

The **MUSLIM WOMAN**

VOLUME XXXII Nos. 8

August 1999



A monthly journal published by The Muslim Women's Association (Regd. Charity)

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FOR THE PERIOD DECEMBER 1997 TO
NOVEMBER 1999

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❦ MEMBERSHIP ❦

The Muslim Women's Association is open to all Muslim Women. Membership Fees (which includes the subscription to *The Muslim Woman*) are: Annual UK £15 Overseas £20 Life membership UK £100 Overseas £120. Meetings of the Muslim Women's Association take place on the second Sunday of each month

❦ ALL CORRESPONDENCE ❦

should be sent to our address, THE MUSLIM WOMEN'S ASSOCIATION, P.O.Box 6119, London SW20 0XG. Articles, letters and other matter appearing in this publication do not necessarily express the official views of the Executive Committee of The Muslim Women's Association.

JALSA SIRAT AL-NABI

Sunday, 8th August, 1999, 3.00pm
Islamic Cultural Centre, 146 Park Road,
London NW8 7RG.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

EDITORIAL

IT IS VERY ENCOURAGING to see so many of our members and readers striving in the cause of Allah by helping the poor, and needy of this world, and by attempting to eliminate injustice in any way they can. Some are working in Bosnia, and many are going for short periods to work in the camps in Kosovo – inshaAllah, many of these ladies will write and tell us about their experiences, and what the rest of us can do to help them. It is wonderful to feel that at last mankind has seen the need to work together not only to eliminate injustice, but to remove the evil powers that perpetrate cruelty in this world.

Prayer is a powerful force, and Allah listens to prayer; and if we wish to change this world for the better He will help us to do it. This is His promise and Allah does not break His promises.

So let us strive in His Cause in whatever way we can, and may He help us to bring Peace and Justice to all the world.

Ameen.



YOUR NAME, THE HOLY QUR'AN, AND ISLAM

Isma'il al-Faruqi

THE TITLE OF THIS BRIEF ARTICLE may seem strange to the reader. What can your name possibly have to do with the Holy Book? The answer is: Rather very much, as you will see in the sequel.

Being a Muslim, your name is in all likelihood an Arabic name, composed either of one of the names of Allah (*subhanahu wa ta'ala*) or of one of His divine attributes (*sifat*), or of one of the names of our Holy Prophet (*salla Allahu 'alayhi was sallam*) or of one of his epithets, or of the name of another prophet, or of a quality or attribute of that prophet, or of a Qur'anic term connotating an Islamic value. It is also possible that your name be that of a *sahabi*, or of a great Muslim of the past who has distinguished himself in the service of Islam, whether by his pen, sword, virtue, charity, statesmanship, justice, or any other Islamic value. Or, finally, it may be the very name of that value whether as a noun or adjective. When, in the first week of your life, you were given your name, your parents had hoped that you would grow to fulfil the Islamic value to which your name refers, to emulate the great Muslim predecessor whose name you were given. Your name must have sounded like "music" to your parents' ears; and you have grown to like it as well because it has become a part of you. Surely you want everybody to respect it, to call you by it, and to honour it by spelling it and pronouncing it correctly.

To the outside world, your name is not only a convention; i.e. a symbol denoting you. It is also a definiens of you; i.e. defines you

though it may do so only partially. For instance, it certainly tells the outside world that you are a Muslim; and this is the most significant aspect of your whole being. To the attentive outsider, or to your fellow Muslim, your name also defines an aspect of Islamic history, of Islamic culture, of Islam itself. Indeed, your name is sometimes informative of Allah Himself, when it is connotative of your relationship to Him as in 'Abdullah, 'Abd al Rahman, etc. And it may be informative of the Prophet whose very name you may be carrying. Respect to your name is not only respect to your own person; it is also respect to the person after whom you were named, or to the Islamic quality connotated by your name. Should your name be mutilated, disrespectfully bungled or violated, all that it represents is equally violated. Juliet had wishfully thought that "by any other name a rose would smell as sweet", but found out to her sorrow that that is not true of human names. Of course persons remain the same despite changes in their names. That is not the issue. But the names themselves are often expressive of a whole history, a whole culture, a whole religion, a whole spiritual realm; and it is these which suffer through misrepresentation or misnaming.

