

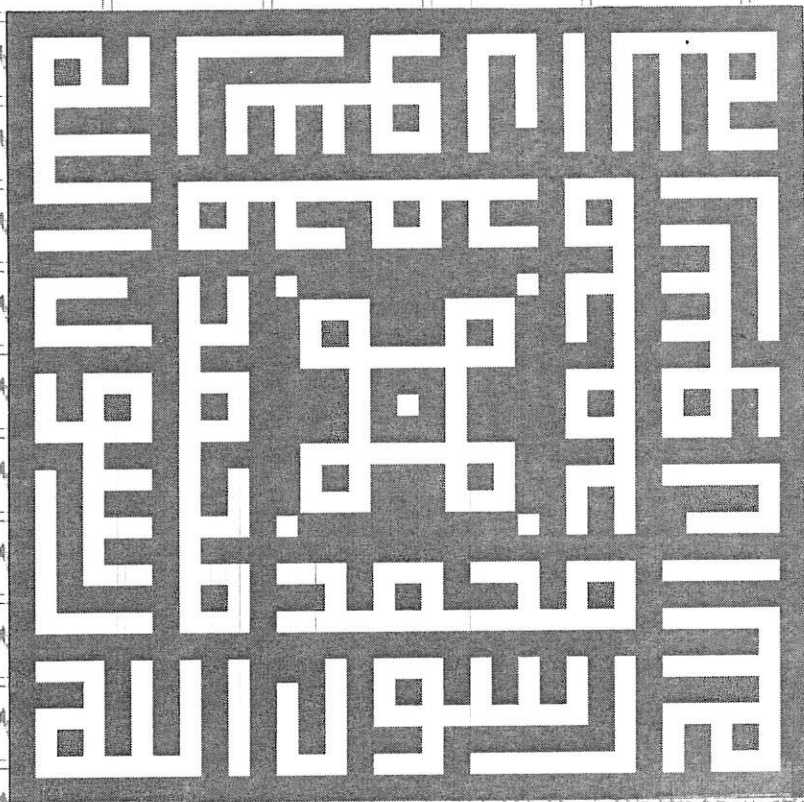
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# *The* MUSLIM WOMAN

VOLUME XXXI No. 3/4

April-May 1998



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

DIBEDO  
Guillotstr. 35  
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60078 Frankfurt/Main

❖ THE EXECUTIVE COMMITTEE ❖  
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NOVEMBER 1998

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❖ IN THIS ISSUE ❖

VOLUME XXXI NO. 3/4

APRIL-MAY 1998

Editorial .....	1
Address by Sheikh M Awais .....	3
Africa in Tears .....	5
Khoreshe Lubia Sabz .....	6
The Judgement of three Boys .....	7
In Search of Our Lost Came .....	10
Religious Information .....	13
Health Page .....	17
M.W.A. Business .....	19

❖ 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 £100 Overseas £120

❖ ALL CORRESPONDENCE ❖

should be sent to our address  
THE MUSLIM WOMEN'S ASSOCIATION  
P.O.Box 6119, London SW20 0XG

Articles, letters and other matter appearing in this  
publication do not necessarily express the official  
views of the Executive Committee of The Muslim  
Women's Association.

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

**NEXT MEETING**

**Sunday 14th June 1998**

at the Islamic Cultural Centre,  
146 Park Road, London NW8 7RG  
**Time: 4pm**

**EDITORIAL**

Asslamu-Alaikum Dear Readers,

The news from Sudan is distressing, and starvation, disease and death are on the march again. It is strange that in an Islamic country people should have so much division amongst themselves as to cause thousands to die of hunger and disease? Are we not commanded to help the poor and needy; the women, children and the elderly? What makes people behave this way? These unfortunate people who are suffering so much know that those in power are wasting money and resources in quarrelling and killing each other for power. Do they not know that power belongs to Allah only? That Allah will give power only to those who obey His commands? That power will be taken away from those who spread mischief in the land.

