

The Muslim Woman

9.5.10  
2019

# The MUSLIM WOMAN

VOLUME XXV-No 3 & 4

March/April 95 - Dhu Al Qadah 1415

CIBEDO  
Guillettstr. 35  
Postfach 17 04 27  
60078 Frankfurt/Main



Front Cover Picture  
Moorish style wrought iron grille

Produced by : Newlook Translators & Publishers Croydon Surrey CRO 6TN. Tel: 0181-681 2972

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



## IN THIS ISSUE

- Editorial .....	3
- Language & Poetry .....	4
- Junior's Corner .....	7
- Poetry .....	8
- Kitchen Talk .....	9
- MWA Business .....	10

Membership of The Muslim Women's Association is open to all Muslim Women.  
Membership Fees (which includes the subscription to "The Muslim Woman")  
UK £10.00 Abroad £15.00  
Life Membership  
UK £80.00 Abroad £100.00

"The Muslim Women"  
Published monthly  
by  
**THE MUSLIM WOMEN'S ASSOCIATION**  
United Kingdom.  
All articles and news for publication should be sent to the editor.

## THE EXECUTIVE & COMMITTEE FOR THE PERIOD DECEMBER 1993 TO NOVEMBER 1995

**1. President**  
Mrs. Khanam Hassan

**2. Secretary**  
Mrs. Khadija Knight

**3. Assistant Secretary**  
Mrs. Shafqat Ghaffar

**4. Membership Secretary**  
Ms. Shirin Hassan

**5. Social Secretary**  
Mrs. Firdous Arif

**6. Treasurer**  
Mrs. Ilse Ahmad  
London UK

**7. Editor**  
Dr. Zubeda Osman

**8. Religious Advisors**  
Mrs. Gul Amin

**Mrs. Souraya Youssef**

## NEXT MEETING

Sunday 14th May

at

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

Time: 4 p.m.

### 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.

Meetings of the MWA take place on the second Sunday of each month

## EDITORIAL

السلام عليكم ورحمة الله وبركاته  
Assalaam-o-Alaikum

Spring has arrived, and the dark days of winter are over - the beauty of Allah's Creation is all around us - and the hearts of people are cheered by the colours of the flowers, the grass and the beautiful foliage. It is amazing how the appearance of the sun changes the whole mood of all living things - including people who seem to be more pleasant, and co-operative unless they are deeply unhappy.

We must not forget that a large number of people on this earth are indeed deeply unhappy - and do we understand what has made them so?

I do not need to elaborate further - suffice it to say that by the Grace of Allah each one of us should try to make life a little happier or easier for a fellow-being.

We, the Muslim Women's Association, are trying very hard to make life a little happier and a little easier for a large number of children and adults by raising funds for our children's home **Madina House**.

We also sponsor children in Lebanon, and try to raise funds for any disasters that strike anywhere in the world regardless of racial or religious differences. To help in alleviating human suffering in any shape or form is our only aim.

May Allah help us to achieve this objective - Amen.

We request our readers to contribute generously to our cause not only by donating money, but by taking an interest in the Association. Please write to us at the addresses given on the opposite page.

Wassalaam

Zubeda Osman



## LANGUAGE & POETRY\*

The Islamic culture of Spain can be called an Arabian culture not so much by the place the Arab nobility occupied in Spain, as by the importance accorded to the language of the Koran. This was used not only for religious worship - Arabic was the language of the sciences, of state administration, and of the town markets.

The Arabic language is like the breath of life to Arabism. It has a strong coining power, which goes far beyond the mere ethnic influence of Arabism, and arises both from the fact that it represents the sacred language of Islam and one of the original and oldest preserved languages of the Semitic group. Its word forms and the rich gradation of its sounds can be traced back to the time of Abraham. The unchanging way of life of the nomadic Arab was probably responsible for the survival of the Arab language until the birth of Islam, preserving the linguistic heritage better than any city culture in which words are exposed to the same debasement as the things and ideas they describe. It is well known that the nomad nurtures and guards his language as his only safe possession. He is a rhetorician and poet by tradition, and these qualities have been passed on through Islam to those Moorish Spaniards who were not nomadic, and for the most part not Arabic.