Consider to begin with the most obvious and gravest cases. Supposing your name was Hafiz (successful memoriser of the Holy Qur'an) or Hamid (praiser of Allah), or Khaliq (creature) These can easily be misaccented as Hafiz, Hamid or Khaliq. Immediately, your name is transformed from meaning an Islamic virtue to blasphemy. For no man may be called by a divine name. If your name was a conjunction of 'Abd (servant) and one of the divine names, it would be equally blasphemous to mispronounce, or allow mispronunciation; e.g. 'Abd al Haqq (servant of Allah – the Truth) As 'Abd al Hakk (servant of

scratching) It would be an equally grave misdeed to drop 'Abd from your name (a popular abbreviation technique used in America as well as in the Muslim world) leaving the divine name standing by itself. If on the other hand, and for the same reason of abbreviation, the divine name is dropped, then one is left with the abject Arabic name of 'Abd, i.e. servant or slave, without specification of owner or master. In other mutilations, the divine name has been dropped, but not its demonstrative *al* thus creating the absurd appellation 'Abdul or "servant of the".

Next to blasphemy stand those mispronunciations of the names of God combined with other words to make personal names, such as Khaliq al Rehman instead of al Rahman; 'Abd al Gafur (servant of the wide and empty) instead of 'Abd al Ghafur (servant of the Forgiving); al Aliyy or Ali (the mechanical) instead of al 'Aliyy (the High). These are followed by mispronunciations or misspellings of the names of the Prophet; as Munzir or Monzer (hurrier, belittler, despiser) instead of Mundhir (warner); or Muddassir (he in whom something has been plunged by force, as in assassination with a dagger) instead of Muddaththir (wrapped in his mantle, of Surah 74:1. If you object to the changing of the name of our Prophet Muhammad to Maumet which Webster International defines as "a false god or idol arising from a belief that Mohammedans worshiped images of Mohammed," "a puppet, a doll, an image, also an odd figure; a guy – often a term of abuse" and the derivative "maumetry" which the same dictionary defines as "1. idolatry, idols, and idol; 2. the appurtenances of idolatry; 3. Mohammedanism", then you ought to insist that the Prophet's name is Muhammad, and not Hamomet, Mohamet, Mohamed, Mohamad, or Maumet.

There are of course other names which are removed from Allah

and His Prophet, though they may be names of the Prophet's companions or of the great men of Islam. Such names are held in high honour and esteem by all Muslims. No Muslim should give himself or others the liberty to tamper with their spelling or pronunciation. And there are still other names which connote an Islamic meaning or value. It is offensive to the Muslim ear which comprehends those meanings and values to receive them bungled and mutilated from the hands of those who are ignorant of those meanings whether they are the carriers of these names or others.

Muslims in America are particularly prone to having their beautiful Islamic names mutilated, because of the general ignorance of Arabic or the difficulties of transliteration. Names which have a Western equivalent (Yusuf, Ya'qub, Ishaq, Yunus, Musa, Ibrahim, etc.) are hastily changed into their Biblical equivalents (Joseph, Jacob, Isaac, Jonah, Moses, Abraham, etc.), without awareness that these Biblical personalities represent entirely different meanings to the Christian and/or Jew than the Qur'anic names do to the Muslims.

If, in spite of these considerations, the Muslim in America mutilates his own name when he writes it in Latin characters, suffers in silence his name to be mutilated in writing or pronunciation by others, tolerates or encourages such mutilation, what does this tell about his personality?

1. Above all, it betrays his lax or disrespectful attitude to the names of Allah. These being Qur'anic; his laxity is a toleration of tempering with the Qur'anic text which is holy. It is a defiance of Allah (*subhanahu wa ta'ala*) since it is He who said: "It is We Who revealed the Qur'an; and it is We Who shall safeguard it". (15:9)

2. Less grave but equally significant is the attitude of laxity or disrespect betrayed by tampering the names of the Prophet (*salla Allāhy 'alahi wa sallam*), of this companions, of the great men and women of Islam, and of Islamic meanings and values.

3. Indirectly, there is another kind of attitude betrayed in the process. It is that of tolerating the corruptions of the language of the Qur'an by colloquial Arabic. For to pronounce or to transliterate a name in the manner it is pronounced colloquially is to tolerate colloquialism, the most dangerous and persistent threat to the language, and hence, to the text, of the Holy Qur'an. Colloquialism is the mirror of *shu 'ubiyyah* and promoter of ethnocentrism. It is the beginning of resistance to the Holy Qur'an itself. It is not by accident that every enemy of Islam has blessed, promoted, and encouraged the colloquial dialect of the Muslim peoples. Linguists *do* know that colloquialism is the end of unity and beginning of division; and those of them that know the continuing role the Qur'an has played in uniting us and determining our lives, do know that colloquialism cuts the umbilical cord which binds us to the Qur'an.

