

The MUSLIM WOMAN

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THE MUSLIM WOMEN'S ASSOCIATION
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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.

ANNUAL MEETING

Sunday, 14 November 1999, 4.00pm
Islamic Cultural Centre, 146 Park Road,
London NW8 7RG.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

EDITORIAL

ALLAH IN HIS KINDNESS and mercy also declares in the Qur'an (surah VI, verse 65) that 'He has the power to send calamities on you from above and below, or to cover you with confusion in party strife giving you a taste of mutual vengeance each from the other.

Today we see for ourselves how true this message is! The Turkish earthquake was a disaster of tremendous proportions, and we don't know why so many people were killed, made homeless, and are still suffering from its consequences? Perhaps, it is a warning to the rest of us and a reminder that life is very short indeed and that all the trials and tribulations of this world are but sent to show us the way of Allah: so that while we are alive and in possession of our strength, our faculties and our worldly goods we may thank Him as often as possible, and help those in need.

We, the members of the Muslim Women's Association have already raised funds to help the Turkish earthquake victims, and also as individuals apart from the Association, have given as much to help them as we could. Some Charities are on the scene of the disaster helping in any way they can.

There is a lesson to be learnt from all disasters. We are Allah's creation, and to Him we must return. So let us strive to please Him by sharing our goods, our efforts, and our prayers for those who suffer the grief of losing their homes, their loved ones, and their peace of mind. The most powerful gift of all is that of Prayer. 'Please, Allah, help us to help those who are in greater need than ourselves wherever and whoever they may be. Let us not be proud and arrogant and turn away from those who seek assistance.'

Amen

KHUTBA

DELIVERED ON AUGUST 8, 1999, AT THE MWA

JALSA SIRAT AL-NABI GATHERING

Sheikh Mohamed El Sharkawy

SISTERS AND BROTHERS IN ISLAM, today the Muslim Nation is celebrating the memory of Prophet Muhammad's birth. The prophet who is the best grace given by Allah (SWT). Allah says: "If you account the graces of Allah you will never be able to account them". In the explanation of this verse, the scholars suggested that this is meant to be Prophet Muhammad (PBUH).

Sisters and brothers in Islam, on this occasion it is my pleasure and the pleasure of every one to talk about Prophet Muhammad. But whatever we say will never fulfil his duty, while Allah greeted him in the Holy Qur'an in many verses; such as "Surely? you have great characters". Therefore, I am not going to talk about the story of his birth or his childhood or how he suffered to deliver to us the message of Allah, because whatever I would say will not fully express the greatness of Prophet Muhammad. It is enough for us to know that the world before Prophet Muhammad was covered with very great darkness; that is the darkness of disbelief, corruption, and going astray. Eventually, Prophet Muhammad came as the biggest light to lighten the whole world. We are going

to talk about the position of Prophet Muhammad in the Holy Qur'an, especially nowadays where some people who claim to be Muslims, are trying to belittle the position of Prophet Muhammad through their saying that we have to judge only by the Holy Qur'an. That the Sunnah is not a strong enough evidence to be referred to, and this as I believe is a trial from the enemies of Islam who are doing their best to destroy our religion by means of dividing up the sources of our Shariah, to weaken and put doubts about the cases which have been clarified by the Sunnah. Therefore, I am not going today to discuss the great position of Prophet Muhammad, but I will mention what the Holy Qur'an itself said about him, and repeated how Allah himself spoke to Prophet Muhammad and how he was talking to other prophets and messengers.

So we consider the greatness of Prophet Muhammad, as illustrated in surah 2, verse 35,

"And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrongdoers."

And in surah 38, verse 26,

"(And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefore judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, for as much as they forgot the Day of Reckoning."

In surah 27, verse 17,

"And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order;"

In surah 11, verse 76,

"(It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled."

In surah 7, verse 144,

"He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful."

In surah 5, verse 116,

"And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? He saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy mind. Lo! Thou, only Thou art the Knower of Things Hidden."

Then let us see how Allah talks to Prophet Muhammad as illustrated in the following verses –

surah 33, verse 45-46,

"O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner and as a summoner unto Allah by His permission, and as a lamp that giveth light."

And in verse 56,

"Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation."

Surah 5, verse 67,

"O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed

His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk."

Surah 49, verse 2,

"O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not."

