

ISSUE NO. 2 // VOLUME NO. 2 // DECEMBER 2022 // JUMADA AL-ULA 1444

AL-QASIM

القاسم

GUIDANCE OF ISLAM
IN LIGHT OF QUR'AN, HADITH, AND FIQH

**FEMALE NARRATORS
OF HADITH**

**JAHEZ: THE ISLAMIC
PERSPECTIVE**

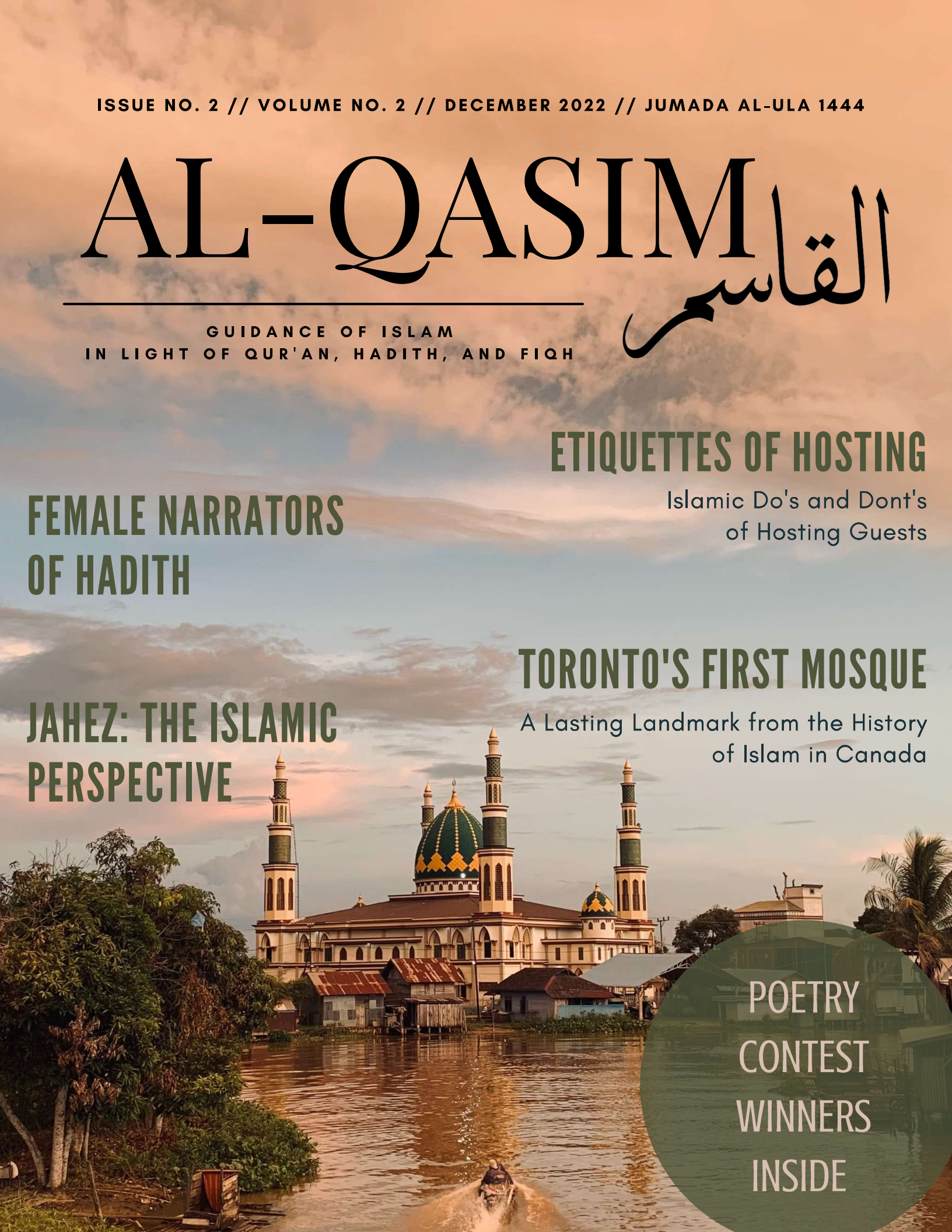
ETIQUETTES OF HOSTING

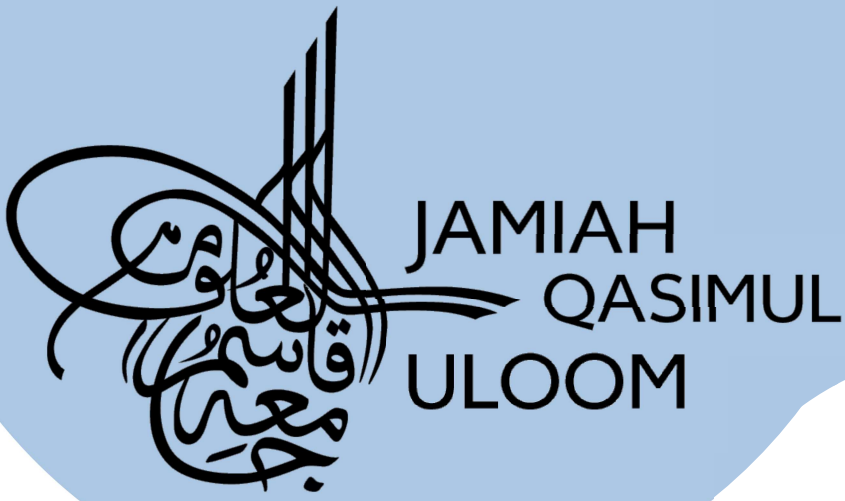
Islamic Do's and Dont's
of Hosting Guests

TORONTO'S FIRST MOSQUE

A Lasting Landmark from the History
of Islam in Canada

POETRY
CONTEST
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INSIDE





Jamiah Qasimul Uloom (JQU) is an institute established in 2015 to provide the Muslim community with traditional Islamic education. Mufti Ahmed Bemat (d. 2004) and Molana Asad Bemat (d. 1993) had a vision to start an Islamic seminary in Toronto for the community. The name, suggested many years ago by Mufti Ahmed Bemat, is primarily based on the Prophetic Tradition in which he ﷺ said, "And indeed I am a distributor (qasim), and Allah is the only One Who truly gives."