Allah (Subhanahu Wa Tala) says in the Holy Qu'ran that 'Your striving is most surely directed to various ends — than as for him who gives away his wealth, and guards against evil and accepts the best, we will facilitate for him the easy end' and as for him who is miserly and considers himself free from the need of Allah and rejects the best, we shall facilitate for him the difficult end; and his wealth will not help him when he dies.\* Surely OURS is to show the way?

Let us pray that we shall be shown the way of right conduct — not to strive for power and wealth, but to help those in need — May Allah bless you all — Ameen

Dr Zubeda Osman

\* Surah al-Lail, paras 4-12

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### PLEASE NOTE: REVISED MEMBERSHIP FEES

A big thankyou to all those members who have renewed their membership for this year. The Muslim Women's Association has appreciated your support in the past and looks forward to your continued interest in 1998. As a Registered Charity we are reliant upon our members support in a variety of ways, including your membership fees.

Should you have forgotten to renew your membership, please do so now. For Renewal Membership forms see centre page of this magazine. Please hurry, you may save some money.

As from August of this year the membership fees are as follows:

**UK — Annual £15, Life Membership £100**  
**Overseas — Annual £20, Life Membership £120**

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### 22ND ANNUAL U.M.O. MUSLIM YOUTH CAMP FOR BOYS

Derwentwater Youth Hostel, Barrow House, Keswick, Cumbria  
**8-12 August 1998**

Organised by U.M.O. Youth Council of UK & Ireland,  
109 Campden Hill Road, London W8 7TL

**For further information please contact:**

Dr S A Pasha: 0171 229 0538, Mr A Qureshi: 01203 351329,  
Mr S Ahmed: 0958 699616, Mr Shamsudin: 0116 212 2952

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### ADDRESS BY SHEIKH M AWAIS

on the occasion of the M.W.A. Eid Dinner

Today is the day of sacrifice and ransom. On this day we should remember the Prophet Ibrahim when he offered his son Ismael as a sacrifice to Allah.

The Prophet Ibrahim had a dream in which he saw himself slaughtering his only son Ismael. Ismael was very dear to the Prophet as he was his first and only son, granted to him by Allah after a long time when Ibrahim was an old man.

The Prophet never hesitated to fulfil the commandments of Allah and his dream was an order from Allah. The Prophets' dreams are unlike the dreams of other men, they are visions where Allah instructs his messengers.

The dream was a test from Allah for Ibrahim to sacrifice his son to Him, to show his complete acceptance of the command of Allah. Ibrahim narrated his dream to Ismael and asked his son for his view. His son said that this was a commandment of Allah and that it was the highest example of obedience to Allah. He said to his father, "Do what Allah has commanded you to do and you will find me of the steadfast (if Allah so wills)".

This shows that Ismael was a dutiful son to the highest degree, offering his life to fulfil the Almighty's command to his father. Ibrahim took his son and climbed a hill, intending to sacrifice him on the other side. When they reached a dead end Ibrahim

took aside Ismael and turned his face away from him. He took his knife ready for the sacrifice, when the knife became like a piece of soft wood. At that moment Angel Jibril called out to Ibrahim that Allah had said that he had fulfilled His commandment.

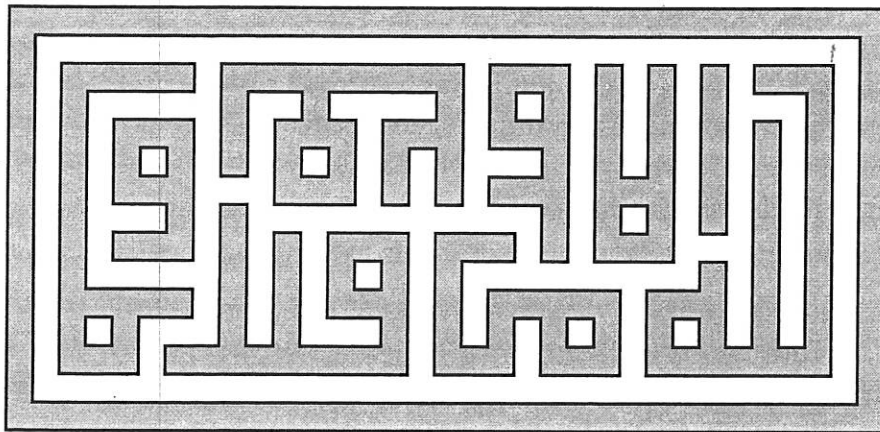
Dear sisters and brothers in Islam

This is the best example of obedience to Allah — that which was most dear to Ibrahim.

