



QUMSA Publications

<http://www.ams.queensu.ca/qumsa>

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# *Survival* **Guide**

The guide that better helps transition students to life at Queen's University

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Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

- The Holy Qur'an (4:175)

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Special thanks goes to:

Sabrina Dane; Vajid Khan; and Mohammed El-Hagggar for their hard work and dedication in compiling this booklet.

Special acknowledgement also goes to Residence Life for providing us with the descriptions of the various student services on campus.

## **Frequently Asked Questions**

- *How rare is it to find undergrad Muslims coming directly from Muslim countries?*

It is not rare at all. We have Muslims from different races and backgrounds. From local Canadian Muslims, to converts, to international students from both Muslim and non-Muslim countries. This makes QUMSA all the more stronger, and we're proud of it.

- *Any idea how many Muslim undergrads there are at Queens and how many are active in QUMSA?*

There are 150 - 200 total members or so. This number may vary, as there are some people who do not actively participate in QUMSA activities. All in all, there are about 50 -100 active members.

- *How hard is it for newcomers to find housing with Muslims at Queens? Does QUMSA help arrange/match roommates etc?*

Not hard at all. Usually all it takes is an e-mail to QUMSA.net. Very shortly, QUMSA is planning to initiate an online housing forum for this very purpose on its website..

- *Where can I pray the 5 daily prayers?*

QUMSA has a permanent "office" for this very purpose. It can be found in room 232 of the JDUC. You can get a key to this prayer room, by going to the AMS office, and paying a \$10 deposit.

- *When and where are the Friday prayers held?*

Friday prayers are held in the JDUC (usually McLaughlin room) at 1:15pm. Once day-light savings time hits, this time is changed to 12:45pm.

## **Welcome Note...**

Assalamu Alaikum – With the peace and blessings of Allah, it is with great pleasure that I welcome you to your Muslim Student Association.

QUMSA is very active at Queen's, and we have a lot of wonderful people dedicated to pursuing their Islamic goals, and making better Muslims of themselves and the community in which they live. We have regular activities that vary from weekly study circles to cultural dinners and social gatherings. We are a tight knit community that respect and learn from each other and try our best to be the best Muslims that we can.

To help represent the student Muslims of Queen's the QUMSA Executive is here to ensure that QUMSA's day-to-day life is as smooth, safe and as comfortable as possible, with the ultimate intention being that the values and concepts of Islam be upheld, and firmly adhered to. Nevertheless, we are not in anyway the "Islamic-police", and in no way are we the ever righteous. We, like everybody else, are striving to remain on Allah's straight path, and only by realizing that we are not perfect can we fully achieve this.

By knowing that we have to teach ourselves first, the QUMSA Executive plays an important role in QUMSA's well being. We realize our weaknesses - our natural humanistic fallacies - and are tempted with the same things that tempt the rest of the Muslims. We can understand and sympathize with QUMSA when the going gets tough, however, by being more experienced upper year students and in the position to make a positive change, we can provide the right resources and the right programming events, to ensure that everyone (Muslim or non) better understands Islam and what it means to be a true, practicing Muslim.

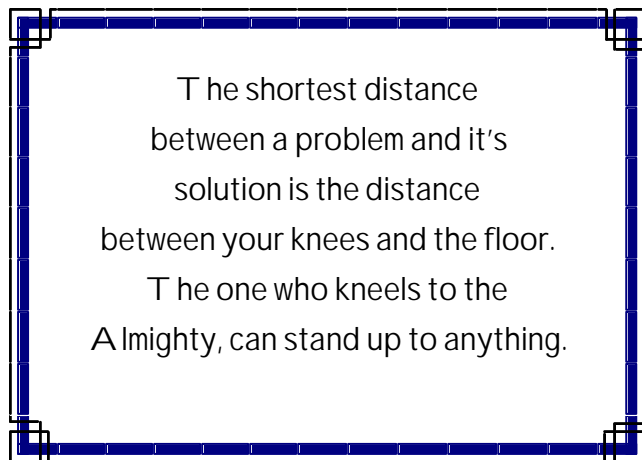
One of the newer projects of QUMSA is known as the "Big Sibling Program". Here, we pair up a first year student with an upper student to help in the transitioning process. Questions like where to buy books; where is a good place to eat; where and when is prayer,

what is QUMSA's next big event can all be asked and hopefully answered by your "sibling".