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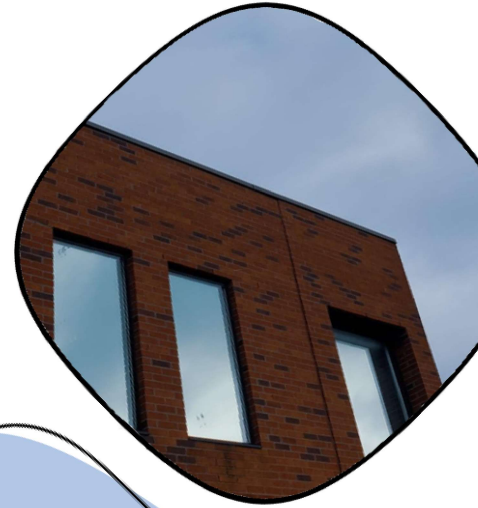
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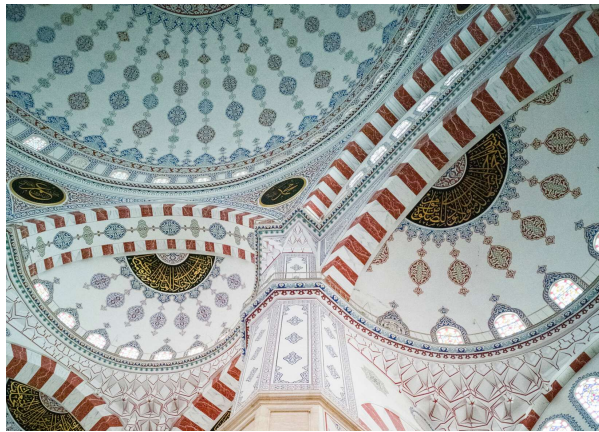
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EXEMPLARY FEMALE NARRATORS OF ḤADĪTH

By Muftiyah Siddiqa Saidova

‘Ā’ishah bint Abī Bakr

From among the *mukthirūn* (prolific narrators) of the Ṣaḥābah, Umm al-Mu’minīn ‘Ā’ishah bint Abī Bakr al-Ḥumayrā رضي الله عنها occupied the fourth place. She was born around seven years before ḥijrah. She was naturally endowed with a retentive memory and a developed faculty, having memorized a large number of the ancient Arab poems, on which she was a recognised authority. During her lifetime, she was also honoured for her expertise in medicine and in Islamic law (Siddiqi, 21). Her virtues were many, the most notable one being that she was granted superiority over all females. Anas رضي الله عنه reported that the Messenger of Allāh ﷺ said, “The superiority of ‘Ā’ishah over all women is like the superiority of *tharīd* over all other foods (*tharīd* was a special dish that held distinction during the Prophet ﷺ’s

time)” (Tirmidhi, 5:706). She was known for her outstanding knowledge. ‘Allāmah Zurqānī said, “[She was] the daughter of Abū Bakr aṣ-Ṣiddīq, the Mother of the Believers, the most knowledgeable of all women” (Zurqānī 1:26). Furthermore, she was qualified enough to independently issue fatāwā (religious juridical verdicts) amongst the galaxy of Companions. Qāsim ibn Muḥammad said, “‘Ā’ishah would issue verdicts independently in the time of Abū Bakr, ‘Umar, ‘Uthmān رضي الله عنهم, and those after them” (Nawawī, 2:321). Regarding the number of her aḥādīth, Imām Ibn al-Jawzī رحمه الله states, “‘Ā’ishah Umm al-Mu’minīn narrated 2210 aḥādīth” (Ibn al-Jawzī, 263). This is also echoed by ‘Allāmah ‘Irāqī, Shaykh Zakariyyā al-Anṣārī, Imām Suyūṭī, and Imām Nawawī. Imām Bukhārī and Imam Muslim

رحمهم الله both narrated 174 of her total ḥadīth. Imām Bukhārī narrated 54 of them alone, whilst Imām Muslim narrated 68 of them alone (Nawawi, 2:320). She passed away in the year 57 A.H. and was buried in the cemetery of *al-Baqī'* (Kandhlawi, 1:267).

'Amrah bint 'Abd ar-Raḥmān

'Amrah bint 'Abd ar-Raḥmān ibn Sa'd al-Anṣāriyyah was born in the year 29 A.H. She was the most knowledgeable regarding the ḥadīth of 'Ā'ishah رضي الله عنها. 'Allāmah Ibn Ḥibbān said regarding her, "She was the most knowledgeable of all regarding the ḥadīth of 'Ā'ishah" (Asqalani, 12:439). 'Allāmah Abu 'l-Walīd al-Bājī quotes with his chain to Muḥammad ibn 'Abd ar-Raḥmān that he said, "Umar ibn 'Abd al-'Azīz said, "There remained none who is more knowledgeable regarding the ḥadīth of 'Ā'ishah than her (i.e. 'Amrah)" (3:1293). She was also an expert in fiqh, as attested to by Imām Dhahabī رحمه الله when he said, "She was knowledgeable, a jurist, an authority and possessed abundant knowledge" (Siyar, 4:508). She was so knowledgeable that even Qāsim ibn Muḥammad, one of the Seven Jurists of Madīnah, was seen asking her questions. 'Allāmah Abu 'l-Walīd al-Bājī quotes with his chain to 'Abd ar-Raḥmān ibn al-Qāsim who said, "I saw Qāsim ibn Muḥammad asking 'Amrah" (3:1293). She narrated ḥadīth from 'Ā'ishah, Umm Salamah, Rāfi' ibn Khadīj, Ḥabībah bint Sahl, Ḥammah bint Jaḥsh, and her half-sister: Umm Hishām bint Ḥārithah (Dhahabi, Siyar, 12:438). One of those who narrated from her was her son Muḥammad ibn 'Abd ar-Raḥmān al-Anṣārī (d. 148 A.H.), who was known by the nickname Abū 'r-Rijāl because he had ten children who were all male, thus his title is literally, "The Father of Men." From 'Ā'ishah رضي الله عنها, 'Amrah narrated 310 ḥadīths based on the *al-Kutub at-Tis'ah* (Al-Ammar 213-215). She passed away in the year 103 A.H. at the age of 77 (Asqalani, 12:439).