The Minaret, vol. 2, no. 1, 1978.



WHY MUSLIMS DEFEND JESUS THE SON OF MARY

THERE HAS BEEN A STORM of controversy of the play *Corpus Christi* by Terrence McNally because it depicts the Prophet Jesus as a homosexual.

Reportedly, a thousand people protested in front of the Manhattan Theatre where the play is being staged to express their dissatisfaction with the playwright's homosexual portrayal of Jesus.

The vast majority of protesters were Christians. However, Muslim and Hebrews were present in respectable numbers. Many non-Muslims must have been surprised to see Muslims and Hebrews standing up for the dignity of Jesus because of the stereotypical concept of Muslims in the West, whom the West calls "Muhammadans". The misconception is that we the Muslims only respect the Prophet of Islam, Muhammad Ibn Abdullah, the last Prophet and Messenger of Allah.

I will not attempt to speak for the Hebrews but a quick review of Muslim history will show that it was the duty of the Muslims to protect the good name of the Prophet Jesus whom the Muslims call 'Isa ibn Maryam (Jesus, son of Mary).



LETTER*

Dear Sister in Islam, Assalamu Alaikum

HAVING SPOKEN TO YOU TODAY, I hasten to write this letter to you by way of introducing myself and in informing you of the Islamic service done by our syndicate for the better cause of Islam, particularly in the London Borough of Croydon.

Being a scholar of both Islam and Bible studies, I have been endeavouring along with my colleagues in propagating Islam to the English-speaking society. I was brought to awareness by the knocking of the visitors who claim to be God-loving people. They are none other than the Jehovah Kingdom preachers. Now I knock their doors, in return, and pass on the message of the Holy Qur'an. By the grace of Allah a good number of Christians had come into the fold of Islam by declaring the Islamic faith in Islamic Centres in Croydon and elsewhere. Glory be to Allah!

In view of the foregoing news and views, I need your support and your timely advocacy from your Muslim Women's Association. As a leading member of this, our Tabassum Muslim Organisation, I am entrusted to carry out the relevant activities in the teaching of Qur'an and in the delivery of speeches pertaining to the Islamic way of life and to adhering closely to the eating of the Halal stuff. Modesty, decorum and disciplined life based on morality – all these are shown in practice and by observing them with clear intent.

I do not know as to what kind of support and encouragement you offer on behalf of your esteemed Association. The aims and objects of your Association will be of much importance for our reading and understanding, inshaAllah. Booklets, leaflets, and

informative notices will be of use to us and to our society in Croydon. You may therefore mail them to the address shown above, inshaAllah.

I am the pioneer to start the preaching of Islam to the Christian community in Croydon, because no *Thableek Jamath* has so far did perform such crucial service to non-Muslims, particularly in Croydon where we are surrounded and overwhelmed by Christians. I do hope you will appreciate our timely and brotherly service.

Your written reply and your useful suggestions and opinions of practical value will surely receive my attention for timely action.

Looking forward to your early reply, and praying for you and for your associates, I am, Wassalam!

Your brother in Islam ,

M M Abdel Razzaq

Poet, Writer and Speaker

PS. I enclose herewith a copy of praises composed in praise of our Prophet Muhammad (peace be on him). Please acknowledge it. InshaAllah, Ameen!

M M Abdel Razzaq,
Manager, T M Literary Syndicate,
109 Queen's Road, West Croydon,
Surrey, CR0 2PT.
Tel: 0181 240 1525.

* Letter was addressed to our President, Mrs Khanam Hassan.

POETRY

MUHAMMAD – The Prophet

Peace be on the Prophet Muhammad.
Renowned he was as Ahmad.
He brought us the Qur'an unique
The divine truth in it to seek.
His advent in this world is a grace;
Islam he brought us to embrace.
The apostle to us is he;
His heart spotless we ever see.
His service to us is boundless.
And may Allah him ever bless.
Islam he preached, his choicest choice,
Then far and wide his fame did spread –
And everywhere his name was heard.
His magnanimity was shown
In word and deed of great renown.
His advent drove darkness away,
Paved the way of Muslims' heyday.
Life he led in a way so simple
That God on him shed His grace ample.
Divine message he preached to all,
Announced Allah's commands and call.
He founded a great unity
Through Islam amid diversity.

