

FALL 2022

the bond

ISLAMIC SOCIETY OF KINGSTON

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KINGSTON, ON
K7L 4V4



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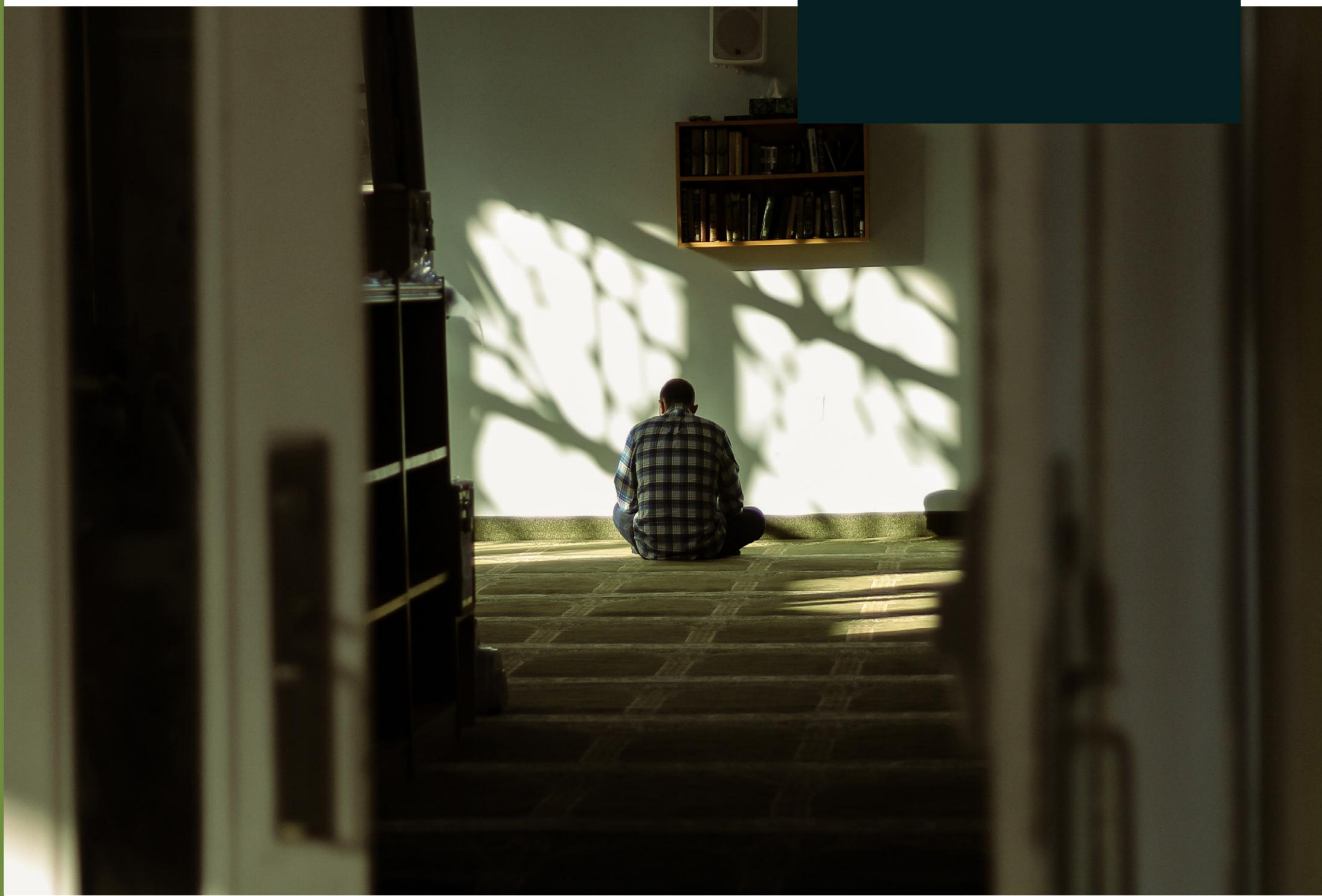
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SPECIAL THANKS TO

ZAINA BAIG
IMAM ABUBAKAR MULLA



INTRODUCTION

Welcome to The Bond! Longtime members of our ISK community may recall The Bond as a regular fixture of masjid communications. Now we are back after many years to facilitate dialogue and togetherness for the sake of Allah SWT.

Our community has grown SubhanAllah and with growth comes many new opportunities. We hope The Bond can serve as a platform for our community to express creativity and passion.

In this issue you will find several insightful articles about local and international issues. Br. Kaamraan Islam discusses the city's response to addictions and homelessness and what we as the Kingston Muslim community can offer for our neighbours. Br. Momin Baig recounts the recent NCCM Advocacy Day at Parliament Hill in Ottawa, particularly the rise of Islamophobia in our country. Br. Ross Campbell reviews two books discussing the complexities of mental illness and its intersections with Islam.

Our Imam features strongly in this issue and we hope his letter and our interview conducted by Br. Momin Baig inspires you to connect with the man on the mimbar. Sr. Eruani Zainuddin also looks into our ICK functions by recounting her experiences in the Adult Tajweed Classes.

Stay tuned at the end for a word search and more information about how to advertise and get involved with The Bond.

We hope that Allah SWT accepts our small efforts and forgives us for our shortcomings. We hope you benefit from our work and are inspired to get involved with the ISK!

Disclaimer: The views and/or assertions expressed in The Bond are solely of their author(s) and do not necessarily reflect those of the newsletter committee nor of the Islamic Society of Kingston.

Letter from the Imam

The first directive given to the Messenger ﷺ and by extension to this Ummah was to read. Allah says: "Read with the name of your Lord who created (everything). He created man from a clot of blood. Read, and your Lord is the most gracious, who imparted knowledge by means of the pen. He taught man what he did not know. - Surah Al-'Alaq 1-5.

With so many distractions present around us, it has become increasingly difficult to find some time to read. However we cannot dismiss the sacred injunction of reading. We must be more productive and fix a time to read on a daily basis.

