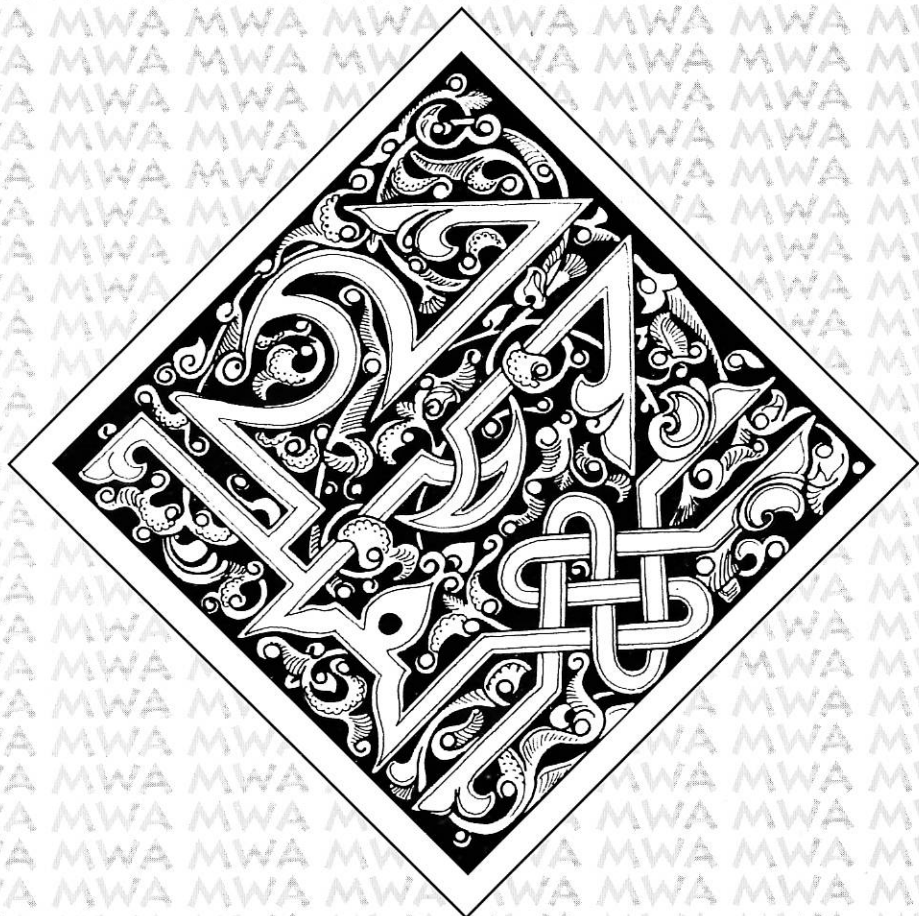


The **MUSLIM WOMAN**

VOLUME XXXIII Nos. 1 & 2

January/February 2000



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

❦ THE EXECUTIVE COMMITTEE ❦
FOR THE PERIOD DECEMBER 1999
TO NOVEMBER 2001

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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 100, London W5 2XU. 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 MONTHLY MEETING

Sunday, 12th March 2000, at 4pm
Islamic Cultural Centre,
146 Park Road,
London NW8 7RG.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

EDITORIAL

Dear Readers and Members,

Assalamu Alaykum

When I was nominated by Mrs Khanam Hassan and then elected by the members present, to be President of the MWA, my first thoughts were of the immense trust that Mrs Hassan and all of you had placed in me, I hope that Insh'Allah I will fulfil this trust.

I am writing these few words to introduce myself to you.

I grew up in Karachi and was married at the age of seventeen. My husband encouraged me to stay on at St Joseph's College, where I later took a degree in Economics. My husband has been a Flight Engineer first with Pakistan Airlines, then Singapore and finally with Saudi Arabian Airlines. As a result our children, two sons and two daughters, have done a lot of travelling around the world with us.

I moved to London in 1976 and specialised in Computer Technology. I have worked in this field now for well over 22 years. I am currently the Development Manager for an International Telecomms company that design and develop specialist software for the Airline Industry.

In 1993 I was invited by the Minister of Education to serve as one of the Directors of NCET. The National Council for Education and Technology is a body that decides the strategy and directs the resources, money and staff for introducing Technology (computers) in the British school curriculum. I was in a fairly

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explaining the spirit of the code which in the Holy Qur'an, upholds the right of women, protects their dignity, and establishes their rank in society.

