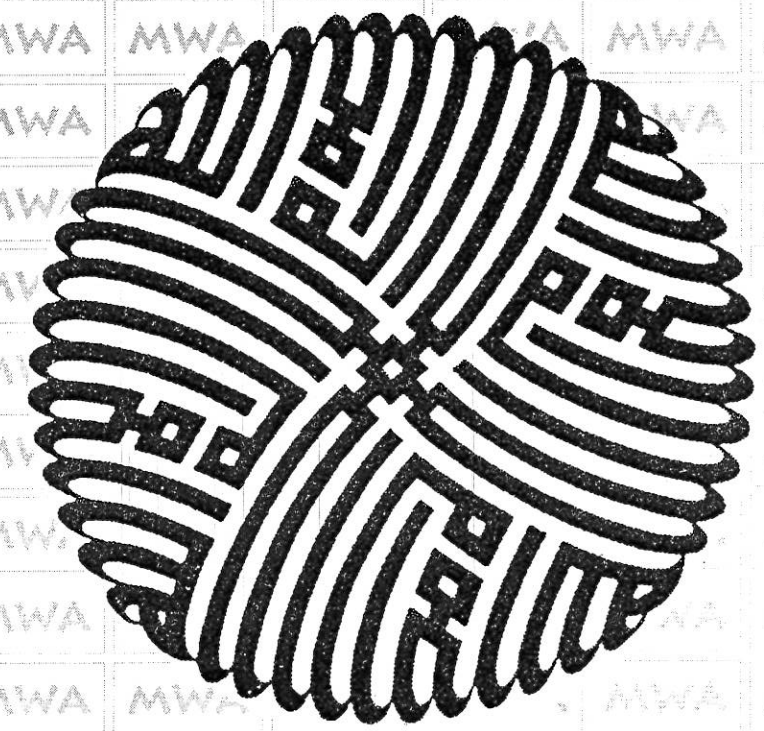


# *The* MUSLIM WOMAN

VOLUME XXXII Nos. 7-8

July-August 1999



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THE MUSLIM WOMEN'S ASSOCIATION  
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THE EXECUTIVE COMMITTEE  
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.

## NEXT MEETING

Sunday, 11th July, 1999, 4.00pm  
Islamic Cultural Centre, (*New Wing*)  
146 Park Road, London NW8 7RG.

IN THE NAME OF ALLAH, THE BENEFACT, THE MERCIFUL

## EDITORIAL

I JUST RECEIVED A NEWSLETTER and a bi-lingual magazine, "Woman & Child Press Mujaz". While the Newsletter is already dated, the magazine seems of a recent date. I am rather puzzled as to how someone in Cairo got hold of my name and address. However intriguing it is beside the point.

The publications are from the *International Islamic Committee For Woman and Child*, based in Cairo, Egypt. According to their leaflet, the IICWC is an international organisation of concerned women and men who are committed to improving the condition of women and children in Muslim societies and communities around the world".

What struck me glancing through the pages is that here are some Muslims who have at last recognised that the status of women in many so-called Islamic countries is not what it ought to be, and are willing to do something about it. Dr Saleha Mahmood says that women and children are often "victims of ignorance and misapplication of the Islamic law and (our) religious traditions", and therefore deserves our support.

Now for something completely different—July sees the National Film Theatre in London, screening some of the finest Iranian films of the last 30 years as well as the rare seminal silent movie, *Haji Agha, The Actor* (1931). Rakhshan Bani-Etemad the prominent female director will be introducing three of her films, and Fatemeh Mo'tamed Aria, Iran's finest screen actress, will be present for the screening of *The Blue-Veiled* amongst others. It promises to be a rich month of cinematic magic. It's well worth checking out—NFT, South Bank, Waterloo, 0171 928 3232.

## THE CONCEPT OF TOLERANCE IN ISLAM\*

ISLAM IS A UNIVERSAL RELIGION which requires its adherents to uphold the highest principles of morality and spirituality. As a way of life, it prescribes a code of conduct which promotes peace, equality and brotherhood of all human beings.