Religion is the most dear thing to Muslims. We therefore must not waste it. We should devote our lives, our wealth and time to keep our faith strong.

Many happy returns to you all. Please remember your sisters and brothers who are less fortunate than yourselves on this blessed day. Let them share with you in the happiness of the celebration. They have a right to your sacrifice.

(edited)



## AFRICA IN TEARS

Africa is in tears from North to South

Long, salty tears run into the mouth  
The child of Africa is in despair  
No one to shoulder or to care  
Thousands die from hunger  
Many thousands die in anger  
Who will weep but children of the Soil?

Cry, weep, but do not oil the grief  
When tears run dry  
Then look up and try!

God wills not that you suffer  
It is your false fear that is a buffer  
Become a child of God, feel the Breeze

She watched her son build a nation  
You, too, Africa, can build a nation

A friend said, "Arab was a slave master"  
"Nay", said I, "He is the son of your sister"  
The slave masters were those with gold  
From nail on body to head in gold

Forget the past, think of the future  
Immerse your hands in soil and water  
Plant seeds and watch them sprout  
Magnificent sight, it will make you proud

From: Mahjubah, vol. 17, no. 3 (166), March 1998

## KHORESHE LUBIA SABZ

(Green Beans with Beef)

### INGREDIENTS:

7 tablespoons butter  
1 lb (500 g) stewing beef (or beef cut into 1-inch cubes)  
1 large onion, finely chopped  
1 tablespoon salt  
1/2 tablespoon pepper  
1/2 tablespoon cinnamon  
1/4 tablespoon nutmeg  
3-4 tablespoons lemon juice  
1 lb (500 g) string beans  
2 cups water

### METHOD:

Melt half the butter in a 2-quart pan. Sauté the onions and put them aside. Sauté the meat with seasoning until the meat is browned. Add onions and water and let simmer on a low heat for about 30 minutes. Wash and cut the string beans. Boil them in slightly salted water for about 10 minutes. Drain and sauté the beans in the remaining butter for about 10 minutes. Add the beans and lemon juice to the meat and let it simmer for 25 minutes on a low heat until the meat is done. If more seasoning or lemon juice is needed, add to taste. Serve with rice or bread.

Makes 4 to 5 servings.

From: (adapted) Mahjubah, vol. 17, no. 3 (1966), March 1998

## JUNIORS' CORNER

### THE JUDGEMENT OF THREE BOYS

*by Shahla Samsami*

Several hundreds of years ago Baghdad was the capital of Khalifa Harun Arrashid. A man called Ali, who came from there, had one thousand gold coins more than he needed for his pilgrimage journey to Mecca. He put these coins in a jar and filled it with olives. He then went to his merchant friend and asked him to keep the jar until he returned from his journey. The merchant gave him the key of his store and told him to put his jar in a corner of the room. He did so and set off for his destination.

Years passed and Ali did not return. After about five years, when the merchant and his wife were having lunch, the wife wanted some olives. Her husband advised her to get out the jar belonging to Ali whom he imagined dead. She questioned his suggestion, and was not happy to do what she knew was wrong. He encouraged her again, and in the end they went to the store together.

When he was pouring out the olives into a big tray, he suddenly discovered the numerous gold coins hidden under the olives.

"We are to be owners of the gold", he said to his wife. "Certainly Ali would have been here before now, if he had been alive".

"Dead or alive, it is wrong to take what is his", objected his wife. However, he emptied all the contents of the jar and later refilled it with new olives.



Two more years passed. During the seventh year of Ali's absence, one day the door opened and, quite unexpectedly, Ali entered.

"Good morning, my friend", exclaimed the merchant. "Where have you been all this time?"

Ali recounted all that had happened and apologised for having left his jar at his friend's store for seven years. The merchant waved aside his visitor's apology and said: "No matter how long a time, here is the key of the store; go and fetch just what you left there seven years ago."

Ali went home with his jar, but soon came back when he realised that his jar had been filled with olives in place of his gold coins.

"What has happened to my jar and who has taken my gold coins?" he asked.

"Did you give me any gold or tell me what the jar contained?" replied the merchant.

Their conversation gradually developed into a dispute, and they went to a court to settle the matter. The judge heard them both and asked Ali if he had any means of proving his contention. Ali replied that he had no way of proving it, but he added that he had trusted his friend.

Ali, in despair of the judgement, left the court and wrote to the Khalifa recounting all that had transpired. The Khalifa, whose habit it was to frequent public places and the daily market listening to the popular talk, received Ali's letter and went to the market the day after, hoping to get information about the matter. Beside a shop he heard some boys discussing the lost gold coins.

"If the judgement were on the basis of the colour and taste of the olives, it would be clear who was right," replied another.

"Everyone knows that after three years the taste and colour of olives change," added a third.

The Khalifa overheard their reasonable judgement and sent for both the parties, the merchant and Ali, and also for the judge and the boys. They all attended at his palace, and their arrival being reported, they were granted audience.

Harun Arrashid told the boys to declare what was their judgement.

"O Khalifa, forgive us if we have said anything wrong," said the first boy.

"Repeat, every one of you what you said yesterday and give a practical demonstration of your judgement," ordered the Khalifa.

They explained their idea, trembling; they tasted the olives and noticed their colour. Then they consulted each other and said: "The merchant is certainly telling a lie and he is guilty. It is clear that they are new olives."

The merchant wept, ashamed, and gave back to Ali all the gold of which he had robbed him.

The judge apologised to the Khalifa but was still punished by him for his wrong judgement.

From: The Islamic Review, March 1962

## IN SEARCH OF OUR LOST CAMEL

### The Need of Organising Charity in Muslim Countries

The present negligence of Muslims in ethicising their charitable institutions is depressing.

"Wisdom is the stray camel of the faithful; take hold of it wherever you come across it" (Hadith).

For some centuries now Muslims have been deriving great consolation from the fact that the teachings of Islam comprises a perfect code of human conduct, and that the Holy Qur'an and the Hadith are full of wisdom that could solve the problem of humanity. But in their ecstatic appraisal of their heritage, do they ever pause to think whether they are putting those golden principles of Islam to their practical use?

Every new age has new trends, new demands and, therefore, should have fresh approaches. The basic principle of charity, for example, is eternal and unchangeable. Islam exhorts it, and so does Christianity.

Ethologically, however, twenty centuries of Christian science and fourteen centuries of Islamic science have produced two distinctly different approaches to charity. It will need a sociologist to trace back the causes which were originally responsible for these differences in the two approaches. There will also have to be taken into account the climatic and ethnic influences which must have played their part in this respect.

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

Headquarters London

Registered Charity No. 264608

P. O. Box 6119, London SW20 0XG

### APPLICATION FOR MEMBERSHIP

ANNUAL MEMBERSHIP FEE AND YEARLY SUBSCRIPTION TO  
"THE MUSLIM WOMAN"

U.K. £15.00 Overseas £20.00 (airmail)

Life membership in U.K. £100.00 Overseas £120.00

It gives us great pleasure to welcome you to our Association. We are looking forward to working together for the cause of Islam.

-----  
Cut and Post  
-----

To:

I wish to become a member of the Muslim Women's Association (U.K.) and receive "The Muslim Woman". I enclose a crossed cheque/Postal Order in the amount of £ ..... made payable to "The Muslim Women's Association UK".

Title (Miss, Ms., Mrs., other) ..... First Names .....  
(Block letters please)

Surname .....

Address: Street .....

Town ..... County ..... Postal Code .....

Country ..... Telephone number .....

Signature ..... Date .....

---

# MADINA HOUSE

A MUSLIM HOME FOR CHILDREN  
IN NEED OF CARE IN LONDON

## AN APPEAL

**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.

---

*"You shall not attain righteousness unless you spend on others of that which you love, and whatever you spend, verily God has knowledge of it."*

The Qur'an 3:92

From.....

Name.....

Address .....

.....

.....

Telephone .....

I would like to make a donation/Zakat and enclose a cheque for the amount of £..... payable to Muslim Women's Association 'Account Madina House'.

**To be send either to:**

The President

MWA, P.O.Box 6119, London SW20 0XG

**or direct to:**

The National Westminster Bank, Royal Garden Branch, Kensington High

Street, London W8 5EQ

Acc no 25941364; Sort Number 50-30-10

---



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

Headquarters London

Registered Charity No. 264608

P. O. Box 6119, London SW20 0XG

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.

----- Cut and Post -----

To:

Membership Secretary

Tel: 0181 946 1052

In order to renew my Membership of the Muslim Women's Association (U.K.) and the subscription to "The Muslim Woman", I enclose a crossed cheque/postal order for £ ..... payable to the "Muslim Women's Association (UK)".

Title (Miss, Ms., Mrs., other) ..... First Names .....  
(Block letters please)

Surname .....

Address: Street .....

Town ..... County ..... Postal Code .....

Country ..... Telephone number .....

Signature ..... Date .....

Any academic investigation into this matter, however, may bring to light certain mitigating circumstances. But the fact would still remain that the present negligence of the Muslim world in ethicising their charitable institutions on modern lines is, to say the least, criminal.

Charity organisation in the West owe their inspiration to the Christian religious sentiment.

Islam has laid as much emphasis on charity as could possibly be done. The sentiment of charity amongst the Muslims is as strong as in any other people. Why is it then that our voluntary social organisations have failed to interpret the Islamic injunctions in this respect in terms of modern requirements?

While studying this problem in the light of the Christian charitable organisations, there is a general tendency amongst Muslims to seek comfort in the belief that such organisations are not necessarily Christian in character. It is said that, instead, they are the product of industrial revolution brought about in the West in the late 18th and early 19th centuries; for the first attempts to harness the charitable instinct of the public in the West into organised institutions were made in the second half of the 19th century.

But the fact still remains there that any act that has been or is being done in the West in the field of social work is in the name of "Christian Charity". There is no denying the fact that all social welfare work being done by the Christians whether voluntary or statutory, owes its origin to religious sentiment inspired by the Church.

It is also equally true that the pulpits in the mosques have never failed to preach to the worshippers on similar lines as those of the Churches. But the Muslim society somehow as a whole has not been able, as yet, to realise that the giving of financial aid is only a means to an end — not an end in itself. It is not an uncommon and pitiable spectacle in the Muslims countries to see a crowd of destitutes lined up in front of a mosque and the Muslims doling out small change into their outstretched bowls! Very seldom do these “philanthropists” pause to think that those beggars need something more than their daily bread — they also need their self-respect and their due share of human dignity. Seeing those beggars limping about in their tattered clothes, Muslims seldom associate them with their families who must be waiting in some soap-box hovels for their “bread-winner” to return home.

The general excuse is that the task of social work in the East is too colossal for the voluntary worker to tackle, and that it needs finances and manpower on a scale which only the governments can provide. But a study of the development of social work in Great Britain shows otherwise.

The present highly-organised social services in Great Britain owe their origin to very humble beginnings started on voluntary bases by individuals drawing their inspiration from their religion. Islam also can boast of a number of social workers in its fold. But on the whole the Muslim countries need drastic changes in their approach to social work. Experience shows that didactic teaching alone is not enough in this field. Organisational technique is also essential to make it work. Prayers and fasting of a Muslim should serve as a means to strengthen him for the service of humanity. The Prophet Muhammad seemed to be pointing to the same theme as when he said:

“A giver of maintenance to widows and the poor is like a bestower in the way of God, better than an utterer of prayer all the night, and a keeper of constant fast.”

Extracts from the editorial, *The Islamic Review*, May 1966.



## RELIGIOUS INFORMATION

*by S Youssef*

### WOMEN AND ORPHANS IN ISLAM

In the name of Allah, Most Gracious, Most Merciful

Women and orphans to be justly dealt with: Faith must go with justice, sincerity and moderation. Justice to women and orphans is part of religion and the fear of Allah stand out firmly for justice to all, even against yourselves or your nearest of kin. “They ask they instruction concerning the women, say: Allah doth instruct you about them” (4:127). Again and again it is impressed on the community of Islam to be just in their dealings with women, orphans, children and all whose weakness requires special consideration. Especially women who are orphans or widows it is not right that anyone should take advantage of their helpless position to deprive them of their dower or their portion in inheritance.

"For justice to orphans, there is not a good deed which ye do but Allah is well acquainted therewith". ((4:127) Both widows and orphans are to be helped because they are ordinarily weak, ill-treated, and oppressed. In communities which base their civil rights on brute strength, the weaker go to the wall, and public opinion expects nothing else. Islam while upholding same manly views in general, enjoins the most solicitous care for the weak and oppressed in every way — in rights of property, in social rights, and in the right to opportunities of development. Spiritual strength or weakness does not necessarily go with physical or numerical strength.

To protect the women's economic interests, various rules are prescribed for dower in marriage. But the sanctity of marriage itself is greater than any economic interests.

Divorce is, of all things permitted, but most hateful to Allah. Therefore if a breach between husband and wife can be prevented by some economic consideration, it is better to make that concession than to imperil the future of the wife, the children and probably the husband also. Such concessions are permissible in view of the love of wealth ingrained in unregenerate man, but a recommendation is made that we should practise self-restraint and do what we can to come to an amicable settlement without any economic sacrifice on the part of the wife.

Justice is Allah's attribute, and to stand firm for justice is to witness to Allah, even if it is detrimental to our own interests (as we conceive them) or the interests of those who are near and dear to us. Islamic justice is something higher than the formal justice of Roman Law or any other human law. It is even more

penetrative than the subtler justice in the speculations of the Greek philosophers. It searches out the innermost motives, because we are to act as in the presence of Allah, to whom all things, acts, and motives are known.

Allah's goodness is promised to all people of faith. But there are degrees among men and women of faith. There are people with natural inertia: they do the minimum that is required of them, but no more. There are people who are weak in will; they are easily frightened. There are people who are so strong in will and so firm in faith that they are determined to conquer every obstacle, whether in their own physical or other infirmities or in the external world around them.

Marriage: this table of prohibited degrees agrees in the main with what is usually accepted among all nations, except in minor details.

Your mothers, daughters, sisters, father's sisters, mother's sisters, brother's daughters, sister's daughters; foster mothers. Your step-daughters under your guardianship is still with the prohibition if the condition (about her mother) is fulfilled. Fosterage or milk-relationships play an important part in Muslim law, and count like blood relationships; it would therefore seem that not only foster-mothers and foster-sisters, but foster-mother's sister etc.

Mother includes grandmother (through the father or mother), great-grandmother, etc.

Daughter includes grand-daughter (through son or daughter), great-grand-daughter etc.

Sister includes full-sister, and half-sister. "Father's sister" includes grandfather's sister etc.

Sons includes grand-sons, but excludes adopted sons, or persons treated as such, on account of the words 'proceeding from your lions'.

The bar against two sisters in marriage together applies to aunt and niece together, but not to deceased wife's sister after wife dies.

After defining the prohibited degrees, the women in Islam other than those specified may be sought in marriage but even so, not from motives of lust, but in order to promote chastity between the sexes. Marriage in the original Arabic is here described by a word which suggests a fortress (hisn): marriage is therefore, the fortress of chastity.

As the woman in marriage surrenders her person, so the man also surrender (besides some part of his independence) at least some of his property according to his means. This gives rise to the law of dower. A minimum dower is prescribed, but it is not necessary to stick to the minimum, and in the new relationship created, the parties are recommended to act towards each other with great confidence and liberality. If you seek a captive of war in marriage, do it from no base motive. Safeguard your faith and see that she too does believe.

Men and women have gifts from Allah some greater than others, they seem unequal, but we are assured that providence has allotted them by a scheme by which people receive what they earn this does not appear clear in own sight, let us remember that we have no full knowledge but Allah has.

## HEALTH PAGE

### CONDITIONS OF THE SCALP — CAUSING ITCHINESS

Itching of the scalp is a common condition and is caused by various disorders. The commonest of all is of course *Pediculosis* which means infestation with the insect called 'head louse'. This is very common in schools and nurseries and children are often infected and re-infected. Treatment is by using "Lyclear Crème Rinse". The hair is first washed with an ordinary proprietary shampoo. The Cream Rinse is then applied for 10 minutes in sufficient quantity to saturate the hair and scalp and subsequently removed by rinsing with water. A residue of the Cream Rinse remains on the hair and confers a protective effect against re-infection for several weeks.

The next most common condition is scaling and itching of the scalp caused by *Dandruff*. Skin cells are lost from everyone's scalp each day, but if more cells than usual are lost they clump together to form white or grey flakes of dandruff. This affects men and women equally, and causes irritation and itching. The treatment is to use any anti-dandruff shampoo first, but if it does not improve to go and see a doctor.

*Psoriasis* is also one of the causes of scaly scalp. About one in 50 people in the UK are suffering from this condition. Red areas covered in thick silvery scales appear under the hair. It is not infectious. Medical treatment is required, so consultation with your doctor is necessary.

*Seborrhoeic Dermatitis* or eczema can also cause an itchy scalp. There are itchy, scaly patches on the scalp, and sometimes they

eyebrows, face, ears and upper parts of the body are affected.

*Cradle Cap* in babies causes greasy, yellow scales to appear on the scalp giving a crusty appearance. This can spread to the face and body.

The important thing is that the skin should not be allowed to dry in Psoriasis, and Eczema; hence a moisturiser should be used after a bath.

If the scalp is itchy it should not be scratched vigorously — it should be rubbed gently otherwise the skin will be damaged and become infected.

Source: unknown

## **Muslim Women's Association Annual Bazaar**

**for Relief in Aid of the Afghan Earthquake Disaster  
and Madina House**

Sunday, 12th July 1998 from 3.00 pm  
at the Islamic Cultural Centre (Regent's Park Mosque)

147 Park Road, London, NW8 7RG

**All Welcome!**

There will be a variety of stalls selling books, toys for 50 pence and under, clothes and food — African, Arabic, Asian, and sweets.

Admission: 20 pence per person for adults, no charge for children

## **MWA BUSINESS**

### **MINUTES**

The monthly MWA meeting was held on Sunday, 10th May, 1998, at 4pm, at the Islamic Cultural Centre. The meeting was opened by a recitation of the Qur'an by Dr Z Osman.

Mrs Hassan and Shafgha-Ghaffar, the treasurer, gave a financial account of the Eid Dinner.

Matters discussed at the meeting were:

The Bazaar

Milad un-Nabi

Sponsorship of Children

**The Bazaar** — It was agreed to hold the bazaar on Sunday, 12th July, 1998, at the Islamic Cultural Centre. The following stalls were agreed on:

African food stall

Arab food stall

Asian food stall

Clothes stall

Bric-a-Brac

A 50 pence and under stall

It was decided that in order to attract children we should hold a stall where all the items would be sold for 50 pence or less.

The entrance fee should be 20 pence for adults.



**Milad un-Nabi** — The date was fixed for Sunday, 13th September, at 4 pm, at the Islamic Cultural Centre. The programme is to be announced later.

**Sponsorship** — Sponsorship for new children was discussed and approved by the members present.

\* \* \*

The Eid Dinner was held on Sunday, 12th April at the ICC. The dinner was well attended. Imam Sheikh M Awais started the evening with a recitation from the Holy Qur'an. He then delivered an informative speech, the text is printed in this issue of the magazine.

Imam Awais's speech was followed by Mrs Sultana's talk.

Mr Ahmad Khaled who works for a Palestinian Orphanage in 'Palestine' spoke briefly about his work. In due course he will contact the MWA to see whether we can be of help to each other.

Daphne Khan, one of our life members, has not been feeling well recently. We wish her a speedy recovery.

Our condolences and sympathy go to the family of Mrs Qamarara Shakir, an MWA member, who passed away recently. May Allah bless her soul.



**The Muslim Woman**

THE MUSLIM WOMEN'S ASSOCIATION  
P.O. Box 6119  
London SW20 0XG