From these verses which we have mentioned, we find that when Allah talks to other prophets and messengers He calls them by their bare names. But when He talks to Prophet Muhammad, He always says "Oh Prophet, Oh Messenger". And when He talks to him by his bare name, it is only a matter of teasing. For example when He said "Oh the Enshrouded, On the Cloaked". Also while Allah commanded every Prophet with delivering the message to His group or nation, He commanded Prophet Muhammad with five roles as He mentioned in surah 33, verse 45 and 46. The first role is as a witness but on whom is He going to be a witness? Allah says in surah 4, verse 41,

"But how (will it be with them) when we bring of every people a witness, and We bring thee (O Muhammad) a witness against these?"

This means that Prophet Muhammad will be a witness against all witnesses.

The second role with which He was commanded is to bring good tidings to the human beings, which includes everyone who believes in one God and believes that Prophet Muhammad is the Last Prophet and Messenger including all previous Prophets and Messengers. If he does so he will go to Paradise.

The third role is to warn them that they should be careful because the time of judgement is very close to them according to

the Hadith of Prophet Muhammad (PBUH) who said “ I have been sent with the day of Judgement like these two fingers and pointed to his forefinger and middle finger.”

The fourth role is a caller to Allah by His permission. Maybe someone will say that all Prophets and Messengers were also callers to Allah by His permission. Yes it is true, but there is a difference with Prophet Muhammad where the authority in many cases is to judge according to his opinion when Allah said, “Oh believer respond to Allah and His messenger when he invites you to what will revive you,” surah 8, verse 24. Again in another case, He said to him, “Give permission to whom you like if they ask you your permission for their needs”, sura 24, verse 62. Again He said to us, “Oh believer whatever Prophet Muhammad gives you accept it and whatever he forbids you should obey”, sura 59, verse 7.

This is the difference....

The last role is that Prophet Muhammad is a lamp. Allah used the word of Siraj twice in the Holy Qur'an when He talks about the sun. He said, “A shiny lamp”. But when He talks about Prophet Muhammad, He said “A lighting lamp”. This means that Prophet Muhammad is the best of creation and He is better than the sun, because if you come close to the sun, it will harm you. As you come closer, the effect will be worse. But the light of Prophet Muhammad will never harm you and as you come closer you will get more honour and guidance.

Sisters and brothers in Islam, I could talk about the greatness of Prophet Muhammad will never end. However, before I end I will mention the comparison between Prophet Moses and Prophet Muhammad through the Holy Qur'an. In Surah Taha, Moses says to his Lord, “My Lord relieve my mind”, while Allah says to

Prophet Muhammad, “Have we not caused thy bosom to dilate?”

In surah 20, verse 130, “Therefore Oh Muhammad bear with what they say and spread the praises of thy Lord were the rising of the Sun and were the going down thereof. And glorify him some hours of the night and at the two ends of the day that thou mayst find acceptance.”

Sisters and brothers in Islam, from this comparison we can discover the position of Prophet Muhammad and how we should be proud of him. And how we should follow his Sunnah and answer those who are trying to underestimate the position of Prophet Muhammad. Hit your heads against the stone, you will never affect the stone, only your heads will be broken.

Sisters and brothers in Islam, in this memory it is a duty upon everyone to remind himself with the Sunnah of Prophet Muhammad and his greatness. Also, to tell his children about him in order to be proud of their Prophet when others talk badly about Islam.

May Allah guide us to the right path.



THE CHAINS OF FREEDOM

Kahlil Gibran, Lebanese artist and poet

AND AN ORATOR SAID, Speak to us of Freedom. And he answered:

At the city gate and by your fireside I have seen you prostrate yourself and worship your own freedom,

Even as slaves humble themselves before a tyrant and praise him though he slays them.

Ay, in the grove of the temple and in the shadow of the citadel I have seen the freest among you wear their freedom as a yoke and a handcuff.

And my heart bled within me; for you can only be free when even the desire of seeking freedom becomes a harness to you, and when you cease to speak of freedom as a goal and a fulfilment.

You shall be free indeed when your days are not without a care nor your nights without a want and a grief,

But rather when these things girdle your life and yet you rise above them naked and unbound.

And how shall you rise beyond your days and nights unless you break the chains which you at the dawn of your understanding have fastened around your noon hour?

In truth that which you call freedom is the strongest of these chains, though its links glitter in the sun and dazzle your eyes.

And what is it but fragments of your own self you would discard that you may become free?

If it is an unjust law you would abolish, that law was written

with your own hand upon your own forehead.

You cannot erase it by burning your law books nor by washing the foreheads of your judges, though you pour the sea upon them.

And if it is a despot you would dethrone, see first that his throne erected within you is destroyed.

For how can a tyrant rule the free and the proud, but for a tyranny in their own freedom and a shame in their own pride?

And if it is a care you would cast off, that care has been chosen by you rather than imposed upon you.