So, having said all this, I welcome you to your new home. I encourage you to actively participate in QUMSA because we are forever in need of people like yourself (be you Muslim or non) to help carry Islam's name further and to better and more truthful recognition. We hope that you will pursue the righteous path of Allah – the same path that brought you here in the first place. You can count on us to help you along the way.

With peace...

Aadil Mamuji  
QUMSA President  
2001 - 2002



## Faculties:

Applied Science: 533-2055  
email: [appsoci@post.queensu.ca](mailto:appsoci@post.queensu.ca)  
website: [www.appsoci.queensu.ca](http://www.appsoci.queensu.ca)

Arts and Science Office: 533-2470  
website: [www.queensu.ca/artsci](http://www.queensu.ca/artsci)

School of Business: 533-2330  
email: [Info@business.queensu.ca](mailto:Info@business.queensu.ca)  
website: [www.business.queensu.ca](http://www.business.queensu.ca)  
[comsoc.queensu.ca](http://comsoc.queensu.ca)

School of English: 533-2472  
e-mail: [soe@post.queensu.ca](mailto:soe@post.queensu.ca)  
website: [www.queensu.ca/soe](http://www.queensu.ca/soe)

## Miscellaneous:

International Centre: 533-2604

Walk Home Service: 533-9255  
website: [www.quic.queensu.ca](http://www.quic.queensu.ca)

Physical Education  
Centre (PEC): 533-2500

Student Services:  
website: [www.queensu.ca/dsao/resource.htm](http://www.queensu.ca/dsao/resource.htm)

UBS exchange:  
website: [www.ubsexchange.com](http://www.ubsexchange.com)

The Writing Centre: 533-6315  
email: [writing@post.queensu.ca](mailto:writing@post.queensu.ca)

## **General Contacts and Resources**

Emergency: 911  
Campus Security: 533-6111

## **Health Counseling and Disability Services**

Health: 533-2506  
Counseling: 533-2893  
Special Needs: 533-6467

## **Residence Contacts:**

Main Campus  
Residents' Council: 533-6216  
Jean Royce Hall Council: 533-6000 ext. 74254  
Residence Life: 533-6790  
Residence Services: 533-2529  
Sodexo Menu Hotline: 533-6676  
Respective Front Desk: 0

## **Queen's Offices:**

Registrar's Office: 533-2040  
Student Awards: 533-2216  
email: [awards@post.queensu.ca](mailto:awards@post.queensu.ca)  
website: [www.queensu.ca/registrar/awards](http://www.queensu.ca/registrar/awards)

Alma Mater  
Society (AMS): 533-2725  
website: [www.myams.org](http://www.myams.org)

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**Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.**

- The Holy Qur'an (2:256)

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## **For your reading pleasure...**

### **Muslims and the University Culture**

When a Muslim a North American university or college for the first time, he or she comes into contact with a community whose culture and lifestyle are diametrically opposed to the Islamic way of life.

The culture of Western universities can only be described as hedonistic, nihilistic and narcissistic. That is to say, many inhibitions are let loose and individual whims and fancies run wild. The freshman year itself begins with orientation, which while supposedly a process of introduction and transition to the university for the first-year student, is an opportunity for most participants to drown themselves (sometimes literally) in alcohol and pursue sexual opportunities.

This sets the stage for the school year. On any given school day, a student can choose to go to class, sleep in and skip the whole day, drink, party, or study, all depending on how he or she feels at that moment. Individual desires become the first priority and everything else takes a back seat.

