. [*Dawn of a New Sun; Ahmad, Anees*]

Hazrat Khalifatul-Masih V (may Allah be his Helper) visited Japan in 2006, 2013, and 2015. His 2006 sermon was the first to be broadcast live via MTA from Japan. In 2015, he inaugurated Baitul Ahad—the first Ahmadiyya mosque in East Asia. [*Dawn of a New Sun; Ahmad, Anees*]

Despite early obstacles, the message of Islam—and of the Promised Messiah (peace be upon him)—has reached Japan. With Allah's blessings, the day is near when the Japanese nation will embrace Ahmadiyyat in large numbers, God-willing.



BAITUL AHAD MOSQUE, NAGOYA
The first Ahmadiyya Muslim mosque in Japan, inaugurated by Hazrat Khalifatul-Masih V^{aa} in 2015

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Why Should I Pray?

Rayyan Pal, student of Jamia Ahmadiyya Canada

It is a well-known fact that people from all walks of life share a commonality, and that is the belief that we all have a purpose in this life. For one who claims to be a Muslim, that purpose is clearly outlined in the Holy Qur'an as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾

And I have not created the Jinn and man but that they may worship Me. (51:57)

Now, the question that naturally arises is through what means would this purpose of 'worship' best be fulfilled? It is only fitting that we turn to the epitome of a living example of worship, the Prophet Muhammad (peace and blessings of Allah be upon him), who has stated that the best deed is "Salat at its proper time." [*Tirmidhi*, 170]

Having established that prayer is the best form of worshiping God and fulfilling our purpose, we now turn to how we should perform our prayers. Success is something we all desire to attain, and success as described by Islam is to become a true believer. The over encompassing attribute of a true believer is highlighted in the following verse of the Qur'an:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

Indeed, success comes to the believers; who are humble in their prayers. (23:2–3)

Adopting humility in prayer is only befitting when facing the throne of the Almighty God, who is the Most Powerful. And so, the overarching reply to one who seeks to know why we should pray is that prayer is the ultimate key to that success that we all long for—spiritual success as well as worldly success.

Then, we also observe how prayer cleanses our souls by keeping us at bay from the filth and evil of this world. To illustrate the nature of prayer, imagine bathing oneself five times a day; it would be foolish to say that a person who does this is unclean or unhygienic. In the same way, performing prayer is like cleansing one's soul five times a day; it would be foolish to say that one who does this in the correct manner is spiritually tainted with sin and evil. The Qur'an also sheds light on this idea when it states,

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Indeed, prayer forbids one from evil and indecency (29:46)



Engulfing oneself in the world of sin and materialism can in no way bring true satisfaction and contentment to the heart. If one is in doubt about this fact, one need not to look further than those around us, who would surely testify to this truth. So if the physical world cannot fill the hole in our heart, then it is only logical that the spiritual world can. As it is stated in the Holy Qur'an,

اَلَّذِيْنَ اٰمَنُوْا وَ تَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ

Those who believe and whose hearts are content with the remembrance of Allah (13:29)

Despite this crucial role that prayers can play in our lives, one point that is often raised is that although I pray constantly, my prayers are not being accepted. It must be remembered that because of our limited lens of our perception of reality, we cannot decide what is best for us and what will harm us. God, being the All-Knowing Creator, is fully aware of what is beneficial for us.

The Promised Messiah (peace be upon him) has repeatedly addressed this, and he has presented the example that upon seeing a hole in the ground, a child will place its hand in it out of curiosity, not knowing that a poisonous snake is waiting for the moment to strike. But a mother, knowing what is best for her child, will not let the child do so. And although the child may cry and wail for a while because he is prevented from fulfilling his curiosity, in the end the child is being saved from harm. In the same way, God may at times try His servant or not fulfill his prayer in the way the servant desires it to be fulfilled, but in the end it will only benefit man.

At the end of the day, there is nothing that can force us to pray to God; it is out of our sheer love for God and understanding of the nature of reality that we ourselves ought to realize the importance of prayer.

O MY UNIQUE FRIEND!

English translation of selected Urdu couplets of the Promised Messiah (peace be upon him)

اے مرے یارِ یگانہ اے مری جاں کی پنہ
بس ہے تو میرے لئے مجھ کو نہیں تجھ بن بکار

O my Unique Friend! O Refuge of my life!
You are all I need and I cannot do without You.

