

Food - Mrs. Nisa Ali (to order)
 Disposable items - Dr. Z. Osman and Mrs. K. Mustafa
 Cloak room tickets - Mrs. S. Hasan

Mrs. Saeeda Sherif will collect the money for the tickets at the door.

There will be 30 tables each with a number and one person will be in charge of a table.

The evening will start with a recitation from the Quran followed by a welcome address. Then dinner will be served.

Members are reminded to bring small flower vases, flowers and trays.

CONGRATULATIONS

The daughter of our Committee member Mrs. Karima Mustafa got married. We wish bride and groom happiness, success and Allah,s blessings for all their future life. Our congratulations to the parents of the young couple.

CIBEDO

Grütelstraße 35, 6000 Frankfurt 1

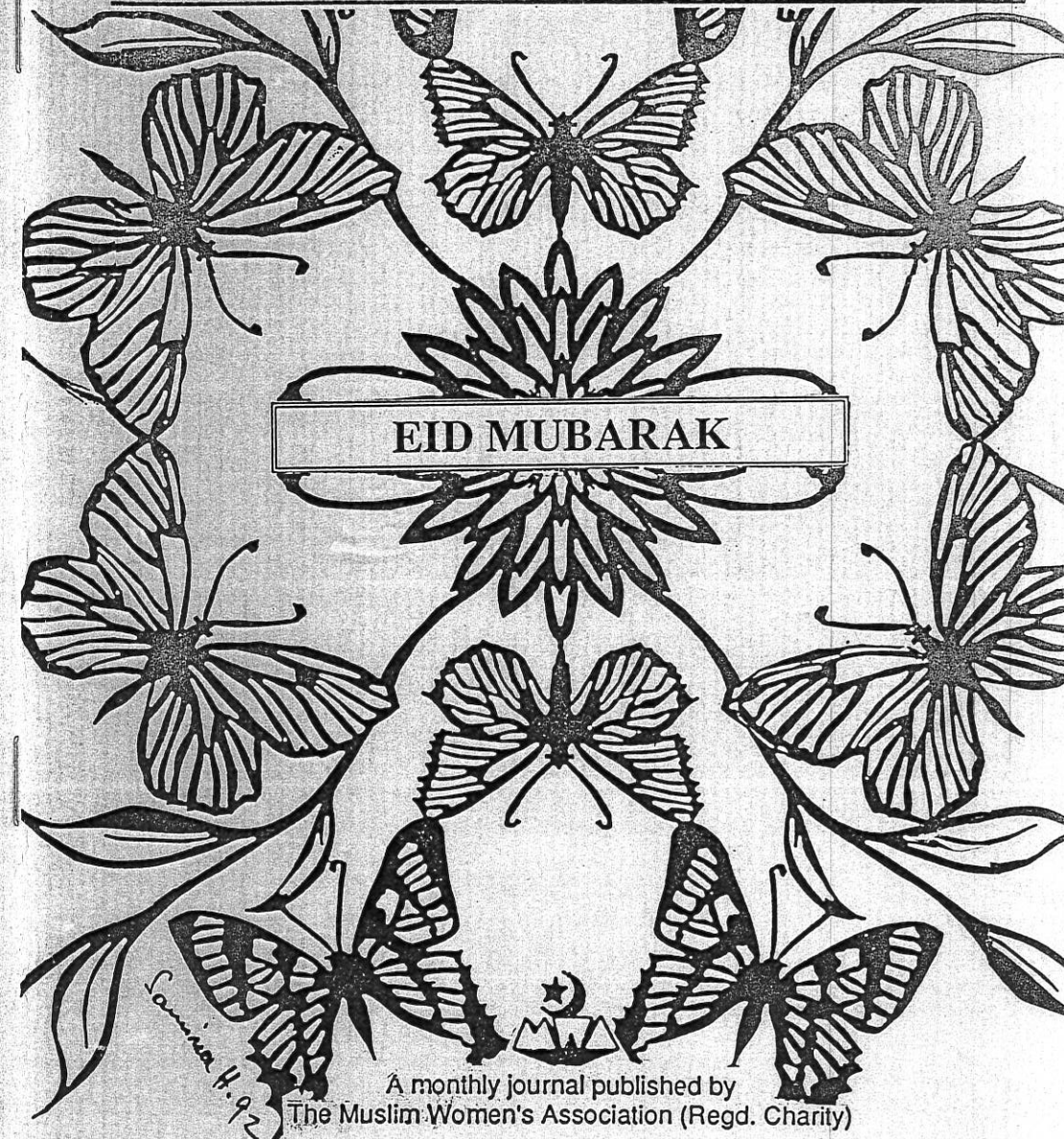
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The MUSLIM WOMAN