The uncontested reign of individualism is also reflected in the values promoted by student councils and governments. All lifestyles, especially those furthest from religion, are promoted. Illicit, unlimited sex is seen as something to be sought and a basis for building a macho reputation (as long you can avoid sexually transmitted diseases - for which purpose condoms and condom machines proliferate around campus). Homosexuality is something to be proud of and promoted as a viable alternative. Student campaigns and marches are organized against those who dare to speak out and challenge this value structure; these challengers are regarded as reactionary, undemocratic and of course, religious extremists and fundamentalists.

In the university community therefore, the self is god, and everyone loves this god and engages in daily worship, and obeys the laws that this god creates, and everyone adjusts as these laws change on a daily basis. Into this atmosphere arrives the Muslim, who may or

may not be practicing Islaam to the best of their ability. The practicing Muslim (and even the not so observant Muslim) knows that Allah is the Creator and that the Qur'an is His Word. And according to that Word, He has 'created death and life, that He may test you which of you is best in deed.' (*The Holy Qur'an 67:2*). Also, He says, 'And I created not the jinns and humans except to worship Me' (*The Holy Qur'an 51:56*). So the purpose of the Muslim's existence is clear.

The conscious Muslim makes every attempt to, while pursuing his or her studies, increase their knowledge of Qur'an and Sunnah, so that they may better understand and apply the faith. The structure of this Muslim's day is around salaah, and this person juggles and adjusts their daily schedule and makes every effort to insure that the five daily salaah are performed on time. Similarly, this individual understands the approach of Ramadaan and prepares for it, again making the necessary adjustments in order to make sure that they are on top of their studies, that assignments are being handed in, that the best marks are being achieved, all while the requirements of the daily fasts are being met.

For the Muslim, Islam is never an excuse for slacking off, whether in academics or with respect to other responsibilities. As well, the observant Muslim may choose to participate in those clubs, activities and aspects of university life that do not contradict the Qur'an and Sunnah and do not place the Muslim in positions where he or she must compromise the faith. Thus, the conscientious Muslim enters the University atmosphere and struggles constantly to maintain a structured set of priorities. He or she follows Allah's order: "So strive as in a race in good deeds." (*The Holy Qur'an, 48*)

On the other hand, there is also the borderline Muslim, who knows his or her identity but whose consciousness of Islam, due to upbringing or experience, is not terribly strong. This individual is on the 'borderline' because they are pulled one way by their understanding of Islam and in the opposite direction by the powerful pressures of the university culture. Is it at all surprising that many Muslims who are on the borderline succumb to the pressures of the atmosphere around them and become, at best, part-time Muslims?

At the end, the challenge is great. All Muslims in the university community have to struggle in order to maintain their Islam. Those who are practic-

## **Places to eat**

**Lone Star Café** – 251 Ontario St., 548-8888.

A Tex-Mex restaurant with good service. Has adequate seafood and vegetarian options but can be a little pricey.

**Darbar Restaurant** – 479 Princess St., 548-7053. Conveniently located a short 10-15 minute walk down University avenue towards Princess St. An Indian restaurant with excellent appetizers and mango lassi. Also serves sweet and sour vegetarian and seafood dishes. Can be pricey.

**Curry Original** - 253-A Ontario St., 531-9376. Many Indian vegetarian dishes. Sweet and sour style food overall. The best Indian cuisine in town.

**Curry Village** – 169-A Princess St., 542-5010. Another Indian restaurant.

**Pita Pit** – 417 Princess St., 545-0122. Good prices, pitas filled with tasty goodness and best of all, they deliver to rez!

**Megalo's** – 226 Princess St., 531-9788. Many a QUMSA dinner outing have been held here. A typical eatery. Has decent pasta and decent prices.

**Minos** – 2762 Princess St., 384-2021. A Greek restaurant located not too far from campus.

**Copper Penny** – 240 Princess St., 549-4257. Similar to

**MacCorry, RezExpress, Subway**, and **JDUC restaurants** – A great place to spend those flex dollars and break things up from the usual Sodexo fare.