Karīmah al-Marwaziyyah

Umm al-Kirām Karimah bint Aḥmad ibn Muḥammad al-Marwaziyyah was a famous transmitter of Ṣaḥīḥ al-Bukhārī. She was a female ḥanafī scholar from the 5th/11th century who was born in the village of Kushmīhan near Merv, present day Turkmenistan. She studied Ṣaḥīḥ al-Bukhārī under Imām Muḥammad ibn al-Makkī al-Kushmīhānī (d. 389 A.H.) (Dhahabi, Siyar 12:440), who had studied it under Imām Abū 'Abdillāh al-Firabrī, who had heard it directly from Imām Bukhārī رحمه الله and was one of the main three transmitters of Ṣaḥīḥ al-Bukhārī. This meant that her isnād (chain of

transmission) of Ṣaḥīḥ al-Bukhārī was very short, such that people were able to get a short link through her to Imām Bukhārī 200 years after his demise! In ḥadīth, having a short isnād to an original author, and thus to the Prophet ﷺ was a distinguishing quality in a scholar. Moreover, she compared her copy of Ṣaḥīḥ al-Bukhārī with Imām Kushmīhānī's original, making her copy incredibly invaluable. After Imām Kushmīhānī's demise, she embarked — whilst accompanied by her father — on a journey of seeking knowledge, before finally heading to Makkah for Ḥajj and residency. She started to attract many students, not only due to the shortness of her isnād, but also due to her exacting nature as a teacher and scholar of ḥadīth. She would not allow anyone to narrate from her unless they had compared their copy with her master copy under her supervision. Imām Dhahabī praised her saying, "The Shaykhah (scholar), 'ālimah (knowledgeable), fāḍilah (virtuous), musnidah (possessor of isnād) Umm al-Kirām [...]. Whenever she would narrate, she would compare it with her master copy. She possessed knowledge and intelligence, coupled with goodness and worship. She narrated Ṣaḥīḥ al-Bukhārī numerous times, once by the recital of Abū Bakr al-Khaṭīb رحمه الله. She passed away without ever getting married" (Dhahabi, Siyar 18:233-234). Imām Abū Bakr as-Sam'ānī said, 'I heard my father mentioning Karīmah and saying, "Has anyone ever seen someone like Karīmah?!" She passed away in Makkah in the year 463 A.H. as stated by Imām Dhahabī who added that "she reached 100 years old" (Dhahabi, Tarikh, 31:181). May Allāh Ta'ālā have mercy on her and on all of our pious predecessors and inspire us to emulate them. *Āmīn ya Rabb.*

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JAHEZ



Jahez is the wealth that the bride brings to the groom on their marriage. This cultural practice is prevalent in South Asian weddings. In some weddings, the current practice of *jahez* is a cruelly oppressive custom with its roots in polytheistic societies. The bride's family is made to endure financial hardship to meet the expectations. Some will use their life savings or sell their property to pay for the *jahez*.

In some cases, the fear of not having their daughter married will drive the parents into debt to meet the groom's implicit or explicit demands. This practice has evolved into an oppressive custom, victimizing girls and their families. Expecting the bride to bring over some gifts is a shameless act. Some will have the audacity to ask for it after the *nikah*. To insult her for not bringing any gifts (or not bringing enough) is emotional and verbal abuse, and far too many have become victims of domestic violence. This experience has been traumatic for many women, sometimes leading to death.

The gifts our Noble Prophet ﷺ gave to his daughter Sayyidah Fatimah رضي الله عنها at the time of her marriage to Sayyiduna Ali رضي الله عنه is presented as evidence to support this cultural practice.

Sayyiduna Ali رضي الله عنه said: "The Messenger of Allah ﷺ gifted to Fatimah a blanket, a container to hold water and a pillow filled with *idhkir* leaves" (Sunan Nasai, 3384).

Our Beloved Prophet ﷺ had four daughters. In the hadith literature, there is no established narration of him giving *jahez* to any of his other three daughters. He only gave it to Sayyidah Fatimah رضي الله عنها. The Noble Prophet ﷺ taught equality between children when giving gifts. Also, there are plenty of ahadith on the virtues of raising daughters and being kind to them. The question is, why only Sayyidah Fatimah رضي الله عنها? The Noble Prophet ﷺ was the fairest and most just person ever to come on earth.

According to one report, the money used to purchase the *jahez* for Sayyidah Fatimah رضي الله عنها was the money Sayyiduna Ali رضي الله عنه received when he sold his armour upon the Noble Prophet's ﷺ instruction just before the marriage.

Secondly, the Beloved Prophet ﷺ was a father to Sayyidah Fatimah رضي الله عنها and the guardian for Sayyiduna Ali رضي الله عنه. He lived in our Beloved Prophet's ﷺ home from a very young age, going back to before prophethood.

Sayyiduna Ali رضي الله عنه was poor. Aware of his condition, the Noble Prophet ﷺ supported this new couple by providing some basic household needs so they can settle down in their new home after marriage.

His other daughters:

- Sayyidah Zainab رضي الله عنها was married to Abul-A'as ibn Rabee' رضي الله عنه. He was a wealthy merchant.
- Sayyidah Ruqayyah رضي الله عنها and Sayyidah Umm Kulthum رضي الله عنها both married Sayyiduna Uthman رضي الله عنه one after the other.

Some parents, out of sheer love for their daughter, sincerely desire to give some gifts. The preferred method is to stay within one's budget, give it privately without any show and display, and to give it sometime after the wedding.

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Imam Ahmad narrates a hadith from Abu Sa'eed al Khudri رضي الله عنه who reports that the Prophet ﷺ said:

“Winter is the spring (best season) of the believer.”

Al Bayhaqi and others also narrate this, and add:

“Its nights are long so one can stand in them [in prayer], and its days are short so one can fast in them.”

