

The **MUSLIM WOMAN**

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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 13th October
between 1.00 pm and 6.00 pm
at the Islamic Cultural Centre,
146 Park Road,
London NW8 7RG.

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

EDITORIAL

Dear Readers

Assalamu Alaykum,

One year on from the disaster of 11th September in the USA, we remember and share the pain of the families that lost loved ones on the day.

There were expressions of sorrow and grief expressed by people around the world, including all Muslim Government and organisations worldwide. Much publicity was given to speeches made by leaders in both USA and Britain, assuring us that this was a war on terrorism and not a war on Muslims. Media coverage in Britain was more balanced than that in the USA and there was a definite attempt by the journalists and columnists to distinguish between the teachings of Islam and the events of that fateful day.

In spite of all these assurances there is currently a feeling of foreboding and apprehension amongst Muslims everywhere and also amongst our own members in Britain. It would be unwise therefore to ignore it or pretend that it does not exist.

A large number of Muslims and also people from other faith groups feel that we have seriously lost a golden opportunity. In the aftermath rather than examine the root causes that create such fierce hatred and tackle those causes, the powerful Governments have chosen to adopt a path of trying to 'clear the swamp' of terrorism.

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

Leaders of all faiths have pointed out the futility of repaying terror with more terror, yet that is precisely what has happened. Anti-terrorism rhetoric is now being miss-used by a number of governments as a cover-up for their own agendas of brutality and suppression.

Through all this there are a few voices emerging that continue in their own quiet manner to state what is just and fair. Journalists, faith leaders, some politicians and others realise and continue to say that the path of peace needs to be followed and not war.

Let us pray that these voices gather momentum and can create a critical mass that will be able to overcome the beat of the drums of war

With the approaching month of Ramadan, let us use the time of contemplation and reflection wisely. Let us also pray for our fellow Muslims worldwide – and specially in Afghanistan Chechnia, Iraq, Kashmir and Palestine.

'The Muslim Woman' would like to wish all of you Ramadan-Kareem.

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.

CHILD POVERTY WORSENS

Swadeka Ahsun

A recent survey shows that despite growing world prosperity, more than 600 million children are living in poverty, more than at the beginning of the decade. According to UNICEF, 250 million children in developing countries are forced to work while 8,000,000 have been killed. It also states that the lack of resources devoted to fighting the spread of HIV and Aids kills an alarming number of women and children in Africa.



According to the United Nations Programme on Aids (UNAIDS), Zimbabwe has 780,000 children of age 14 or under whose parents have died of HIV; the numbers are rising faster than in any other country in the world. Thirty-eight per cent of the population is infected with the virus, the second highest rate after Botswana. Half the country's 12 million population is on the brink of starvation from a combination of drought and the government's policies. The most vulnerable in this situation are the orphans and households headed by youngsters; they will be the first to go hungry. The lack of food means people suffering from HIV are going to die prematurely which results in many more Aids orphans.

One fifth of Palestinian children are chronically hungry. Thirty per cent of children under five suffer from chronic malnutrition and 21 per cent from acute malnutrition. Thirty per cent of the 3.5 million Palestinians living in the West Bank and the Gaza Strip

rely on aid organisations for their daily food, the number is increasing rapidly. There might be a growing risk of an outbreak of a serious disease such as cholera.

The Jerusalem Post wrote that the United Nations Agency for Refugees (UNRWA) for the occupied territories says, it now feeds 217,000 families in the West Bank and the Gaza Strip compared to 11,000 before the outbreak of the intifada. The Palestinian economy is in ruins after months of closures and blockades by the Israeli authorities who say this is the only way to stop militants from getting into Israel to stage attacks. Seventy per cent of Palestinians live on less than \$2 a day; an aid worker said that it isn't like living on \$2 a day in a Third World economy in Africa, these people have to pay Israeli prices.

Furthermore, hundreds of millions of young people are suffering from a missed education. The United Nations Children's Fund survey emphasises the link between children's lack of education and ill health, claiming a direct correlation between years of schooling and child mortality rates. Children in developing countries who do not receive an education are more likely suffer ill-health and are less likely later on to be able to sustain themselves and their families. The consequences of illiteracy are profound and potentially life threatening. Basic healthcare, employment opportunities and social progress depend upon literacy, without which children face a lifetime of deprivation. There are serious social consequences in allowing 150,000 million children to leave school before they reach secondary school age. The education of girls who will be mothers to their children later on is the most important factor for providing education to all children.