## Physical Education Center (PEC)

- Fitness Center and Jock Harty Arena
  - ~ Free membership with your student fees
  - ~ Intramural sports, Stationary bikes, work-out equipment, weights, running track, indoor swimming pool, racket sports
- Chaplain's Office
  - ~ Offers counseling to all students regardless of religious views or affiliations

## Career Services

MacGillivray-Brown Hall

- Offers individual counseling, general help and workshops for issues such as: choosing a major or figuring out which programs might suit you; applying for professional programs; looking for work this year; applying for summer jobs; building efficient resumes.

## Campus Bookstore

Clark Hall

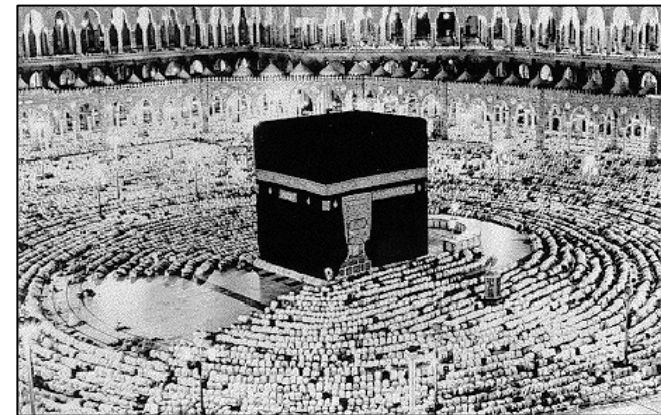
- Purchase new and used books for all courses
- Purchase magazines and fiction books
- Queen's crested clothing and gifts, school supplies, backpacks

## Jean Deutsch University Center (JDUC)

- Alma Mater Society (AMS)
  - YOUR student government
  - The only entirely student-run government in Canada
  - Offers a variety of services to students, such as:
    - ~ *Common Ground* - Non-alcoholic venue for students to hang out, grab low-price gourmet coffee, enjoy delicious desserts, and watch live performances.
    - ~ *Publishing and Copy Center* - With a fleet of low priced self-serve copiers, and a highly effective digital back shop the P&CC has proven to be very popular amongst students.
    - ~ *Used Bookstore (UBS) Exchange* - A great place to buy and sell used books for your courses for real cheap. You can also buy tickets for the Tricolour Express.

ing, committed and understand the objective of their existence have further duties. They must invite the borderliners with hikmah and understanding but with firmness as well. And they must inform the university community at large about Islaam in the different ways that are available. Yes, of course the challenge is great. But in shaa' Allah, the reward is much greater.

- AB Khan



## Not Without Her Make-Up

Satire of "Not without My Daughter"

(Australian, Canadian, American...you'll get the general idea)

(This is a satire written to mimic articles, reports and stories generally written about Muslim women by women from Western non-Muslim backgrounds. It is, to some extent, an attempt to convey to the readers how it feels to be 'othered' and to be judged superficially in accordance with only one's own perceptions. I hope you take it for what it is - a satire.)

I do not clearly remember the first time I was here. My earliest memories of Australia start when I was around six or seven, probably my first trip after I was born in the city of Sydney. My parents were not particularly happy with the idea of me growing up there. So, they took me out to Iran at the first opportunity.

As I grew up, my impressions of Sydney were formed from stories I heard from my parents, shows I watched on television and of course, what I saw on my trips. From my first trip at the age of seven, I vaguely remember the people I met and the places I visited. I remember more from my second trip, though, which was at the age of fourteen. I recall my parents warning me over and over again about how women were treated in a society so fundamentally Western.

While I was there, I learnt that individuality was something Australians only dreamt about. I soon discovered I had to conform to the dress code everyone else followed. I had to have my hair highlighted and defrizzed. I had to spend between fifteen and twenty minutes every morning brushing it and putting on clips and hair ties. I had to make it into a ponytail one day, a braid the next and a bun when I went to dinner parties. I was coerced to wear short skirts and tight tops, with a push-up bra to give me cleavage. My legs had to show, smooth and unscarred, and everyone had to be able to make out my waist.