VOLUME 22/3-4 MARCH/APRIL 1992 RAMADAN/SHAWAL 1412



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 The Muslim Women's Association (Regd. Charity)

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NEXT MWA MEETING

Sunday, 12th April 1992, at 4.30 pm
at the Islmic Cultural Centre, 146 Park Rd.,
London NW8

Programme: 4.30 pm Recitation from the Holy Quran
MWA Business
5.00 pm THE CONCEPT OF MAHDI
Talk by Br. Sohaib Hasan
5.55 pm Asar Prayer
6.30 pm Closing Dua

MWA EXECUTIVE COMMITTEE

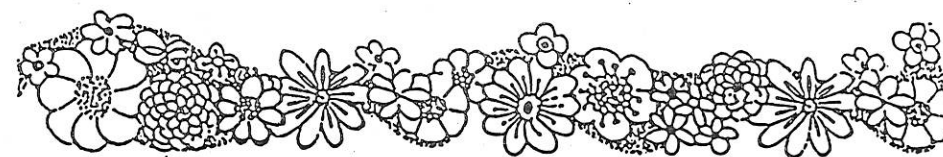
PRESIDENT	Mrs Khanam Hassan
SECRETARY	Mrs Nisa Ali
ASST. SECRETARY	Mrs Karima Mustafa
TREASURER	Mrs Mavis Badawi
RELIGIOUS ADVISER	Mrs Saeeda Sherif
MEMBERSHIP SECRETARY	Mrs Assia Yousef
EDITOR	Dr Zubeda Osman
CO-EDITOR	Mrs Samina Hasan
ARTWORK/PRINTING	

MEETINGS OF THE MWA TAKE PLACE ON THE SECOND SUNDAY EACH MONTH

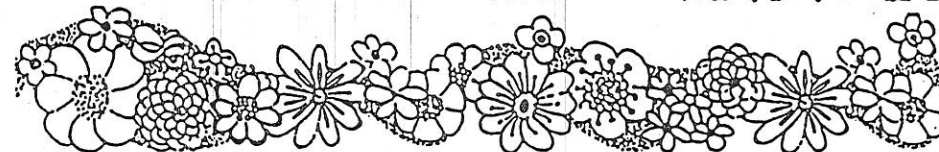


THE MUSLIM WOMEN'S ASSOCIATION, LONDON (U.K.)

invite members, their families
and friends to attend



THE ANNUAL EID DINNER



on Sunday 19th April 1992

at 6pm for 6.30pm at

The Islamic Cultural Centre
146 Park Road, London NW8

Admission £3 • Children 4-12 years old £1.00
Payable at the door.

FAREWELL TO RAMADAN

ONLY yesterday, it seems, we ushered in Ramadan. And now we are on the verge of bidding it farewell. As eyes were lifted up for the crescent of Ramadan on the horizon, so they will be lifted up to gaze on the crescent of Shawwal signalling the end of Ramadan. This is the law of God as it affects the days as they go by and people too - all experience transitions and undergo changes; only the countenance of God remains abiding.

The human being moving through time, passes his "yesterday" which he has no power to recall; he is engrossed in his "today" over which he has no power to hold on to; and he awaits his "tomorrow" not knowing what it holds in store for him. What manner of power then has he? What manner of authority?

This human being is bound in the pattern of his life between his yesterday, his today and his tomorrow. On the day he came into this world, from whence did he come? Let him choose the day he pleases - the day he was conceived or the day he was born. And where will he go the day he finishes, the day he dies? It is a day that shall come to him however unwilling and refusing he is and he shall be placed beneath the earth however proud and disdainful he is, neither willing the day on which he arrived on earth, nor the day he leaves.

This human being has a span of life on earth just like the crescent of Ramadan has on the horizon. Each of them comes and goes. However, the span of one is fixed and made known by God while that of the other is fixed by God but He did not wish to make it known.