Deeds both noble and religious
He performed with a heart pious.
As he preached, so did he practice;
Our love for him does e'er increase!
Hid indelible miracle
Is the Book irrefutable!
In each action God's will he showed,
And to Him he willingly bowed.
Companions and kith and kin
Awaited his love to win.
We invoke God's blessings on him;
God's praise we all gather to hymn.
Godliness and cleanliness, lo!
He observed, taught us to do so.
Mighty was his call to Islam;
To all men he gave welcome warm.
He infused all men with new life,
And put an end to tribal strife.
To unite men unto a whole,
He played indeed a unique role.
Qur'an in action was his life,
We must follow him without strife.
Muslims he led to the goal of peace;
May ever on him be God's peace.
Auspicious is this Meelad Day,
It is his Birthday!

M Abdur Razzaq

AN APPEAL

Madina House

A MUSLIM HOME FOR CHILDREN IN NEED OF CARE IN LONDON

Madina House is a Muslim home for children in need of care, established in 1981 under the auspices of the Muslim Women's Association (a registered charity which has been functioning since 1962)

From its inception the organisers worked closely with the Department of Health and Social Security and all other Social Services Agencies in order to comply with the current guidelines on the running of Children's Homes. Subsequently Madina House was registered by the Department of S.S.I. under the Child Care Act.

Aim—The main aim of Madina House is to provide an alternative home for children who for whatever reason, are temporarily unable to live with their parent/s. At Madina House we provide a stable, caring background, founded on Islamic principles and practices. Since its founding we have cared for over 400 children.

The present home does no longer comply with today's regulations and we have been asked to find more suitable accommodation. Thus, we are in desperate need of finance to buy an appropriate building. Failing to do so, the future of Madina House is in question.

Please help us by giving generously to continue to care for our children in need.

Donations, whether by Cheques or Banker's Orders would be greatly appreciated.

AN APPEAL

Madina House

"You shall not attain righteousness unless you spend on others of that which you love, and whatever you spend, verily God has knowledge of it."

The Qur'an 3:92

From.....

Name.....

Address

Telephone

I would like to make a donation/Zakat and enclose a cheque for the amount of £..... payable to Muslim Women's Association 'Account Madina House'.

To be send either to:

MWA, P.O.Box 6119, London SW20 0XG

or direct to:

The National Westminster Bank, Royal Garden Branch, Kensington High Street, London W8 5EQ
Account Number 25941364; Sort Number 50-30-10

JUNIORS' CORNER

A Tribute to Parents

Thank you for ...

- * taking care of me
- * helping me with my homework
- * feeding and clothing me when I'm suppose to do it
- * comforting me when I'm sick
- * guiding me when I do wrong
- * just loving me

May Allah forgive me when I forget to say thank you.

May He bless you and grant you patience when my
ignorance causes you heartache.

May Allah guide me on the Right Path.