In the Holy Qur'an, the Muslims are designated as a rightly balanced nation: "Thus we have made you an Ummah, justly balanced that you might be witnesses over the whole of mankind and the Messenger as a witness over yourselves" (2:143). The Muslim Ummah is a nation of justice and moderation which rejects all forms of extremism in carrying out its responsibilities.

For the Muslims, the best example is that of the Prophet Muhammad (PBH). His renowned title of "Mercy unto all creatures" has propelled him to the highest rank of all Prophets and his life history has provided us with ample testimony of his tolerance, justice and generosity. In one of his traditions he is reported to have warned the Muslims to "beware of excessiveness in religion, people before you have perished as a result of such excessiveness" (reported by Ahmed, al-Nasai and Ibn Majah in their Sunan).

However, it is important for Muslims to perform all the acts of worship like offering prayers five times a day, fasting during the month of Ramadan, paying Zakat and going to Haj once in a lifetime for those who can afford it, and to lead an Islamic way of life. But this does not in any way restrain their capability to take

an active part in a multi-faith community or carry out any mundane activities. The beauty of Islam lies in the fact that it strikes a balance between life in this world and the life hereafter so that a Muslim is not overburdened in the performance of his religious duties.

The real test comes when we encounter differences of opinion on matters of theology or worldly affairs. In this respect the Muslims are fortunate, because they have guidance in the Holy Qur'an whose purity and authenticity has been meticulously preserved over fourteen centuries, and a codified Hadith (Traditions of our Prophet).

One example of the tolerance shown by our Prophet is when he permitted a Christian delegation from Najran to perform their prayers in his Mosque. This shows that Islam guarantees freedom of conscience and religion of all men and women. Historians now agree that the early meteoric rise of Islam was not due to the use of force but to the inherent beauty of the Islamic ideology and its quality to win the hearts of men through forgiveness and mercy. The Holy Qur'an states: "The good deed and the evil deed are not alike. Repel the evil deed with one which is better so that between whom and you there was enmity will become as though he was a bosom friend" (41:34). Again, although Islam permits retaliation, the Holy Qur'an recommends patience: "If you want to punish, then punish in the same way you were afflicted. But if you endure patiently, indeed it is the best course for those who are patient" (16:126). By recommending patience and clemency to the wrongdoer, Allah the Almighty elevates the position of a Muslim as a worthy arbiter in disputes in order to ensure peace and justice in the world.

\*Paper presented by Dr Syed Aziz Pasha, UMO, at Newham Town Hall, on the occasion of the Annual Civic Service of the London Borough of Newham.

In pursuing a course of justice and tolerance, a Muslim is by no means required to compromise on the fundamental principles of Islam. For example, he cannot relax his vigilance in observing the five pillars of Islam described above or abandon the Shari'a principles concerning his culture or social life. If he encounters difficulties in their observance he should endure them patiently and continue his struggle with tact and determination reposing his trust in Allah, the Almighty. Similarly, a Muslim cannot relinquish his duty to invite people to the path of righteousness and piety. The Holy Qur'an prescribes an excellent methodology which is as follows: "Invite all to the way of your Lord with wisdom and fair exhortation and argue with them in ways that are best and most gracious" (16:125). This divine Command is due to the fact that the destiny of mankind is interdependent. Any individual or section of humanity which is afflicted with a spiritual ailment will be a source creating a climate of injustice and oppression in society at large. This can be eradicated only by a continuous process of persuasion by a band of dedicated and morally upright individuals. Secondly, it is important to bear in mind that this world is only a temporary abode and the permanent life is the life hereafter.

By complying with the Divine Code of Morality and Spirituality as communicated by all Prophets of Allah and which in its complete form is encapsulated in the Holy Qur'an, a Muslim will be guaranteeing his place in Paradise.



## A LIVING EXAMPLE OF RIGHTEOUS CONDUCT

*Nasim A Jafarey*

Ayat 21 of Surah Ahzab states:

"Ye have indeed in the Apostle of God a beautiful pattern of conduct, for anyone whose hope is in God and the Final Day."