اے فدا ہو تیری راہ میں میرا جسم و جان و دل
میں نہیں پاتا کہ تجھ سا کوئی کرتا ہو پیار

May my body, life, and heart be sacrificed in Your path,
For I have not found anyone as loving as You.

نسلِ انساں میں نہیں دیکھی وفا جو تجھ میں ہے
تیرے بن دیکھا نہیں کوئی بھی یارِ غمگسار

In the progeny of man, I did not find the fidelity that You possess,
Apart from You, I have not seen any sympathetic friend.

[*Selected Urdu Poems of the Promised Messiah*[as], pp. 94–95, 2022 ed.]

ELDER ABUSE

The Islamic Perspective & Canadian Legal Protections

Usman Mahmood
Barrister & Solicitor, Calgary



PEXELS

Elder abuse is a growing concern in Canada, affecting the dignity and well-being of senior citizens. It can take many forms, including physical, emotional, financial, and even spiritual abuse. Preventing elder abuse requires both legal measures and moral guidance. In this article, we will explore elder abuse from the legal perspective in Canada and the Islamic viewpoint, highlighting practical ways to prevent and address this issue.

Understanding Elder Abuse

Elder abuse refers to any action or inaction that causes harm or distress to an older person. The Government of Canada categorizes elder abuse into six main types:

1. Physical Abuse: Inflicting physical harm, such as hitting, pushing, or improper restraint.
2. Emotional/Psychological Abuse: Intimidation, humiliation, or isolation that leads to emotional distress.
3. Financial Abuse: Misusing or stealing an elder's money, property, or assets.
4. Neglect: Failing to provide necessary care, such as food, medical attention, or hygiene.
5. Sexual Abuse: Any non-consensual sexual contact or exploitation.
6. Spiritual Abuse: Preventing an elder from practicing their faith or using religion to manipulate them.

Legal Protections Against Elder Abuse in Canada

Canada has various laws and policies to protect seniors from abuse, including criminal laws and provincial legislation.

1. Criminal Code of Canada

The Criminal Code of Canada includes provisions that address elder abuse:

- Assault (Section 265) – Protects against physical harm.
- Fraud (Section 380) – Addresses financial exploitation.
- Neglect (Section 215) – Criminalizes failure to provide the necessities of life.
- Theft and Mischief (Sections 322 & 430) – Covers financial abuse and property damage.

2. Provincial Laws and Elder Protection Services

Each province has its own elder protection laws. For instance:

- Ontario's Long-Term Care Homes Act (2007) requires reporting and investigating elder abuse in care homes.
- British Columbia's Adult Guardianship Act allows intervention when an adult is at risk of harm.

3. Reporting Elder Abuse

Elder abuse can be reported to local police, social services, elder abuse hotlines, or provincial protection agencies. In emergencies, 911 should be contacted immediately.

The Ahmadiyya Islamic Perspective on Elder Abuse

The Ahmadiyya Muslim Jama'at, following the teachings of Islam, strongly condemns elder abuse and emphasizes respect, care, and love for the elderly. Islam teaches that serving elders is not just a duty but a path to divine blessings.

1. The Qur'an and Hadith on Elder Care

Islam places a high value on caring for the elderly, particularly parents. The Holy Qur'an states:

"Thy Lord has commanded, 'Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech. And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me when I was a little child.'" (17:24-25)

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) further emphasized:

"He is not of us who does not have mercy on young children, nor honor the elderly." [Tirmidhi]

2. Sayings of the Promised Messiah (peace be upon him)

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be upon him), founder of the Ahmadiyya Muslim Jama'at, highlighted the importance of gratitude and care towards parents:

> "A person who does not show gratitude to his parents cannot be grateful to Allah either. One who fails to recognize the rights of their parents is truly unfortunate, as Allah has linked gratitude towards Him with gratitude towards parents." [*Malfuzat*, vol. 5, p. 400]

He also emphasized justice and kindness in family relationships:

> "Islam teaches us to treat our parents and elders with immense love and respect, for their sacrifices cannot be repaid. Any injustice towards them is condemned." [*Malfuzat*, vol. 3, p. 36]

3. Sayings of Hazrat Khalifatul-Masih V (may Allah be his Helper)

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba), has repeatedly stressed the importance of elder care:

> "In today's materialistic world, many elderly parents are abandoned in nursing homes. Islam, however, teaches that the elderly should be treated with love, kindness, and respect. They should be kept at home, where they are cared for with dignity." [Friday Sermon, August 17, 2018]

On financial responsibility towards elders, he said:

> "Elderly parents should not have to worry about financial burdens. It is the duty of children to ensure they are well taken care of and that their needs are met." [National Ijtema Address, Majlis Ansarullah UK, 2019]

Preventing Elder Abuse

Legal Steps

- Be aware of legal rights and report abuse when noticed.
- Have clear wills and power of attorney documents to prevent financial abuse.
- Use social services and legal aid for elder care assistance.