FASTING

Foqia Hayee

As a child fasting for me was a great excitement, getting up during the early hours of the morning when there was no fear of the dark, when there was an added time when one could have a little fun with the whole family and enjoy an extra special meal (Sehri).

As a child I was physically weak so my mother did not think it was wise or necessary to wake me early in the morning, because in her estimation I would have lack of sleep and would not be able to keep the whole fast. Added to this was the fact that fasting was not obligatory for a child of my age. I was very disappointed and tried to keep awake until it was time to get up for the special meal (Sehri) but it was seemingly impossible. Then one morning I decided to keep the fast anyway, even though I had not prepared for it by eating the special meal which is Sunnah. "Come and have your breakfast", said my mother. "But I am fasting", I said. "But you can't be", she said, "You haven't eaten your Sehri.

"I have said my intentional prayers, though", I replied, "I can't break my promise now", I said loudly. "Vabe-sowmi-ghadin-navayto, min sehri-Ramzan".

So my mother paused and thought for a while. "All right", she said, "you can keep the fast for half a day but then you can stop and have lunch".

I was very excited that I was finally allowed to keep a fast. My mother went on. "Do you know why we have a special dish of sweet vermicelli on Eid morning, she asked.

"No", I replied bewildered. It is to stick all the half-day fast together, so all the children who keep half-day fasts can have half as many full ones. So, if you keep all thirty half-day fasts, on Eid when you eat your vermicelli, they get stuck into fifteen full ones. That is a lot for a child of your age.

I thought that was a very good bargain and it all made sense at the time. So from that day on I was woken up along with other members of the family.

When we fasted from a very early age, we as children had an understanding of the responsibility we had been entrusted with and how to fulfil it, to discipline ourselves – to get up before dawn, eat a meal, and go without food nor drink for the rest of the day till dusk (maghrib).

No one was looking over our shoulders, not one but Allah. If we broke the promise and ate or drank something during the day who was to lose? No one but ourselves.

This responsibility that was placed upon us not only made us independent, but also confident, for it was a great responsibility that enriched us with deep satisfaction after we had fulfilled it. The satisfaction of an unbroken promise of a command carried out, was a superb feeling of pride, self-respect, of being able to do something like adults, an achievement, a mission accomplished. Happened every year for thirty days gradually developing in us a community spirit and tolerance. Because when one is fasting it is not only giving up food and drink, but many things, trying not to be selfish, not to be rude, and not to hurt people. Not only this, people try to give up addictions, and not telling a lie. One kept reminding each other, "look, if you are fasting you should not be doing this". Even if we were not fasting to do good became a

habit, a collective responsibility, and gradually it became part of our character, and a kind of worship.

Sometimes the fact that no one knew you were fasting was turned into a game, "guess who is keeping fast, or guess what we would have for Iftari", counting the benefits and rewards of fasting, telling each other stories and incidents of rewards.

Sometimes to make sure everyone was keeping fast, we would telephone our friends at seher, even if they were not awake, the telephone woke them up. So they had no excuse in the morning.

I spent the whole day with a secret feeling inside me, even though it was common knowledge that I was fasting. There was still a special link between me and Allah^(swt). That link still remains today - however great the temptation, I must not break my promise.

Fasting is the only pillar of Islam not expressed by physical actions - So no one is to know if anyone was keeping the fast - one could have eaten the sehri meal but still no one could be sure that a certain person was fasting. That is why about fasting Allah^(swt) says: "I will reward you for it as much as I please".

Note: Listen to your children. Do not let the teachers in this country discourage them to fast as they sometimes do.

* * *

Abu Jaal, the Prophet's^(pbuh) uncle and one of his most prominent enemies, laughed all the way to Abu Bakr's house to tell him of his friend's madness. Abu Jaal was sure this story even Abu Bakr would have to admit was a joke. However Abu Bakr listened to the tale and then declared that if Muhammad^(pbuh) said it happened then it did. Such was his faith! Following his example, the other Muslims stood by their Prophet^(pbuh). Some of the newer converts found the journey hard to believe but Muhammad^(pbuh) gave precise details and a caravan he had met on his way to Jerusalem, the arrival of this caravan confirmed his story.