This spirit is not easy to grasp because neither reading well translated Qur'anic texts nor even a sound knowledge of "Arabic" can always help in understanding 'Why' and 'When' certain revelations took place. This is extremely important to comprehend! The Holy Qur'an is neither a compilation of laws or a list of commandments ... It is a set of revelations related to certain events and faces life in its complexity. This should be taken into serious consideration because to quote a Qur'anic text out of its context is blasphemous and can invariably lead us to disastrous misinterpretations. Surat Ta Ha (O Man) 61, reads: "*Invent no lies against God*". Some of the revelations it contains are 'Universal' others are 'specific' and concern individual cases. So, in principle, each text should be applied within the frame of its context and Qur'anic recommendations should not be executed blindly.

Let us now return to our subject and recall what Islam has offered women fourteen centuries ago. First and foremost the Holy Qur'an has dedicated five important chapters mainly to women's problems: Surat al-Nisa (Women) deals with their status; surat al-Talaq (Divorce) explains the laws of divorce, Surat al-Mujadalah (The Pleading) prescribes the ethics of behaviour in marriage; surat al-Mumtahanah (The Examined One) deals with problems facing converted women and surat Maryam (Mary) establishes firmly the purity and chastity of the Virgin Mary. In the rest of the Holy Qur'an and in the Hadith attributed to the Prophet, blessed be his name, a great number of verses and sayings which concern women are mentioned.

History teaches us that at the end of the 14th century when the French revolution proclaimed the 'rights of man' three magic words seem to have changed the face of the social world ... They are: Liberty, Equality and Fraternity. At this stage may I remind you that a thousand years before the mentioned date a fresh wave of light and hope blew from the Arabian desert to offer to the whole human race, men and women alike, a rational liberty, a balanced equality tempered by a deep sense of brotherhood.

The principle of 'equality' Islam is referring to is not simply imposed by men ... it emanates naturally from the essence of mankind. Surat al-Nisa, verse 1 reads: "*The Lord created you from a single soul, and from it, created its mate, and from them, spread a multitude of men and women ... Be careful of your duty to God and to the wombs that carried you*". Referring to wives another verse in the Qur'an says "*the creator of heaven and earth has made pairs from amongst yourselves*". The word husband in Arabic, Az-Zawj, is extremely significant if it means 'pair' and expresses in a very subtle way the equality of the two mates. In surat al-Rahman a verse repeats harmoniously after each evidence. "*Which of the favours of your God can 'ye both' deny?*"... and by using this dual form, the Holy Qur'an has established with depth and eloquence man's and woman's equality in the sight of God.

May I now point out that the word 'equal' does not mean 'identical'. Physical differences do exist between the two sexes, but this does not alter their equality as human beings. The nature of this equality has often been discussed and the wording used in verse 228 of surat 2 reads as follows: "*Women have rights similar to those of men in kindness and men have a 'degree' above them ... God Almighty is wise*". I think that we have to stop here and to explain

the spirit of this quotation by finding out what the word 'degree' means in this text. Does it establish man's absolute superiority as a human being? or does it refer to a certain functional advantage which imposes on him extra duties? In a well balanced society, each member performs the duties he is best equipped for ... Normally, the burden of maintenance, protection and leadership is given to the physically stronger, but this certainly does not give him the right to dictatorship. To those who insist on considering the physical strength of men as a real superiority, I would like to ask, what about motherhood? Women in certain cases are entitled to special protection and care. The Holy Qur'an orders husbands *"to retain their wives in kindness, and to release them in kindness"* in case of divorce, Therefore the dowry, the belongings and the right to receive maintenance during a certain period after divorce, are fully granted to the wife, by Qur'anic laws, except in case of adultery. If the husband dies, the wife's rights mentioned in the contract of marriage have a priority in the settlement of his property. These laws were established so as to give women a financial security after their marriage dissolution ... it is also the reward offered to the gentle sex who provides rest, comfort and compassion in marriage.

Islam has also condemned the savage tradition of female infanticide that was practiced in Arabia and daughters should be loved and cherished. The Qur'an also has special recommendations for treating mothers, 31:14, *"his mother bore him by bearing strain upon strain"*. In fact the consideration given to mothers in Surat al-Nisa, is next to the worship of God. It is also mothers duty in life to guide their children into the right path and referring to this sacred task the Prophet, blessed be his name, stated that *"Paradise is under mothers feet"*.