God Almighty has decreed and made known certain fixed and inbuilt laws in the governance of the universe:

"Neither may the sun overtake the moon, nor can the night usurp the time of day, since all of them float through space (in accordance with Our laws)." (36:40)

And He has decreed that the human being should have, in addition, a different law or norm by which to function: the freedom or the capacity to act or not to act, to lead a righteous, upright life or not. He then equipped the human being with the will to contend with good and evil and bestowed before him a world where this will would be tested to the full, engaging in the pursuit of good or evil, whichever he chooses.

"Has there not been an endless span of time before man (appeared - a time) when he was not yet a thing mentioned. Verily, it is We who have created man out of a drop of sperm intermingled, so that We might test him; and therefore We made him a being endowed with hearing and sight. Verily, We have shown him the way (and it rests with him to prove himself) either grateful or ungrateful." (76:1-3)

Almighty God has warned man that he shall be summoned after his death to account for "what he has sent forward" - for his deeds on earth.

Hidden from him is the day of his death so that the consciousness of being called to account may inform every day of his life and so that he may be warned that death may come suddenly even as he is engaged in practices displeasing to God.

"Be conscious of God with all the consciousness that is due to Him, and do not let death overtake you ere you have surrendered yourselves to Him." (3:102)

However, as a consequence of this law - the law of freedom of choice between good and evil - by which God has specially distinguished the human being from other creations which only operate according to fixed laws ("the sun cannot overtake the moon"), God has declared: *"But as for him who shall turn away from remembering Me - his shall be a life of narrow scope, sterile" (20:124).*

Just as God Almighty has said: *"And the earth We have spread out like a carpet and set thereon mountains firm and immovable and produced therein all kinds of things in due balance," (15:19)* - so He has also declared: *"And unto everyone who is conscious of God, He always grants a way out, and provides for him in a manner beyond all expectation" (65:2-3).* Both of these are laws which cannot be violated.

Just as the various parts of the universe move within a system determined by the will of God, so are the affairs of man and his life in this universe regulated solely according to the measure of conformity of his will to the Truth which God desires of him and summons him to - the same Truth on which He established the heavens and the earth:

"Do you not see that God has created the heavens and the earth with Truth" (14:19).

And the affairs of man and his life in this universe also remain in a state of turmoil according to the extent of the wavering of his will between good and evil, guidance and error.

Self-control, from what has been said above, is thus the basic principle in the philosophy of life, in the regulation of human affairs, and in man's attainment of bliss in this world and in the hereafter.

Ramadan which has now gone, has been a month of self-control. God Almighty has no need of the food or drink of anyone: *"I do not desire from them any sustenance and I do not desire that they should feed Me" (51:57).* Ramadan is solely for regulating the human will so that it becomes pliant and submissive to the command of God and responsive to His call, regardless of personal whim and passion.

During the days of Ramadan, we have fasted and kept away from the food and drink which God has made lawful for us. How much more important it is, both during and outside Ramadan, for us to keep away from what God has prohibited and emerge from this month with selves renewed, mindful of the duty to adhere to the command of God and to bear with perseverance and tenacity the obligations of Truth on every battleground.

+ Ummma

→ What Price Unity? by A.S.K. [Joomma1

When we look about us at the local, national or international scene of the Muslim world, what do we see? Do we see the comity, polity or rapport for which we hanker? The rampant malady gripping Muslims today is that love has departed and hatred has flown in; harmony is ousted and disharmony has enthroned itself; discord has taken the place of accord; and unity has made a tearful, valedictory exit when disunity gate-crashed itself in!

And why has this happened? It is because we have said farewell to the *one* single, *unifying kitaab*, the Book of books - the HOLY QURAN! We have placed it on the shelf to gather dust, and have become slaves to our own fallacies and fancies to which we have given the status of *Sharee'ah*! Our beloved Poet of the East, Allamah Iqbal (R.A.), had mournfully reminded us that:

"(Just as) the Brahman has adorned his shelf
with his idols;
(Likewise) you too have placed the Quran on
the shelf (as an adornment - and
nothing more!)"

Allah Ta'Aala has *commanded* us in the Holy Quran:

"And hold on (solidly) to the Rope of Allan, *all together*
and *do not become disunited*." (3:103).

If we search our consciences *honestly*, can we say with any degree of truth that we have obeyed this command of Allah? Not only have we *not* abided by it, we have actually *rejected* it! If this were not so, then how do we explain all these abasing altercations, bloody bickerings, furious fightings, nasty name-callings, raving wranglings and sickening squabbles, *fitnah* and *fasaad* that we see going on around us?