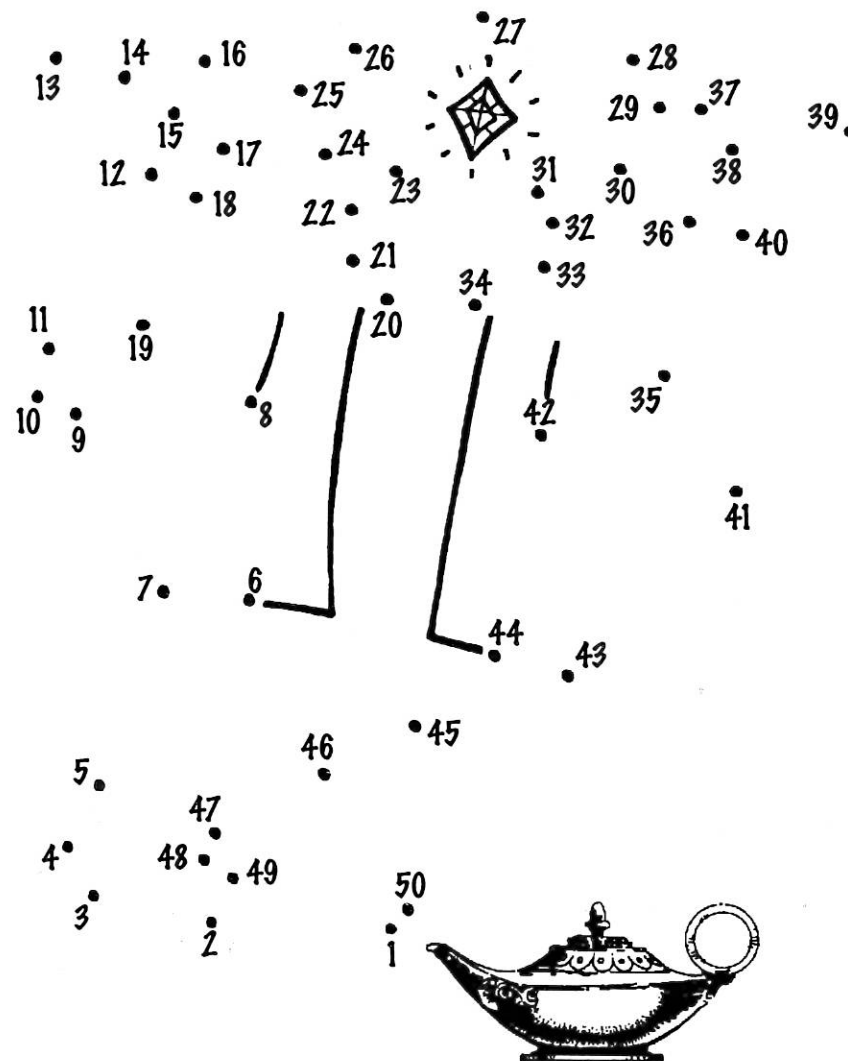


**Paradise lies under the
feet of the mother.**

Hadith

DOT TO DOT

Join the dots to complete the picture.



KITCHEN TALK

Harey Alu Relish

A simple though delicious seasoned potato dish

INGREDIENTS

- 1 lb potatoes, preferably baking potatoes
- Green small chillies, approximately 10, shredded finely
- Salt according to taste
- Half a bunch washed and chopped fresh coriander
- 1 1/2 teaspoons mustard seeds
- 1/4 teaspoon haldi
- 4 tablespoons cooking oil
- 1/2 cup water

METHOD

Peel, wash and dice potatoes into cubes, approximately 1/2".

Heat oil and when hot add mustard seeds. When seeds start popping add haldi and stir.

Put diced potatoes and salt and sauté for two minutes on medium heat.

Add coriander, chillies and give it an occasional stir. After one or two minutes lower heat and check that nothing is sticking to the pan.

Add water and stir. Try not to stir too much as potatoes may break. Add more water if necessary to make potatoes tender. Water should evaporate completely in the pan. It is ready to serve when oil surfaces to the top.

TIP OF THE DAY FROM MUNA:

The golden rule is to avoid too much of stirring and to allow vegetables (potatoes) to cook slowly on low heat for best results!

Muna Beg



In the Name of Allah, Most Gracious, Most Merciful

FORUM FOR SOCIAL STUDIES

An Islamic Charitable Organisation Registered Charity No. 295352

**12th ANNUAL ISLAMIC
DAWAH CONFERENCE**

SATURDAY, 7TH AUGUST 1999

The Islamic Cultural Centre,
146 Park Road, London, NW8 7RG

**SPEAKERS: Dr. Jamal Badawi, Imam Siraj Wahhaj,
Dr. Abdullah Hakim Quick, Br Shabir Ally & Sr Tasneem Zaman**

OPEN TO ALL FREE ADMISSION

QUR'AN

The parable of those who spend their substance in the way of God is that of a grain of corn; it groweth seven ears and each ear hath a hundred grains. God giveth manifold increase to whom He pleaseth; and God careth for all and He knoweth all things.

Sura al-Baqara, 261



**For the triumph of evil,
it is only necessary that
good men do nothing.**

Edmund Burke

THE YEMENI COMMUNITY ASSOCIATION

Is seeking to recruit

A FEMALE COMMUNITY DEVELOPMENT WORKER (Health and Social Welfare)

28 hours per week £17,247 (pro rata) NJC Scale 5 pt 22 (3 yr post)

Flexible working hours can be arranged

and job share would be considered

The Yemeni Community Association works to provide culturally appropriate services for the Arab community.

The postholder will develop an Advice and Health Support Programme for the Arab community with a particular focus on women and the elderly.

Applicants must have experience in community work and knowledge of health issues particularly relating to women and the elderly as well as experience of organising groups.

Good written and spoken English and Arabic is essential.

Details and an application form are available from

The Yemeni Community Association,

2 Thorpe Close, W10 5XL.

Please enclose a 26p Stamped addressed envelope.

Closing date for completed applications is

Friday 23 July 1999.

