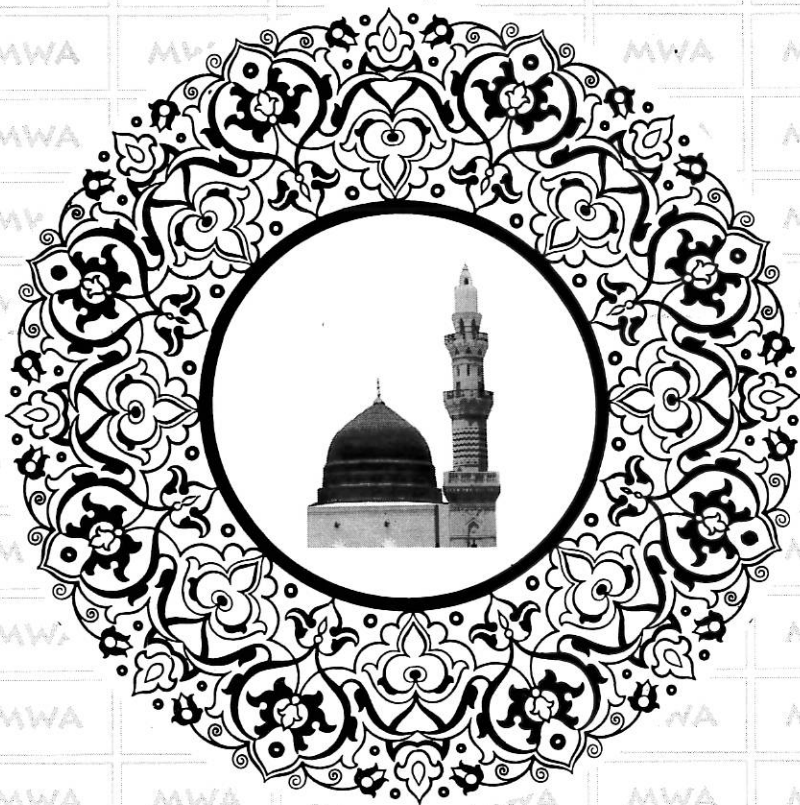


# *The* **MUSLIM WOMAN**

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Membership of The Muslim Women's Association is open to all Muslim Women.  
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THE EXECUTIVE & COMMITTEE  
 FOR THE PERIOD DECEMBER 1993 TO NOVEMBER 1995

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**ANNUAL BAZAAR**

Sunday 9th July

at

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

Time: 4.30 pm

**OUR NEW ADDRESS**

All Correspondence should be sent to our new 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.

**EDITORIAL**

السلام عليكم ورحمة الله وبركاته

Assalaam-o-Alaikum

As I write this, surrounded by papers and more papers. my concentration is disturbed by the miaowing of my cat.

For over two years I have served this Association as a co-editor of 'The Muslim Woman' and I have enjoyed some moments of it. Yet I know how insignificant I have been and that is and should be, the work and loyalty of every member of a charitable organisation. But, the miaowing of my cat, calling for attention, has made me realise that I have other commitments and interests too, and so my active involvement in the MWA has to come to an end.

I hope that from the general membership a successor with vitality and new ideas can be found. Remember, being involved need not mean bearing an 'official' title. What is needed for the success of any organisation is members with interest, enthusiasm and commitment, plus some spare time.

So to you members I send my thanks for your help and your confidence in me, and to my successor I send my warmest personal good wishes.

Layla El-Droubie

## THE CHILD'S DUTIES: THE PARENT'S RIGHTS

The parent-child relationship is complementary. Parent and child in Islam are bound together by mutual obligations and reciprocal commitments. But the age differential is sometimes so wide as to cause parents to grow physically weak and mentally feeble. This is often accompanied by impatience degeneration of energy, heightened sensitivity, and perhaps misjudgement. It may also result in abuses of parental authority or intergenerational estrangement and uneasiness. something similar to what is now called the "generation gap". It was probably in view of these considerations that Islam has taken cognizance of certain facts and made basic provisions to govern the individual's relationship to his parents.