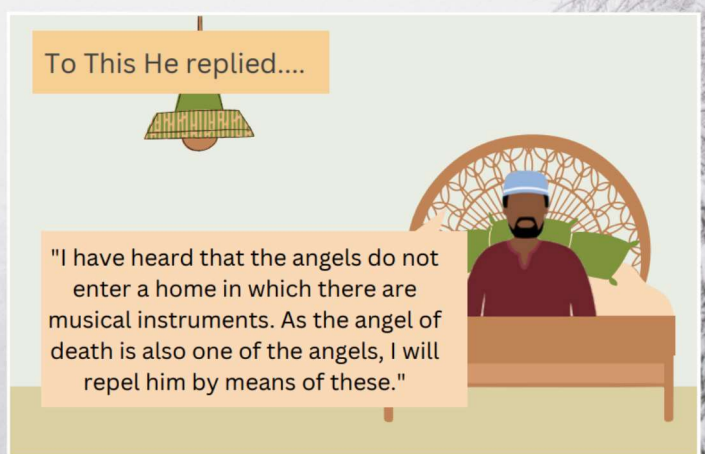
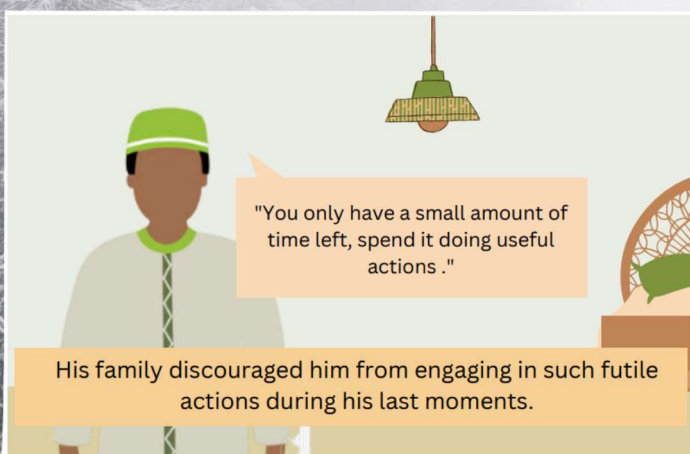
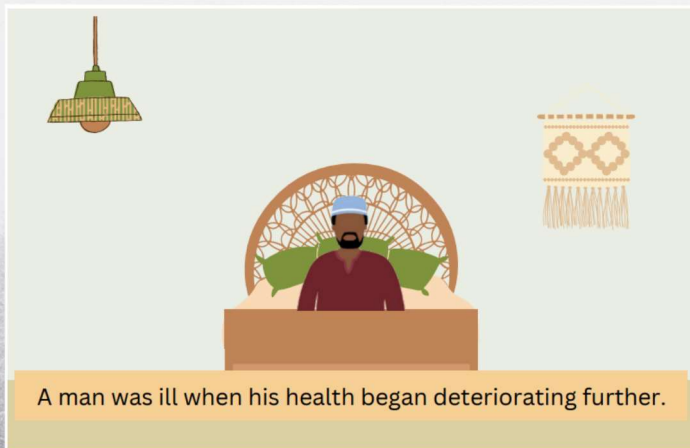
Winter is the springtime for the believer because he is able to graze in the gardens of obedience and the fields of worship. He can uplift his heart in gardens of easy good deeds, the way animals graze the spring fields, through which their bodies become enriched and strengthened.

In the same way, the faith of the believer can be strengthened in the winter with acts of worship made easy by Allah in that time. For indeed, the believer is capable of fasting during the day in winter without incurring hardship or difficulty from hunger or thirst, as the days are short and cold.

(Ibn Rajab al-Hanbali, *Lata'if al-Ma'arif*)

Foolish Behavior - السلوك الاحمق

Story from - Humorous Anecdotes: From the Lighter Side of Islamic History by Moulana Afzal Ismail



The Hourglass

THAT NEVER FLIPS

By Alimah U. Ansari,
Graduate of JQU, Class of 2021

We often find ourselves wondering where our time has gone. It seems as if the day has vanished before we could complete any of the tasks we wanted to complete. Many times, we end up telling ourselves that we can just do it tomorrow, but, oftentimes, before we know it, tomorrow becomes yesterday. The truth is that we do have time. It may seem like very little time remains after spending many hours of the day at work or in school, but those few hours of respite do exist. We use that time to relax and wind down after the toils of the day. There is nothing wrong with that, as long as it is spent doing things which are permissible. However, we should try to do more things in that free time besides simple relaxation. We should use it as an opportunity to perform acts of worship that we want to perform but do not find the time for.

Free time is one of the many blessings granted to us by Allah ﷻ. It is known to be very valuable because Allah ﷻ references time on several important occasions in the Qur'an.

وَالصُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ
﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا
قَلَىٰ ﴿٣﴾

By the forenoon and by the night when it becomes peaceful, your Lord (O Prophet) has neither forsaken you nor has He become displeased. (Surah Dhuha, 1-3)

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
﴿٢﴾

By Time, verily man is in a state of loss. (Surah Asr, 1-2)

Allah ﷻ swears by forenoon—a time period of the day—in the first verse when reassuring Nabi ﷺ that He has not abandoned him as the polytheists have said, and in the second verse when asserting that all of mankind is in loss except those who believe and do righteous deeds.

Nabi ﷺ has also referred to the importance of time in the following hadith narrated by ibn Abbas رضي الله عنهما:

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا -
قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ:
الصِّحَّةُ وَالْفَرَاغُ

“There are two blessings which many people squander: health and free time.” (Sahih al-Bukhari)

Allamah Badr ad-Din ‘Ayni رحمه الله explains that this hadith refers to health of the body (الصِّحَّةُ) and the absence of occupying worldly matters (الْفَرَاغُ). If a person has these two blessing and does not





use them appropriately, then they have experienced loss in them. Time is essentially like money. If it is spent on things which are not beneficial to the body or the soul, then a person is leading themselves to bankruptcy with each passing moment. Again, this does not mean that a person is *only* to spend free time in worship. They may find relaxation in permissible things, but the goal of their free time should not be “just to relax.”

Shaykh Abd al-Fattah Abu Ghuddah رحمه الله mentions in his book *The Value of Time* that “time is the substance of life, the sphere in which man exists, the citadel of his spirit, and his subsistence — him benefiting him-self and others” (Abu Ghuddah, 3).

The Prophet ﷺ said, “There are two blessings which many people squander: health and free time.” (Sahih al-Bukhari)

However, we encounter a problem. We know that time is important and we know that we should try to perform beneficial tasks in our spare time, but we just do not have the motivation to do so or we may feel too burnt out from the day to do anything. Shaykh Abd al-Fattah رحمه الله lists some actions that a person can perform to overcome these feelings:

- Change locations
- Take a hot or cold shower
- Drink a light drink
- Eat something light
- Change postures
- Take a walk

Once a person has gained motivation, they can do whatever they wish to do. They may recite

Qur’an, learn du’aas, read a beneficial book, or perform *nafl* prayers. There are many acts of worship that we do not realize are even acts of worship. Self-care is one, whether it is hygiene or physical activity to stay healthy. Joining ties of kinship is also an act of worship that can be done by spending time with one’s parents, siblings, cousins, and other relatives.

We must remember that the free time we have during the day is very precious and should be used in a way that helps us recover from the day while also giving us some sort of benefit in this world or the next. We do not want to regret the way that we spent our time when it is too late to change ourselves.