In marriage, Islam did not initiate polygamy which existed in almost all nations ... On the contrary, it limited the number of wives to four and discouraged its practice by imposing an equality in treatment impossible to fulfil. Qur'an 4:129 reads: *"You will not be able to deal equally with even if you endeavour"*, and in Surat 4 verse 3 one reads: *"If you fear to be unjust, restrict your marriage to one"*. We may conclude then that polygamy is only allowed for special cases and in life we often face some situations where polygamy makes a better solution than divorce or disguised adultery. I don't intend here to defend polygamy ... but in Muslim societies you find only few illegal children or unmarried mothers who have to face alone the hardships of life.

In the laws of inheritance we might seem to come across some infringements of the principles of justice and equality. In Islam a daughter's share is half what is prescribed to her brother, but this does not mean that she is worth half a man. In fact, pure equality does not always lead to social justice. A man, for instance, according to Islamic laws, is not only responsible for his own family but also for the relatives who are in need, such as his parents, sisters, aunts, etc. As far as a woman is concerned, it is her husband's task to take care of her, to give her a dowry and to support the family. This is how the spirit of social security works in Islam and we have to admit therefore that the rights and obligations imposed on men and women by the Qur'an are mainly tempered by the spirit of social justice; but all these pragmatic measures do not affect their basic equality as human beings.

And now, what are the limits of women's freedom in Islam?

Mental power is a gift from God to all human beings. This valuable gift gives both men and women the capacity for and

freedom of choice, Qur'an 90:11 reads: "*We showed you the two paths*". As a matter of fact women are spiritually completely equated to men in terms of their rights, responsibilities and religious obligations. Qur'an 74:38 reads "*Every soul will be held in pledge for its deeds*" in the day of judgement. Qur'an 3:195 reads: "*Never will be lost the work done by any of you, be he male or female*" and Qur'an 16:97 reads: "*We will bestow on them their reward according to the best of their actions*". The disobedience of Adam and Eve is also interesting to quote. Both have been equally punished but Adam seems to carry a greater responsibility, Qur'an 20:121, Adam disobeyed his Lord and allowed himself to be seduced. In Islam there is no compulsion in religion, Qur'an 2:256: "*There is also no compulsion in marriage*". Qur'an 24:33 reads: *Don't force your (slave) maidens to commit adultery if they want to consume proper marriage*". There is also no Purdah in Islam ... The best evidence is that no woman covers her face during the pilgrimage to Mecca. What Islam prescribes is dignity in dressing so as not to provoke temptation ... It orders also 'looking away when your heart is vulnerable to temptation. Finally, I can say with confidence that seclusion of women in Harems is not a Muslim tradition.

Private ownership is fully acknowledged to women in Islam. Whether a woman is single or married she has complete freedom in managing her property. Like men, she can seek employment if it is needed, especially in positions that fit her nature'— and since the early Islamic periods women were allowed to discuss public matters. History quotes the story of the Khalif Umar who stated in public after a serious discussion with a woman in a mosque "This woman is right and Umar is wrong". Referring to his wife Aysha the Prophet, blessed be his name, established her authority

in matters of religion by saying to his followers, "Learn half the teachings of your religion from this woman", this statement recognised without doubt the mental capacity of women and admits their right in dealing with highly intellectual and spiritual matters. In fact no Qur'anic text puts any restriction on a woman using her talents in any field.

Looking back with an historical perspective we can realise that from the dark ages' up to a few centuries ago no complete legislation has ever fully acknowledged women's rights in society. Even the code of Napoleon did not put an end to the discrimination against married women. The British wife had to wait for the property Act amended in 1882 to gain the right of ownership' – and the struggle for her rights are still proceeding.

Unfortunately I have no time for comparisons but I could recommend to those who are interested in this matter to read well informed sources such as the Encyclopedia Biblica Britannica and Americana. In them they will find that women under Greek, Roman and Ancient Indian laws were continuously submitted to the tutelage and guardianship of either parents or husbands and even sons – The same could be said about the mosaic laws and the early church fathers regulations and in some cultures women were even considered as objects of inheritance,

But when Islam appeared fourteen centuries ago the Qur'an in one stroke restored women's rights and dignity not as a result of woman's struggle or the pressure of evolution or the kindness of man ...but as a gift of God imposed on mankind by the spirit of Islam.