Languages tend to become poorer, not richer, with time, and the original character of the Arabic language, unworn by time, reveals itself in its very wealth of words and immense range of expressions. It can describe one object with different words and from different aspects, and possesses words in which different, allied concepts are condensed, without ever being illogical. This equivocal aspect of Arabic in the most positive sense of the word, is without doubt what makes it so appropriate as a holy tongue.

In order to give the reader who has no command of Arabic some indication of what constitutes the special character of this language, and why there is a specifically Arabic mode of thought, we must go further back and point out that a language is governed either by a phonetical or a visual logic, depending on its structure. In each language, both principles are present, but the one or the other always predominates. In a language determined by phonetical logic, each word is derived from a simple combination of sounds, expressing a basic event, or better, a basic action, not by means of any onomatopoeic imitation, but because the word itself is by its nature an event that takes place in time, so that independently of all conventions it corresponds to an action. The word is essentially action, and in accordance with this logic, language comprehends every thing that it names in terms of doing and being done. As for the visual logic which is also inherent in every language, it is based on the fact that every word uttered arouses a corresponding image to the mind, which in turn reacts upon the language, for one image gives rise to another. In this way expressions are formed, whose different elements correspond to various visual concepts; at this stage the word no longer develops from out of its own original phonetical content, but is more the servant of the imaginative combinations.

The inner unity of sound and event, or word and deed, is evident in the structure of Arabic. It runs like a scarlet thread through all its word formations, for every Arabic

\* T. Burckhardt, *Moorish Culture in Spain*, 1972.

word derives from a root verb, consisting of three consonants, which normally expresses a basic action, such as "unite," "divide," "contain," "penetrate," and so on, while each of these "auditory formulae" include every physical, mental and spiritual application of the same idea. Each of these roots grew with almost algebraic regularity into a whole tree of words, in which the meaning of the underlying action is always echoed, no matter how distantly or closely.

According to Ibn Khaldun, Arabic is a perfect language because it can not only be declined and conjugated, but because the "what" and the "how" can be derived from an action - in other words, nouns and adjectives can be derived from the verbs. However, this is possible only because in Arabic, the "doing" verbs are far more comprehensive than, say, in English. Much of what we tend to express by using an adjective in conjunction with the verb "to be," such as "to be beautiful," "to be inside," "to be outside" is expressed in a single verb in Arabic. Thus, the basic deed from which a whole tree of expressions grows need not necessarily be an action in the usual sense of the word; it could be a cosmic action, such as the shining of light, or a purely logical action, such as "to be small" or "to be big," and it is this very ability to refer any manner of existence back to basic action, that lends Arabic its extraordinary capacity for abstraction. It has developed virtually its entire theological, philosophical and scientific vocabulary from its own root words, regardless of its "Bedouin" origin. The fact that in Arabic it is always a basic action which forms the link between the particular and the general is crucial to the Arab mentality. Arab thought, quite apart from its content, is essentially active - in its incisive fashion, it may sometimes be lacking in the necessary distance for creative gradation and balance, but never in acuity and immediacy. At the outer extremes it can vary between headlong impetuosity and hairsplitting pedantry. The innate relationship between sound and content - the presence of the three-letter root in all words of the same stem - produce a certain attunement of the hearing, an inborn feeling for rhythm, which, too, is characteristic of the Arab.

There is a close connection between what we have been saying about the inner logic of the Arabic language and the fact that, like all Semites, the Arabs comprehend the divine origin of things essentially as a deed. The divine command, "Be!" is the originating deed from which all else stems, and the act of commanding presupposes power. Platonic metaphysics - to which we shall return later, as it plays an important role in the framework of Islamic culture - sees this divine origin as a radiation, like the emanation of light from a source, and it substitutes auditory symbolism with pictorial symbolism.