There cannot be a clearer and more explicit statement than this of God's intention to make the Prophet (PBH) a living example of the heights of good conduct to which a human being could rise if only he committed himself totally to the way of life prescribed by God.

There is also the famous reply which Hadrat 'A'ishah gave after the passing away of the Prophet (PBH), to some people who requested her to tell them something about the personality of the Prophet (PBH). Her brief reply was that have you not read the Qur'an?" This was the most apt reply because in the verses of the Qur'an there are numerous reference to various qualities of head and heart of the Prophet (PBH). Since the Prophet (PBH) lived his life in the searchlight of recorded human history, all his qualities of character are fully substantiated by detailed records of how these qualities came into full play when dealing with other human beings in various situations.

Precept and example are the two principal instruments for the propagation of any cause; be it religious, social or political. The two are so intimately inter-connected that it is difficult to say which of the two is more important for securing the success of a cause, mission or crusade, but it is clear that unless the leader of

Courtesy: Hamdard Islamicus, July-September 1998 Vol.XXI, No.3, pp.99-100 (The Daily Dawn, July 18, 1997).



a mission lives strictly in accordance with the precepts which he preaches, he cannot make much impact on the thinking or behaviour of the people whom he is trying to guide and inspire. The key factor in the success of the Prophet's mission in propagating Islam was that every body could see that he was actually practising all the norms of good conduct which he was preaching.

If we now come down to enumerating the norms of good conduct which the Prophet (PBH) exemplified, the list would be endless. However, to pick out only a few of the outstanding and meaningful traits of his character, it may be stated that he was kind hearted, just, patient, accessible to all, truthful, trustworthy, magnanimous, charitable, austere in his personal life, tolerant and considerate. The remarkable thing is that all these great qualities were combined in one person. And an even more significant and meaningful point to be noted is that it has been stated in not only one but many places in the Qur'an that the Prophet (PBH) was a human being like other men in this world, and neither an angel nor a supernatural being.

To quote only a few ayat of the Qur'an to substantiate the above statement, let us look at ayat 110 of Surah Kahf which states:

"Say, I am but a man like yourselves, but the inspiration has come to me that your God is one God."

And then there is ayat 50 of Surah An'an where it is stated:

"Say, I tell you not that with me are the treasures of gold nor do I know what is hidden, nor do I tell you I am an angel."

In ayat 7 of Surah Anbiya the position is clarified further by stating that:

Before thee also, the apostles We sent were but men, to whom We granted inspiration:

and further in ayat 8 of the same Surah:

"Nor did we give them bodies that ate no food, nor were they exempt from death."

The crucial point brought out in the above noted and other similar ayat of the Qur'an is that our Prophet (PBH) was also a human being like all the other prophets and messengers who came before him, and the only fact that distinguished him and other prophets from ordinary human beings was that they received inspiration or wahi from Allah. This is of course a most crucial difference but it does not diminish or vitiate the fact of the prophets being like other human beings in all the other mental and physical features which constitute a human being.

In looking at the Prophet (PBH) as an exemplar for all mankind, this becomes a most meaningful and significant fact. For if the Prophet (PBH) was in any way superhuman or supernatural his example would not have been as relevant and valid for us as it is now that it is confirmed that he as well as the other prophets were human beings like the rest of mankind with the one and only one difference of receiving direct inspiration from Allah. The exemplification of the Qur'anic virtues in the Prophet's day to day life proves beyond any shadow of doubt that the way of life ordered by Allah through the Qur'an is feasible and practicable for every human being if he is prepared to make the effort to develop himself and submit himself to the will of Allah. While no person may achieve that level of perfection in human conduct which the Prophet (PBH) had achieved, the mere effort in the footsteps of the Prophet (PBH) can make every ordinary man a better person.