John Maxwell once said: 'Readers are leaders'. We must read books that inspire us and give us deeper insight into the things that surround us.

It brings me great happiness that our newsletter has resumed after a short hiatus. I pray to Allah Almighty that he accept this small effort with great rewards.

Imam Abubakar Mulla

IMAM ABUBAKAR MULLA

MOMIN BAIG

How well do you know Imam Abubakar? Momin Baig from The Bond staff sits with the Imam to ask him about the life and experiences that have shaped his service.

When did you know you wanted to become an Imam?

From a very young age, I knew I wanted to follow in my father's footsteps. Watching him lead Jumma, taraweeh, and teaching Quran, my brothers and I knew we wanted to pursue the same path. Having him as a role model and positive influence helped in making that decision.

What is your favourite part of your job?

Interacting with people! Getting to know where people are from, the languages they speak, and their interests. We have such a diverse community with people from different backgrounds, ethnicities, and careers.

I also enjoy getting to pass on the knowledge from my years of studying.

Where did you study?

I moved from Scarborough to Buffalo, NY to study at Darul Uloom Al Madania when I was 13. Growing up I was never away from my family, so leaving my family behind for the first time to enroll in boarding school in another country was a new experience.

How often did you get to visit home?

In my first year I went home once during break. The staff and students in Buffalo became my friends and family. There were people from Canada, the US, Saudi, and all around the world. I was able to interact with different people. We formed a brotherhood and shared a sense of camaraderie. The experience shaped who I grew into as an adult, and ties into my love of meeting people as an Imam.

That must have been difficult for your family?

It was a sacrifice, especially for my mother to send me away. I was the first one in the family to go away to madrasa or move away. Two years later my younger brother joined me at Madrasah.

How long were you away from your family?

I enrolled in Madrasah in 1995 and graduated in 2007.



Is it fair to say you went in as a boy and came out as a man?

You could say that.

What do you find most difficult about your job as an Imam?

When I can't help someone. When someone is struggling with a problem and I can't help. Or I've tried helping and it doesn't work.

Do you consider yourself an empath (you put yourself in another person's shoes, and feel their emotions deeply)?

Yes to a degree - I can feel their struggle and the hardship they're facing. On the opposite end, when things go well, I feel a sense of happiness wash over me.

What is one thing most people don't know about you?

I enjoy archery, the outdoors and other activities.

What is your favourite name of Allah?

A few come to mind, but if I had to pick: Al-Ghafoor/Al-Ghaffar. We know ourselves very well. As humans we have many faults and shortcomings. But when we reflect on Allah's characteristic of being the forgiving/off-forgiving, we know Allah is always there to forgive us. No matter how many things we do wrong or upset Allah, we have his forgiveness always available to us until we die. It's a door that's always open, through that attribute of Allah's forgiveness. He bestows many other things on us as well, and deep down no matter what we've done Allah can forgive us.

Do pineapples belong on pizza?

You have to learn to live a little dangerously.



HOMELESSNESS: THE CRISIS IN KINGSTON & STEPS WE CAN TAKE AS A COMMUNITY

KAAMRAAN ISLAM

In December of 2021, City Councillor Bridget Doherty estimated that between 200 and 400 individuals are experiencing homelessness in Kingston.¹ To conceptualise the magnitude of this crisis, 300 people is around the average attendance of a Jumuah prayer at the ICK. The homelessness crisis in Kingston intersects with many issues, including the unaffordable housing market, the mental illness crisis, substance abuse, precarious employment, and education. Recently, the City of Kingston invested \$185,000 into building 10 sleeping cabins to house people experiencing homelessness.² These cabins are currently situated at Centre 70 and will be moved to the Portsmouth Olympic Harbour in the winter months.³ Although this initiative seems like an innovative solution to the problem, this project has been criticised for being neither permanent nor cost-effective.² Moreover, these cabins only house a small portion of Kingston's homeless population, leaving the majority of individuals behind.² These individuals are left with either less permanent options such as the Integrated Care Hub or living on the street.

As a Muslim community, it is our responsibility to care about this issue and play our part in supporting individuals experiencing homelessness. In the same way we should be concerned about injustices and inequalities plaguing our Muslim brothers and sisters worldwide, we should also be concerned about issues affecting people in our local community, irrespective of their faith. It is also important to acknowledge that the Muslim community is not immune to this crisis.

So, what can we do about homelessness in Kingston? First, I think it is important for us to educate ourselves about the issue. We should also not diminish the power of actions such as smiling and having small conversations with individuals experiencing homelessness.

The Prophet Muhammad (peace be upon him) taught us that even a smile is charity.⁴ God has honoured all of the children of Adam, so we should do the same. On a community level we could fundraise for organisations such as the Kingston Youth Shelter, Kingston Interval House, and Lily's Place. I also would encourage each of us to contact our city councillors, MPP Ted Hsu, or MP Mark Gerretsen, expressing our concern for homelessness in Kingston and inquiring about the government's plans to sustainably address this issue.

If you have any thoughts about how the Kingston Muslim community can support members of the homeless community, please feel free to send an email to thebond@kingstonmuslims.ca.

1. Allan, M. (2021, December 7). Pandemic presses Kingston's need for social housing solutions. CBC News. <https://www.cbc.ca/news/canada/ottawa/kingston-homelessness-pandemic-integrated-care-hub-housing-crisis-1.6275664>.

2. Allan, M. (2021, April 21). Sleeping cabins for Kingston's homeless fall short, critics say. CBC News. <https://www.cbc.ca/news/canada/ottawa/kingston-sleeping-cabins-temporary-expensive-1.6423244>.

3. Lawless, J. (2022, May 18). Kingston, Ont. sleeping cabins move from Portsmouth Olympic Harbour to Centre 70 Arena. Global News. <https://globalnews.ca/news/8845030/kingston-sleeping-cabins-move-portsmouth-olympic-harbour-centre-70-arena/>.