The fact that parents are advanced in age and are generally believed to be more experienced does not by itself validate their views or certify their standards. Similarly, youth *per se* is not the sole fountain of energy, idealism, or wisdom. In various contexts, the Qur'an cites instances where the parents were proven wrong in their encounter with their children and also where children misjudged the positions of their parents (see Qur'an, 6:74; 11:42-46; 19:42-48).

More significant, perhaps, is the fact that customs, folkways, traditions, or the parents' value system and standards do not in themselves constitute truth and rightness. In several passages the Qur'an strongly reproaches those who may stray away from the truth just because it is new to them, or contrary to the familiar, or incompatible with the parents' values. Furthermore, it focalizes the fact that if loyalty or obedience to the parents is likely to alienate the individual from God, he must side with God, as it were. It is true, the parents merit consideration, love, compassion, and mercy. But if they step out of their proper line to intrude upon the rights of God, a demarcation line must be drawn and maintained.

The Qur'an sums up the whole question in the master concept of *ihsan*, which denotes what is right, good, and beautiful. The practical implications of the concept of *ihsan* to the parents entail active empathy and patience, gratitude and compassion, respect for them and prayers for their souls, honouring their legitimate commitments and providing them with sincere counsel.

One basic dimension of *ihsan* is deference. Parents have the right to expect obedience from their children if only in partial return for what the parents have done for them. But if parents demand the wrong or ask for the improper, disobedience becomes not only justifiable, but also imperative. Obey or disobey, the children's attitude toward parents may not be categorical submissiveness or irresponsible defiance.

The last integral part of *ihsan* to be mentioned here is that children are responsible for the support and maintenance of parents. It is an absolute religious duty to provide for the parents in case of need and help them to make their lives as comfortable as possible.

From: *Islam in Focus*, Hammudah Abdalati, Stuttgart, 1977.

## Juniors's Corner

## LESSON IN ISLAMIC HISTORY

Part I. True and false. Write in ( ) T for true statements and F for false statements.

- ( ) A messenger is a person chosen by God to deliver His message to a people or, in the case of Prophet Muhammad, to the whole world.
- ( ) The word 'prophet' as used in the Islamic sense means a person who prophesies future events.
- ( ) The purpose of narrating stories of earlier prophets in the Qur'an is simply to give in formation about historical events.
- ( ) The first house of worship of God was built by Abraham and Ishmael.
- ( ) Isaac was the object of sacrifice, being the only son of Abraham.
- ( ) Torah refers to all the books of the Old Testament.
- ( ) Pharaoh believed in One God.
- ( ) Jesus taught that he was the Son of God.
- ( ) All the prophets of God brought the same basic message.
- ( ) The Divine revelation to Jesus (*Injil*) has been preserved.
- ( ) Abraham was different from all the people around him in his belief in One God.
- ( ) The *Taurat* given to Moses is identical with the Jewish Torah.
- ( ) The Four Gospels of the New Testament are the same as the *Injil*.

- |                                 |   |
|---------------------------------|---|
| 1. Sarah                        | A. Brother of Moses, leader of the Israelites, and a prophet                            |
| 2. <i>Rasul</i>                 | B. Mother of Jesus  |
| 3. Matthew, Mark, Luke and John | C. First five books of the Old Testament  |
| 4. Aaron                        | D. King of Egypt  |
| 5. Israel                       | E. Revelation to David from God   |
| 6. Pharaoh                      | F. Prophet preceding Jesus and his cousin.  |
| 7. Pentateuch                   | G. 'Prophet' in Arabic  |
| 8. John the Baptist             | H. Revelation to Moses from God   |
| 9. Ishmael                      | I. First son of Abraham and a prophet   |
| 10. Old Testament               | J. Writers of four accounts of the life of Jesus  |
| 11. New Testament               | K. 'Messenger' in Arabic  |
| 12. Isaac                       | L. Jacob, grandson of Abraham and a prophet   |
| 13. <i>Taurat</i>               | M. First part of the Bible which relates the history of the Jews                        |
| 14. <i>Zabur</i>                | N. Wife of Abraham  |
| 15. <i>Injil</i>                | O. Second part of the Bible, concerning the life of Jesus and early Christian teachings |
| 16. Mary                        | P. Revelation to Jesus from God   |
| 17. <i>Nabi</i>                 | Q. Second son of Abraham and a prophet  |

Part III. Read Qur'an, Chapter 12: Joseph, and narrate briefly the highlights of the life of Joseph (peace be on him), a prophet of God.