The *Deobandeas* and *Barelwees* are at one another's throats; the *Sunni mullahs* are calling the *Shiahs* "Kaafirs" from the pulpits and in their newspapers; the

Salaami gang calls itself "*Sunnis*" to the exclusion of all other Muslims who belong to the *Ahle Sunnah Jamaa'ah*; those who do not stand up for *Salaam* are dubbed by the so-called "*Sunnis*" as *Dajjaals*, *Wahhaabees* and what not; the *Tableeghis* and non-*Tableeghis* are having a fun-filled mud-ball fight with glorious self-indulgence; names such as *Bid'atees*, grave-worshippers, *peer-poojaarees* - the list is endless - are bandied about with gay abandon. And *who* sit back and watch all this *tamasha*? The non-Muslims!

RITUALS

It is indeed a shameful thing. Muslims believe in *one* Allah, follow the teachings of *one* Rasool (s.a.w.), have faith in *one* Quran. So *why* all this mud-slinging and unbridgeable differences? One of the reasons is that we have reduced our *pure DEEN* which the Almighty has sent to us through the instrumentality of the *Nabee* (s.a.w.) to a mere "*Mazhab*" - that is, a praxis of rites, rituals, '*Pooja-Paat*', compulsory ceremonials etc. - that have *not the slightest bearing on our DEEN!*

When we converted to Islam from Hinduism, we did not forget to bring our securely-parcelled Hindu customs with us - customs which we are faithfully practising up to this day. We have given a name to these Hindu customs; we call it "*ISLAM*". Those who are making an effort to bring back the *pristine purity* to Islam, are branded with all sorts of names. And the *Fitnah*-mongers among us, instead of working towards a solution to this problem, are having a ball of a time causing further dissension. These are the arsonists, the pyromaniacs, who light the fire and then sit back to "enjoy the fun". Our heart bleeds at all this friction and faction fights. Pamphlets after pamphlets are dished out. Booklets upon booklets are distributed. Costly, full-paged advertisements are inserted in Sunday papers by the opposing 'Armies of Allah' (how many different armies has the Almighty got?), aimed at belittling and humiliating one another. One group makes wild claims and accusations, and the other group refutes them with equal verve, vigour and vengeance! Then a new set of accusations are made. And a fresh set of refutations appear. And so it carries on ... *ad infinitum* and *ad nauseam*! The simple Muslim has not the slightest clue as to what is

right from wrong. He is befuddled, bewildered, confound-ed, perplexed, mystified, stupefied! He does not know *what True Islam is!*

SECTS

Would all this unholy row have taken place if we adhered strictly to the Holy Quran? Again and again, Allah reminds us that we must *not* break up into parties and factions, into sects and sections, into herds and groups:-

"And be not ... from among those who have broken the Unity of their *Deen* and have become sects, each group is happy that *only they* are correct in what they hold (by way of tenets)." (30:32).

We assert that we believe in Allah. We asseverate that we believe in the Holy Quran. But what kind of "believing" in Allah and Quran is this that when Allah tells us to become *united* we totally disregard and reject this order of the Almighty and create our own little parties with our own particular and peculiar set of beliefs?

Allamah Iqbal (R.A.) had reminded us that:

"If you wish to live (the life) of a Muslim,

It is *impossible* for you to live without the Quran!"

If *all* the Muslims drank from the *one* single fountain which is the Holy Quran, there would then be absolute *brotherhood, peace and unity*. It is because we follow our own whims and fantasies derived from this *kitaab* and that *kitaab*, that we have become divided, and we shall remain so until and unless we rid ourselves of all irrelevant "*religious*" beliefs and come back to the Divine Word of Allah Subhaanahoo Wa Ta'aala and the genuine Sunnah of Rasoolullah (s.a.w.). Then only will we have perfect accord and a Muslim society rich in amity, affection and '*Ukhuwwat*' - free from the unending logorrhea, and war of words.

CONDITION

The Quran ALONE can achieve this in a Muslim's life! Allamah Iqbal (R.A.) was right on the ball when he observed with his usual, profound sagacity:

"I am revealing what is hidden in (my) heart; This is not a book - but something (mysteriously) different.

When life is saturated with it (the Quran), life becomes different;

(And) when life has become different, *the world becomes different.*"

Although we pray daily to Allah to grant us the good sense to become united, we *know* that Allah won't lift a finger to help us unless *we help ourselves!* He Himself says so in the Holy Quran:-

"Surely Allah changes not the condition of a people, until *they change their own condition.*" (13:11).