4. Sunnah.com. (n.d.) Chapters on Righteousness And Maintaining Good Relations With Relatives. <https://sunnah.com/tirmidhi:1956>.

LEARNING TAJWEED FOR ADULTS WEEKLY CLASSES AT YOUR LOCAL ISLAMIC CENTRE

ERUANI ZAINUDDIN

What is tajweed and why should we learn it? Tajweed is basically a set of rules guiding the way in which we should pronounce each letter of the Qur'an. I believe learning tajweed is important because the Qur'an was revealed as a guidance to mankind; thus, it deserves the utmost respect. Part of showing respect is taking the reading of the Qur'an seriously and learning proper recitation. Furthermore, slight differences in pronunciations may change the meanings behind the verses. Learning tajweed may prevent us from making such mistakes, insha'Allah.

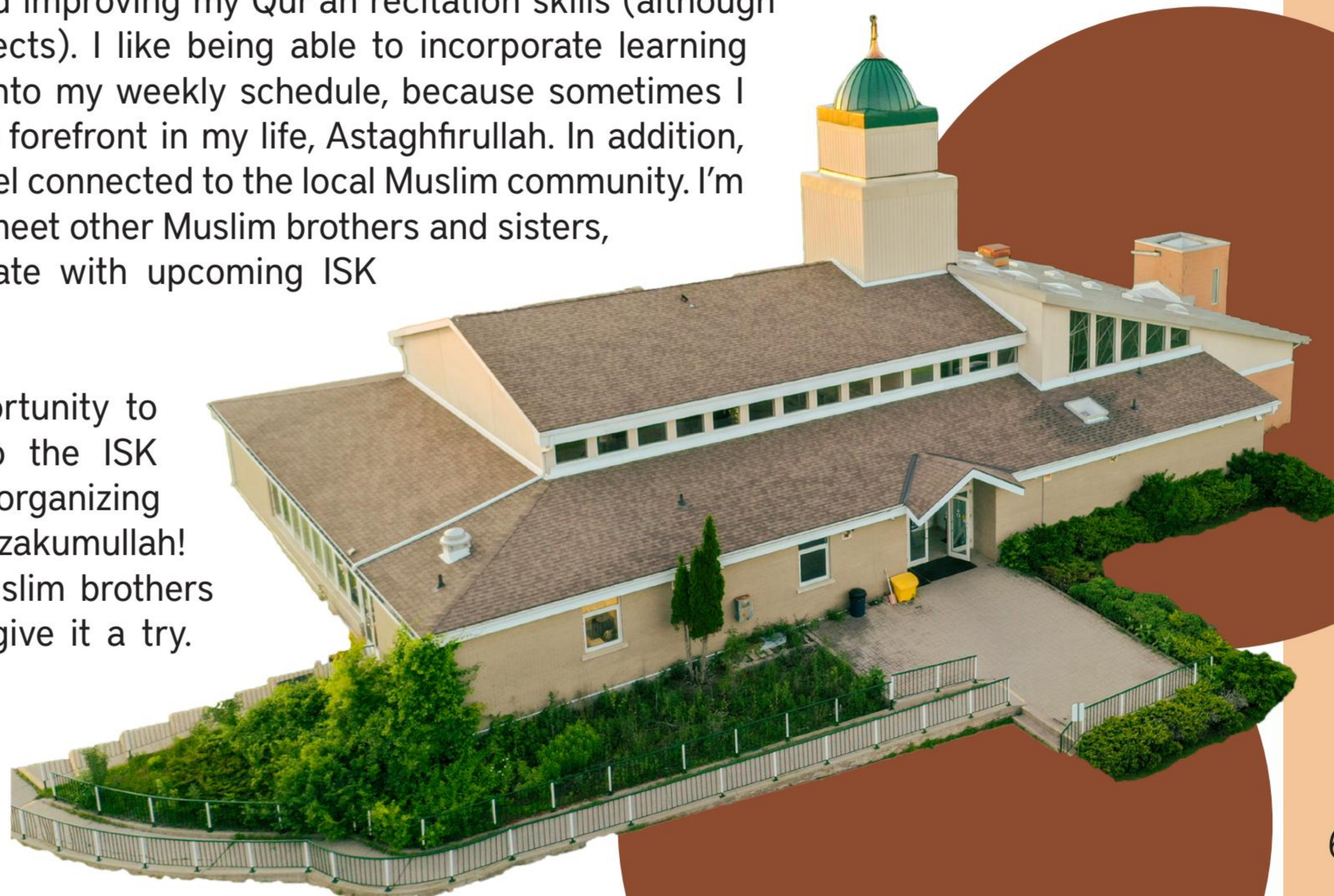
As Muslims living in Kingston, we're fortunate because the ISK offers free tajweed classes for adults (both men and women aged 18 and above) - Alhamdulillah. These classes are held in person at the **Islamic Centre of Kingston, on Wednesdays at 7 pm**. The classes are led by our Imam Abubakar. There are usually 2 to 8 students in class. The classes run for about 30 minutes to 1 hour, depending on the number of students attending. Most students will bring their own copy of the Qur'an or have it downloaded on their phones or tablets. It is also a good idea to be prepared to jot down notes.

Classes typically start with Imam Abubakar reciting a whole surah, followed by a group recitation. Students will then take turns reciting the surah, with Imam Abubakar making the necessary corrections and reminding us of the relevant tajweed rules. We started with shorter surahs from the end of the Qur'an and have been progressing forward each week.

I have to admit that I felt a little anxious about having to recite in public. However, after attending a few classes, I realized that I learn the most from making my own mistakes and observing the mistakes of others. Furthermore, the classes have students with different backgrounds and levels. Beginners may benefit from learning new materials in a supportive environment, insha'Allah. Meanwhile, the more advanced students may consider attending the classes as a review.