So the story has passed down the generations to us. As the 27th of Rajab approaches and we mark the anniversary of this truly amazing event, we should reflect on this. One day we too will meet our Lord, when we pass from this Earth. Will we be able to submit to being His servant too? The answer would surely be yes if we strive to follow Him and the example of Muhammad^(pbuh) while we live. It also teaches us to have faith, even if what we believe in seems improbable. That it is what real trust is about – we should fully trust the Qur'an for example. So even if we come across something we see as not likely to happen our trust should give us faith to believe. Allah^(swt) knows so much we do not and we cannot possibly comprehend all He does. However our faith should allow us to be firm in following Him. Sometimes we may not see the reasoning behind a law in the Shari'ah. However our faith in Allah^(swt) means we should follow it regardless. The event also showed Allah's^(swt) mercy – were it not so we would be struggling to fit 50 prayers in day. We should make use of the 5 daily prayers prescribed to us so that our meeting with Allah^(swt), when it comes, is just as much of a pleasure as Muhammad's^(pbuh) meeting was.

JUNIOR'S CORNER

Maha Frangoul

MEMO FROM GOD

To: You

Date: Today

From: The Boss

Subject: Yourself

Reference: Life

I am God. Today I will be handling all of your problems. Please remember that I do not need your help.

If life happens to deliver a situation to you that you cannot handle, do not attempt to resolve it. Kindly put it in the SFGTD (something for God to do) box. All situations will be resolved, but in My time, not yours.

Once the matter is placed into the box, do not hold onto it by worrying about it. Instead, focus on all the wonderful things that are present in your life now.

If you find yourself stuck in traffic: Don't despair. There are people in this world for whom driving is an unheard of privilege.

Should you have a bad day at work: Think of the man who has been out of work for years.

Should you despair over a relationship gone bad: Think of the person who has never known what it's like to love and be loved in return.

Should you grieve the passing of another weekend: Think of the woman in dire straits, working twelve hours a day, seven days a week to feed her children.

Should your car break down, leaving you miles away from assistance: Think of the paraplegic who would love the opportunity to take that walk.

Should you notice a new gray hair in the mirror: Think of the cancer patient in chemo who wishes she had hair to examine.

Should you find yourself at a loss and pondering what is life all about, asking what is my purpose? Be thankful. There are those who didn't live long enough to get the opportunity.

Should you find yourself the victim of other people's bitterness, ignorance, smallness or insecurities: Remember, things could be worse. You could be one of them!

Should you decide to send this to a friend: Thank you, you may have touched their life in ways you will never know

* * *

THE FIFTH OF NOVEMBER

Remember, remember, the fifth of November
Gunpowder treason and plot
I see no reason why Gunpowder treason
Should ever be forgot

It is November 5, and we in England are celebrating a holiday called Guy Fawkes Day.

Nearly four hundred years ago, in 1605, a man named Guy Fawkes tried to blow up a government building. He wanted to kill King James I and the king's leaders. Fawkes was one of a group of men with a grudge against the government.

The king and his leaders were to meet on November 5. So, the group placed barrels of gunpowder in a cellar beneath the building where the king and others were to meet. Guy Fawkes was to light the fuse that would set off the explosion. But the plot was discovered before he had a chance to do this. The king was saved, and Fawkes was hanged.

Ever since, Guy Fawkes Day has been a time for merrymaking. It is a holiday that both children and grown-ups enjoy. Bonfires are set alight, effigies are burned, and fireworks are set off. We do this to commemorate Britain's most notorious traitor.



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 Code 50-30-10

BOOK REVIEWS

Safe Area Gorazde: The War in Eastern Bosnia 1992-1995

Joe Sacco and Christopher Hitchens

Fantagraphics Books; ISBN: 1560974702

While graphic novels have been around for quite a while, graphic journalism or history has not. Sacco is a pioneer of this extremely humanistic genre, and here he bears witness to the horrors of the war in Bosnia. Sacco visited the so-called "safe area" four times in late 1995 and early 1996, and his portrait of a devastated city and



its survivors is more affecting than any newspaper account could hope to be. His black ink panels capture in vivid detail not only the scars left on the landscape, but on the people themselves. Sacco alternates between detailing his own visits to Gorazde, a straightforward history of the war, and letting his friends and interviewees recount their own terrible experiences.