We adjure, we make an impassioned plea, we beseech the warring Muslims to down their arms, bury their hatchets (and please *don't* remember *where* you've buried them!!), and embrace one another as brothers. As the late black American leader, Martin Luther King, had so beautifully remarked: "*We must learn to live together as brothers, otherwise we shall perish together as fools!*"

The Sage of this Century, Allamah Iqbal (R.A.), wept bitter tears when he saw the fragmentation of Muslims. Before departing from this troubled world, he expressed his innermost feelings plaintively:-

"The profit of this nation is one, so its loss; The Prophet of all is *one*, Deen is *one*, Faith is *one*, The Haram Shareef is *one*, Allah is *one*, Quran is *one*, Was it such a big (difficult) thing if Muslims (too) were *one*?

There is sectarianism, and there is *caste* system, (*Surtis, Koknis, Memons, Mia Bhaïs etc.*).

Is this the way to prosper in this world?"

Professor Abdul Quddoos Hashime always used to say:- "*Become one and become virtuous!*"

(This was an Editorial in the May/June 1983 issue of "Al-Balaagh", Johannesburg, South Africa. It was timely then but, alas, its warnings and pleas went unheeded. It is even more applicable today when the situation, on all levels, has worsened considerably).

Courtesy "The Message", United Islamic Association, London. 9

LETTER FROM SAVE THE CHILDREN FUND FOR SPONSORS
ASSISTING CHILDREN IN THE LEBANON

After 15½ years of debilitating civil war, a fragile peace returned to Lebanon in October 1990. Following the invasion of Kuwait by Iraq and the subsequent embargo on all trade in and out of Iraq, the support which General Aoun of Lebanon had received for his battle against the syrian influence in Lebanon ended. General Aoun capitulated, and after nine months' protection in the French Embassy in Beirut he has left for exile in France.

the 15 year civil war has resulted in casualty figures estimated at around 150,000 - 5% of the population. To this figure should be added those Lebanese who were wounded, disabled, kidnapped, displaced and made destitute by the war. As so often happens in these situations, a small group of people with power benefited from the situation, but for the vast majority of Lebanese the 15 years has brought disaster to children, their relations and their communities.

Since October 1990, President Hrawi's Government has had to face a huge task in consolidating the peace in Lebanon. This has required dismantling the many armed militias and strengthening the Lebanese army into a unified national force. The re-unification of the two halves of Beirut and the extension of Government control to a larger area known as 'Greater Beirut' has helped to stabilise this process. Other areas such as South Lebanon are still volatile, and frequent clashes between rival interests are common. The Israeli occupation of their so-called Security (Buffer) Zone, protected for Israel by the South Lebanon Army, keeps the south very unstable.

Meanwhile. President Hrawi's Government has implemented changes in the Lebanese constitution under the Taif Agreement, increasing the number of Deputies in the Government from 99 to 108 (50% Muslim and 50% Christian), and replacing those Deputies who have died since the last elections. As anticipated, the legacy

of the 15 years of war on every aspect of daily life has been enormous. Electricity, water, sewerage, telephones and roads are all in urgent need of major repair and reconstruction. In addition, improvements in housing, health, education and training are all priorities if post-war Lebanon is to begin the long process of rehabilitation.

The economic climate post Gulf War has not been favourable for the enormous investment necessary for this rehabilitation, but the unlocking of the complex hostage issue with the anticipated return of western hostages could open the way for international economic support to Lebanon. There is already some interest from the Japanese to invest in the rebuilding of the destroyed centre of Beirut. Investment like this would give the entrepreneurial Lebanese the help they need.

For Save the Children, the needs of post-war Lebanon place extra demands on the work we have been successfully accomplishing for more than 10 years. Fundamental to SCF's long-term emergency work is the Sponsorship Programme, which provides an opportunity to attend school for children who are doubly deprived through poverty combined with the loss, sickness or disability of a parent. The academic year 1990/91 was the first uninterrupted school year which most of the sponsored children had ever experienced. Already the results of the new peace are noticeable with the children more enthusiastic and interested in their studies and achieving better marks.