Personally, I enjoy attending the tajweed classes. The benefits go beyond learning the materials and improving my Qur'an recitation skills (although these are important aspects). I like being able to incorporate learning and reading the Qur'an into my weekly schedule, because sometimes I let worldly tasks take the forefront in my life, Astaghfirullah. In addition, the classes allow me to feel connected to the local Muslim community. I'm able to talk to the Imam, meet other Muslim brothers and sisters, as well as keep up-to-date with upcoming ISK activities.

I'd like to take this opportunity to express my gratitude to the ISK committee and Imam for organizing the tajweed classes - Jazakumullah! I hope that my fellow Muslim brothers and sisters will at least give it a try. Walk-ins are welcome! See kingstonmuslims.ca/quranclass for more information!



COMBATING ISLAMOPHOBIA IN CANADA NCCM ADVOCACY DAY

MOMIN BAIG

On June 6, 2021, Yumna Afzaal, 15, her mother Madiha Salman, 44, her father, Salman Afzaal, 46, and her grandmother, Talat Afzaal, 74, were killed by a man who drove his vehicle into the family as they were out for a Sunday walk. Police believe the driver deliberately targeted the family because of their Muslim faith.

“This killing was no accident. This was a terrorist attack,” Prime Minister Justin Trudeau said in a speech in the House of Commons in the days following the attack.¹

Al-Nu‘man ibn Bashir reported: The Messenger of Allah, peace and blessings be upon him, said, “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.”

Source: Sahih Al-Bukhari 6011, Sahih Muslim 2586

The loss of Yumna, Madiha, Salman, and Talat was, and continues to be, felt across the world. Many felt a grief beyond a sense that this could have happened to their family. Rather, they **were** our family. This happened to our sister, our mother, our father, and our grandmother.

As part of their renewed Anti-Racism Strategy, the government promised to develop a National Action Plan on Combating Hate. The intention of the Action Plan is to combat hate crimes in Canada, establish training and tools for public safety agencies, support digital literacy, prevent radicalization, and protect vulnerable communities.

On Monday, June 6, 2022, the National Council of Canadian Muslims (NCCM) organized an Advocacy Day to work with government officials on establishing actionable anti-Islamophobia measures. Community members, leaders, and Imams from all across Canada gathered in Ottawa to meet with Members of Parliament.

The meetings focused on six points:

1. Hate crime provisions
2. Establishing a fund for victims of hate crimes
3. Security infrastructure programming
4. Challenging white supremacy
5. Responding to the Bissonnette Decision
6. Anti-Islamophobia public service announcements

Representing the Islamic Society of Kingston, I attended meetings with Minister Gould, MP Dabrusin, MP Naqvi, and MP MacGregor to discuss actionable steps towards combating Islamophobia in Canada.



In addition to the points mentioned above, I raised the inconsistency within our government's foreign policy when it came to the oppression of Muslims in China, India, and Palestine compared to its response to the war in Ukraine. The government has sent billions of dollars in aid and the Prime Minister has made surprise visits to Ukraine in support of its besieged population. Conversely, the government has shown silence or worse, outright support of the oppressor, when Muslims are being persecuted and killed. The contrast is jarring - and telling. How would the world react if Prime Minister Trudeau stated that Russia has a right to defend itself like he says about the apartheid state of Israel? These inconsistencies in foreign policy decisions signal to Muslims that their lives don't matter, and bolsters anti-Muslim violence and policy in Canada. Islamophobia is a systemic problem that needs to be addressed holistically, in both domestic and foreign policy decisions.

As Muslims in Canada, we are blessed to live in a country that allows us to practice our faith freely and to speak up for our wants and needs. It's our responsibility to leverage these privileges to advocate for our beliefs, and to speak up for our brothers and sisters suffering at the hands of oppressors, both domestically and abroad. What happened in London was not an accident. We cannot change the past and we must believe that everything happens according to the Qadr of Allah. But Allah SWT has also given us the responsibility to seek justice and fight against evil. We all have a part to play in ensuring that the sanctity of life is protected and that the evil of anti-Muslim violence is eradicated from this country.

It is easy for our government to stand up after a tragedy and offer thoughts, prayers, and to promise change. It is our responsibility to ensure we hold those in power accountable and ensure this change is real and has a lasting impact.

How can you do your part?

1. Make dua - ask Allah to forgive the sins and accept the good deeds of those who have been taken from us. Pray that Allah SWT grant them the highest station in Jannah. Pray that Allah SWT eases the hardship and grief of their families and friends. Pray that Allah SWT guides us, protects us, and continues the preservation of His Deen through us.



2. Engage in local, provincial, and federal politics - Vote in elections and press candidates and officials to uphold their promises. Organize around the issues you care about. Ask questions, do research, and write to our elected officials.