And if it is a fear you would dispel, the seat of that fear is in your heart and not in the hand of the feared.

Verily all things move within your being in constant half embrace, the desired and the dreaded, the repugnant and the cherished, the pursued and that which you would escape.

These things move within you as lights and shadows in pairs that cling.

And when the shadow fades and is no more, the light that lingers becomes a shadow to another light.

And thus your freedom when it loses its fetters becomes itself the fetter of a great freedom.



ISLAM ISN'T MILITANT SO MUCH AS MISUNDERSTOOD

THE WEST NEEDS TO TREAD MORE
CAREFULLY ABROAD, SAYS

Dr. Ghazi Alogosaibi

WHENEVER A CONFLICT IS presented to you as a clash of cultures, show some scepticism and dig deeper. Take the much heated topic of the clash between Islam and the West. For Islam substitute some Muslim countries, and for the West substitute one or two western powers. Of 54 Muslim states, no more than a handful are in confrontation with less than a handful of western states. In every single case there are non-cultural factors.

Iraq had no problems with the West until it invaded Kuwait. Iran enjoyed cordial relations with the West until it started exporting revolution. At one time the CIA and Osama bin Laden were close collaborators in an anti-Soviet campaign in Afghanistan. When political differences emerged, cultural weapons were brought in to support the political struggle. The US was deemed by Iran as the "Great Satan", an obvious religious reference. Suddenly, books appeared everywhere in the West devoted to "militant Islam..."

Iraq, confronted with a formidable coalition based on the military might of the West, dropped its secular slogans in a hurry. Overnight, religious language was adopted – and "God is Great" suddenly appeared on every Iraqi flag. We were told that the

original script was written by President Saddam Hussein personally. The saga of Bin Laden followed the same pattern. The ex-Mujahid became public enemy number one. By the same token, America, the erstwhile supporter of Mujahidin, became the enemy of Islam and all Muslims.

You can see similar examples all over the world. Catholics and Protestants don't fight in London or Dublin: they fight in Northern Ireland. Hindus and Muslims live with very little tension everywhere in the world except where political considerations prevail. Jews and Muslims enjoyed centuries of harmony until the Palestine issue arose.

I remember as a little boy of eight in Bahrain a day when the school erupted into a demonstration supporting the Palestinian cause. In the same classrooms there were three Jewish friends. I never felt they belonged to a different culture. All of a sudden, those friends became so agitated and ran away, fearing the worst. Even at the age of eight politics poisoned little minds suddenly turning a friend into a member of a hostile group.

The "West versus the rest" debate is the hottest item at this time. The whole edifice of international dialogue will fall if we don't intelligently manage this overriding issue. Let me state quite clearly that I believe in universal moral principles – such as the Universal Declaration of Human Rights. I think that the battle has been won. No serious thinker argues today that some cultures are inherently incapable of living up to the ideals of democracy, justice, or dignity.

Yet the problem does not lie in merely paying lip service to some universal human rights. The challenge is to turn them into living day-to-day reality.

Two prerequisites are necessary: infrastructure and time. The West was able to turn its ideals into practice because it developed the prerequisite institutions over centuries. The Third World is expected to change feudal, colonial, and tribal structures into advanced democratic states overnight. That is manifestly unfair, and to keep demanding it is often counter-productive.

Let us learn from the experience of the West, where the present models of democracy evolved. It took long centuries from the Magna Carta to today's Westminster. According to Prime Minister Tony Blair, even today the system urgently needs vast reforms.

Half a century after the American Revolution, which declared that all men were created equal, slavery flourished. It took a civil war to abolish it and a century of determined political action to end legal segregation. The battle against psychological segregation never ends. The French Revolution, declared the most noble ideals, produced bloodbaths, and then sprung an Emperor on the world. Decades of experiments passed before stable democratic institutions evolved.

I am not saying that in this age of rapid changes we should wait for centuries. I am simply reminding you that even at this age of instant-this and instant-that there is, alas, no instant democracy.

Time and institutions are the essential ingredients for the universal implementation of human rights. Without schools the right to education is a sick joke. Without development the right to employment is no more than a dream. In striving to live up to their commitment to human rights, the poorer countries of the world do not need preaching: they need understanding and help.

Condemnation leads to counter-condemnation – and universal principles are often forgotten in vitriolic exchanges.

It is my feeling that as the poorer countries develop the capacity to build schools, hospitals, roads, and get their economies going, and establish strong civil societies, we shall discover that the East and the West will become closer to each other. I am of the belief that inequalities rather than cultural differences, are responsible for many of the so-called cultural clashes.