أَذَانُ الْمَرْءِ حِينَ الطِّفْلِ يَأْتِي //
وَ تَأْخِيرُ الصَّلَاةِ إِلَى الْمَمَاتِ
دَلِيلٌ أَنْ مَحْيَاهُ يَسِيرٌ //
كَمَا بَيْنَ الْأَذَانِ وَالصَّلَاةِ

The adhan is made in a baby’s ear at birth

While the [funeral] prayer is delayed till his death

*[This is] a sign that his life is short
Just like the time between adhan and salah.*

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AL-QASIM POETRY CONTEST WINNERS:

CATEGORY 1:

THE SEAL OF PROPHETHOOD

Let's shout out the truth with pride
The fake prophets will be denied

The Prophet Muhammad is the last prophet
for all
The truth will always stand tall

The fake prophets were lame and low
The truth will always shine and grow

Adam to Isa all mentioned about him
Not believing in KHATM-E-NABUWAT is a sin

Allah confirmed prophet Muhammad was the
last
And this news will definitely spread fast

I'm glad to be part of his ummat,
ALHAMDULILAH
We all will meet him in jannah , INSHALLAH

By Yousuf Azam, age 13

CATEGORY 2:

His birth was like the sun at the crack of dawn
His legacy the moon when the sun is gone

His prophethood the sun at its absolute prime
And when the sun set. his stars had to shine

For he was the light this world didn't deserve
His legacy will be for all time preserved

He had so much beauty, yet his awe had
prevalence
The eyes want to look, but turn away out of
reverence

Such kindness, mercy, compassion, and
generosity
Even pelted with rocks, he showed no animosity

He was sent as a mercy to the world in its entirety
The hardships he endured would drive a man to
insanity

When on that day prophets will show grief and
anxiety
He will be crying. "Ya Allah. Ummati. Ummati"

So peace be upon he who had the world in his palm
He had power, eloquence, beauty, and charm

Yet left the world behind and ran to his Lord
Knowing that with Allah lies his ultimate reward

He is Muhammad, let his story be told
And let his praise be written in ink of gold

صل الله عليه وسلم

By Amir Patel, age 18

TORONTO'S FIRST MOSQUE

By Alimah Aisha Patel,
Graduate of JQU, Class of 2022

The Jami Mosque, also known as the 'Mother of All Mosques', is Toronto's first permanent mosque that acted as a stepping stone for the mosques that came afterwards in the Toronto area. It was a type of home away from home and acted as a beacon for many Muslims who emigrated from different parts of the world such as Afghans, Bengalis, East Africans, Bosnians, and others. The backstory of this mosque and the community that supported it is an untold chapter of Canadian Muslims - a history that itself lies in obscure oblivion. As Amjed Syed said, "This is not just the history of our community; it is part of the history of Canada" (Javed, 2009).

The honour of this mosque belongs to a former leather shop that was located on 3047 Dundas Street West. The driving force of this was an Albanian man named Regip Assim, who was known as Toronto's first Muslim and the founder of the Muslim Society of Toronto. He fled Albania with his brothers after taking part in a failed independence movement before World War I (Bradburn, 2015). He understood the importance of having a mosque within the Toronto community, as there was no stipulated place for all

Muslims to gather for salah. Muslims within the Toronto area scraped together \$10,000 for a down payment on the building at 3047 Dundas Street West and purchased it in 1961 (Javed, 2009). Many days later, a sign appeared in the window: *Islamic Centre; Muslim Society of Toronto*. It was also known as 'The Dundas Street Mosque'. The people quickly moved in, reassembled the space and opened the doors to welcome all to the first mosque in Toronto. The transformation of this leather shop, however, was not easy. It required basic renovations such as fixing a leaking roof. A man named Hasan Karachi helped out by providing paint for the mosque and another man by the name of Mustafa Djukic helped retile the roof of the shop. They contributed in this manner for two years free of charge, as a form of sadaqah (charity) (Hirsi and Bullock, 2010).

Not only was the Islamic Centre a place of worship; it was the heart of the Muslim community. Muslims would visit to find comfort, connect with fellow Muslims, pray salah and most importantly, build a strong relationship with Allah. It was also a place where social events were held such as Eid gatherings, Ramadan feasts and Sunday Islamic school for children. Many women such as Solnaz



The entrance of Jami Mosque by Menesuygun on Wikipedia

Sahin, Alia Hogben and Talat Muinuddin were actively involved in looking after their community and would often help out with fundraising, organizing activities, and educating the children that attended the centre, in order to help raise money and establish proper Islamic faith within their community (Syed, 2011).

The Islamic Centre was the scene of many remarkable

historical events, such as the visit by Malcolm X in 1965. After dining with the members of the Muslim Society of Toronto, he delivered a speech at the mosque and was presented with a gold frame with gold inscriptions in them as a gift (Bradburn, 2015). This occurred just over a month before Malcolm X was assassinated. Other historical figures' visitation to this

mosque include Dr. Hussain Ibrahim Saleh al-Shahristani, an Iraqi politician, who was the centre's Sunday school teacher at the time while earning his Ph.D. at the University of Toronto. The Muslim Student Association of Toronto was founded by people who were also present at this centre (Hirsi and Bullock, 2010).

As the population of the Muslim community in Toronto grew, the need for a permanent mosque space was demanding, and rightfully so. Interviewed by CBC-TV in 1969, Seitali Karim estimated there were around 5000 Muslims in Toronto. With financial aid from King Faisal of Saudi Arabia (acquired through a personal appeal by the president of the Muslim Society of Toronto, Dr. Mirza Baig), the shop was sold and the mosque moved to an old church. It was formerly known as the High Park Presbyterian Church (Bradburn, 2015). It was renamed as Jami Mosque which was opened for worship in February 1969. The public was invited to look into the resources and services that the mosque provided, which were held on Friday and Sunday afternoons. An article from the *Globe and Mail* of 1969 advised, "You must remove your shoes at the door, and if you take your wife along, you will have to leave her to pray with the women in a separate section of the mosque, off to one side" (Bradburn, 2015).

The Jami Mosque today carries the spirit of Islam

THE WORLD OF RELIGION

They face Mecca every Sunday



SHOES ARE LEFT OUTSIDE THE MOSQUE
This is one of the age-old traditions of the faith



TORONTO MUSLIMS AT PRAYER KNEEL FACING TOWARD MECCA
The Holy City of Islam is to Muslims what Rome is to Roman Catholics

Toronto Star, June 27, 1964.

throughout the community that has been built around it, carving a niche and making a great contribution towards Canada's diverse religious and cultural environment. It created bonds of friendship, comradeship and solidarity from the very beginning which still remains as of today. The history of the build-up of the foundations of Toronto's first mosque was a momentous progression for the community, providing a secure and spacious place of worship till this day. "There is a lot of sentimental attachment to Jami," Imtiaz Uddin told the *Village Gleaner* in 2005, "It gave some people financial help, and sometimes mental help. It was the cement and glue that kept us together and gave us the goodness of the country" (Bradburn, 2015). We must acknowledge our

strengths and weaknesses and use our history as a reminder of what we can accomplish and as an impulse for lasting change.