They told me I had to 'fit in'. Part of the ritual of fitting in meant that I

## Student Services

### Women's Center

The Grey House

- Provides an extensive lending library as well as activities for women and their supporters
- Work on special projects with other community organizations dealing with women's issues
- Provides a comfortable space for women only, to hang out, read, do work, or just be!

### Frontier College/Students for Literacy

The Grey House

- Literacy organization that has two programs:
  - ~ "Read for Fun" tutoring Elementary school students
  - ~ "Prison Literacy Initiative" tutoring penitentiary inmates

### Student Health, Counseling and Disability Services

LaSalle Building

- *Health Services*: check-ups, immunization for travel and updates, illness, psychiatry, evening clinics, doctor on call 24/7, lifestyle counseling
- *Counseling Services*: personal and academic counseling, crisis counselors also available
- *Disability Services*: learning disability support, accessibility help, note takers

### The Writing Center

140 Stuart Street

- Provides advice on writing
- Grammar hotline by phone for help
- Provides students with advice on how to write a successful essay
- Has instructional sessions for students of all writing abilities

### Kingston General Hospital (KGH)

- 24-hour emergency room, only one in Kingston
- Has a pharmacy that works business hours

still change their names to that of their husbands'.

Seeing all this, I am aware that Australian women are denied the rights that are basic to many Muslim women. What concerns me, though, is whether or not they are aware of that fact.

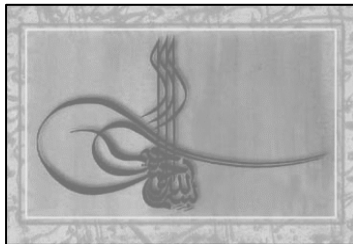
I remember from my second trip to Australia that I felt I had a Western noose tied around my neck. I felt I had no space to breathe or to let myself free. The air around me cloaked my beauty, my spirit and my soul. But I was lucky. I could leave.

Most of the Australian women I spoke to do not have that alternative. They do not even know of their plight. They are pushed into a corner where they cannot see outside the boundaries of such a fundamentally Western society. Women immune to Western correctness - mostly the educated Muslims - have begun programs to educate others around them. They are asserting themselves by breaking out of the confinement, wearing loose clothing and denying just anyone access to their sexuality. I see their efforts as a glimmer of hope. It is crucial that before women can improve their lot, they are taught the rights they have that society has taken away from them.

Nevertheless, there is still hope. I call upon all the Muslim women in the world to come to the rescue of Australian women. I urge that all of us stand up against Western oppression in different parts of the world. It is our responsibility to bring progress into these societies and it is up to us to save them

**Tazin Abdullah**

Media Student  
Macquarie University



had to paint my face with what they called make-up everyday. I discovered that Australian females liked to attract as much attention as they could to themselves, by hiding behind their make-up. They made their kohl in liquids and pencils, instead of pots like we do, and sold them in stores under a range of different names and prices. They all seemed the same to me, though. Anyhow, I bought what they told me to buy and used what they told me to use, from lipsticks to abdominizers, changing my body from head to toe to please their male gods. Such things ensured that everyone wanted to 'hang out' with me (a term denoting something to the effect of spending time and/or social acceptance).

In the five years between then and now, I had convinced myself that Australia would have joined other countries on the road to progress. But my return to Sydney both shocks and saddens me. While many parts of the world have seen development, Australia has dragged behind, especially with regards to the status of women. It seems as if it has only succeeded in digging itself deeper into a bottomless pit of regression. At this rate, I fear that Australia is a second America in the making.

Upon arrival, I have come across some typical Sydney women. I can see that they are dictated by the strict dress code imposed on them by the social system. They are not allowed to wear loose clothing, headscarves until they are old or ailing, and it is preferred that they show as much of their bodies as possible. Women who break this rule face harsh penalties. Sarah, a victim of such injustices, told me the specifics. As punishment for wearing non-revealing clothing, she is deemed unattractive and given unequal treatment by her employers. She says she is not considered 'normal'.