This article is extracted from a speech made by the Saudi Ambassador to London entitled From the Clash of Civilisations to a Culture of Dialogue. Published in The Times, Thursday September 2, 1999. Reproduced by kind permission of the Saudi Embassy.



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

KITCHEN TALK

Rich Cake Bread

You will need the following ingredients:

- 1 lb. white flour
- 8 oz. syrup
- 3 oz. brown sugar
- 3 teaspoons baking powder
- 1 teaspoon powdered cinnamon
- 1 teaspoon ginger
- 1/2 teaspoon powdered nutmeg
- 1/2 pint milk

METHOD

1. Sieve all the dry ingredients.
2. Mix the syrup and milk and add gradually to the dry ingredients, working quickly into a firm dough.
3. Put the mixture in a well-greased 2-2 1/2 lb. loaf tin and bake for 1-1 1/4 hours in the center of a moderate oven (375 degree F - Gas Mark 4).
4. Cool in the tin.

From: Mahjubah, vol. 18, no. 6 (180), September 1999.



WALKING FOR HEALTH

EXERCISE RECOMMENDATIONS

Walking is a particularly effective exercise to recommend as intensities can easily be altered, it requires no special equipment, it is low impact, cheap and appropriate for all ages and can be done in a social setting.

On the basis of current research, for exercise to contribute towards health the Health Education Authority recommend that people participate in activity:

FREQUENCY: AT LEAST 5 DAYS A WEEK

Intensity: moderate – sustained, rhythmic, muscular movements, equivalent of brisk walking (approx. 3-4mph), that leave a person feeling warm and slightly out of breath but still able to talk - normally approx. 45-70% of the maximal heart rate.

Time: a minimum of 30 minutes ideally in a continuous session but could be initially divided into two or three 10-15 minute periods.

Note: The figures above should only be used as an approximate guide - relative fitness, health and ability will vary with each individual. Anyone worried about their health should be advised to check with their GP before starting activity.

A 55 year-old woman who walks two miles in 30 minutes is walking at four miles per hour and would be classified as 'very fit'.

PROVEN BENEFITS OF PHYSICAL ACTIVITY – Reduction in health risk as a result of exercise.

- Coronary heart disease >40%
- Stroke 20-40%

- Hip fractures >40%
- Late onset diabetes approximately 30%
- Depression approximately 10%
- Decreased blood pressure approximately 10mmHg
- Reduced risk of falling by 10-25%
- Reduced risk of colon cancer from 10-46%
- Reduced risk of bowel cancer of 40%

EXERCISE AS AN INTERVENTION HAS ALSO SHOWN

- Improved quality of Life
- Increased bone mass
- Improved balance and muscle strength
- Reduced risk of obesity (obesity is also now believed to affect asthma risk)
- Reduced pain associated with osteoarthritis of the knee
- Improved psychological well-being
- Reduced risk of developing Alzheimer's disease

FACTS

1. Someone who is inactive has as great a risk of having heart disease as someone who smokes, has high blood pressure or high cholesterol. However 70-80% of people are inactive which is double the prevalence of each of these other risk factors.

2. Mortality is halved in retired men who walk more than two miles every day.

3. In England in 1993, 13% of men and 16% of women were obese and 57% of men and 48% of women were overweight. More recent figures suggest that 20% of the population is now obese.

From: Health Promotion, SportEx, page 19.

DR ESMAT EL-SAID

THE MUSLIM WOMEN'S ASSOCIATION records with great sadness the death of Dr Esmat El-Said, one of our honorary members, staunch supporter of the MWA and role model to many. Descending from a privileged Egyptian-Turkish background, Dr El-Said enjoyed an unrivalled education of her time. Besides her doctorates, she was fluent in five languages, writing TV plays and poetry in one tongue or the other.

But her life was beseeched by one tragedy after the other. Widowed, living in exile, she was left to bring up her two sons alone. If that was not enough, both sons died in their prime.

Most members will remember her too as the founder and president of the Arab Women's Council, a major force among the Arab women in the United Kingdom. Dr El-Said also established the first Saturday Arabic Language School for children in London. Her weekly 'Open Afternoon' in her home became a fixed feature in many women's diary. We shall all miss her.

She is survived by a grandson and two granddaughters.



POETRY

A STEP ON THE RIGHT PATH THE BRIDLE OF THE TONGUE

Javad Muhadethi

Words are arrows shot from a bow.
Action is a bullet freed from a revolver,
which without doubt will penetrate something.
The control of words and deeds
Are a major step in building one's character.
First, thought, and then words.
So long as you have not uttered
A word,
Words are under your control.
But, as soon as the arrow
Leaps from the bow, and words
Surge from the mouth,
Their consequences are beyond your control.
The malady is a moment's delay
Before speech,
Thinking of what you wish to say,
And why.
What are your motives,
The consequences of your words,
Their negative and positive effects?