From: *Islamic Correspondence Course*, MSA, USA

## POETRY

### FAR HAVE I WANDERED

(Jamal al-Din Al-Afghani Speaks)

Far have I wandered, through many lands.  
 Seeking to loosen the prisoners' bands.  
 Seeking man's justice with unjust men.  
 And failing, yet seeking ever again.  
 Seeking unity where there is strife,  
 Seeking peace as the crown of life.  
 Seeking truth in the midst of lies,  
 Seeking beauty aloft in the skies,  
 In the sunrise light and the drifting cloud  
 And the noonday calm and the nightly shroud.

Much have I loved on this planet of Earth.  
 The adventure that starts at the gates of birth.  
 The toss of waves in a ship at sea,  
 And the hope of a Kingdom yet to be,  
 The joy of learning, where learning is light,  
 The joy of seeking a greater height,  
 Of climbing up to the portals of day  
 When we have done with mortal clay.  
 But of all the beauty, from star to clod,  
 The greatest, far, is to know Thee, God.

Norman Lewis.

## PROVERBS

Go a mile to see a sick man, go two miles to make peace between two men, and go three miles to call on a friend (Arab proverb)

If you are too soft you will be squeezed, and if you are too dry you will be broken (Arab proverb)

In social matters act as kinsmen; in business matters be strangers (Arab proverb)

Lunch and rest, dine and walk (Bedouin saying)

Everything may be bought except time (Swiss German)

## OLIVE OIL CUTS BREAST CANCER RISK, STUDY FINDS

Women who consume olive oil more than once a day may reduce their risk of breast cancer by 25% compared to those who take olive oil less frequently, according to a new study conducted in Greece. "Previous animal studies suggest that olive oil consumption does not enhance the occurrence of chemically induced mammary tumours as other types of fat appear to do. Therefore we sought to find out whether a similar phenomenon would be seen in humans", said Dr. Dimitrios Trichopoulos, Harvard School of Public Health, who co-ordinated the study.

The study involved 820 newly diagnosed breast cancer patients and over 1,500 control patients in Greece. Those women who consumed olive oil more than twice a day were found to have a sharply reduced risk of breast cancer, according to questionnaires completed by the subjects.

"Our work shows an association between consumption of a type of fat and reduced risk of breast cancer", Trichopoulos said. "These findings suggest that the type of fat source one consumes may influence breast cancer risk in opposite directions".

Vegetables and fruit were also found to be associated with a reduced breast cancer risk, while consumption of margarine was associated with a small increase in the risk of breast cancer, the researchers said.

Anaemia, caused by lack of iron, is the most common nutritional deficiency in the world. Although the problem is confined mainly to developing countries, a significant number of children in the West (often from poor families) are also iron deficient. The consequences on body function are serious, the most important of which is the alteration of behavioural and mental development.

New research published in *The Lancet*, however, suggests that iron supplementation of children with adequate iron levels may actually retard their growth.

Iron is an essential component of Haemoglobin - the protein that fills the red blood cells and is responsible for carrying oxygen around the body. Deficiency leads to anaemia but the individual is often unaware of this. When present, symptoms include tiredness, lack of energy, sore tongue, cracks in the corner of the mouth, and brittle fingernails. In children, mental development may become impaired. Some studies have shown that reversing the anaemic state with iron supplementation does not improve mental test scores. Writing recently in the *New England Journal of Medicine*, Dr. Frank Oski, a pediatrician from the Johns Hopkins University School of Medicine, notes that his findings suggest that iron-deficiency anaemia at a critical period of brain growth and differentiation may produce irreversible abnormalities.

One study in Finland showed that men with too much iron stored in the body had a much higher risk of heart attack. Iron can also be harmful by encouraging the growth of microbes in the gut and other tissues and by preventing the absorption of other essential elements, such as zinc. But not every study has found adverse consequences of iron supplementation.