Islamic and Ahmadiyya Steps

- Treat parents and elders with respect and patience, as commanded in Islam.
- Involve elders in decision-making, making them feel valued.
- Provide spiritual support, ensuring elders can practice their faith freely.
- The Ahmadiyya Muslim Jama'at has programs for elderly care, ensuring seniors receive attention and support.

Conclusion

Elder abuse is a serious issue that requires both legal action and moral responsibility. Canada's legal system provides protections, but communities and families must take an active role in ensuring elders are treated with dignity. The Ahmadiyya Islamic perspective reinforces this duty, emphasizing kindness, respect, and accountability in elder care. By combining legal measures with Islamic teachings, we can build a society where seniors are safe, respected, and cherished.

FROM COAST TO COAST

Reports from Jama'ats Across Canada

York Region Paramedics Mosque Tour

Ahmed Luqman Sadiq, Muntazim Isha'at Peace Village Centre West

By the grace of Allah, Majlis Ansarullah Peace Village Centre West and Peace Village Muqami had the honour of hosting 28 York Region Paramedic officers for a mosque tour on May 6, 2025. The visit included a guided tour of Baitul Islam Mosque and Aiwan-e-Tahir, where guests were given a comprehensive introduction to Islam and the Ahmadiyya Muslim Community. Various beliefs and practices of the faith were explained in detail, fostering a deeper understanding of our religion and values.

Toward the end of the visit, an engaging question-and-answer session was held, allowing for open dialogue and mutual learning. Refreshments were also served to all guests, enhancing the atmosphere of hospitality and respect.

The session was attended by six Ansar members, along with Murabbi Aizaz Khan Sahib and Zaeem-e-Ala. Murabbi Aizaz Khan Sahib led the session and provided insightful responses to the guests' inquiries. The paramedic officers expressed their appreciation for the warm welcome and the opportunity to learn more about Islam. May Allah bless the Tabligh efforts of the volunteers and Grant continued success in our endeavours. Ameen!



Murabbi Aizaz Khan Sahib speaking to York Region paramedic officers

St. Patrick Students Visit Baitul Islam Mosque

Ahmed Luqman Sadiq, Muntazim Isha'at Peace Village Centre West

By the grace of Allah, Majlis Peace Village Centre West, in collaboration with Majlis Khuddamul Ahmadiyya Muqami, hosted a mosque tour for St. Patrick High School students from Barrie, on May 26, 2025. A total of 27 students and 2 staff members attended the tour, which took place from 9:00 AM to 10:00 AM.

The session was presided over by Maulana Abdus Samee Khan Sahib, alongside Zaeem-e-Ala Nusrat Sahib. Alhamdulillah, the guests were given a brief introduction to Islam, followed by a question-and-answer session where the students were given answers to their intriguing questions. The group was also given a guided tour of both the upper and lower levels of the mosque.

The event was successful overall, Alhamdulillah! The students returned with a greater understanding of Islam Ahmadiyyat and good connections with the Community were established.

MKAC Northern Ontario Regional Ijtima 2025

Mujeeb Ahmad, Nazim-e-Ala Ijtima

On June 1, 2025, Majlis Khuddamul Ahmadiyya Canada (MKAC) Northern Ontario held its regional Ijtima at the Jamia Ahmadiyya Innisfil campus. In total, 130 Khuddam and 78 Atfal attended. A brief report of the Ijtima is as follows.

Opening Session

The Northern Ontario Regional Ijtima commenced with the opening session presided over by Respected Sadr Sahib, Majlis Khuddamul Ahmadiyya Canada (MKAC). After Tilawat & Translation, respected Sadr sahib provided valuable advices to the Atfal and Khuddam present and encouraged them to remain steadfast and uphold the spirit of competition in a disciplined manner.