You may ask: Why then is the Muslim woman still exploited and oppressed, after fourteen long centuries in many parts of the Muslim world?

To this question my answer would be: Has the U.N. Charter and the Declaration of Human Rights stopped the traffic of white slavery? Have the teachings of the Gospel stopped violence in northern Ireland ?

The right answer to these questions exist in the Qur'an 10:44 reads: *"God never wrongs mankind but mankind wrong themselves"*.

Unfortunately, all codes and regulations are dead letters when they are neglected or wrongly implemented.

We have to admit that many amongst us ignore the laws which rule their own destinies but there are also some others who for various reasons intend to ignore them deliberately and might even distort them when applied.

The tragedy is that by wronging our codes we are wronging ourselves. It is our duty to comprehend them and to apply their true spirit in life. This is our only salvation!

As far as women are concerned

- God Almighty bestowed on them the privilege of motherhood
- The Holy Qur'an established their rights and restored their dignity
- The Prophet blessed be his name stated that "Paradise is under mother's feet".

and by human standards no social rank could be claimed as higher. It reflects the spirit of their status in Islam.

Neither time nor ruthless traditions or taboos can erode such a spirit, it is bound to submerge brighter than ever when the lights of truth will overcome ignorance, fanaticism and deliberate mis-interpretation.

In short ... Islam has done 'justice' to women. So, let us start implementing this 'Justice' now.

MUSLIM WOMAN'S DAY

Jasmine Ansari & Firdous Arif

MUSLIM WOMAN'S DAY. On Saturday 25th September about 25 women gathered together at Brondesbury Park Hotel in London at the invitation of the Muslim Woman's Society. The coordinator of the programme was an Arab sister who immediately made everyone feel welcome and at ease by her genuine warmth and happiness in receiving us. The programme started with refreshments. It was indeed a pleasure to meet Muslim sisters representing their various organisations in an informal and friendly Islamic venue. The Brondesbury Park Hotel is owned and managed by Muslims and provides a cafeteria/restaurant service run by a Moroccan sister.

The meeting started promptly at 12.30 pm with the recitation of the Qur'an and a short introduction by the Chairlady, sister Najwa Abdul Wahab. Among the women's organisations present were representatives from the MWA - Firdous Arif and Jasmine Ansari. Other organisations included the Muslim Women's Helpline, the Bosnian Women's Group and the Iraqi Women's Organisation.

The Muslim Woman's Society was formed in 1993 and it prints a quarterly magazine and a monthly newsletter, Al-Raihana. It organises youth activities as well as educational camps for Muslim women. It focuses on development of Muslim women and dawah work in the UK. One of its projects is the Al-Nada singing group who perform at weddings and other Islamic social events.

The objective of this meeting was to gather Muslim women from all sectors of the community in order to create better links

and improve communication between sisters living in the U.K. Every organisation present at the meeting were given a few minutes to discuss their organisation's work and activities.

A meeting of this nature has been due for a long time. The Muslim Woman's Society took the initiative by holding an informal forum—well done! Inshallah we need to continue dialogue between sisters working and specialising in different fields.

We are all working for the same goal which is the safeguarding of our religious identity and values in a non-Muslim country. It is an uphill task and Muslim women especially who are raising young children and teenagers need all our support. May Allah help us all and continue to keep such meetings alive!



HEALTH PAGE

REST & RELAXATION

T. Sarlak

TAKING REST IS VERY IMPORTANT for one's health and also for regaining strength. Physical rest is to let muscles relax. Muscular relaxation is the opposite of muscular contraction. Muscles contract as a result of nervous stimuli. When muscles relax, they become less stiff. Muscles cannot always relax because there is always a slight contraction therein. Otherwise, they and the connecting flesh lose their firmness.

When muscles relax the rate of circulation of blood in veins of muscles becomes lower and blood circulates more freely. To have rest is good especially for those suffering from high blood pressure and heart diseases. Studies have shown that the pulse can be reduced five times or more per minute as per proper medical directions. While having rest, the body stores energy and thus prevents fatigue. But muscular contraction consumes energy and at the same time produces toxins and cannot prevent fatigue which is removed by taking complete rest. To prevent chronic fatigue or insomnia, one should follow medical directions. Another effect of bodily rest is that it makes respiration easier. When chest muscles relax, more air is taken into the lungs and therefore breathing gets easier and pulse reduces per minute and respiratory disorders become less.