## DIET

To maintain a pure heart and a sound mind, to nourish an aspiring soul and a clean healthy body, special attention should be given to the diet on which man lives. And this is exactly what Islam does. Some superficial or self-deceived persons may imagine that food and drinking stuff has no direct or important effect on the general condition of the person who fills his stomach regularly. But this is certainly not the viewpoint of Islam which takes the matter in a most serious way. The general principle of Islam in this respect is this: All the things which are pure in themselves and good for man are lawful for diet as long as they are taken in moderate quantities. And all the things which are impure and bad or harmful are unlawful under all ordinary circumstances. There is always room and flexibility for exceptions to meet cases of absolute necessity (Qur'an, 7:157).

Beyond this general principle, there are certain foods and drinks specified by God as forbidden. Among these are: meat of dead animals and birds, the flesh of swine and that of anything slaughtered with the invocation of any name other than that of God (2: 173; 5:4). The drinks which Islam considers harmful and destructive to the human spirit and morality as well as to the physique and morale of man are included in the Qur'anic verse which forbids all intoxicants and all forms of gambling or games of chance (5:93-94).

The prohibition of these foods and drinks is not by any means an arbitrary action or a dictatorial decree of God. It is first and foremost a Divine intervention in the best interest of man and for his own sake. When the Qur'an describes these forbidden things as bad, impure and harmful, it has a vigilant eye on man's morality and wisdom, on his health and wealth, on his piety and common behaviour - all of which are invaluable assets in the estimation of Islam. The reasons behind this Divine intervention are numerous. They are of a nature intellectual and spiritual, moral and mental, physical and economical. And the sole purpose is to show man how to develop himself according to an upright course of life in order to be a healthy unit in the structure of the family, then of society, and eventually of humanity at large. Reliable medical doctors and social scientists should be able now to verify the benefits of these Islamic legislations.

Islam is as orthodox and uncompromising on the quality of the organic nourishment of man as it is on his spiritual soundness and intellectual growth. This point is brought to light by the fact that some dietary items are forbidden in kind, as mentioned above, and some in degree. The things which are lawful for the Muslim should be taken in moderate quantities without indulgence or excess (Qur'an, 7:31). After shunning all the forbidden items in kind and degree, the Muslim is invited by God to enjoy His gracious provisions and to experience gratitude to the Merciful Provider (2:168, 172; 5:90-91).

From: *Islam in Focus*, Hammudah Abdalati, Stuttgart, 1977

## KITCHEN TALK

## TANDOORI LAMB

Use Tandoori paste for this spicy lamb cutlet dish, served with puris and a mint raita. Serves 4.

### Ingredients

#### For the marinade

1/4 pt/150ml plain yogurt  
2 cloves garlic, peeled and crushed  
2 tsp ground coriander  
2 tbsp Tandoori Masala spice  
12 lamb cutlets  
Juice of a lemon

#### For the puris

20z/50g plain flour  
20z/50g wholemeal flour  
Salt  
2 tsp melted butter  
5 tbsp water, or more if necessary  
Oil for frying

#### For the raita

1/4pt/150ml plain yogurt  
2 tbsp finely chopped fresh mint  
2 cloves garlic, peeled and crushed  
Freshly ground black pepper  
Lemon wedges for garnish

### Method

First marinate the lamb. Mix yogurt, garlic and spices. Rub cutlets with lemon juice, lay in a shallow dish and pour over yogurt mixture to coat both sides. Leave for at least 1 hour.

Meanwhile, make the puris. Mix flours and salt in a bowl. Stir in melted butter and enough water to make a pliable dough. Turn out and knead for 10 minutes. Leave to rest for 10 minutes while making the raita. For this whizz yogurt with mint and garlic until mixed. Season.

Roll out dough thinly on a floured worktop and cut circles with a plain 3in/7.5cm cutter. Lift cutlets from marinade and cook under a hot grill, brushing with any remaining marinade. Season. Shallow fry the puris in hot oil until puffed up and browned. Serve cutlets with breads, raita and lemon wedges.

Preparation time: 20 minutes, plus marinating time. Cooking time: 15 minutes.