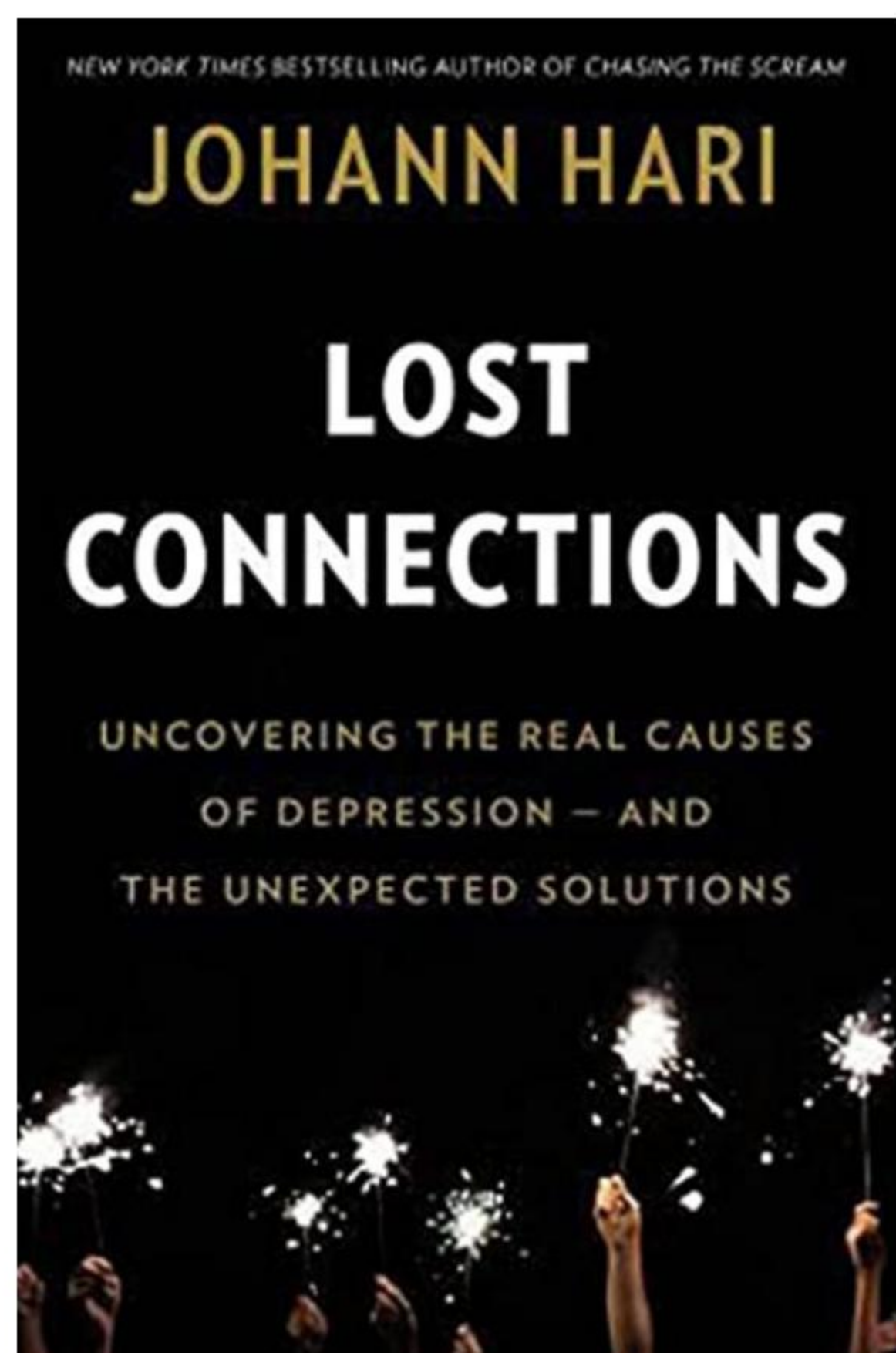
3. Donate your time or money to organizations that are working to advocate for these cause - The NCCM is doing incredibly important work, advocating for the needs of the Muslim community throughout Canada. The fact that they were able to successfully gather members of parliament from all parties and Muslim representatives from all across the country to discuss our interests is no small feat. If you would like to contribute to these efforts, you can learn more on their website at [NCCM.ca](https://nccm.ca)

1. Balintec, V. (2022). A Muslim family was killed in London, Ont. 1 year ago. How communities are marking a tragic anniversary. CBC News. <https://www.cbc.ca/news/canada/toronto/gta-one-year-anniversary-london-attack-1.6476692>.

LOST CONNECTIONS BY JOHANN HARI & HOW TO BE A MUSLIM: AN AMERICAN STORY BY HAROON MOGHUL

ROSS CAMPBELL

Disclaimer: This article discusses mental illness, eating disorders, drug addictions, and suicide. The views expressed in this article should not be taken as medical advice. Please see a qualified health professional before making decisions about treatment or supports that may be right for you. If you're in immediate danger or need urgent medical support, call 911. If you or someone you know is thinking about suicide, call Talk Suicide Canada at 1-833-456-4566. Support is available 24 hours a day, 7 days a week. For residents of Quebec, call 1-866-277-3553 (24/7) or visit suicide.ca/en. You may also contact Naseeha 7 days a week (12PM – 12AM EST) for Muslim-specific mental health support at 1-866-627-3342.



It is not easy to talk about mental illness. Rare childhood memories come to mind, of adults speaking in low voices, of an uncle who had a “nervous breakdown” from overwork, and of a grandfather who had “shell shock” from the war. Later, it came closer, as my young sister, translucent, ghostly, wasted away with anorexia; and a cousin, hardly in his 30s, lost to heroin. Later still, I remember 3 a.m. Surah Ya-Sin in a hospital emergency room, as I wait among the night’s other human wreckages to hear the fate of my child.

From my conversion to Islam in 1994, in my extended Muslim family, in hundreds of khutbahs and countless lines of books about Islam, I have little memory of our community ever talking about mental illness. When we do, we may suddenly remember a family member, often a young woman or man, who is strangely out of sight for a while, but quickly move on. Or talk, obliquely, of “diseases of the heart”, individual failings in the quality of our iman. Or of suicide being an unforgivable sin. And yet I know now that my family is not especially mad, and that nearly everyone has someone quite close who suffers inside this silence.

Western countries have high, and rising, rates of mental illness, particularly depression. Of every 1000 Canadian residents, 121 were taking antidepressant drugs in 2019, a 50% relative rise in 10 years.¹ Over the course of the Covid-19 pandemic, this has only become worse. Surveys have shown increasing rates of anxiety, depression, suicidal thoughts and consumption of alcohol and cannabis among Canadians over the pandemic.^{2,3} 4 out of 5 children in Gaza, Palestine, suffer with depression, grief and fear, and more than half have considered suicide.⁴ The effects of the pandemic show clearly that the conditions we live in affect our mental health.

And yet, those who do seek help are often told that depression is a medical problem solved only through medications or counselling. In short, your problem is personal, a failure of physiology or the expected ability to cope.

Journalist Johann Hari has suffered from depression since the age of 17. His book *Lost Connections*, is an easy-to-read, fascinating journey into the roots of his affliction. For some people, the source of depression is not a chemical imbalance within their brains but rather the mind and body’s response to a destructive environment. In other words, it is a cry for help when our conditions, our relationships and our traumas are too much to bear.