At this stage, it also needs to be pointed out that unfortunately, during the last fourteen hundred years, the Muslims themselves have unwittingly undermined the role of the Prophet (PBH) as an exemplar by attributing certain supernatural or superhuman qualities to him for which there is no authority in the Qur'an and which sometime begin to touch the borderline of shirk. Most of the na't (versified eulogy) writers in this subcontinent, in one form or the other, have tried to present him as the one possessing qualities which no ordinary human being can ever dream of acquiring. This blind and unbalanced adulation of the Prophet (PBH) has unwittingly proved to the ordinary Muslim a strong alibi which prevents him from even making an effort to emulate the life of the Prophet (PBH) and follow his example in practising the moral values of Islam which the Prophet (PBH), in his day to day life, had shown as completely feasible.

It may not be out of place here to point out the fact that commentators have listed no less than six ayat of the Holy Qur'an which provide instances where the Prophet's action met with Divine disapproval. The most well known and clear cut case of Divine disapproval is to be found in the ayat 1-6 of Surah 'Abasah, which begins with "The Prophet frowned and turned away" and ends with "As to one who regards himself as self-sufficient, to him dost Thou attend". These six instances are important in that they confirm the fact that the Prophet ((PBH)) as a human being could sometimes make a mistake which invited Divine disapproval.

There is no doubt that God sent the Prophet (PBH) in this world not only to convey His message to mankind but also to act as an ideal and model of righteous conduct which could be emulated by other human beings if they only made a sincere and determined effort to do so.

## KITCHEN TALK

### *Turkey Escalopes*

#### INGREDIENTS

Butter for frying  
8 thick slices of roast turkey breast or  
4 fresh turkey escalopes, beaten  
225 g button mushrooms, sliced  
4 tablespoons cranberry sauce  
freshly ground black pepper  
chicken stock  
salt

#### METHOD

Melt a knob of butter in a large frying pan (skillet). Add the turkey and fry gently for a few minutes on both sides. (If using fresh turkey escalopes (scaloppini) they will take about 5 minutes on each side before they are tender, depending on thickness.

Add the mushrooms to the pan and fry for 1-2 minutes, then stir in the cranberry sauce and a few spoonfuls of chicken stock to make a thin sauce. Season to taste with salt and pepper and transfer to a hot serving platter.

*Nadia Mughal*



# THE MUSLIM COUNCIL OF BRITAIN

*Jasmine Ansari*

THE MUSLIM WOMEN'S ASSOCIATION, a national organisation in the UK, sent three representatives to the Muslim Council of Britain's (MCB) 2nd Annual General Meeting which was held on the 15th of May, 1999, in London. The three representatives were: Mrs Jasmine Ansari, Mrs Karima Mustafa, and Mrs Sherif. Mrs Mustafa has been appointed a member of the central working committee of the MCB, representing the MWA. Sister Karima is making a positive contribution to the MCB as she continues to raise the concerns of women's and children's issues in the Muslim community.

The AGM was well attended. The day was divided into two sessions: the first part of the morning was covered by reports from the working committees; the second session was open to the public and the invited guest speakers were Professor Akbar Ahmed and Lord Nazir Ahmed.

Professor Akbar Ahmed spoke on the theme of Muslim leadership. He explained that the life of the Prophet was a perfect example of a Leader and Statesman. He spoke about the trends in leadership in the Muslim world and mentioned the Talibaan and the Ayatollah in Iran and Monarchs in Arab States, i.e. Saudi Arabia. He also presented the democratic style of leadership as Jinnah in Pakistan had symbolised. He compared Jinnah to Salahuddin Ayubi as they both possessed courage, compassion and integrity. He named others whom he admired: Iqbal, Izbekovitch, and Al Biruni. In the final part of his speech, Professor Akbar suggested some steps to strengthen the Muslim community:

- Greater co-operation between Muslim groups and individuals, for example, students.

- MCB should be aware of the media and should expand its magazine

- The Muslim community should not forget their roots. Muslims should visit their "home countries" and contribute to health and education projects.

- Muslims should produce more documentaries, books and articles.

- Attention should be paid more to women and children's issues.