Sadr Sahib MKAC presiding over the opening session of the Northern Ontario Regional Ijtima



Khuddam standing to repeat the pledge of Majlis Khuddamul Ahmadiyya

Tarbiyyati Sessions

Two informative and well-received Tarbiyyati sessions were conducted:

1. Session for Newly Arrived Khuddam in Canada and (from) Atfalul Ahmadiyya by Murabbi Mansoor Azeem Sahib and Moaz Ahmad Sahib.
2. Session for Waqf-e-Nau Members by Murabbi Aneeq Ahmad and Murabbi Mujeeb Ahmad.

These sessions aimed to address the unique needs of each group, provide guidance, and encourage active participation in local and national Jama'at activities.



Group of Atfal with Murabbi Bilal Bhatti Sahib

Competitions and Sports

Educational competitions and a variety of sports activities were held throughout the day, including cricket, basketball, volleyball, etc. allowing attendees to showcase their talents and engage in healthy, team-oriented recreational activities.

Acknowledgements

A special thanks are extended to the dedicated team of Nazimeen, whose hard work and commitment contributed greatly to the success of the Ijtima.

May Allah bless all those who served, attended, and supported this Ijtima. And may Allah allow the attendees to remain ever attached to the system of Jama'at. Ameen!



Prize distribution ceremony at the end of the Ijtima

Report of Waqar-e-Amal – June 2025

Maqsood Ahmad Sajid, Zaeem Majlis, Peace Village South East



By the grace of Allah, Majlis Ansarullah Peace Village South East successfully held its monthly "Misali Waqar-e-Amal" on Monday, June 23, 2025, after Fajr prayer. Alhamdulillah, a total of 25 members participated in this blessed initiative, which took place at the Baitul Islam Complex from 4:45 AM to 6:15 AM.

The event began with all participating Ansar gathering at the south side of the mosque, where a silent prayer was led by Respected Zaeem-e-Ala Sahib. Afterward, Zaeem Sahib delivered brief opening remarks, followed by a



presentation of the duty schedule by Muntazim Umumi Sahib. Twelve teams, each comprising two members, were then dispatched to designated areas for a thorough and organized cleaning effort.

The cleanup covered multiple locations including the old mission house area, mosque premises, the green area south of the mosque, Ahmadiyya Park, Faiza Mehdi Park and its surrounding green area, the Langar Khana area, the greenbelt alongside Highway 400, Peace Village South East Halqa streets, and Ahmadiyya Avenue. A total of 40 garbage bags were collected, and all dustbins were cleaned and refitted with fresh liners.

Muntazim Umumi Sahib remained active throughout the session, providing necessary supplies such as gloves and garbage bags, while also collecting filled bags and transporting them to the designated dumpster bins.

The Waqar-e-Amal concluded at 6:15 AM, after which a delicious breakfast was served to all 25 volunteers and five additional guests. We pray that Allah the Almighty accepts these humble efforts and blesses all participants with the best rewards. Ameen!

DO NOT HARBOUR RANCOUR FOR ANYONE

The Promised Messiah[as] stated:

"Supplications are not accepted until the heart is clean. If your heart harbours a grudge even for a single person with respect to any worldly matter, your supplication cannot be accepted. This fact must be clearly remembered and no grudge should ever be harboured with anyone due to any worldly matter. What value is there of the world and its means that you should harbour animosity with someone for its sake?"

[*Malfuzat — English translation of Urdu volume 9*, pp. 178–179]

A HEARTFELT PRAYER SEEKING ALLAH'S FORGIVENESS

The Holy Prophet (peace and blessings of Allah be upon him) used to pray:

اَللّٰهُمَّ أَنْتَ الْمَلِكُ ، لَا إِلٰهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا ، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الأَخْلاَقِ ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا ، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

"O Allah, You are the Sovereign—there is no god but You. You are my Lord, and I am Your servant. I have wronged myself and confess my sins. So forgive me all my sins, for no one forgives sins except You.

"Guide me to the best of morals, for no one can guide to the best of them except You. And turn me away from bad morals, for no one can turn them away except You.

"Here I am, ready to serve You and devoted to You. All goodness is in Your hands, and evil does not come from You. My being is sustained by You, and to You I return. You are Blessed and Exalted. I seek Your forgiveness and turn to You in repentance."

[*Sahih Muslim*, no. 771a]

KIDS ZONE

PROGRESSIVE DEVELOPMENT BY FOLLOWING ISLAM

The Promised Messiah (peace be upon him) said:

"When I reflect upon the Holy Word of God, I find that in its teachings it seeks to reform the natural conditions of man and to raise him step by step to higher spiritual levels. In the first place God desires to teach man the elementary rules of behaviour and culture and thus to change him from the wild condition of animals, and then to bestow upon him elementary moral conditions which can be described as culture or civilization. Then He trains him and raises him from the elementary moral conditions to a high moral stage."