A day in the life of a normal woman here requires her appearance to be the focal point. Her sexuality must be available for everyone to consume. She cannot choose to whom she will disclose her intimate parts or exercise her sexuality. She does not have much choice in what she wants to do with her body. Since the fundamentalist regime insists that it must be available for display in a certain manner, she must follow these rules.

The rules are based on the Australian Holy Scriptures, two of which are Dolly and Cosmopolitan. Also known as magazines, these contain the teachings of hard-liner editors and reporters/writers who design

the way in which society must view women and the way women must dress and act. Since the advent of these magazines, there have been mass conversions in the country to the faith they preach. Authority and control have been transferred onto them and they play a vital role in the life of women. They have institutionalised radical guidelines such as the 36:24:36 measurement of a woman's body. Furthermore, they propagate intolerance and hate to be internalised in all women - hate for their own bodies, natural intelligence, privacy and inherent dignity. These women are brainwashed into believing that their Creator is to blame for their deficiencies in not automatically meeting these standards.

In accordance with these oppressive impositions, the country's commerce has developed. Industry is devoted to the development of products to assist women in looking as artificial as possible. The market is filled with products for the face and every different part of it plus the hair, the hands, the legs, the nails...the list goes on. I suppose one must concede to the fact that Australia's delayed development causes it to prioritise looks over the fact that millions of people in the world go hungry. It is interesting to look at some of the advertisements for the beauty products. I will warn you, though, that coming from an emancipated society, these will be very disturbing. For instance, an advertisement for hair colour uses the motto "L'Oreal - because I'm worth it". A model in an ad for a shampoo claims that using the shampoo gives her more confidence. These poor women must shampoo, condition and colour their hair in order to legitimise themselves. They need the perfect curl, the right bounce and the shiniest colour. Their value to society is directly linked to their hair.

Other significant practices are the prevalent marriage customs. A woman is required to perform the ceremonial 'going out', which can span any period of time from a day to ten years. This starts as early as primary school and as she grows up, she goes out with various men. Until she finds the one she wishes to marry, she does not commit to any one man. All the men she goes out with are allowed to touch her and sleep with her.

All this time, her status and acceptance in society is determined by how many of these men she has accommodated in her life. The greater the quota of men, the more sufficient she is considered. Particularly in high school, young girls have little to contribute to their own identities. Their identities derive from who they go out with and how many boys they

go out with. Though this kind of mental torture is less obvious in later years of their life, my conversations with many women in university and work indicate that they still suffer. Some feel they must get married in order to make a place for themselves.

Marriage, though, is subject to a bizarre rule. A woman cannot legally marry until she is eighteen years old without parental consent. It is socially expected, however, for girls under eighteen to lose their virginity. When I was listening to one of the popular radio stations, 2DayFM, I was informed that the average age that Australians lost their virginity at is between thirteen and fifteen. As a consequence of this, many girls under eighteen become pregnant. Society accepts these girls as mothers before eighteen but does not allow them to have husbands, who could also take responsibility as fathers to the children born. While women must bear the responsibility of parenthood, men can get away with it. This is one of the many contradictions that exist in Australia today.

Inequalities also exist for women who do get married. Marriage requires the woman to play multiple roles. She must be wife, mother and often a breadwinner of the family. She shoulders the responsibility of taking care of her husband and children at home while also earning money not only for herself, but also for the family. Whatever she earns is not solely her property. Unlike Islamic societies, her husband and her family have a claim to her income and she even pays for groceries!

Often, she is not given the choice of whether she wants to stay at home or work. The society she lives in enshrines materiality and money, money and more money. It is vital to their lifestyles. As a result, she must go out and work and make her family richer. On top of that, her position in society is judged on her ability to work outside the home. She must suffer the greatest burden in society. She really does not have the right to choose. Can you imagine a life where your identity is judged by everything you have and not everything you are?

Even more surprising is the widespread cultural practice of women changing their surnames to that of their husbands' once they are married. Amanda, a law student, who opposes this practice, tells me that, in previous times, this act symbolised the transfer of all of a woman's rights and property to her husband from her father. Though the custom of a woman becoming her husband's property has ceased to exist, women