The main speaker was Lord Nazir Ahmed – the first Muslim Labour life-peer in the House of Lords. Lord Nazir spoke with insight and passion about his concerns of the Muslim community. He mentioned that in the UK between 1991-97 the ratio of Muslim prisoners had doubled. He felt that there was a fundamental problem with our youth and he said that 27% of young Muslims had disputes with their elders. There is also the problem of drugs and alcohol abuse in our community. Lord Nazir emphasised that as Muslims we must ensure that our MPs in Government understand our concerns and that our rights are not neglected. It is a fact that Muslims are the most deprived minority group in Britain. However, Lord Nazir was optimistic and he praised the MCB for its role in the community...



## 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



## NIGHT OF THE SOLITUDE

*Sohrab Sepehri (1927-80), Iran*

Hark, the world's farthest bird is a-chanting.  
The night is fluent, and even, and wide.  
The most vocal of the season's boughs  
And the geraniums hear the moon.

The stair down the building—  
The door lamp in hand,  
And the door to the excess of the breeze.

Hark, the road calls your footfalls from afar.  
Your eyes do not deck the dark,  
Wipe the eyelids, wear the shoes, and come.  
Come where the moon's feathers warn your fingers,  
And time sits on a pebble with you,  
And the evening psalms absorb  
Your limbs like a chant.

Some sage is there who shall tell you:  
The best of all is to reach a gaze  
West from the event of love.

*Echo of Islam, September, 1998.*

## JUNIORS' CORNER

*The Boy who threw Stones at Trees*

THERE WAS A LITTLE BOY IN MEDINA who was a good boy, except for one very bad habit. He used to throw stones at trees, and what is more, he enjoyed doing it. One day, the boy went into an oasis that lay outside Medina. He found date-trees growing in the cool, shady oasis and as soon as he saw them, he picked up some stones and started throwing them. The stones hit the date trees and the dates fell down into the sand. After a while, the boy stopped throwing stones, and started doing something else he enjoyed very much: that was eating the dates which he had knocked down from the trees.

The dates tasted delicious and the boy ate them all, giving no thought at all to the damage he might have caused the trees. He did not think, either, about the owners of the trees. They became very angry when they found out what the boy had done. The owners of the trees knew that the boy would come back to the oasis to throw more stones and eat more dates as they fell to the ground. So, they lay in wait for him. Sure enough, the boy arrived, threw stones at the trees and then gathered up the dates that had fallen down. The owners of the trees rushed out and before the boy could get away, they grabbed him. The boy was very frightened and alarmed, but however hard he struggled and however loudly he yelled, he could not escape from the grasp of the men who had caught him.

The men took the boy to the Prophet (SAW) and told him what the boy had done. The boy stood before the Prophet (SAW) feeling very frightened. He was certain the Prophet (SAW) would be very

angry with him. But the Prophet (SAW) spoke to him in a quiet, soft voice that had no anger in it.

“Why do you throw stones at the trees?” The Prophet (SAW) wanted to know. “To get dates to eat”, the boy replied. “If I don’t make dates fall from the trees, how am I going to get them?” This reply showed that the boy was only a child who did not understand a great deal, and had a lot to learn in life. The Prophet (SAW) realised this at once. He realised too, that the boy had not been wicked, but just foolish and a little stupid. So, the Prophet (SAW) patted the boy on the head to calm his fears and spoke kindly to him.

“Don’t throw stones at the trees, “For if the trees are damaged, they will not bring forth new fruits. Eat of the dates that have already fallen to ground.” Then the Prophet (SAW) blessed the boy and prayed that he would soon gain wisdom and be more sensible in the future. The boy learned a great lesson that day. He learned that in order to get dates, he did not have to damage the trees; the trees would give him their dates by letting them fall to the ground on their own, when they were ripen. So the boy went away much wiser than before. He was also much happier, because he had seen how the Prophet (SAW) loved him, as he loved and was kind to all children.

Mahjubah, Vol.18, No.3 (177), June 1999.



## EXTRACT FROM “THE PROPHET”

*Khalil Gibran*

And a woman spoke, saying, Tell us of Pain.