But in addition to the "active" element, there is also a "static" side to the Arabic language. Both are evident in the sentence formation, the former in the so-called verbal sentence, in which the verb comes first and everything else is qualified by it, and the latter in the so-called "nominal" sentence, in which noun and adjective are simply placed side by side, without any linking verb. Thus *Allāhu karīm* means "God (is) merciful" - the connecting "is" is unnecessary, for the mere naming of things is evidence that they "are." This makes it possible to express any thought with extreme brevity, as if by an equation. An example of this is the fundamental formula of Islam, the sentence: "(There is) no deity besides God" (*lā ilāha illā Llāh*). This sentence appears in Latin on one of the first coins minted in Toledo by Musa ben Nusair, in the following form: *non deus nisi deus solus*. This all too literal rendering has at least the advantage of capturing the comprehensive "synthetic" character of



the formula. On closer inspection, here, we are no longer dealing with an equation, based on the formula "being is being," but a reduction, a conversion which can be appropriately expressed by the words "There is no (independent) being besides the one sole being."

Because of the way in which one word expressing an action can be used as a derivation for countless other terms for modes of existence, Arabic lends itself particularly well to describing the emotions and changes of will; it can describe the "subjective" in an "objective" way. This combined with its capacity for succinct statement, as well as its unlimited wealth of vocabulary supplied by the endless derivations from the root forms, not to mention the multiplicity of sounds and the rhythmic alternation of long and short syllables, makes it a poet's language that can translate an image, a situation, a landscape into an inner occurrence, which is melody and rhythm at the same time.

Islamic-Arab education is above all linguistic, if for no other reason than that the Koran in its Arabic wording is taken as the word of God. School instruction begins with the children learning to recite the Koran by heart. In Spain, says Ibn Khaldun, efforts were made to transmit a general knowledge of the language to the children at an early age, to develop their linguistic style of writing as well as their handwriting, and to teach them the fundamentals of the art of poetry.

There is scarcely a scientific work to be found from Moorish Spain that is not embellished with verses. Among the Moors, virtually every statesman of repute was able to compose verse. A man would frequently be appointed minister because he had chosen the right moment to express the right words in a poem. And part of being a true knight entailed composing a poem before drawing his sword and rushing into the fray. □

## ADAB

A person asked the Prophet ﷺ which was the best of all actions, and the Prophet ﷺ replied *حسن الخلق*, i.e., the mode of dealing with others based on courtesy, sympathy, proper understanding and genuine desire for good. The following lines bring out very clearly the two aspect mentioned above:

دین سراپا سوختن اندر طلب      انتہائش عشق آغازش ادب  
آبروے گل ز رنگ و بوئے اوست      بے ادب بے رنگ و بو بے آبروست  
نوجوانے را چوں بینم بے ادب      روز من تاریک می گردد چو شب

Faith in essence is a burning search,  
Whose beginning is respect, whose end is love  
The rose is honoured for its grace and charm,  
And worthless a man if not these he have.  
When I behold a churlish youth,

Dark as the night becomes my day.  
These are some of the ideals towards which human action is to be guided.  
Allama Iqbal

## Juniors's Corner

### AL-TWAHID

#### ALLAH

Allah, the Creator  
Allah created me.  
Allah created my parents,  
He created my family and my friends.  
He created my pets,  
He created the flowers,  
Allah created the sun, the moon and the stars  
Allah created everything,  
He is the Creator of everything in the Universe

Allah knows everything.  
He Created everything.  
Allah knows everything in the Universe.

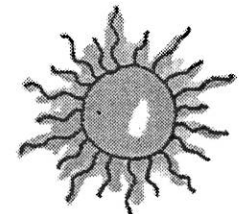
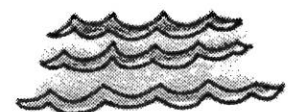
He knows everything I do,  
He is my Creator.

He knows everything I think,  
He knows how I feel,  
He knows everything in my heart.

Allah knows all that we do not know.  
Allah is All-Knowing.

Allah sees everything,  
He sees everywhere,  
He can see in a dark room too,  
He sees the good we do,  
Allah sees things that we do not  
Allah is All-Seeing.