Relaxed muscles have therapeutic effects in diarrhoea, constipation, gastric troubles, muscular contusion, headache and

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 **Madina House Trust.**

To be send either to:

Mrs K Hassan, 63 Coombe Lane, London Sw20 0BD

or direct to:

The National Westminster Bank, Royal Garden Branch, Kensington High Street, London W8 5EQ

Account Number 77946405; Sort Number 50-30-10

dermal diseases. Studies conducted by physical training experts show that many mental stresses, such as fear, anger and despair are caused by the tension in muscles. Rest and muscular relaxation bring ease of mind and also help the youth in their learning activities.

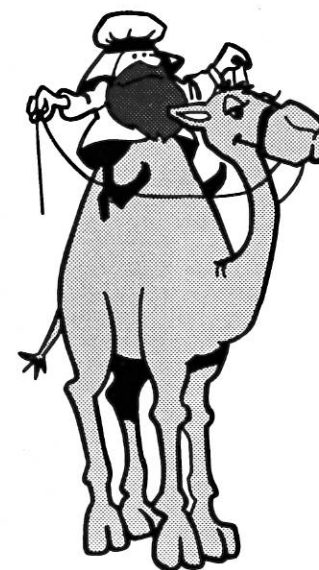
HOW TO REST AND RELAX

According to Professor E. Cuhsen, one important method of muscular relaxation is first to find the place where tension in muscle is located. To relieve the muscular tension when one is asleep, place a pillow under the head or legs. Muscular contraction, if not too much, is relieved first in the head and neck and then in the legs. The body needs rest after physical and mental activities.

In case of hands and arms having done too much work, the tired person should sit on a chair behind the table with his arms resting on it freely without any pressure. He should let his elbows remain resting on the table and then raise his hands. If hands fall on the table loosely like a lifeless object, this shows that they are relaxing. If, however, the hands don't fall on the table freely, it shows that there is still tension in the muscles. As for the legs, the tired person should sit on the chair while the soles of his feet should lie flat on the floor with knees apart. Then, he should bring the knees together. If the feet don't resist, this shows that they are relaxing, otherwise, there is still tension in the muscles. To make muscles rest, follow the following instructions: a) Rest your hands on the floor and sit without exertion. b) While sitting on the floor stretch your legs freely and move your body to the left and right sides. c) Lie down peacefully and close your eyes and keep your mind clear of all thoughts. d) Lie supine and think that

you are fast asleep. e) Lie supine and think that your hands and feet are as heavy as iron-bars sinking down into the ground. f) Lie supine and let your muscles relax and think that your whole body is sinking down into the ground

From: PAYVAND, Persian Magazine, Issue No. 21
(Mahjubah Vol. 18, No.7, October 1999)



POETRY

FOOD FOR THOUGHT

- If a child lives with criticism
He learns to condemn.
- If a child lives with hostility
He learns to fight.
- If a child lives with ridicule
He learns to be shy
- If a child lives with shame
He learns to be guilty.
- If a child lives with tolerance
He learns to be patient.
- If a child lives with encouragement
He learns confidence.
- If a child lives with praise
He learns to appreciate.
- If a child lives with fairness
He learns justice.
- If a child lives with security
He learns to have faith.
- If a child lives with approval
He learns to like himself.
- If a child lives with acceptance and
friendship
He learns to find love in the world.

Anonymous

JUNIORS' CORNER

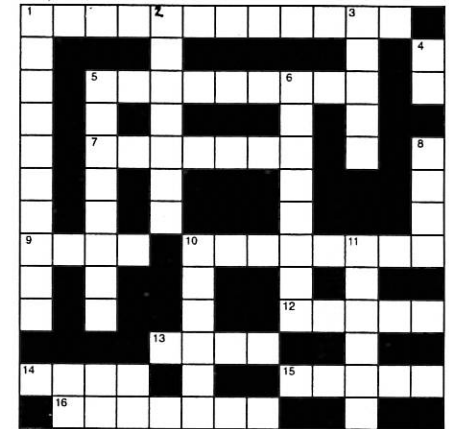
CROSSWORD

ACROSS

1. Which Imam's both maternal and paternal Grandfather was an Imam?
5. Which animal has got a lot of thorns in its body?
7. A fixed and regular way of doing things.
9. The mountain on which Prophet Musa used to go to talk to God.
10. Prophet Dawood's son.
12. A thing done wrongly.
13. The currency of Germany.
14. One of the 'Prophets' who is still alive.
15. Surat- means The Light.
16. The largest bird in the world.