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RENNET & CHEESE

SHREDDING SOME LIGHT

By Alimah N. Baig,
Graduate of JQU, Class of 2021

Fiqh rulings in this article approved by Mufti Adam Koya

When reading ingredients of our favourite snacks, some people walk the other way upon seeing the word "cheddar." Others are a little more...cheesygoing. Some may have been told that Cheetos, Doritos or various other products that contain cheese ingredients are haram, because of a core ingredient known as rennet - but is this understanding a blanket response, or does it require further analysis?

As a key part of producing cheese, rennet is defined as "the inner lining of the fourth stomach [abomasum] of calves and other young ruminants," or the extract derived therein (Yacoubou). The use of rennet in cheesemaking dates back thousands of years (Moschopoulou). For milk to curdle and coagulate, the rennin enzyme (also known as chymosin) found in rennet must break down proteins and initiate the cheese-making process. Rennet can vary in origin from animal, plant and microbial, to recombinant from GMOs, and can be produced as a paste, liquid, or powder (Addis et al.). As cheese products are a household staple and found everywhere in our grocery stores today, the worry surrounding rennet should be



Islamically addressed so that Muslim consumers are more informed about their choices. So let's cut to the cheese.

There are three different scenarios when considering where animal rennet is extracted from – a **halal animal ritually slaughtered**, a **halal animal not ritually slaughtered**, and a **haram animal**. According to the general consensus, cheese containing rennet from halal animals (such as cows, goats, and sheep) that are slaughtered according to Shariah guidelines is halal, while rennet that is extracted from haram animals (such as pigs, known as pepsin/porcine rennet) is haram (Mufti Ridha ul Haq 619-633).

A difference in opinion stems from the second scenario of **rennet from a halal animal that is NOT slaughtered in a halal way**:

1. Imam Abu Hanifah رحمه الله says that rennet from this category is halal; as this is the preferred opinion of many early and later scholars, it is the standing fatwa of the Hanafi madhab (Mufti Ridha ul Haq 619-620).
2. Imam Abu Yusuf and Imam Muhammad رحمهما الله say that such rennet is not halal. According to them, the rennet becomes impure after the animal's death by mixing with the liquids in the stomach (whereas Imam Abu Hanifah did not consider the liquids of the stomach impure upon death, so the rennet coming

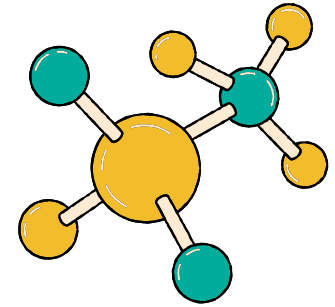
into contact did not necessitate contamination) (Kholwadia).

Some retract from Imam Abu Hanifah's fatwa and say the older method for harvesting rennet was different. Traditionally the fourth stomachs (abomasa) would be cleaned, drained, and dried, and then sliced up; these strips would be placed in varying salt solutions, and eventually the mixture would be filtered, thereby extracting the enzyme naturally (Khetra and Kanawjia; O'Connor 6). As there were no impurities involved with the flesh of the animal's stomach they needed to extract from, the rennet was halal.

The modern and commercial method for rennet extraction involves grinding the entire stomach, and then chemically separating rennet from the other parts (Moschopoulou; Addis et al.). Now, impurities are mixed, so two main opinions come about because of this:

A) There's an element of doubt (شك), so the cautionary approach would be to refrain from it.

B) Because a total separation happens when the rennet is taken out, it is still halal and pure, considering the end result. Darul Qasim's research concludes that rigorous filtering ensures "tissues from the animal's stomach are not present in the [final] rennet product" (Kholwadia). Some also explain this in terms of quantity, which proves an insignificant amount of impure substance mixed with pure



substance, and therefore negligible (Qadhi). The task of coagulation seems to be successful with a ratio of one to fifteen thousand, "1 part enzyme to 15,000 parts milk" (Arding and Khosrova).

Due to increased worldwide demand, kosher certifications, vegetarian support, and concerns for animal rights, the supply for rennet has transitioned to other sources like plants, microbes, and genetically modified or fermentation-produced chymosin. When rennet is made from non-animal enzymes, it is 100% halal (Kholwadia). Studies show that 90% of the cheese made in the United States today uses fermentation-produced chymosin, and that 95% of all cheese is from non-animal rennet (XiaoZhi and Entine; Kholwadia).

As consumers, how do we figure out where rennet comes from? A simple phone call or email inquiry to manufacturers usually does the trick. The Frito-Lay® website has a listing for products in the section "US Products Made Without Pork (Porcine) Enzymes." Black Diamond® cheese products are mostly made from microbial enzymes (as per their website), unless rennet is explicitly listed in the ingredients, in which case they might contain calf rennet.

The ruling for ingredients such as whey and modified milk ingredients (mmi) will follow the ruling of rennet, as they also depend on its source.

The following chart, sourced from *Fatawa Darul Uloom Zakariyya*, summarizes the topic:



Type of Cheese	Contents	Legal Ruling
From an animal whose meat is halal, and it was slaughtered [in a halal manner]	Rennet of an animal that is halal and ritually slaughtered	Halal according to consensus
From an animal whose meat is halal, but it was not slaughtered [in a halal manner]	Rennet of carcass (aka animal not slaughtered ritually)	Difference of opinion: 1. Halal according to Imam Abu Hanifah and one opinion of Imam Ahmad رحمه الله (this is the preferred opinion of the <i>Ahnaaf</i> and <i>Hanaabilah</i>)* 2. Haram** according Imam Ahmad's second opinion, Imam Malik, and Imam Shafi رحمه الله
From plant sources	Vegetable/plant emulsifiers	Halal according to consensus
Unknown source	Unknown	<i>Mabah</i> (permissible – aka Halal) according to consensus
From an animal whose meat is not halal	Rennet is from pork	Haram according to consensus.

*Addition (not in Fatawa Darul Uloom Zakariya): There would be a difference of opinion among contemporary Hanafis as the method of extracting rennet has changed

**This is also the opinion of Imam Abu Yusuf and Imam Muhammad رحمه الله

The conclusion? To consider animal rennet halal, verify that it is not from a haram animal, and then eat as per the fatwa, or don't, out of *ihitiyaat* (caution).

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DID YOU KNOW?

The Prophet ﷺ consumed cheese! He even served his wedding feast with *hais* - a sweet dish made of dates, cheese, and butter.

Q&A

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

Is it permissible to urinate while standing?