Hari takes us through dozens of scientific studies that show how people become depressed when they are cut off from many natural sources of hope and happiness. We get depressed when we are lonely, when we lack control over our lives, and when we have to do work that has no meaning. We become depressed when we feel we are not respected. We get depressed when advertising and social media feed us what Hari calls “junk values” - that if we had every material possession and fit the curated standard of beauty, we would be happy. We are constantly unsatisfied because even when we obtain the things we desire, its thrill fades.

It is not surprising that poor and working-class people suffer more from depression. When we are struggling to earn enough to house and feed ourselves, we are forced to take on almost any job and endure abuse. It is hard to

see a future past the next paycheck. What sense of control can we have when we are just a “human resource”, a drain on the bottom line of a wealthy corporation? Our brains, exquisite and delicate, are constantly changing in response to life. Stress and trauma impact the tasks and priorities taken on by our brain and change its chemistry. For most people this is a response, rather than a cause.

Trauma, especially in childhood, leaves scars in our minds and is often an important factor in the development of mental and physical disease. One study Hari mentions showed that patient health improved when a doctor simply acknowledged childhood trauma.

So what are the solutions? The health care system often prescribes antidepressant drugs, but the medical model will rarely consider external or social causes. At best, one may be offered psychological counselling on how to cope, and perhaps deal with past trauma. Hari notes repeatedly that most research money for depression is spent on pharmaceutical research, and very little is spent studying how the conditions of our lives may be making us sick.

Why? Because pharmaceuticals are a billion-dollar-a-year business and there is less financial incentive to pursue other solutions.⁵ While drugs often work, they do not exist without side effects. Our reticence to seek structural changes demonstrates a comfort with the status quo for the rich and powerful. Without addressing the structural imbalance of modern life, we continue to treat the consequences of poverty and disconnect rather than the root causes.

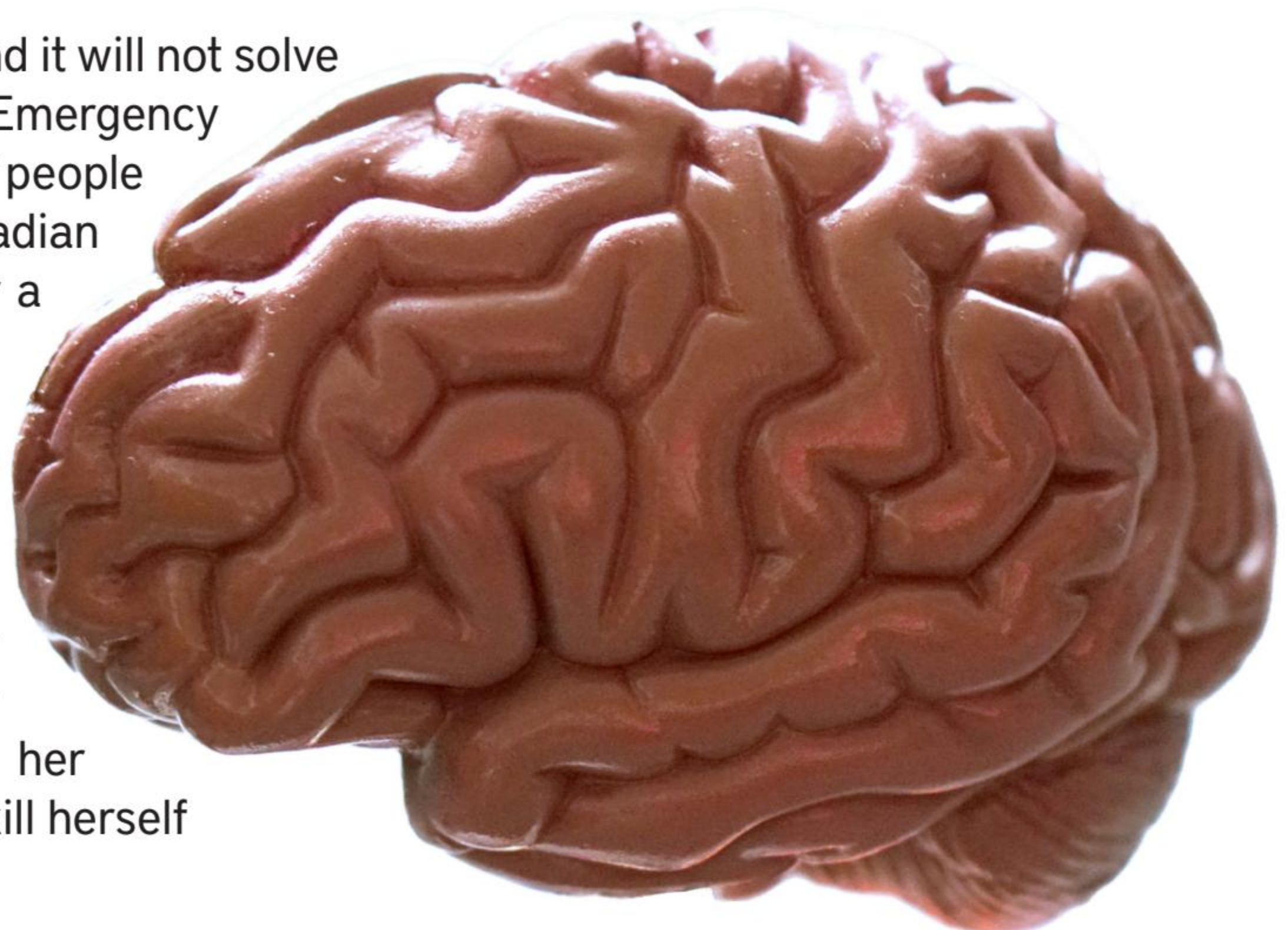
Hari speaks of ways to overcome “the addiction to the self”, and of a clinic in a poor part of London, UK, where doctors use “social prescribing” to treat anxiety and depression. Patients participated in activities and projects where they worked together to create a beautiful garden from an ugly, empty piece of land. The results are encouraging, and show a truth that may be more obvious to people from outside the West: we are social beings and our fates depend on each other. In essence, the prayer in jama’a is more beneficial.