Allah hears everything,  
Allah hears everything we say,  
He hears when we speak kindly,  
He hears us when we speak the truth,  
Allah hears our prayers.  
Allah is All-Hearing.



From the book "ALLAH" by Najma Edries, Published by the South African Institute for Islamic Research, P O. Box 537, Lenasia, Johannesburg 1820, Republic of South Africa.

## POETRY

### Time to Depart

We are from above, so we rise  
We are from the sea, to the sea we go.

We're not from here  
We're not from there  
We're from nowhere - there we go.

We're Noah's ark  
Amidst the flood -  
Without hands of feet we go.  
We were like waves  
And raised our heads from ourselves.  
Once again to see ourselves we go.

We've announced:  
TO HIM WE RETURN  
So you'd exactly know where to go.

Stop all this talk  
And come with us.  
See how selective we are: without us we go.

Shams of Tabriz !  
Come join us  
It's to the Anqa Mountains that we go.

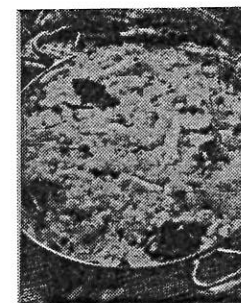
Maulana Rumi

## KITCHEN TALK

### PAELLA - RICE AND SHELLFISH\*

**Ingredients:** (5-6 Servings)  
2 medium-sized onions  
1 clove garlic  
1 green or red pepper  
4 oz. margarine or  
3-4 tablespoons oil  
1 small lobster

1/2 pint prawns  
1 pint shrimps  
4 oz. packet frozen scampi  
12 green or black olives  
12 oz. rice  
1 1/2 pints boiling water  
good pinch saffron  
salt and pepper



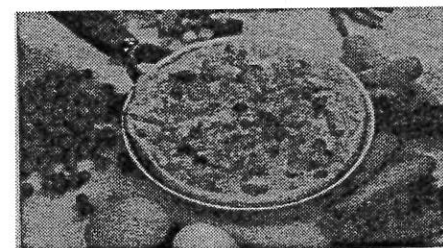
#### Method:

Chop onion and garlic finely. Cut pepper into strips. Melt 1 oz. of the margarine in a large saucepan or paella pan, add onion, garlic and green or red pepper. Add lobster, shelled and cut into small pieces, prawns and shrimps shelled, scampi and olives cut into slices. Cook for 15 minutes until onion is tender and scampi cooked. Remove and keep hot whilst the rice is cooking. Melt the remaining 3 oz. margarine in the pan, add rice and cook gently until margarine is absorbed, 3-5 minutes, shake occasionally. Add boiling water. Add saffron, salt and pepper. Cook until all liquid is absorbed, then add the fish mixture. Mix well, and serve immediately in the paella pan or a hot dish.

\* \* \*

### TORTILLA DE HUEVOS ESPAÑOL - SPANISH OMELETTE\*

**Ingredients:** (2-3 Servings)  
1 onions  
1 clove garlic  
4 tablespoons olive oil  
2-3 mushrooms  
tomato  
green pepper  
parsley, chopped  
2 tablespoons stock  
2 eggs



#### Method:

Fry the onion and garlic, which should be chopped very finely, in 2 tablespoons oil in a saucepan. Add the chopped mushrooms, tomato, finely chopped green pepper and parsley. Cover with the stock and simmer until quite soft. Add to the beaten eggs. Season well. Heat the rest of the oil in an omelette pan and put in the savoury egg mixture. Cook as for omelettes. Serve without folding. Left-over cooked meat or shell fish, etc., can be added to the vegetable mixture in this omelette. When a varied number of ingredients are not available, add little soup powder to beaten egg, i.e. mushroom, tomato or mixed vegetable.

\* *Round The World Cookery*, Margaret Patten, 1964.