It is ideal not to urinate while standing without a valid excuse. The scholars mention it is against the sunnah method to urinate while standing except with a valid reason. (Fatāwā Dārul-Ulōom Zakariyah, 8/350, Zamzam Publishers)

Can I perform a qadha salah after I performed Asr Salah?

Yes, one is permitted to pray qadha until before the sun changes colour (10 min or so before sunset). Nafil (optional) prayers are not allowed after Asr. (Radd al Muhtar ala al Durr al Mukhtar 1:375)

I heard that we are not allowed to cut our nails at night. Is that true? What is the Sunnah way of cutting one's nails?

It is permissible to cut one's nails at night (Al Fatawa al Hindiyyah 5:358). One should ensure that they do not accidentally hurt themselves. Contrary to popular belief, it is not Sunnah to begin cutting one's nails from the index finger of the right hand, and then circle around until the thumb of the right hand. Prophetic narrations do not establish this. Instead, one should act upon the general narrations of

beginning from the right, and then move on to the left hand, without leaving the right thumb for last. (Al-Ajwibat al-Mardiyyah, Sakhawi)

Can I eat a medium rare steak even though there's blood in it?

It is permissible to eat steak that has not been cooked thoroughly. If the animal was slaughtered according to the laws of Shariah, the meat is rendered halal. Flowing blood is deemed unlawful. The blood left in the meat is not flowing blood, therefore it is permissible. (Badai al-Sanai 1/61)

Can I accept Christmas gifts from my colleagues?

Gifts presented during Christmas, or the Holiday season are considered social customs. These gifts are not revering their religion. It will be permissible to accept these gifts with the condition that it will not be of harm to one's faith. (Fatawa Mahmoodiyyah 18/175)

Can a person sleep between Maghrib and Isha Salah?

There is no sin in sleeping between Maghrib and Isha Salah. But one should be careful not to miss Isha Salah with the congregation. (Fatāwa Rashīdiyah, 2/436, Al Maktabah Al Hanifiyyah).

Can a man wear a silver ring?

Yes, it is permissible for a man to wear a silver ring. However, the weight of the ring should not surpass 4.374 grams. Women can wear gold and silver rings. (Fatāwā Mahmōdiyah, 28/36, Maktabah Mahmōdiyah /Fatāwā Dārul-Ulōom Zakariyah, 7/426, Zamzam Publishers)

How can I dispose of Islamic books or papers?

The best way is to wrap them in something and bury them or throw them in flowing water. If the first two ways are not possible, burning them will also be okay. (Fatāwā Dārul-Ulōom Zakariyya, 7/810, Zamzam Publishers)

Can I do tayammum if I'm late for Eid prayer?

If there is no other Eid Salah that one can reach, and performing even the *fara'idh* (main requirements) of wudhu would lead him to miss the Eid Salah, he may do tayammum. (Al Asl 1:306, Al Mabsut 1:118, Al Si'ayah 1:500-501)

Can non-Muslims enter the masjid?

There is nothing wrong with non-Muslims entering the masjid (mosque) if they are outwardly clean and respect the sanctity of the masjid. (Fatāwā Haqāniyyah, 5/332, Jāmiyah Dar-Uloom-Haqāniyyah)

Is it permissible to take medication that contains haram ingredients such as gelatine?

If there is no alternative available and it is recommended by a reliable Muslim doctor, then taking medication which contains haram ingredients will be permissible. (Al-Fatawa al-Hindiyyah 5/361)

Can we touch a frame or decorative piece with Qur'an ayahs on it without wudhu?

If the Qur'an was written on something other than a *mushaf*, such as a coin, slate, or wall etc., then one is not allowed to touch any part of the item. It is Makrooh *Tahreeman* (prohibitively disliked) to do so. (Bada'i al Sana'i 1:33, Al Hidayah 1:33)

TO SEND IN A QUESTION, EMAIL ASKMUFTI@JQULOOM.CA

ETIQUETTES OF HOSTING

By Alimah M. China,
Graduate of JQU, Class of 2021

DO'S

- 1.**
Honour the guest.
- 2.**
Tell the guests to eat without any force, except if it seems like a person is refraining out of shyness. In that case, kindly encourage them to eat.
- 3.**
Greet the guest when he arrives.
- 4.**
Present a sufficient amount of food for your guests. Presenting less is lowering their honour.
- 5.**
To hasten the food when the guests are present. Honouring those who are present is preferred over those who are late except if the person who's late is someone who is poor, or he'll be heartbroken. In that case, delay it.
- 6.**
The host should be the last one to eat.
- 7.**
Be cheerful, smiling, and speak in a good manner.
- 8.**
When a guest seeks permission to leave, let them do so.
- 9.**
When a guest is leaving, walk them to the door, or to their car.
- 10.**
Eat with the people of taqwa and people of knowledge. This will breed wisdom.
- 11.**
Feed good people because it helps them continue their good.
- 12.**
When there are two guests, treat them equally.

DON'TS

- 1.**
A person should not be burdened in a way that it affects their sincerity and desire to host in the future.
- 2.**
Don't force your guests to eat. You don't know if they like or don't like the food.
- 3.**
Don't make people sit with those who will burden them.
- 4.**
Don't get angry at servers/those who are helping in front of the guests.
- 5.**
Don't be stingy with your family because of guests. Don't deprive them of food that day out of fear of not having enough for the guests.
- 6.**
Don't ask others to do khidmah of your guests.
- 7.**
Don't intend, with your hosting, boasting and pride.
- 8.**
Don't show off by presenting an excessive amount of food. There's pride in that.
- 9.**
Don't hasten to remove or pick up the food until your guests have finished.
- 10.**
When a guest seeks permission to leave, don't force them to stay because this will put them in a difficult spot.
- 11.**
Don't feed open sinners. Feeding them aids in their evil.
- 12.**
The host should not overwhelm his guest with his continuous presence. Leave the guest free to eat as he pleases, unless the guest does not mind.

Sources: An-Nahlawi, Khalil. *Ad Durarul Mubahah*; Thānvī, Ashraf 'Alī. *Aadabul Mu'aasharat = Etiquettes of Social Life*, 1992; Al-Fattah, Abu Ghuddah Shaykh Abd, et al. *Islamic Manners*. Awakening Publications, 2002.