Lost Connections is not a self-help book. In fact, Hari explains, the concept of “self-help” as part of the problem. Trying alone, each one of us, separately, with drugs or therapy, to adapt to inhuman conditions, may work for a while, but it is not a cure. To really deal with diseases on a societal level, we need to work together.

For some years in the 1970’s, the town of Dauphin, Manitoba, was the subject of an experiment. For the first time in Canadian history, the Liberal government gave everyone, without any conditions, a basic income of about \$20,000 a year (2018 equivalent). It was enough to make sure everyone had sufficient food and shelter. After a few years, the Conservatives shut the experiment down. The records were left to gather dust. But about 5 years ago, they were re-discovered and analyzed. It turned out that because people were no longer chronically insecure, they could begin to plan for the future. Among other benefits, students stayed in school longer, women enrolled in higher education, there were fewer underweight babies, and the number of people seeking help for mental and physical health problems fell.^x

The idea of a universal basic income is not new, and it will not solve all our problems - but it can help. The Canada Emergency Response Benefit (CERB) has helped thousands of people cope with the pandemic, and in 2020 the Canadian Mental Health Association made a public call for a permanent universal income in Canada.⁶

But if the cure is to change society, how do we even start, when just getting through the day is often too hard? The answer seems to lie in Hari’s story of the housing protests in Berlin, Germany in 2011. Faced with unaffordable rent, an elderly Turkish woman in a wheelchair put a sign in her apartment window. The sign said that she would kill herself



at the end of the month because she could not afford the rent and had nowhere to go. This was shocking enough for other residents to begin to come together. Slowly, the protests grew into a movement that built a permanent camp that lasted for over a year. Eventually, the city council listened. The agreement was not perfect, but most people kept their homes and bought some time. When Hari spoke to the people involved, he found a common thread. People found new meaning and purpose in organizing. They found community. People who were depressed and lonely felt better, and actually became healthier through the process and work of taking on the world together.

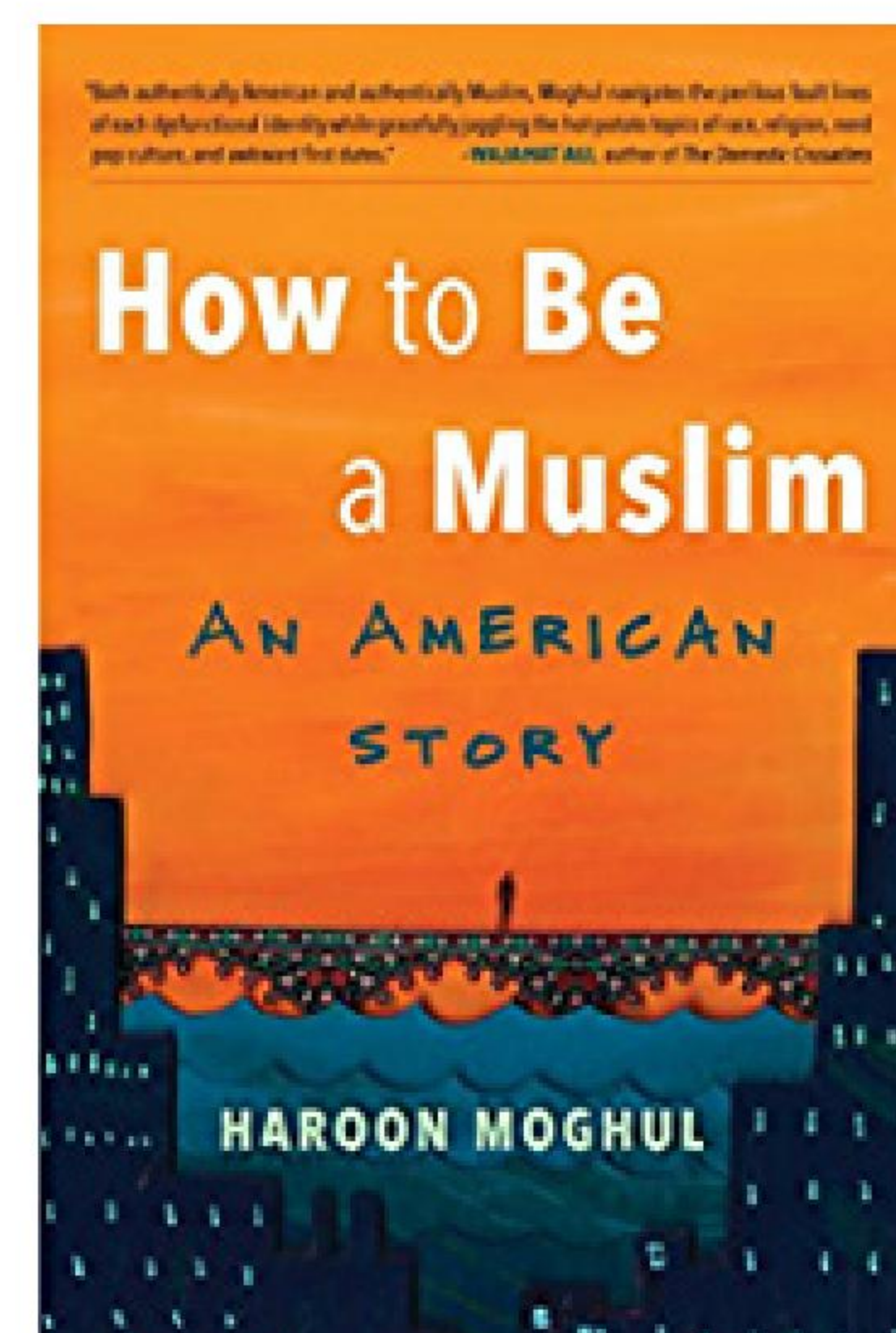
This is a deep lesson that bears reflection. Allah loves a purposeful struggle towards good. The results are not in our hands. Our responsibility is to try sincerely to choose the right direction, then work. We face the Kaaba but may never reach it. The rewards of Ramadan are in fasting itself, not in finishing the month. The word sharia means a path, not a destination. Islam is a process *and* an identity. The jamaa is not a defined group, but a struggle towards community.