[The Essence of Islam, vol. 1, p. 12]

TRIVIA

1. Where were the first Olympic Games held?
2. What is the diameter size of an average basketball hoop?
3. What percentage of the Earth's wildlife is found in the ocean?
4. What are baby rabbits called?
5. Approximately how many miles per hour does the earth spin?

ANSWERS
1. Greece
2. 18 inches
3. 94 %
4. Kits
5. 1000 mph

MEMORIZE THIS PRAYER

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"My Lord, have mercy on them even as they nourished me in my childhood."

(The Holy Qur'an, 17: 25)

WORD SEARCH

L S T O V N C G Q T K R T P N
C H F E O W H I S T O R Y H O
W I I L J L G Y F I J T I M A
C R V B Y B Y F W R Z M R P I
U W H I A Z Q M J D A G W D L
L W U X L S N B P D F B K U L
T O O K R I K I I I O V B T Z
U B J N O N Z E B W C C A I O
R S A O A L G A T S X W E U T
E M L W D V K J T B E W E A D
C O S L L C N B R I A T D R N
H R A E T R I V I A O L Z K A
Q A Z D U X S P E O J N L I K
A L U G Y A U G U S T M Q T V
T P M E T T R P J D L Z X O O

WORD BANK

civilization
olympic
basketball
rabbit
knowledge
culture
August
ocean
history
Ijtima
trivia
moral
Jalsa
kit