Kids Corner Messengers Of Allah

By Humairaa Shaikh, Graduate of JQU (Class of 2020)

The Story Of Prophet Isa عليه السلام

In the city of Jerusalem, there lived a couple by the name of Imran and Hanna. They prayed for a child who would spend time in the service of their Creator. They were blessed with a beautiful daughter named Maryam. Later, Maryam grew up in the care of her uncle Zakariyya عليه السلام. Maryam spent a lot of her time in seclusion worshipping Allah in a room connected to Masjid Aqsa. One day, she was approached by an angel who said, "I am only a messenger from your Lord sent to bless you with a pious son" (19:19). As Maryam was afraid of how the people in her town would react, she went away to a distant place. When the time of birth approached her, she sat under a palm tree in pain. Suddenly she was comforted by these words from underneath her:

"Do not grieve; your Lord has provided a stream at your feet and shake the trunk of this palm tree towards you it will drop fresh ripe dates upon you. So eat and drink and put your heart at ease. If you see any of the people, say 'I have vowed silence to the Most Compassionate, so I am not talking to anyone today' [19:24-26].



This was the birth of Isa عليه السلام, the last Prophet to come before Muhammad ﷺ. Isa عليه السلام was granted many miracles, the first of them was being able to speak as a baby. Isa عليه السلام spoke to the people of the town while he was in the cradle. When Maryam عليها السلام returned to Jerusalem with her baby, people started to question her, so she pointed to her son. He told the people he was a Prophet and advised them to pray salah and give zakat by saying:

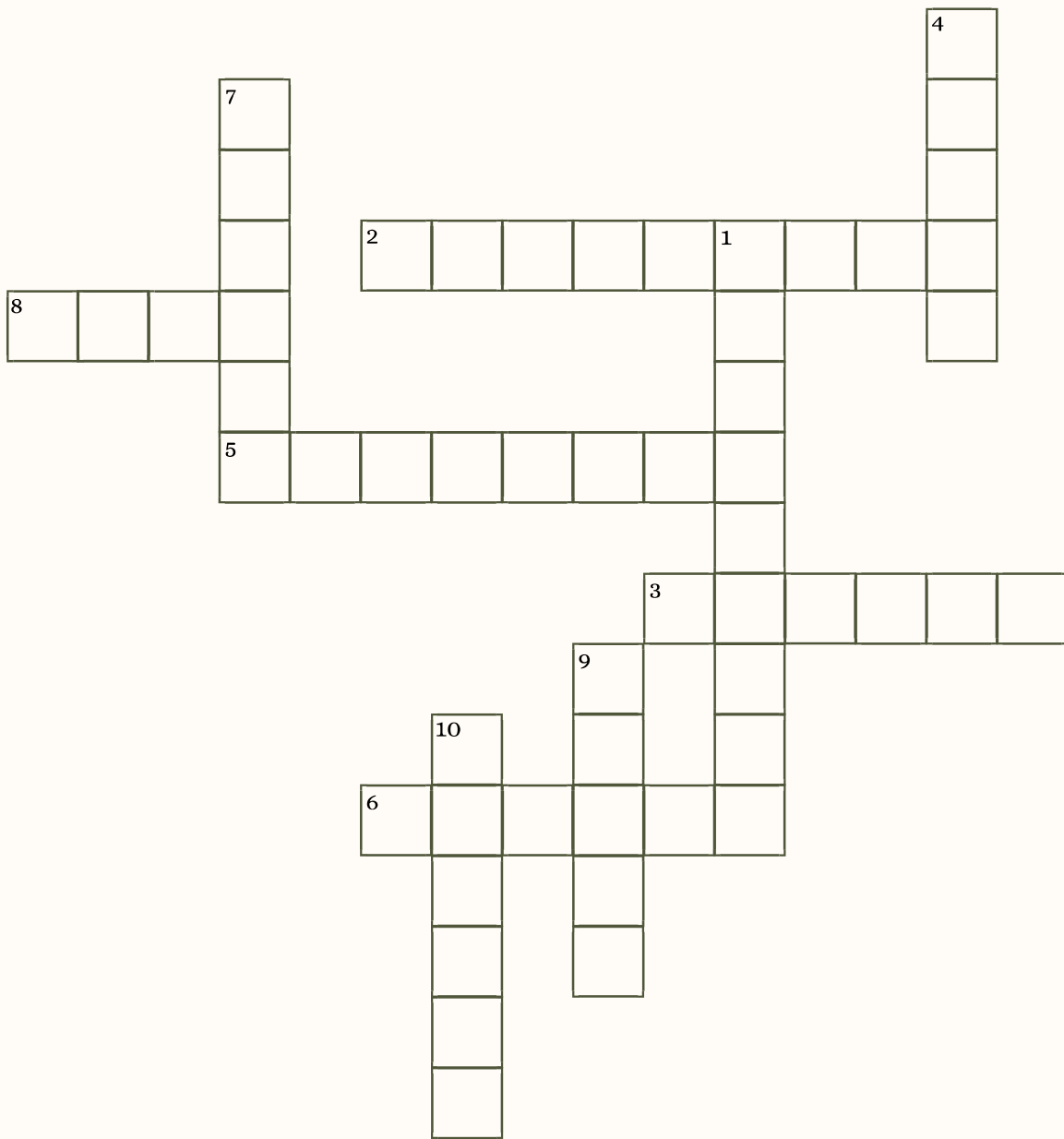


"I am truly a servant of Allah. He has destined me to be given the Scripture and to be a Prophet." [19:30]

Growing up, Isa عليه السلام always advised people to do good. With Allah's help, Isa عليه السلام turned clay into living birds, cured the blind and lepers, and resurrected the dead. Isa عليه السلام once asked: "Who are the helpers of Allah?." A group of people known as the Hawaariyun (disciples) responded, as they believed in the signs of Allah and followed the message of Isa عليه السلام.

But, the leaders and Roman kings were afraid that Isa عليه السلام would soon take over the kingdoms, so they planned to kill him. They did not know Allah is All-Aware. Jibril عليه السلام was sent to inform Isa عليه السلام that Allah will raise him to the heavens and purify him from all the false accusations! The enemies could not kill Isa عليه السلام because another man who was made to look like him, was killed instead. Muslims believe that Isa عليه السلام was not killed and that he will return to the world before the Day of Judgement (Qiyamah).





Fill in the crossword by answering these questions:

As Muslims we believe:

1. Isa عليه السلام is a _____ of Allah
2. Isa عليه السلام will return towards the Day of _____
3. The _____ was the book revealed to Isa عليه السلام
4. Isa عليه السلام did not die yet and will come back to _____
5. Isa عليه السلام was given many _____
6. Isa عليه السلام was born without a _____
7. _____ was the mother of Isa عليه السلام
8. Isa عليه السلام spoke when he was a _____
9. Imam _____ will fight in the army of Isa عليه السلام
10. _____ against the _____





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