Hari's book is a secular one, and it is a pity that he does not look at the religious dimension. But Haroon Moghul's autobiography *How to be a Muslim: An American Story* is all about the connections between spirituality and mental health. Moghul became well-known as a Muslim student leader in New York after 9/11, and was often in the news. He comes from a wealthy Pakistani American family, and as a child suffered from ill-health and all the struggles of an outsider trying to fit into the American society. He was an expert at performing the part of a diligent Muslim young man at the mosque, but unable to feel sincere in his faith.

In his adult life he was seemingly successful, having been married for a few years, and working his dream job for an important political think tank near Washington, DC. And yet he was seeing a therapist, was diagnosed with bipolar disorder, and was actually separated from his wife.

In spite of the serious topic, Moghul's account of his struggles and his way back to life and Islam is funny, honest and enjoyable. For Moghul, the "lost connections" were between him and Allah. His recovery began when he realizes that the fact he had been given life showed that Allah had faith in him. He simply needed to learn, as a shaykh in the Emirates tells him, to "talk to God".

The idea of "talking to God" made me think about the process of learning a language, and how, in the beginning, it is as if we are playacting as a native speaker. We learn our lines, accents and emphases, but we are not really that person. But if we persevere, we stop being an actor, and become a speaker. The new language has somehow rooted into us deeply enough that we are able to speak as ourselves.



I wonder if Islam is like a language, that could connect us to each other and Allah in the deepest possible way. But how many of us, how many of our children, never go beyond acting the part? Knowing the forms, passing as fluent but without it rooting in our hearts? And what pain, what loss, that can cause.

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PROPHETS IN ISLAM WORD SEARCH

KAAMRAAN ISLAM

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 LUT
 ISMAIL
 SALEH
 SHUAIB
 DHULKIFL
 MUHAMMAD
 YAHYA
 NUH
 IBRAHIM
 ADAM

Play this puzzle online at : <https://thewordsearch.com/puzzle/3738131/>



ISK Information

IQAMA TIMES AT ICK

	Fajr	Dhuhr	'Asr	Maghrib	Isha
September 1 to 4	5:40	1:30	6:00	Sunset + 5	9:20
September 5 to 11	5:45		5:50		9:05
September 12 to 18	5:55		5:40		8:55
September 19 to 25	6:00		5:25		8:40
September 26 to 30	6:10		5:15		8:25

Jum'aa khutba starts at 1:20 PM (1st) and 2:20 PM (2nd)

REGULAR PROGRAMMING

	Day	Time	Location	Information
Parents & Tots (6 and under)	Sunday	11:30 AM - 1:30 PM	Lake Ontario Park	kingstonmuslims.ca/tots
Muslims Children's Circle Story Time	Sunday	3:30 - 4:00 PM	Facebook Group	kingstonmuslims.ca/mcc
Parents & Tots (6 and under)	Wednesday	9:30 - 11:00 AM	ICK	kingstonmuslims.ca/tots
Urdu Women's Tafseer Halqa	Wednesday	1:00 - 2:00 PM	ICK	womensrep@kingstonmuslims.ca
Adult Quran (Tajweed) Class	Wednesday	7:00 - 8:00 PM	ICK	kingstonmuslims.ca/quranclass
Ladies Coffee Morning	Thursday	10:30 - 11:30 AM	ICK	womensrep@kingstonmuslims.ca
Tafsir Al-Quran	Thursday	7:00 - 8:00 PM	ICK	facebook.com/islamicocietykingston
ISK Food Stall	Friday	1:45 - 2:15 PM	ICK	womensrep@kingstonmuslims.ca

CHILDREN'S ISLAMIC CLASSES

For more information and registration, visit kingstonmuslims.ca/school

Class	Day	Level	Time
Islamic Studies	Saturdays	JK, SK, 1, 2, 3	2 - 3:30 PM
		4, 5, 6	3:30 - 5 PM
		7, 8, 9, 10, 11/12	11 AM - 12:30 PM
Qur'an	Tuesdays & Thursdays	All levels	5:30 - 7:30 PM

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Call For Articles

We want to hear your voices and encourage members of the community to submit an article/piece in one (or more) of the following categories for the next edition of The Bond:

Community Snapshot

Write about your experiences in Kingston, at an event, at work, in your personal life, etc.

Social/Political Issue

Share your thoughts about a social/political issue (not exclusive to those only impacting Muslims). Your perspectives on the topic should mention how the Muslim community can provide support through an Islamic advocacy lens.

Community Member Spotlight

Interview or highlight the contributions of a member of our community (with their permission).

Book Review/Educational Recommendation

Discuss a piece of literature or source of education that you think is beneficial and has inspired you.

Classes/Community Events at the ISK

Share your experiences with classes/community events with the ISK.

Sports, Arts, and Poetry

Highlight achievements in sports, share your artistic passion, or inspire the community through your words! Poetry in languages other than English are permitted.

Creativity Corner

Word searches, fill in the blank puzzles, connect the dots, trivia, etc. with an Islamic educational lens.

The submission deadline for the upcoming Winter edition is October 15th.

Please email your article to thebond@kingstonmuslims.ca. Each piece will undergo a review process by the editorial team and submissions will be included in the newsletter at the discretion of the editorial team.

Please refer to the submission guide at kingstonmuslims.ca/submissionguide when curating your submission.



ADVERTISE WITH US

Advertise your business in The Bond newsletters for \$50/newsletter. All funds go to supporting The Bond. Interested? Send an email to thebond@kingstonmuslims.ca for more information.

