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In the name of Allah, to Whom alone we submit. Peace and blessings be upon our beloved, noble Messenger, his blessed family, righteous companions, and all those who follow in their path until the Final Hour.

In recent decades, there has been a significant transformation in public discourse concerning gender and sexuality. We live in a society where the idea of obeying and worshipping God is undermined, if not outright mocked. We are submerged in a global monoculture where we celebrate the worship, affirmation, and fulfillment of the “self”. Religion is secondary. God is an after-thought.

In this culture of self-affirmation, we now view a person’s inner feelings, subjective experiences, and sexual inclinations, as the paramount authority guiding one's perspective on the world. This gradual evolution as it relates to the human relationship to God, carries a weighty significance, evoking a dire and overdue need for a moment of solemn introspection for the Muslim community as well as other communities of traditional faith, who mostly align with our position.

The Muslim community has long been tolerant of those whose worldviews (religious, social, or otherwise) do not align with our own. Though we have profound, even fundamental, differences with those who subscribe to and/or promote 2SLGBTQIA+ ideas, lifestyles, and practices, this tolerance was and continues to be extended to them as well, so long as they, in turn, respect our right to freedom of thought, belief, opinion, and expression as enshrined under the Canadian Charter of Rights and Freedoms.

This being said, we as a community have seen that peaceful public disapproval of 2SLGBTQIA+ ideas and beliefs are routinely met with unfounded accusations of bigotry and hate speech. Furthermore, public disapproval of such practices and ideas are met with coordinated smear campaigns, targeted silencing, and often even harassment and threats to one’s livelihood and safety.

Even more troubling is the push (one growing rapidly in momentum) to promote LGBTQ-centric values and beliefs among children through legislation and policy; most often, such promotion takes place without parental consent through mandatory sexual education curriculums, despite growing parental protest.

What follows is a document reaffirming the stance of the imams and religious council of the BC Muslim Association, and by extension the organization, on various issues related to the 2SLGBTQIA+ movement, its ideas and beliefs. The intent behind this document is as follows,

1. To communicate the BCMA’s position on these issues to our Muslim community as well as the broader community.

2. To reaffirm our commitment to upholding our beliefs and values, including as they relate to gender, gender identity, and sexuality.
3. To invite other communities of faith and other concerned parents and individuals to join us in raising our voices as civil participants of a pluralistic society that ostensibly prides itself on diversity of expression, against children being exposed to dangerous, unhealthy, heterodox ideas and beliefs, without the consent of their parents.

We pray that Allah allow us to uphold the truth and pass it on faithfully and sincerely to those around us.

A handwritten signature in black ink, reading "Yahya Momla", written in a cursive style. The signature is positioned above a horizontal line.

Imam Yahya Momla
Board of Religious Services
BC Muslim Association



Statement on the position of the BCMA on issues relating to gender and sexuality

In the name of Allah, to Whom alone we submit. Peace and blessings be upon the noble Messenger, his blessed family, righteous companions, and all those who follow in their path until the Final Hour.

We, the imams of the BC Muslim Association, make the following statement. Our joint statement reflects the position of Sunni Orthodoxy and by extension, of the BC Muslim Association on issues related to gender and sexuality. We recognize that our values and beliefs, as communicated in this document, do not align with, and sharply contrast the current social and cultural climate on the aforementioned issues. As such, we begin by reaffirming our right to hold and express our beliefs as guaranteed under section 2 (b) of the Canadian Charter of Rights and Freedoms.

Secondly, we wish to state unequivocally, we do not condone discrimination, violence or any form of abuse or targeted harassment against any individual or group on account of their beliefs, gender, sexual orientation, or any other basis.

As Muslims, our source of morality is God's revelation (the Qur'ān) and the teachings of His Messenger and Final Prophet, Muhammad (peace be upon him), as understood and passed down to us from one righteous generation of scholars to the next. Islam has always enjoyed a rich tradition of scholarship and its own scope of diversity in opinion. This has allowed Islamic law to accommodate and engage with the many cultures it came into contact with. Despite the vastness of the Muslim scholarly tradition, there still exist some fundamental, immutable principles upon which a scholarly consensus exists.

1. As Muslims we believe that God created humankind and defined us as consisting of male and female [Qur'ān 49:13 and 53:45].
2. As Muslims we believe that there are only two genders, male and female. We believe gender and sex to be synonymous. The biological sex one is born with is the gender that God, in His infinite wisdom, has determined suitable. Gender is not a social construct, rather a part and parcel of the beauty of God's creation.
3. Islam affirms the spiritual equality of men and women before God.
4. It is sinful, prohibited, and morally reprehensible for a woman to assume the appearance of a man and for man to assume the appearance of a woman.
5. It is sinful, prohibited, and morally reprehensible for an individual to undergo any procedure to change his/her sex [Qur'ān 4:119]. Such a prohibition does not change by deeming such a

procedure “affirming” or “confirming.” This prohibition does not apply to individuals born with biological ambiguities, for corrective reasons, which Islamic law has long since accounted for. Such cases are very small in number and should not be conflated with contemporary discourse on the fluidity of gender identity.

6. Sexual relations are permitted only within the bounds of marriage and marriage is permitted only between a man and woman. In the Qur’ān, God clearly and strongly prohibits sexual relations between members of the same sex [Qur’ān 4:16, 7:80-83, 27:55-58]. God also forbids all pre-marital and extra-marital sexual relations [Qur’ān 17:32].

With that framework in mind, given our current climate, we find it prudent to emphasize the following:

To those who struggle with same sex attractions or gender dysphoria, we sincerely sympathize with your internal struggle. We encourage you to resist the urge to define yourself on the basis of your involuntary thoughts or desires. God does not hold you accountable for your thoughts but only for your actions. We encourage you to remain true to your faith and patiently persist through your test; if you falter, please know this: the door of repentance is always open, and verily God is the most compassionate.

To those in positions of influence, we strongly demand that every parent enjoy the absolute right to pass on their values and beliefs to their children. It is the job of parents alone to teach their children to view the world from the paradigm of their choosing; for Muslims, this paradigm centers around our submission and obedience to God and in following the immaculate example of His Final Prophet (peace be upon him). We categorically condemn any attempt by any individual, institution, or lobby to subvert the agency of parents by indoctrinating their children with beliefs, values, and ideas that they deem heterodox, harmful, and subversive to their children’s development. Accommodation and acceptance of one group cannot come at the expense of another.

May God Almighty grant us the ability to live our lives in a manner that is pleasing to Him.

Signed,

Qari Abdulwahhab
Surrey Jamea Masjid

Muhammad Asad Gondal
President – BCMA

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VP of Religious Services - BCMA

Imam Yahya Momla

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