DOWN

1. A serious disease in which the tissues enclosing the brain and spinal cord become infected and swollen.
2. A liquid metal.



3. A model of Perfection or Beauty.
4. An Arabic word for giving a negative reply.
5. The round window in the side of a ship.
6. A boot with a thin metal blade on the bottom.
8. The currency of China.
10. A trip to see or hunt wild animals.
11. A sheep of Spanish breed having very fine white wool

JUNIORS' CORNER

THE STORY OF CRICKET



FIVE HUNDRED YEARS AGO IN ENGLAND there were two games a little like cricket. They were called stool ball and club ball.

In the game of club ball, there was a batsman, a bowler and fielders. The ball was covered with leather. The batsman used a stick or pole to hit the ball. There was however, no wicket for him to defend.

In the game of stool ball, a stool was used as wicket. The bowler tried to hit the stool with the ball and one man tried to stop him. The man who was defending the stool did not have a bat. He used his bare hand to hit the ball.

The batsman did not score 'runs' as cricketers do nowadays, but every time he defended his stool against a ball he scored one point. The batsman was 'out' if the ball hit the stool, or if the ball was caught by a fieldsman after the batsman had hit it (Why don't you and your friends make up a version to play together).

Many years later, the batsman used a stick, instead of his hand, to defend the stool. Then sticks started to be used for wickets. There were two wickets about twenty-two yards apart. Each one was made of three sticks. Two sticks were stuck upright with a thin stick across the top. Sometimes, when shepherds wanted to play cricket, they could not always find sticks, so they took a wicket gate from one of their sheep pens and used that instead. That is how wickets in cricket got their name.

The batsman's stick soon became a bat. Then he began to score 'runs' by running between the two wickets.

A hole was dug in the ground, between the two upright sticks of the wicket. The batsman had to put his bat in this hole, at the end of every run.

The batsman was 'run out' if the wicket keeper put the ball into the hole before the batsman put his bat into it. Many wicket keepers had their fingers hurt this way. One had to be quick.

The two upright sticks of the wicket were so far apart that the ball could pass between, so a third stick was put in the middle of the wicket.

Now there was no room for the hole, so a new rule had to be made. The umpire held up a stick and the batsman had to touch with his bat at the end of every run. This led to just as many hurt fingers as when the hole was used. Then, at last, a 'crease' was marked on the grass, in front of the wicket, over which the batsman had to place his bat to score his run, as it is to-day.

As cricket became popular many clubs were formed. Hambledon Cricket Club, which started in 1750, became the most famous of all.

At the Hambledon Club, the rules of cricket were written down and all the other clubs got to agree to them. However different ways of bowling, fielding and wicket-keeping were still being tried out.

For every run that a batsman made a notch was cut in a stick, so as to keep count. The runs were called the 'score', because the word *score* means scratch or mark. The man who cut the notches was called the scorer.

...to be continued

MWA BUSINESS

MINUTES

The Minutes of the monthly meeting of the MWA which was held on **Sunday the 10th October, 1999**, at the Islamic Cultural Centre, London.

The meeting commenced with the opening dua by Souraya Youssuf.

The guest speaker was unable to come due to unavoidable circumstances, hence the President, Mrs. Khanam Hassan, started the proceedings by asking Shirin Hassan to read a letter from Brother Yousuf Islam stating that the property which he was negotiating for us to replace Madina House has been withdrawn from the market and that he is hoping to find another suitable property instead.

Shirin also read a letter from the surveyor who had assessed the value of Madina House. We discussed the cost of buying another property.

The plan was to buy a new property with a loan and turn Madina House into a girls' hostel. If the Social Services agreed to co-operate we could generate enough money to pay back the loan and expenses for the staff employed. The present staff is adequate and working well but we cannot pay them higher salaries. However, we do pay their National Insurance contributions and Tax. There was discussion regarding the present staff and their duties.

Following the discussion the other topic raised was the order of Sunnah prayers on Fridays and the order of the Kadh prayers generally.

We learned of the sad death of Dr. Esmat El-Saïd who had in the past attended our functions and spoken as guest speaker on several occasions. She was also a member of our Association. Prayers were said and Surat Fateha was recited for her.