There is however a great need for improvement in the educational system, such as teacher-training, smaller classes, more schools, improved facilities and a more appropriate curriculum. However, these improvements will take time and money and a long-term commitment from the Lebanese Government. To assist this improvement, SCF is working with the Ministry of Education on a project initially in Government secondary schools to establish school text-book lending libraries. From these libraries the students will hire the books necessary for their classes during the

year at a nominal cost, and return them at the end of the summer term. All children will by this system be able to have access to their own copy of the necessary school text-books and be able to study better at home. This will give particular help to children from poorer families who usually had to share books.

(Issued by the Sponsorship Department October 1991)

KITCHEN TALK

by A. Muslim

This is an excellent way of encouraging all the family to enjoy milk.

To give a fruity flavour use fruit flavoured syrups made especially to use in milk shakes; also black-currant and rose hip syrups or crushed fresh fruit.

If you have a liquidiser (blender) the methods of making the drinks are very simple; there are several ways to achieve these fluffy mixtures. Remember the liquidiser aerates the milk, so to produce a full tumbler of milk shake use barely $\frac{3}{4}$ tumbler of milk.

Put 1-2 tablesp. syrup and the hot or cold milk into the goblet. Put the lid on firmly and switch to the highest speed. Maintain for about 30 seconds to one minute. Pour into tumbler.

Put a little crushed ice in the goblet with the syrup and milk. Switch on as described above. Put a spoonful of ice cream into the goblet, then add the syrup and milk. Switch on as described above.

Put fresh fruit, a few strawberries, piece of apple orange or banana, into the goblet. Add the hot or cold milk. You can use crushed ice or ice cream with cold milk. Switch on as described above.

If you have no liquidiser - use the suggestions below. The mixture does not become quite as aerated, so use a little more milk to fill the tumbler. Put into cocktail shaker and shake hard. Put into a jug or basin and whisk vigorously.

ICED COFFEE

Make very strong coffee, allow to cool then chill thoroughly. Put a little crushed ice into the glasses. Add enough coffee to come just over half way up the glass. Fill nearly to the top with ice cold milk then add a layer of thin cream. Sweeten as required. 1 pint strong coffee, 1 pint milk plus a little crushed ice and 4-5 tablespoons thin cream gives 4-5 glasses.

This can be varied by adding a spoonful of vanilla, coffee or chocolate ice cream just before serving or a spoonful of lightly whipped thick cream and a sprinkling of grated chocolate or ground cinnamon.

In order to produce iced coffee with no delay fill freezing trays with strong coffee. Put the dividers (to make ice cubes) into the trays. Freeze then pack the coffee ice cubes into containers and store in your freezer. All you need to do is to drop 1 or 2 of these cubes into cold milk and you have excellent iced coffee.



Dear Sisters,
Have you paid your membership for 1992? Many of
you have not yet renewed their subscriptions.
Please do so immediately. You can pay your
subscription when you attend the MWA Eid Dinner
on 19th April.

MWA BUSINESS

FEBRUARY MEETING

The Meeting was opened by Mrs. Saeeda Sherif.

MWA Business was discussed. Arrangements for the
Annual Eid Dinner which was planned for 19th of
April.

During the second part of the meeting Mrs.
Saeeda Sherif showed a film on the History of
Jerusalem, on Me'raj, Mrs. Sherif talked on
Sura Bani Israel and Sura Naeem.

The meeting was closed with Dua.

CCMMITTEE MEETING

The Committee members of the MWA met on 1st March.
It was opened with a recitation from the holy Quran
by Soraya yousef.

Apologies were received from Mrs. Mavis Badawi,
Mrs. Gul Amin, Mrs. Bashir and Mrs. Karima Mustafa.

Mrs. Khanam Hassan, our President, told the meeting
that there were 5 children at Madina House. She also
mentioned that a leaflet was in circulation in a
bid to raise funds for Madina House.

It was agreed that MWA would have the Annual Eid
Dinner on Sunday, 19th April 1992. Admission for
Adults will be £3.00 and for children between 4
and 12 years old £1.00. Time: 6 pm for 6.30 pm.

Members promised to take on the following tasks:

- | | | |
|-----------|---|--|
| Salads | - | Mrs. K. Hassan, Mrs. S. Sharif,
Mrs. S. Yousef, Mrs. A. Yousef,
Mrs. N. Ali. |
| Naan | - | Mrs. Soraya Yousef |
| Vegetable | - | Mrs. K. Hassan, Miss S. Hassan. |
| Sweet | - | Mrs. K. Hassan (to order) |