Interview Date is **Tuesday 3 August 1999**

Section 7.2 (e) of the Sex Discrimination act applies to this post

Registered Charity No.1069079

MWA BUSINESS

MINUTES

The monthly MWA meeting was held on Sunday, 11th July, at the Islamic Cultural Centre, 146 Park Road, London, NW8 7RG.

1 – **Opening Dua** by Souraya Youssef

2 – **Discussion about Sīra al-Nabi** to be held on Sunday, 8th August, from 3pm – 7pm.

Members exchanged views about whether such gatherings were *bidat* or not. It was generally agreed that Muslims must use their own common sense in conducting the Sīra. There should be no extreme actions and no unnecessary arguments about this subject.

The programme for the Sīra al-Nabi function was then agreed as follows:-

- a) Opening Dua and Qur'anic Recitation
- b) Introduction and programme details by Shirin Hassan
- c) Welcome Speech by the President of the MWA
- d) Opening Speech by Shaikh El-Sharkawi (Isl. Cult. Centre)
- e) Main Speaker:- Brother Yousuf Islam or Dr El-Majid
Topic: The Role of Women in Early Islamic History
- f) Children's Speeches and Naats*:-
 1. Misbah Arif, 2. Raoda Shah, 3. Omar 4. Zainab Khalifa,
 5. Fidan, 6. Nazifah Sulaiman (Talao – Badro – Alaina)
- g) Salaam and Closing Dua
- h) Refreshments

Contributions were received from Mrs Shafqat Ghaffar, Shirin Hassan, Mrs Kanza Shah, Mrs Lubna Ilyas, Mrs Firdous Arif, Mrs Khanam Hassan, Mrs Nisa Ali, Mrs Nabeela W. Sayed.

Refreshments will be contributed as follows:

- a) Samosas — Mrs Khanam Hassan
- b) Sweets — Mrs Khanam Hassan
- c) Nanak Paras — Mrs Firdous Arif
- d) Tea – Swadeka Ahsun
- e) Sugar and Milk – Mrs Lubna Ilyas
- f) Soft Drinks – Dr Zubeda Osman
- g) Mineral water – Mrs Khanam Hassan
- h) Disposables – Mrs Lubna Ilyas

3 – **Congratulations:** One of our members, Swadeka Ahsun, showed us the Medal she had won at a Women's Sponsored Charity Running Competition in which 10,000 women took part. Our congratulations to Swadeka and prayers for her future successes.

4 – **The meeting concluded** with a dua by Souraya Youssef. Blessings of Allah on all those who strive in His way.

*Prizes for children who read.

THE MUSLIM WOMEN'S ASSOCIATION

Registered Charity No. 264608

Invite you and your family for:

JALSA SIRAT AL-NABI

The Prophet Muhammad (Peace be upon him)

PROGRAMME:

Introduction by Shirin Hassan

President's Welcoming Speech

Opening Speech by Shaikh El-Sharkawi
of the Islamic Cultural Centre

Main Speaker (To be announced)

Children's Speeches and Naats
(Prizes for children who read)

REFRESHMENTS WILL BE SERVED

SUNDAY, 8TH AUGUST, 1999

at 3.00 pm

at The Islamic Cultural Centre
146 Park Road, London NW8 7RG

The Muslim Women's Association (U.K.)

P. O. Box 6119, London SW20 0XC, Registered Charity No. 264608

Date:

RENEWAL FOR MEMBERSHIP

Dear

Your yearly MWA-Membership (which includes the subscription to "The Muslim Woman") will be/was due for renewal on.....

We trust you have enjoyed the past meetings/functions and reading "The Muslim Woman". We look forward to your renewal of membership and request you kindly to pay the annual fee of £15.00 within the next thirty days (Life Membership £100.00).

Please fill in the form below and send it together with your payment to our Membership Secretary. *(Please ignore this form if you are a life member, or if you have already paid this year's subscription).* Thank you for your continuous support.

✉ MWA Membership Secretary, 63 Coombe Lane, London, SW20 0BD

In order to renew my Membership of the Muslim Women's Association (U.K.) and the subscription to **The Muslim Woman**, I enclose a crossed cheque/postal order for £ payable to the "Muslim Women's Association (UK)".

☞ Title (Miss, Ms., Mrs., other):Surname:

Forename(s):Telephone:

Address:

.....

.....

.....Post Code:

Signature:Date:



THE MUSLIM WOMEN'S ASSOCIATION
P.O. BOX 6119
London SW20 0XG