Refreshments were served. A delicious dish of Vine leaves stuffed with rice was served by Mrs. Hoda Saleh plus pakoras and sweets.

* * *

Results of the Muslim Women's Association Election held on **Sunday the 14th November, 1999**, at the Islamic Cultural Centre, 146, Park Road, London NW8 7RG

The Executive Committee for the period December 1999 to November 2001 is:

OFFICE BEARERS—

President	Mrs Unaiza Malik
Vice-President	Mrs Jasmine Ansari
Secretary	Mrs Nabeela Waseem-Saeed
Assistant Secretary	Miss Swadeka Ahsun
Treasurer	Mrs Shafghat Ghaffar
Membership Secretary	Mrs Lubna Ilyas
Social Secretary	Mrs Firdaus Arif
Assistant Social Secretaries	Mrs Hoda Hannoo / Mrs Souraya Youssef
Editor	Mrs Laylah El-Droubie
Assistant Editor	Dr Zubeda Osman
Religious Advisors	Mrs Souraya Youssef / Mrs Hoda Hannoo

MEMBERS –

Mrs Mavis Badavi

Mrs Khanam Hassan

Mrs Samina Hasan

Mrs Ghaniyat Hoodless

Ms Nasima Mustapha

Mrs Farah Sethi

Mrs Khanam Hassan declined to stand again as President.

* * *

Mrs Hassan thanks members and non-members for the help and encouragement she has received during the past twenty years. To the dismay of many Mrs Hassan decided that the time had come to stand down and make way for someone else.

Mrs Hassan wishes to say also a big thankyou to all those who kindly have sent her cards and letters. Due to the overwhelming response she is unable to answer personally.

* * *

The Minutes of the monthly meeting of the MWA which was held on **Sunday the 16th January, 2000** at the Islamic Cultural Centre, London.

The President apologised for the delay in producing a newsletter due to a misunderstanding and has therefore decided to inform members about the forthcoming Eid Dinner by letter. This would help to inform/remind members of:

i) The Eid Dinner

ii) Renewal of membership

iii) Help in updating information held by the President and Membership Secretary of members

After making minor alterations the President hopes to have the letter posted to members by the end of this week.

i) Tickets—The President suggested distributing batches of tickets to executive members so that members wishing to purchase tickets could have a choice:

i) To buy/book tickets over the phone and then collect it in person from executive members, or

ii) To post a cheque for the tickets and have it waiting at the door on the day.

Anyone not buying in advance is reminded that they must pay the price of £6 per ticket on the day.

...Firdous Arif to liaise with executive members to establish the number of tickets sold in advance.

The President and Mrs Arif suggested using a different caterer this year.

Members are urged to keep to the time set for the function—5 o'clock start with dinner to be served at 6pm promptly.

Several donations have been received towards the dinner.

Whilst at the Bank to add the New President's signature onto the a/c books the President and Treasurer opened a Savings Account in the name of the MWA. After discussion with other executive members it was agreed that an interest earning account was not appropriate for an Islamic organisation and thus the President has promised to alter the type of account.

As Madina House and the MWA hold now separate accounts, Mrs Khanam Hassan requested that we obtain a new Post Office Box which Mrs Malik has organised. Please note the new MWA address –

**The Muslim Women's Association in the U.K. (MWA),
P O Box 100,
London W5 2XU**

- After her recent appearance on Radio Ramadan, Dr Osman suggested we use this method to advertise our Association.
- Samina Hasan suggested having flyers printed stating the MWA's history, aims and objectives.
- Mrs Saida Sherif spoke of her recent visit to Kosovo with a Convoy of Mercy and urged members to consider missionary trips very seriously.

The meeting was closed by Hoda Hannoo.

* * *

Please Note: Members may obtain a comprehensive list of the Executive Committee from the Secretary.

* * *

Congratulations – May we congratulate our long-standing member Dr Hamida Aleem and her family on the recent wedding of her daughter Aina.

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

P. O. Box 100 London W5 2XU, 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, Mrs Lubna Ilyas, 14 Woodland Road, THORNTON HEATH, Surrey, CR7 7LP

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 (U.K.)".

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

Forename(s):Telephone:

Address:

.....

.....

.....Post Code:

Signature:Date:

THE MUSLIM WOMEN'S ASSOCIATION
P.O. BOX 100
London W5 2XU