## MWA BUSINESS - MARCH 1995

EID DINNER - 12 MARCH 1995

PRESIDENT'S WELCOMING ADDRESS

ASSALAAM-O-ALAIKUM

On behalf of the members of the Muslim Women's Association, it gives me great pleasure to welcome you all to our Annual Eid Dinner: it really is good to see you here today. We are especially honoured to have with us so many distinguished guests: Sheikh Nazim al Haqqani and his family; the family of Dr. Ali Ghamdi (the Director-General of the Islamic Cultural Centre); Yusuf Islam and family; Dr. Mustafi (Imam at the Islamic Cultural Centre); Dr. Syed Aziz Pasha (Secretary General of the UMO); Marjorie, Viscountess St Davids (President, Women's Council); Dr. Esmat El Said (President, Arab Women's Council, International); Mrs. Raja Al-Suwaide (Treasurer, Arab Women's Council, International); Begum Tanweer (wife of Deputy High Commissioner of Pakistan), and other distinguished guests. We also received greetings and best wishes from Dr. Charis Waddy from Oxford, who sends her apologies for not being present tonight.

Various members and others have asked about Madina House, and I promised to address one or two specific points today. Anyone wishing to visit Madina House, please make a prior appointment: this is to preserve confidentiality and to prevent disruption to the children's routine. Others have asked why we raise money for Madina House in the name of the MWA. I would like to emphasise once again that Madina House is the most important project of the MWA: the only Muslim home for children in need of care in the UK.

Moreover, Madina House has helped over 350 children and employed 8 Muslim men and women. All the money we raise goes directly towards Medina House. The MWA has no expenses, apart from the monthly magazine, which is paid for out of the membership fees of the 400 or so members of the Association. We are able to hold functions such as this through the generosity of our members. The members of the MWA, and the Trustees of Madina House - especially the Trustees - have been extremely generous and have worked very hard for the past 15 years to keep the home running. I think they, and the project they have worked so hard to sustain, do deserve to be properly appreciated and supported by the Muslim Community in UK.

Once again, I welcome you all, and thank you for coming. I hope you all have a very enjoyable evening. May Allah Bless you all.

KHANAM HASSAN

\*\*\*

### A VOTE OF THANKS

We would like to thank the Director General of the Islamic Cultural Centre and London Central Mosque for his support in the making of the Eid Dinner, attended by

almost 1000 people, such a success. We would also like to thank all our members and their daughters for their help. Special thanks to Mr and Mrs El-Droubie and Anas Hasan who came especially from Cambridge to help.

\*\*\*

### A LETTER TO THE PRESIDENT:

Dear Mrs Hassan, Assalaam-o-Alaikum,

I hope and pray to Allah (SWT) that this finds you and your family with Iman and in good health. Amin.

I am writing on behalf of all of us to express our heartfelt gratitude to you for your sincerity, kindness, and your prayers to Allah (SWT) for my husband's health.

Alhamdulillah, my husband, Tasnim, came home on 17th March, a week after his operation - as you know, the NHS discharge patients as early as they can - and has been making a steady recovery.

My elder son, Athar, is home for his Easter holidays from Balliol College, Oxford where he is in his first year of studying medicine. His presence has been a comfort.

My younger son, Asad, is fifteen and is in Year 10 (the old Fourth year) at Tiffin School. He also helps me as and when his assistance is needed.

On the whole, this operation has gone well. All of us are most grateful to Allah Ta'ala for His mercy and His blessings and to you for your extremely sincere prayer for us. May Allah (SWT) give you Jaza for it. Amin thumma Amin.

We all send you our respectful Salams.

Shahnaz (Yawar)

P.S. I enclose the details of our new self-contained flat. We would like to be of some use to a practising Muslim. Should you happen to know someone who would like to live with a quiet, bookish, family, please would you give her/him this 'advertisement'. Jazak Allah.

### NEWLY BUILT SELF-CONTAINED FLAT

- \* Fully Furnished
- \* Centrally Heated
- \* Kitchenette
- \* Competitive rent
- \* Ideal for practising Muslimah/Muslim
- \* Located in quiet area, close to Surbiton B.R.

Please telephone: 0181-390 1428 for details