Approximate nutritional values per person: 560 calories, 22g protein, 369 fat, 35g carbohydrate.

## NUTRITION

Lamb cutlets are high in calories with 386 in 4 oz/100g weight, and this amount has 30g of fat. However, the calorie count and fat content can be reduced by trimming away any excess fat from the cutlets before cooking.

Lamb cutlets contain 15g protein per 4 oz/100g weight, but they do not have any carbohydrate.

Red meat is a valuable source of B vitamins. Lamb has almost 4mg of niacin, or B3, vital for the maintenance of the nervous and digestive systems. Other B vitamins

*Continued on page 10*

Continued from page 11

## Bazaar -

Entrance: Shaufkhat Ghaffar, Misbah Arif, Huda Hanoo

Auction: Mohamed Arif (husband of Firdous Arif)

Demonstrations: a) Embroidery - the name of Allah embroidered on squares: Ruqiah Rose  
b) Henna for Children: Miss Ansari

Health Advice:	Dr Zubeda Osman
Plant Stall:	Jasmine Ansari
Toys/Bric-a-Brac:	Shirin Hassan
Book Stall:	zra Rekhi
Baby Clothes:	Mrs I Ahmad
Cake Stall:	Swadeka Ahsun
African Stall:	Ghaniya Hoodless
Arab Food Stall:	Soraya Youssef & Barbara
Asian Food Stall:	Firdous Arif
Soft Drinks/Tea:	Soft Drinks/Tea:

Jasmine Ansari to buy Henna tubes and to arrange girls to organise this event.

Mrs K Hassan to make Biryani and-Roast Chicken, and to buy some pitta bread for the Asian Food Stall and for Souraya Youssef.

Mrs Ruqia Rose to make flapjacks.

Volunteers are still needed for stalls. Please contact Mrs K Hassan 0181 846 1052.



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present include B6 for red blood cells and antibodies, and B12 for making the genetic material of cells.

Lamb cutlets have traces of vitamin D which is needed for the formation of strong bones and teeth, and vitamin E for cells.

Potassium is present in lamb and there is some magnesium, too.

4 oz/100g raw lamb cutlets contains approximately:

386 calories	36 g fat
15g protein	nil carbohydrate

From: Hello Magazine

## MWA BUSINESS - JUNE 1995

MWA Meeting - 11th June 1995.

Present: 16 members

Apologies were received from: Mrs M Badawi, Mrs H Hanoo, Mrs S Hassan, Mrs K Knight.

Mrs S Youssef opened the meeting reading sura Al-Fatiha.

The monthly meeting followed the earlier held committee meeting. Members discussed the forthcoming MWA Bazaar - to be held on Sunday, 9th July, from 4.30pm onwards, at the Islamic Cultural Centre, London NW8 7RG. Nearest Underground station: Baker Street.

Mrs Ruqiah Rose, a new member, brought along samples of embroidery which formed part of a project of 100 squares as a wall-hanging for the new mosque at St Anne's. The theme is the name Allah. So far 25 squares have been completed - another 75 are needed! Material and braid is needed, so are volunteers who can embroider.

If you would like and can help please contact Mrs Ruqiah Rose on 0171 289 5208.

The President, Mrs Khanam Hassan pointed out that there should be an amendment to the MWA monthly meeting minutes, May 1995. See last issue of The Muslim Woman. **Clarification on Books:** many of the books were donated by a) The Islamic Cultural Centre, b) Mrs Shakila Hasan, c) Mr Riadh El-Droubie.

Furthermore, the £200 spent on postage, etc., were donated by Shirin Hassan and were not claimed from the Association.

The meeting was closed by a recitation of ayat al-Kursi - Verse of the Throne, by Sharifa Sherif.

Tea was served by Firdous Arif and Swadeka Ahsun.

### Condolences:

Our deepest sympathy to Mr. Ali at the Islamic Cultural Centre who recently lost his brother.

### Congratulations:

We are happy to announce that Mrs. S. Alifa Mohammed has been blessed with a baby boy after 20 years. Our congratulation to both parents.

Continued on page 10

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The Muslim Woman

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