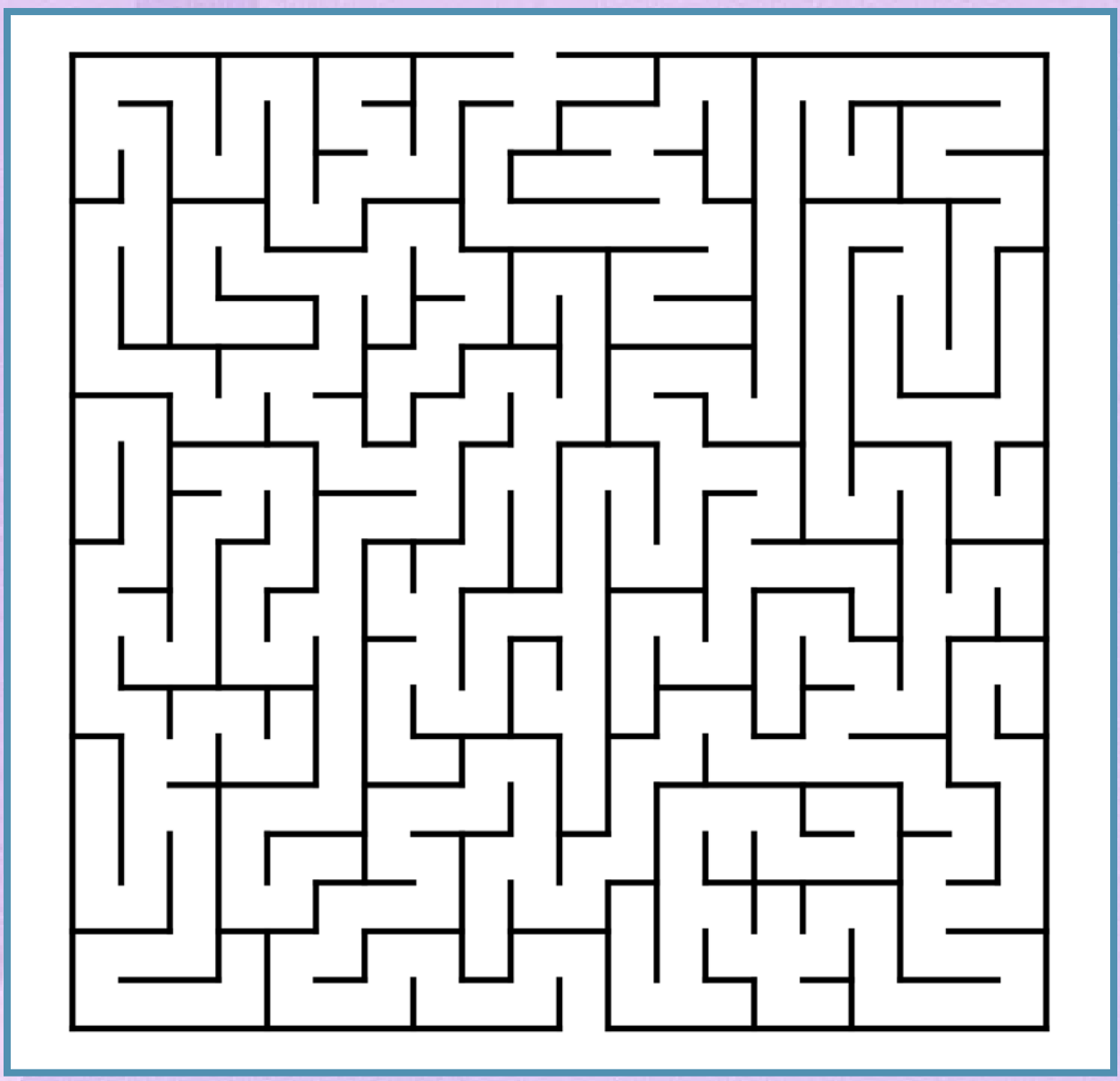
دعا یاد کریں

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

اے میرے رب! ان دونوں پر رحم فرما جیسا کہ انہوں نے بچپن میں میری پرورش کی۔

(سورۃ بنی اسرائیل، آیت 25)

راستہ تلاش کریں



بچوں کا صفحہ

انسان کی تدریجی ترقی

حضرت اقدس مسیح موعود علیہ الصلوٰۃ والسلام فرماتے ہیں:

”میں جب خدا کے پاک کلام پر غور کرتا ہوں اور دیکھتا ہوں کہ کیونکر اس نے اپنی تعلیموں میں انسان کو اس کی طبعی حالتوں کی اصلاح کے قواعد عطا فرما کر پھر آہستہ آہستہ اوپر کی طرف کھینچا ہے اور اعلیٰ درجے کی روحانی حالت تک پہنچانا چاہا ہے، تو مجھے یہ پُر معرفت قاعدہ یوں معلوم ہوتا ہے کہ اوّل خدا نے یہ چاہا ہے کہ انسان کو نشست برخاست اور کھانے پینے اور بات چیت اور تمام اقسام معاشرت کے طریق سکھا کر اس کو وحشیانہ طریقوں سے نجات دیوے اور حیوانات کی مشابہت سے تمیز کلی بخش کر ایک درجہ کی اخلاقی حالت، جس کو ادب اور شائستگی کے نام سے موسوم کر سکتے ہیں سکھلاوے۔“

(اسلامی اصول کی فلاسفی، روحانی خزائن، جلد 10، صفحہ 324)

(مشکل الفاظ کے معانی: تدبیر: منصوبہ بندی۔ تحقیر: حقارت دکھانا)

دلچسپ معلومات

1. سب سے پہلے اولمپک کھیل کہاں منعقد ہوئے تھے؟
2. ایک عام باسکٹ بال کی رِنگ (ہوپ) کا قطر کتنا ہوتا ہے؟
3. دنیا کی جنگلی حیات کا کتنے فیصد حصہ سمندر میں پایا جاتا ہے؟
4. انٹرنیٹ عوام کے لیے کس سال کھولا گیا تھا؟
5. زمین کس رفتار پر اپنے دائرے میں گھومتی ہے؟

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Hifzul Qur’an Program

- *For girls in grades 4 - 6*
- *Memorize the whole Holy Qur’an*
- *In-Person Program*
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Short Courses

- *Open to all Ahmadi girls ages 7-16 across Canada*
- *Online Evening Classes*
- *Memorize:*
  - *Last Part of the Holy Qur’an*
  - *Selected Surahs*
  - *Al Qaseedah*
  - *Selected Prayers*

Holy Qur’an Nazirah

- *For Ahmadi girls and women (ages 5+) and boys (ages 5-10) residing in Canada*
- *Practice daily recitation of the Holy Qur’an*
- *For beginners or those who want to improve their Tarteel*
- *Multiple time slots*

NEW!!!

New Tarteel-ul-Qur’an Short Course for Girls

- *Develop the correct recitation of the Holy Qur’an*
- *Practice and apply Tarteel rules in daily Qur’anic recitation*
- *Learn the melodious recitation of the Holy Qur’an*

Application forms can be found at
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