And he said:

Your pain is the breaking of the shell that encloses  
your understanding.

Even as the stone of the fruit must break, that  
its heart may stand in the sun, so must you know  
pain.

And could you keep your heart in wonder at the  
daily miracles of your life, your pain would not seem  
less wondrous than your joy;

And you would accept the seasons of your heart,  
even as you have always accepted the seasons that  
pass over your fields.

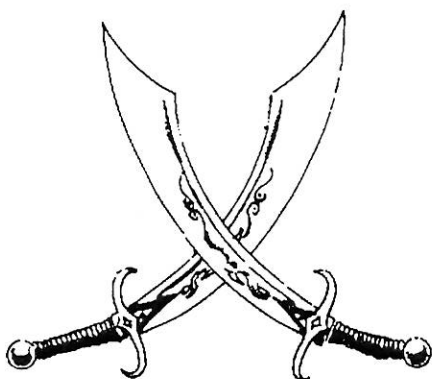
And you would watch with serenity through the  
winters of your grief.

Much of your pain is self-chosen.

It is the bitter potion by which the physician within  
you heals your sick self.

Therefore trust the physician, and drink his  
remedy in silence and tranquillity;

For his hand, though heavy and hard, is guided by  
the tender hand of the Unseen,  
And the cup he brings, though it burn you lips,  
has been fashioned of the clay which the Potter has  
moistened with His own sacred tears.



## MWA BUSINESS

### MINUTES

The monthly MWA meeting was held on Sunday, 13th June, at the Islamic Cultural Centre, 146 Park Road, London, NW9 7RG.

The meeting which was well attended was opened by Souraya Youssef with the recitation of Sura Fatiha.

#### MWA Business

**The Election**—The President mentioned the details of the forthcoming elections to be held in November 1999. Nominations for all posts including committee members are to be sent to Mrs K Hassan at 63 Coombe Lane, London SW20 0BD or to MWA PO Box 6119, London, SW20 0XG.

There will be a minimum of two nominations, maximum four for each post. Only those paid-up members who have attended three meetings during the past 12 months, should be nominated.

The closing date for nominations is October 1999 consecutive.

**Annual MWA Bazaar**—The Annual MWA Bazaar will now be held on Sunday, 25th June, 1999, at 3 pm. (Our application to reserve the hall was too late). Please note change of date. Helpers must arrive at 1.30pm.

The entrance fee will be 25p per person; each ticket will entitle the holder to one soft-drink.

The Bazaar will be held for the sponsorship of nine Palestinian children in Lebanon, for Madina House, and for Kosovo.

The stalls will be as follows:

Entrance	Shirin Hassan
African Stall	Cihaniyah Hoodless
Asian	Firdous Arif
Arab	Souraya Youssef & Hoda Hannoo
Drinks	Dr Zubeida Osman & Ayesha
Tea	Khadija and Rama
Cakes	Samina Hassan, Fidan & Nazifa
Books	Azra Rekki.
Toys & Bric-a-Brac	Lubna Ilyas
50p and under	Shirin Hassan
Islamic Art	Kanza Shah

Our speaker was Layla El-Droubie. She spoke on the sponsored "Trek Arabia", the trail of Lawrence of Arabia, which was organised by Barnardos and Kith and Kids. The aim of the trek was to raise funds for children and young people with disabilities. Each participant had to raise a minimum of £2,000. So far the trek raised £130,000 net, all of which will go to the two charities.

The three most memorable days were: the journey on the Hedjaz Railway from Damascus to Amman, the visit to Petra, and trekking/cycling through Wadi Rum. The participants were a mixed bunch from a variety of backgrounds and ages—strangers at the outset, friends at the end of the trek. Unforgettable!