Human nature is rebellious.

If, with the power of your will,

You can rein in rebellion and

Control your tongue,

You can be saved from

Many negative consequences and useless regrets.
Otherwise, you will be viciously laid to the ground.

Bridling the self is at times through prevention,

At times through cure. At times

One must remedy the pain inflicted,

At times one must prevent an illness.

Have you ever reproached yourself

For negligence,

For unmeasured words and encounters?

This indicates an awakened conscience.

You can develop it,

To the point where the future is seen

Beforehand

And the consequence of each spoken word

Is measured,

Preventing a regrettable scene.

How can one see

The image of the future

In the mirror of the present,

And, if undesirable, prevent it from occurring?

A bridled self brightens the mirror of the soul,
While an uncontrolled- self darkens the day.

Behind the maelstrom of the self,
Who can see the image of wisdom?
How ugly is slavery to the self,
And how beautiful is freedom
From the demonic rule of temptation.



JUNIORS' CORNER

SCIENCE QUIZ – VEGETABLES

1. Potato is native of:

- (a) England
- (b) India
- (c) South America
- (d) Spain

2. Which one of the following vegetables is not propagated through seeds?

- (a) potato
- (b) bean
- (c) chill
- (d) tomato

3. Pusa Red is a variety of:

- (a) brinjal
- (b) onion
- (c) carrot
- (d) tomato

4. Radish, turnip, carrot, and beet - are collectively called:

- (a) winter vegetables
- (b) cole crops
- (c) bulb crops
- (d) root crops
- (e) sweet potato
- (f) bitter gourd

5. The vegetable which is rich in Vitamin-A precursor, is:

- (a) carrot
- (b) cauliflower
- (c) sweet potato
- (d) bitter gourd

6. The pungency in onion is due to a volatile oil chemically called:

- (a) phenol
- (b) mercaptan
- (c) allyl propyl disulphide
- (d) dimethyl sulphide

7. Modern research has indicated the ability of this vegetable for controlling blood-cholesterol. Guess which vegetable is this:

- (a) onion
- (b) lady's finger
- (c) brinjal
- (d) garlic

8. There are 18 types of this vegetable; one of these is 'French'; the second is 'Lima'; and the third is 'Kidney'.

- (a) onion
- (b) cabbage
- (c) bean
- (d) brinjal

Answers: 1.(c); 2.(a); 3.(b); 4.(d); 5.(a); 6.(c); 7.(d); 8.(c); 9.(c)

MWA BUSINESS

MINUTES

The Minutes of the monthly meeting of the MWA which was held on Sunday, the 12th September, 1999, at the Islamic Cultural Centre.

The meeting commenced with the opening prayer by Soraya Youssef. The news of the death of one of our members, Mrs Bashira Khan, was announced. We all joined in praying for her.

We welcomed Sister Hamida from the Islamic Prayer Group. She spoke about her Organisation's aims and the wish to co-operate with us in charitable activities. Those MWA members present whole heartedly pledged their support.

We were delighted to learn the news of Firdaus Arif's son and daughter having achieved brilliant results in their exams. The daughter is going to Cambridge and the son to Imperial College. We wish them all the best and pray for their happiness. Amen.

Mrs Hassan, our President, spoke of the forthcoming MWA election; to be held on the second Sunday of November, 1999, at the Islamic Cultural Centre, 146 Park Road, London NW8 7RG, at 4 pm prompt. We discussed the nomination of office bearers and executive committee members. The nominations are listed on the following page.

The meeting closed with a prayer by Souraya Youssef. Refreshments were served.

NOMINATIONS

OFFICE BEARERS

President	Ilse Ahmad Samina Hasan
Vice-President	Samina Hasan
Secretary	Nisa Ali Kanza Shah
Asst. Secretary	Swadeka Ahsun
Membership Secretary	Nabila Saeed
Social Secretary	Firdous Arif Lubna Elyas
Asst. Social Secretary	Sultana Hattia Unaza Malik
Treasurer	Sherifa Somer Shafghat Ghaffar
Editor	Layla El-Droubie Dr Zubeda Osman
Religious Advise Youssef	Souraya Huda Hunu

EXECUTIVE COMMITTEE MEMBERS

Khanam Hassan, Azra Rekhie
Farah Setti, Jasmine Ansari,
Ghaniyat Hoodless

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: