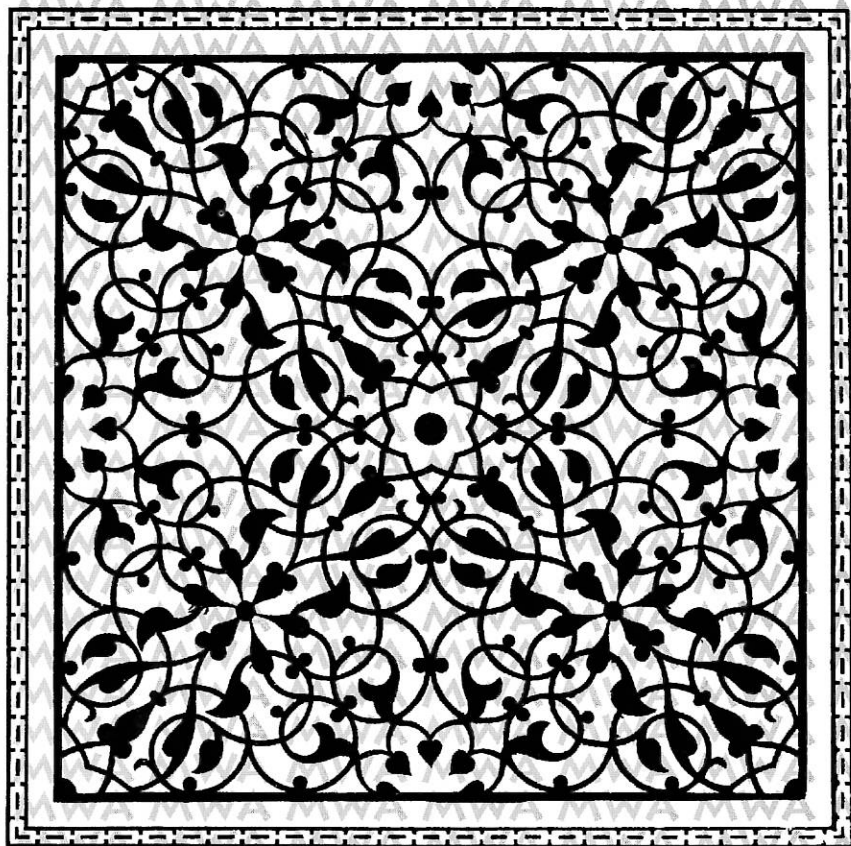


The MUSLIM WOMAN

VOLUME XXXIII Nos. 3-6

March—June 2000



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

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

President

Mrs Unaiza Malik

Vice-President

Mrs Jasmine Ansari

Secretary

Mrs Nabeela Waseem-Saeed

Assistant Secretary

Miss Swadeka Ahsun

Membership Secretary

Mrs Lubna Ilyas

Social Secretary

Mrs Firdous Arif

Assistant Social Secretaries

Mrs Hooda Hannoo

Mrs Souraya Youssef

Treasurer

Mrs Shafghat Ghaffar

Editor

Dr Zubeda Osman

Religious Adviser

Mrs Souraya Youssef
as above

Assistant Religious Advisor

Mrs Hoda Hannoo
as above

❧ IN THIS ISSUE ❧

VOL: XXXIII Nos. 3-6

MARCH-JUNE 2000

Editorial.....	1
Religious Information.....	2
Poetry.....	5
Forgiveness.....	6
Book Review.....	11
Juniors' Corner—Cricket.....	16
Kitchen Talk.....	21
MWA Business.....	25

❧ MEMBERSHIP ❧

The Muslim Women's Association is open to all Muslim Women. Membership Fees (which includes the subscription to *The Muslim Woman*) are: Annual UK £15 Overseas £20 Life membership UK £100 Overseas £120. Meetings of the Muslim Women's Association take place on the second Sunday of each month

❧ ALL CORRESPONDENCE ❧

should be sent to our address, THE MUSLIM WOMEN'S ASSOCIATION, P.O.Box 100, London W5 2XU. Articles, letters and other matter appearing in this publication do not necessarily express the official views of the Executive Committee of The Muslim Women's Association.

ANNUAL BAZAAR

Sunday, 16th July 2000, at 3pm

Islamic Cultural Centre,

146 Park Road,

London NW8 7RG.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

EDITORIAL

Dear Readers

Assalamu Alaykum

The month of Rabi-ul-Awwal is here to remind us of the birth of our beloved Prophet Muhammed (peace be upon him)—and the story of his life.

He was an orphan but born into a noble family that held the government of the sacred precincts of the Ka'bah in the holy city of Makkah. The divine revelation he received and his proclamation of the Message, his struggle against persecution, his emigration to Madina and finally his return to the city of his birth. The whole story is one of immense faith in the One True God, the defeat of the materialistic and selfish rulers of Makkah and the establishment of true freedom. Freedom for the slave, freedom for women, the poor and the oppressed.

Today men and women are trying to follow in the footsteps of this Holy Messenger of Allah.

The Muslim Women's Association is one of the thousands of organisations trying to emulate the high standards of service and sacrifice set by our Prophet Muhammed. May the peace of Allah be upon him and may we all be guided in our efforts to achieve that goal—Ameen

Zubeda Osman

THE MUSLIM WOMEN, published bi-monthly by The Muslim Women's Association, UK.

All articles and news for publication should be sent to the editor.

Typeset by Yahya El-Droubie, Croydon, TEL: 020 8654 8801 FAX: 020 8654 4196

RELIGIOUS INFORMATION

Souraya Youssef

Verse of the Throne:

This is the Ayat al-Kursi, the "Verse of the Throne". Who can translate its glorious meaning or reproduce the rhythm of its well chosen and comprehensive words? Even in the original Arabic the meaning seems to be greater than can be expressed in words.

"God! there is no deity save Him, the Ever-Living, the Self-Subsistent Fount of All Being ..." (2:255)

The attributes of God are so different from anything we know in our present world that we have to be content with understanding that the only fit word by which we can name Him is "He"—the pronoun standing for His name. His name—God or Allah—is sometimes misused and applied to other beings or things; we must emphatically repudiate any idea or suggestion that there can be any compeer of God, the one true living God. He lives, but His life is self-subsisting and eternal; it does not depend upon other beings and is not limited to time and space. Perhaps the attribute of "Quayum" (Eternal) includes not only the idea of self-subsisting but also the idea of "keeping up and maintaining all life". Perfect life is activity, in contrast to the imperfect life which we see around us, which is not only subject to death but to the need for rest or slowed-down activity (something between activity and sleep).

"... Neither slumber overtakes Him, nor sleep. His is all that is in the heavens and all that is on earth..." (2:255)

"Slumber"—and the need for full sleep itself. But God has no need for rest or sleep. His activity, His life, is perfect and self-subsistent.

"... Who is there that could intercede with Him, unless it be by His leave? He knows all that lies open before men and all that is hidden from them..." (2:255)

After we realise that His Life is absolute Life. His BEING is absolute Being, while others are contingent and evanescent, our ideas of heaven and earth vanish like shadows. What is behind that shadow is He. Such reality as our heavens and our earth possess is a reflection of His absolute Reality, the pantheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creature stand before Him as of right, and claim to intercede for a fellow creature? In the first place both are His will and command. But He in His Wisdom and Plan may grade His creatures and give one superiority over another. Then by His will and permission such a one may intercede or help according to the laws and duties laid on Him. God's knowledge is absolute and is not conditioned by time or space to us. His creatures, these conditions always apply. His knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of Reality when it accords with His will and Plan.

"... whereas they cannot attain to aught of His knowledge save that which He wills (them to attain). His eternal power overspreads the heavens and the earth, and their upholding wearies Him not..." (2:225)

In our thoughts we exhaust everything when we say the heavens and the earth. Well then in everything is the working of God's power, and will, and authority. Everything of course, includes spiritual things. And in the blue sky, and in the mind of men. A motion and a spirit that impels all thinking things. A life of

activity that is imperfect or relative would not only need rest for carrying on its own activities, but would be in need of double rest when it has to look after and guard, or cherish, or help other activities. In contrast with this is the Absolute Life, which is free from any such need or contingency. For it is supreme above anything that we can conceive.

“... and He alone is truly exalted, tremendous” (2:255).



BOURNEMOUTH ALSAFA HOTEL



Lovely Hotel, overlooking the sea. Ensuite rooms with TV's. Car parking available. B 'N' B from £25 per person

HALAL RESTAURANT

121, Alumhurst Road, Alum Chine,
Bournemouth, Dorset, BH4 8HS

TEL: 01202 757736/761220 MOBILE: 0956 217723

POETRY

I asked for strength...
And God gave me
difficulties to make me strong

I asked for wisdom...
And God gave me
problems to solve

I asked for prosperity...
And God gave me
brain and brawn to work

I asked for love...
And God gave me
danger to overcome

I asked for love
And God gave me
troubled people to help

I asked for favours...
And God gave me
opportunities
I received nothing I wanted
I received everything I needed
My prayer has been answered.

From: Muslim Women's Helpline

WHAT THE QUR'AN TEACHES

CONDITIONS FOR FORGIVENESS

Commentary by Sayyid Qutb

We pick up our commentary today with the startling comment made by the Qur'anic verse on devouring one another's money illegally. It suggests that such a practice leaves a highly destructive effect on society. It is indeed a crime which amounts to murder. Allah forbids the believers to practice it because He is so merciful to them.

It is indeed a crime of suicide. Every time the practices of devouring other people's money illegally, such as usury, cheating, gambling, monopoly, hoarding, embezzlement, bribery, theft and the selling of un-saleable things such as honour, honesty and moral and religious values spread within a community, then that community is sentenced to inevitable self-destruction. Such practices have always been rampant in ignorant societies, old and modern alike. Allah wants to spare the believers this type of self-destruction. This is one aspect of how Allah lightens the burdens of believers and saves them from their own human weaknesses which are bound to destroy them whenever they adopt the instructions of those who follow their lusts in preference to following Allah's instructions.

This is followed by a threat to those who unjustly and illegally devour each other's money that they will suffer the punishment of the hereafter after having destroyed themselves in this life. This applies to them all, since responsibility in such matters is a

collective one. Any community which allows such injustice to spread is doomed in this life and the life to come: Whoever does this unjustly, We shall make to suffer the Fire. That is very easy for Allah. (Al-Nisa [Women]: 4:29-31)

As Islam makes its legislation known to people, it appoints everyone as a watchful guard to ensure the implementation of its legislation. It also makes the whole community watchful over one another, since the whole community shares in the responsibility to implement these legislation and the destruction which attends upon its failure to do so. That destruction is bound to engulf the whole community. The punishment in the hereafter for allowing injustice to spread will apply to everyone in the community. That is certainly easy for Allah since nothing stands in His way. His law never fails when the conditions for its operation exist.

Allah, however, promises the believers to bestow His mercy on them and to forgive them their sins if they avoid cardinal sins. He thus takes into account their weakness and reassures them of their destiny once they refrain from the gravest of sins: If you avoid the most serious of what you are forbidden, We will erase your misdeeds and assign to you a noble entry into Heaven.

This religion of ours is indeed very tolerant and its method is easy to implement. These qualities go hand in hand with its appeal to man's sense of nobility, purity, cleanliness and his willingness to obey Allah. Its commandments as well as its legislation and punishment work for the same aim of refining people's characters and the establishment of a pure and healthy society. It does not ignore human weakness and does not charge man with what lies beyond his ability. It is not unaware of the complexity of factors which work on man's mind and does not

ignore man's nature and motivation. It strikes the right balance between duty and ability, motives and restrains, ideal and necessities, orders and prohibitions, temptation with forgiveness and fear of punishment.

This religion of Islam is satisfied that a person turns to Allah with sincerity and does his best to obey Him and win His pleasure. He will then find Allah's mercy and compassion which overlooks weakness, forgives slips, accepts repentance and receives warmly those who turn back after having gone astray.

What signifies that a certain person does his best to seek Allah's pleasure is that he should avoid the cardinal sins Allah has forbidden. Such sins which are horribly prominent cannot be committed unwittingly or through lack of knowledge. Their commitment by any person signifies that that person has not made the required effort to resist temptation. Nevertheless, when a person has committed such cardinal sins turns to Allah in repentance and with sincerity, at any time, his repentance is accepted by Allah who has committed Himself to show mercy to His servants. It is He who describes the God fearing as those who when they commit a gross misconduct or wrong themselves, remember Allah and pray for forgiveness of their sins – for who forgives sins except Allah? – and they do not knowing persist with what they have done.

What we have here, however, is an assurance that Allah Himself straightaway forgives the sins and effaces the errors of those of His servants who avoid cardinal sins. This is a promise and a happy news given by Allah here to the believers.

Now, what are the cardinal sins? Several Hadiths speak of certain types of cardinal sins. We do not, however, have a full list

of them all in any Hadith. Each one mentions some of them, which suggest that these Hadiths were addressed to certain situations, mentioning at each time the cardinal sins relevant to that situation. It is not difficult for any Muslim to identify these cardinal sins, although they may differ in number of gravity according to situations and generations.

It is useful to mention here a story which shows how Islam has refined the sensitivity of Umar ibn al-Khattab, a man well known for his great piety and an every present consciousness of the need to avoid all sins. Islam gave Umar a well-balanced view which helped him show the moderation required of a leader when he shouldered the responsibility of running the affairs of the Muslim state. The story, reported by ibn al-Hassan, mentions that some Egyptians spoke to Abdullah ibn Amr, a companion of the Prophet and the son of the governor of Egypt at the time of Umar. They said: "We have observed that there are certain things mentioned in Allah's book which He has ordered to be implemented, and they are not enforced. We thought that we would speak to the Caliph about them." So they came to Madinah and bin Amr came with them. Umar met him and inquired when he had arrived. When Abdullah answered him, Umar asked whether he had the permission of his father. The reporter of the story did not know what Abdullah's answer actually was. Abdullah explained why he came and told Umar about those people. Umar asked him to call them for a meeting with him. When they met, Umar spoke to the first man and put to him this question: I ask you by Allah and by what you owe to Islam, have you read the whole of the Qur'an? He answered in the affirmative. Umar asked whether he had implemented Allah's book fully in

his own life. He said: No. The reporter comments that had the man answered in the affirmative, Umar would have challenged him on that. Umar continued his questioning and asked whether the man had implemented Islam fully with regard to what he saw or what he spoke or what he did. He asked everyone of the group the same questions. When he finished, he said: Are you asking Umar to force people to implement Allah's book? Our Lord knows that we will be committing errors. He then read this verse: If you avoid the gravest of what you are forbidden, we will efface your sins. He then asked those Egyptians whether the people in Madinah were aware of the purpose of their visit. When they answered in the negative, he said: had they known I would have used your visit for admonition.

We observe from this story how Umar, who was exemplary in his piety and fear from Allah, showed his refined sense and realistic view: "Our Lord knows that we will be committing errors." Indeed, we cannot be otherwise. What matters, however, is the willingness and determination to do one's duty, and to try one's level best to achieve that. Thus, serious effort is balanced with moderation.

From: Arab News, Friday, February 6, 1987.



BOOK REVIEW

WOMEN'S REBELLION AND ISLAMIC MEMORY

*Fatima Mernissi, University Mohammed V
in Rabat, Morocco*

This is a sustained analysis of the position of women in contemporary Islam, by one of the most important Middle East feminist thinkers and scholars. Fatima Mernissi first explores some of the concrete issues fundamental to the status of Muslim women, such as the production statistics which mask their economic contribution. She looks at a variety of demographics including education and literacy, and their implication for women's empowerment and health. She analyses the role of the state in prescribing women's roles, activities and spheres, the position of women in Islamic thought and history, and the construction of femininity in the Muslim unconscious. Throughout, she argues that the emancipation of women is vital for the development of the Arab world.

Table of Contents

Introduction

1. Writing is Better than a Face-lift
2. Rebuilding Baghdad in a Different Galaxy
3. Morocco: The Merchant's Daughter and the Son of the Sultan
4. Women, Saints and Sanctuaries

5. Virginity and Patriarchy
6. Is Population Control Conceivable without Democracy? The Conflict between the Islamic State and Women
7. Women's Work: Religious and Scientific Concepts as Political Manipulation in Dependent Islam
8. The Jariya and the Caliph: Reflections on the Role of Women in Muslim Political Memory
9. Women in Muslim History: Traditional Perspectives and New Strategies
10. Femininity as Subversion: Reflections on the Muslim Concept of Nushuz.

Women's Rebellion & Islamic Memory
 Fatima Mernissi
 224pp., £13.95 (Pb)
 isbn 85649 398 9
 Available from: Zed Books,
 7 Cynthia Street, London N1 9JF,
 Telephone 020 7 837 4014/8466.



Dear Members,

We, the Muslim Women's Association are trying to raise **ADVERTISING** for the newsletter. You can help by: calling attention to the adverts you see in 'The Muslim Woman' and asking your business acquaintances and family if they would wish to advertise. Please contact the editor for rates.

MedClass

Specialists in Revision Courses for
 students of Medicine

Interactive Weekend Revision Course

August 5th-6th 2000

Medicine for MBBS Finals
 Comprehensive Review of the Major Medical Specialties
 Interactive Instruction to Prepare Model Answers from Past Papers
 Extensive Review of Past MCQ's

at

Cruciform Lecture Theatre, UCL

cost £75

MedClass Bookings: Medclass@hotmail.com

Tel: 020 8903 5609

Please mention that you saw the advert in

'The Muslim Woman'

AN APPEAL

Madina House

A MUSLIM HOME FOR CHILDREN IN NEED OF CARE IN LONDON

Madina House is a Muslim home for children in need of care, established in 1981 under the auspices of the Muslim Women's Association (a registered charity which has been functioning since 1962)

From its inception the organisers worked closely with the Department of Health and Social Security and all other Social Services Agencies in order to comply with the current guidelines on the running of Children's Homes. Subsequently Madina House was registered by the Department of S.S.I. under the Child Care Act.

Aim—The main aim of Madina House is to provide an alternative home for children who for whatever reason, are temporarily unable to live with their parent/s. At Madina House we provide a stable, caring background, founded on Islamic principles and practices. Since its founding we have cared for over 400 children.

The present home does no longer comply with today's regulations and we have been asked to find more suitable accommodation. Thus, we are in desperate need of finance to buy an appropriate building. Failing to do so, the future of Madina House is in question.

Please help us by giving generously to continue to care for our children in need.

Donations, whether by Cheques or Banker's Orders would be greatly appreciated.

AN APPEAL

Madina House

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

The Qur'an 3:92

From.....

Name.....

Address

Telephone

I would like to make a donation/Zakat and enclose a cheque for the amount of £..... payable to **Madina House Trust.**

To be send either to:

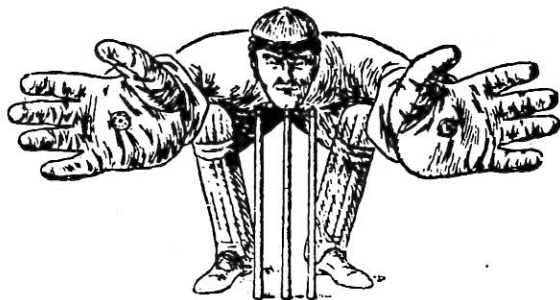
Madina House Trust, PO Box 29891 London SW20 0SS

or direct to:

The National Westminster Bank, Royal Garden Branch, Kensington High

Street, London W8 5EQ

Account Number 77946405; Sort Number 50-30-10



JUNIORS' CORNER

THE STORY OF CRICKET

PART 2

When cricket was first played, the bowler always sent the ball to the batsman with an under-arm throw. About one hundred and fifty years ago, a young lady was trying to bowl for her brother. She wore a crinoline dress with a long, full skirt. The skirt had hoops in it to make it stand out stiffly.

When she tried to bowl under-arm, her crinoline stopped her arm swinging forward. She then began to swing her arm backwards and upwards, to throw the ball from above her head. Now all cricketers bowl over-arm.

In under-arm bowling the ball travelled along the ground. Then the bat was made wider at the bottom than at the top.

Over-arm bowling made the ball bounce in front of the batsman. Then a straight bat began to be used. The early rules however did not say how wide the bat should be, and at one match

at Hambledon, a batsman used a bat almost twelve inches wide. It was as wide as the wicket. No one was able to bowl him out. The rule was then made that a bat could not be wider than four-and-a-half inches. At first, cricket was played mostly by country people. Later, gentlemen in London began to play and many cricket clubs were formed there.

The most famous London club was near Marylebone Road. It was started by a man called Thomas Lord and it was called Marylebone Cricket Club. Now it is so well known that people hardly ever use its proper name. It is just spoken of as MCC.

The MCC cricket ground was always called 'Lords', after Thomas Lord. Twice the club moved to new grounds. Each time, Thomas Lord arranged for the turf to be dug up and moved to the new ground.

In the early days of cricket, the players did not wear special clothes for the game. They just took off their jackets. Men who wore top hats, kept them on while they were playing. Sometimes a player used his top hat to catch the ball. Some people thought that a ball caught in a top hat was not a fair catch.

Finally, a rule was made, saying that the ball should not be caught in a hat. If a player did this, five extra runs were given to the other team.

Now all men playing in cricket matches wear white clothes. Every player wears long white trousers, white boots, a white shirt and often a white sweater.

Cricketers wear special caps with wide peaks, which help to keep the sun out of their eyes.

Most cricket clubs have their own special colours and club badges. The cricketer's cap, and the blazer which he wears when

he is off the field, are in the club colours. The club badge is usually on the front of the cap and on the blazer pocket.

When the bowling in cricket became very fast, the players were more likely to be hurt by the ball. Then special pads and gloves were needed to protect them.

Nowadays the batsman wears heavy pads of leather and canvas, which are fastened onto his legs. His gloves are padded to protect his fingers.

The wicket keeper needs special protection. His pads are bigger and stronger than the batsman's. The wicket keeper wears very large leather gloves, with strong fingers and padded palms. Then, the fastest ball does not hurt his hands, as long as he catches it cleanly.

When cricket was first played, no one bothered about how many players should be on each side. Sometimes there were only a few players in a team, while at other times there were very large numbers.

In some of the South Sea islands, the game is very different. There, cricket matches are played between two villages. Every man in each village joins in the game, which may last for a week or more.

Now the rule is that a cricket team must always have eleven players. The side which goes in to bat first, usually sends its two best batsmen to open the innings.

The positions of the men in the fielding team are not always the same. Their positions are altered to suit the bowling. The captain of the fielding team, and the bowler, decide where to place the fieldsmen.



For a fast bowler, more fieldsmen are placed behind the batsman's wicket, than for a medium-pace bowler or a spin bowler. The picture shows how to field might be set for a medium-pace schoolboy bowler.

Cricketers must practice a lot, if they want to become good players. When they have plenty of time, and if twenty-two men are free, they sometimes have practice matches. But this is not the only way of practising cricket.

Most cricketers spend many hours practising 'at the nets'—a cricket wicket with netting on three sides of it. When the ball has been hit by a batsman, the netting stops it going very far. In this

way, players can practice batting and bowling, without having to chase the ball a long way.

Cricket spread from England to other countries in the British Empire. Then Test Matches were played between these countries and England.

Australia first defeated England, in a Test Match, at the Oval, in 1882. Then it was said, as a joke, that English cricket was dead and that the Australian team would take the dead ashes back to Australia. The next year, an English team defeated the Australian team, in Australia. In fun, the English team was presented with an urn of ashes to take back to England. Since then, in Test Matches between England and Australia, the winning team is always given "The Ashes".

Today many schoolchildren learn to play cricket. Matches are played between schools and championships are arranged. The teams are differentiated by their school colours on caps and on the white jumpers; trousers are always white—a nightmare for mothers to wash out the green grass stains.



KITCHEN TALK

COFFEE

The history of the origin of coffee is shrouded in legends. The most widely known story is that of Kaldi, the Yemeni goatherd. He noticed that his goats were always restless after they had eaten the red berries from a certain shrub. One day Kaldi decided to taste the berries himself ... and so began the story of coffee.

It takes five to six years from seeding to a shrub/tree producing coffee cherries. Coffee beans are in fact the stones from inside the "cherries". The wild coffee tree is native to the highlands of Ethiopia. The exact date of the arrival of the coffee plant to Yemen is not certain. Some years ago fragments of coffee beans have been found at an excavation site at Kush on the shores of the Arabian Gulf close to the Straits of Hormuz in the Emirate of Ras al-Khaimah. Thus the introduction of coffee into Arabia may have to be pushed back by 200 years. Mocha, on the Red Sea, became the trading centre of the coffee trade.

Muslim mystics noted that the drinking of coffee could ward off sleep and stimulate mental activity, thus aiding their devotions. During the fifteenth century traders and pilgrims took coffee to Makkah and Cairo. From there it spread to Turkey and Persia. Soon coffee houses sprang up where story tellers and musicians entertained the coffee drinkers. It did not take long for imams and rulers to view these establishments as corrupt and places of intrigues. Edicts and decrees were issued to close down these coffee houses on the pretext that coffee was forbidden in Islam. Even if a ban was successful for a while, it did not last long for coffee houses to be opened up again.

Coffee reached Europe in the 17th century after the Turkish ambassador to the court of Louis XIV persuaded the Sun King to give the beverage a try.

The first coffee house in Europe was opened by a Polish Army officer, George Kolschitzky, in Vienna in 1643. Today there are still more than 800 coffee houses alone in the capital of Austria.

The first English coffee house was opened in Oxford in 1650 – two years before London and 22 years before Paris. In London the coffee houses were known as “Penny University”, the penny being the price of a coffee. Poets, artists, and merchants gathered in these places to exchange views and socialise. As in the Islamic world, here in England, women drank coffee at home. Edward Lloyd’s Coffee House was the birthplace of Lloyd’s insurance and Jonathan’s Coffee House in Chancery Lane, was the birthplace of the Stock Exchange.

Emigrants from the Swiss canton Grison to Venice (Italy) had begun making a reputation for themselves with their pastry trade. They were also among the first to sell coffee there. Thus, they were the founders of the first coffee and pastry shops. During the following two centuries the Swiss emigrants established coffee and pastry shops throughout Europe.

In the Café de Foy in Paris a rally was held for the storming of the Bastille and in the ‘Red Room’ of the Berlin Café (in Berlin), meetings were held by liberals; young Karl Marx also frequented this place.

The first soluble coffee was invented and marketed by an Englishman in 1909. In 1937, after eight years of work, scientists at Nestle in Switzerland perfected powdered coffee. Today instant coffee is drunk in 93 per cent of homes in Great Britain. To

counteract the growing popularity of Nescafé, the teabag was introduced.

Snippets: • The Italians drink coffee sometimes with lemon.

• In Morocco whole black peppercorns are added to give it an extra kick.

• Arabic Coffee as served in Saudi Arabia is made of green coffee and cardamom and served in small handleless cups. To refuse more coffee when offered, one hand is placed over the cup and the cup is shaken from side to side when handing it back to the waiter. Etiquette: One cup is a must, three is about right.

• Turkish coffee is very thick and strong and often cardamom is added. Can also be served with a stick of cinnamon.

• Traditional Yemeni coffee is made of the husk called qishr (the berry is separated) often served with ginger or other spices.

• The Japanese coffee producer Ueshima Coffee Company presented ready made hot coffee in tins (like a Coca Cola tin) at the World Expo in Osaka in 1970. Nowadays vending machines are used for the distribution. Different types of coffee are available. The ever growing popularity of this cheap coffee has become part of the fast-food culture in Japan.

• Johann Sebastian Bach composed the “Coffee Cantata”.

• The Viennese waltzes by the Strauss’s were the traditional coffee-house music.

• The “Chanson” in France were part of coffee-house entertainment.

Thus we have seen coffee, the beverage from the Arab world so long ago, became today’s people’s drink the world over.

BRAZILIAN BEEF (SERVES 6)*

Like a number of casseroles, this one improves with keeping, and is at its best when made the day before and reheated.

INGREDIENTS:

- 3 tablespoons oil
- 2 lb braising beef, cubed
- 2 large onions, peeled and sliced
- 2 cloves garlic, crushed
- 2 green peppers, seeded and sliced
- 1 oz flour
- 1/4 pint dry apple juice or white grape juice (unsweetened)
- 1/2 pint black coffee
- 1 teaspoon dried oregano
- salt and freshly milled black pepper

METHOD:

Heat the oil in a pan and quickly fry the meat until browned. Remove from the pan with a draining spoon and put on one side. Add the onions, garlic and peppers to the fat remaining in the pan and fry gently for 10 minutes.

Sprinkle over the flour and cook for 2-3 minutes, stirring frequently. Gradually stir in the apple/grape juice and coffee and bring to the boil, stirring all the time. Add the oregano and seasoning and replace the meat. Cover and simmer gently for 1 1/2 - 2 hours or until the meat is very tender. Taste and adjust the seasoning before serving.

* From: The little Coffee Book, Judy Piatkus (Pub.) Ltd., (1985).

MWA BUSINESS

Hope that all of you have noted the date of the Annual Bazaar on Sunday 16th July 2000.

We have depended on your generosity in the past and hope that we can count on all possible effort on your parts to make this successful.

The biggest contribution would be to make sure that it is well advertised by word of mouth, to friends and family and of course your own participation on the day.

MWA member, Mrs Rashda Alvi was given great accolade when she shared the limelight with Dr Zaki Badawi, Dr David Taylor and others at a Seminar held at SOAS titled 'Religion Violence and Intolerance'. Her speech on the subject has been selected as one of those that will be published in the form of an article.

Rashda Alvi has kindly agreed to be one of the speakers at the Mehfil to be held by MWA on Sunday 3rd September 2000.

MWA's business has been the subject of discussion at the past couple of meetings. Even though no firm details have been finalised yet, it is centred around making Madinah House a more focussed entity, with its own bank account and postal address, separated from those of Muslim Women's Association. The first part of this, the opening of the bank account was achieved earlier this year and with this issue you will notice that the details of the new bank account number have been published which are separate from those of MWA. Please do make a note of both the postal address and the account details

and continue to donate with your usual generosity. Further details in the next issue of 'The Muslim Woman'.

The Muslim Women's Association (UK)	Madinah House Trust
PO Box 100, London W5 2XU	PO Box 29891, London SW20 0SS
Account No 77949005	Account No 77946405
Bank Sorting Code (50-30-10)	Bank Sorting Code (50-30-10)

* * *

Belated Congratulations

to our member, Bridget Aisha Lemu, who last year was made a Member of the Order of Niger (MON) for her dedicated educational work in Nigeria.

* * *

• Correction –

THE MUSLIM WOMAN: January/February 2000, Vol. XXXIII
Nos. 1 & 2, page 24, Members –

a) please add the following names:

Mrs Azra Rekhi & Mrs Karima Mustafa;

b) correct spelling: Ms Naseema Mustafa and not Ms Nasima Mustapha.

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

P. O. Box 100 London W5 2XU, Registered Charity No. 264608

Date:

RENEWAL FOR MEMBERSHIP

Dear,
Your yearly MWA-Membership (which includes the subscription to "The Muslim Woman") will be/was due for renewal on.....
We trust you have enjoyed the past meetings/functions and reading "The Muslim Woman". We look forward to your renewal of membership and request you kindly to pay the annual fee of £15.00 within the next thirty days (Life Membership £100.00).

Please fill in the form below and send it together with your payment to our Membership Secretary. (Please ignore this form if you are a life member, or if you have already paid this year's subscription). Thank you for your continuous support.

✉ MWA Membership Secretary, Mrs Lubna Ilyas, 14 Woodland Road, THORNTON HEATH, Surrey, CR7 7LP

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

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

Forename(s): Telephone:

Address:

.....

.....

..... Post Code:

Signature: Date:

HADSON

LONDON

Exclusive Fabrics

SUDAN STORES

French Silk Chiffon—Swiss Voiles Embroidery

هـاـدـسـون

لندن

أقمشة أليقة وفريدة

مخازن السودان

شيفون الحرير الفرنسي
نسيج فوال سويسري رقيق
أنواع أقمشة مطرزة

العنوان:

هاتف: ٠٢٠ ٧٤ ٨٦ ٦٦ ٩٦

ليست لدينا أية فروع أخرى

197 Baker Street, London NW1 6UY

Tel: 020 7486 6696

*Exclusively at the above address
No other branches*

Please mention that you saw the advertisement in "The Muslim Woman"