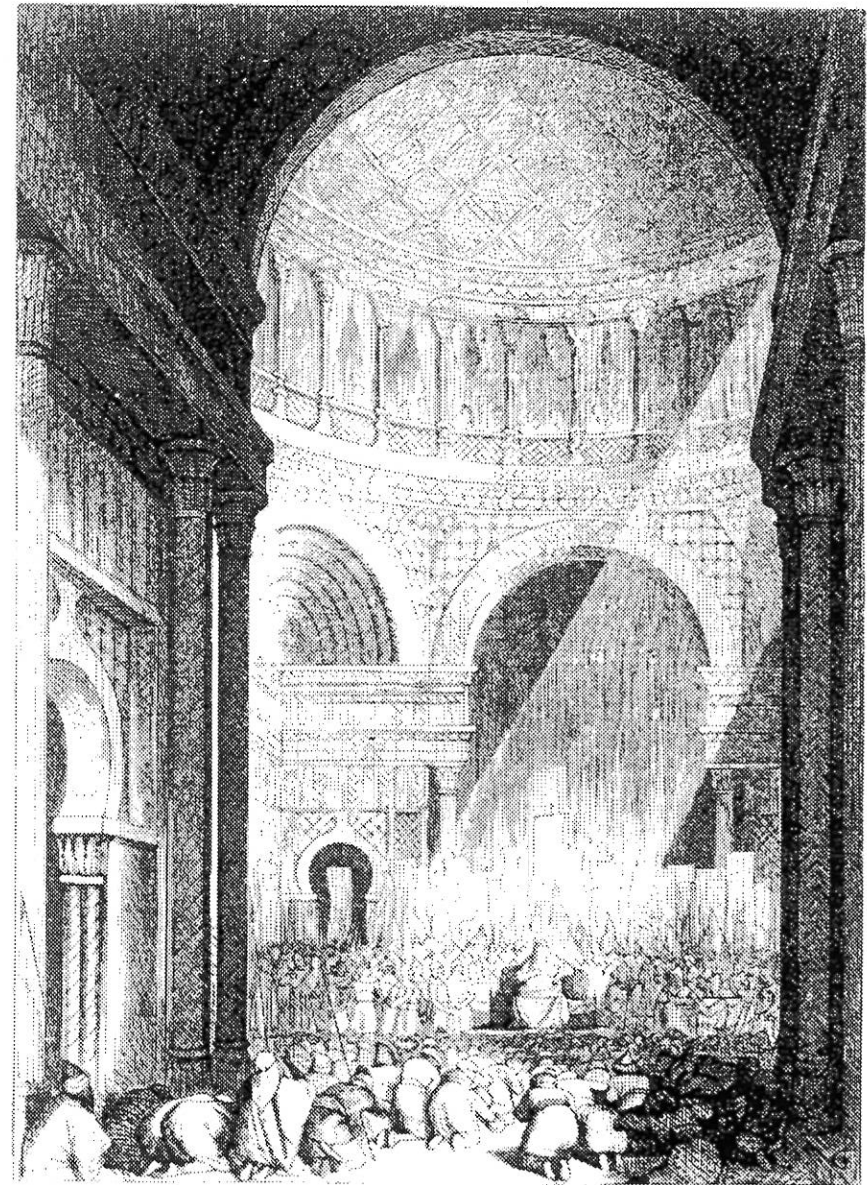
The meeting closed at 7pm with a Dua by Souraya Youssef. Refreshments were served.

#### REMINDER

Monthly meeting—Sunday, 11th July 1999, at 4pm.

Annual Bazaar— Sunday, 25th July 1999, at 3pm.

Seerat al-Nabi – Sunday, 8th August 1999, from 3-9pm.





# THE MUSLIM WOMEN'S ASSOCIATION ANNUAL BAZAAR

In aid of Palestinian Refugees in  
Lebanon, Madina House, and Kosovo.

**SUNDAY, 25TH JULY, 1999**

from 3.00pm onwards

at the Islamic Cultural Centre  
(Regent's Park Mosque)  
147 Park Road, London NW8 7RG

## All Welcome

There will be a variety of Stalls selling  
Books, Toys, Bric-a-Brac, Under 50 pence,  
Clothes, Islamic Art

Food: African, Arabic, Asian, and sweets/cakes

Admission: 25 pence per person, entitles the ticket  
holder to a soft drink

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

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