His own visits are fairly basic, everyone is frightened and devastated by the war and he experiences the guilt of one able to come and go as he pleases. The history of the war is very clearly told, with maps and pertinent statements from UN leaders, Clinton, Milosavich, et al. Sacco clearly highlights how ineffective and downright cowardly the UN approach was, singling out French Lt. General Janvier for lying and dissembling in order to avoid conflict, and the Clinton administration for being inept and vacillating toward the Serbs. The history is a stark reminder that in the absence of a superpower with a vested

interest, one cannot expect loose multinational efforts to deter genocide. Throughout the war, due to a total lack of leadership and moral will from above, UN forces were pushed around, held hostage, and at times fled into the night rather than protect the civilians they were supposed to. Which brings one to the most compelling and disturbing parts of the book. Sacco supplies images to the testimonials of survivors and witnesses to execution, rape, nonstop civilian shelling, snipers, and even poison gas. Most of the voices from Gorazde are those of Muslim inhabitants or refugees "cleansed" from other areas, and while the stories are chilling enough, what also disturbs is the confusion and pain these people feel because in many cases, it was their former Serb neighbors who participated in it.

Sacco's artistic style may not be to everyone's taste, and certainly this is only a slice of the larger war, but he bears witness and hopefully makes the reader more conscious of the failings of western leadership.

T. Ross

Palestine by Joe Sacco

Fantagraphics; ISBN: 156097432X

A single volume collection of the landmark novel by Joe Sacco. Palestine was his first major comic work of political and historical non-fiction, and was based on several months research and an extended visit to the West Bank and Gaza Strip in the early 1990s, where he conducted over 100 interviews with Palestinians. With a foreword by Edward Said, his work has often been favourably compared to *Maus*, for its ability to brilliantly navigate such socially and politically sensitive subject matter. It's a book well worth getting.

KITCHEN TALK

DATES – the slender tree produces a fruit that is exceedingly rich and nourishing. If need be, one could live a healthy life for many months on a diet of milk and dates. They are one of the world's most complete foods. They contain carbohydrates, fat, protein, vitamins A, B, D and G, iron, magnesium, potassium, phosphorus, calcium and copper. They have enough fibre to provide adequate roughage. To the Bedouins they are truly the "Bread of the desert".

No matter how significant the nourishing fruit of this desert tree is to man; the other uses of the date palm are of great economic importance. Its fibre is utilised for ropes and mats; its wood for building materials and furniture; its leaves for roofs, baskets and hats; and the stones of the fruit are crushed for animal feed. Also the sap can be made into sugar or vinegar and the tree acts as an umbrella for other fruits and vegetables growing in its shade. It is said that in terms of both food and shelter, the date palm has at least 800 uses.

1) *BREAKFAST: DATE JAM – MURABA TAMAR*

INGREDIENTS:

1 1/2 cups water
2 cups sugar
10 whole cloves
2 cups dates, finely chopped
3 tbsp. lemon juice
1/4 cup blanched almonds, finely chopped
1/4 cup walnuts, finely chopped

METHOD:

Place the water in a pot and over medium heat bring it to the boil, then add the sugar and cloves and, stirring all the time, bring the water to the boil again.

Stir in the dates and turn the heat to low, then cook for about 10 minutes or until a paste is formed.

Add the lemon juice, almonds and walnuts. Then cook for a few more minutes.

Remove and allow to cool, then store in a glass jar.

2) *MAIN COURSE: FISH STUFFED WITH DATES (SERVES 6-8)*

INGREDIENTS:

1/2 lb dates, chopped into small pieces
1/2 cup blanched almonds, ground
3 tbsp. Butter, melted
1/2 tsp. Cinnamon
1.4 tsp. Coriander
1.2 tsp. Pepper
1/2 tsp. Ginger
6 tbsp. Lemon juice
4-5 lb white fish, cleaned and washed, then sprinkled with 1 tsp. salt on the inside
2 tbsp. Olive oil
2 tsp. Salt
1 medium-sized onion, finely chopped
1/4 cup parsley, chopped
1 lemon, thinly sliced

METHOD:

Make a stuffing by mixing the dates, almonds, butter, cinnamon, coriander, half of the pepper, half of the ginger, and one third of the lemon juice, then stuff the fish and sew closed.

Mix the olive oil, salt and the remaining pepper, ginger and 2 tbsp. Of the lemon juice, then rub the outside of the fish with this mixture. Take a large piece of aluminium foil and sprinkle half the onions on the foil as long as the fish, then place the fish on top of the onions and sprinkle the remaining onions on top.

Wrap the foil tightly around the fish and place in a pan, then bake in a preheated oven for about 1 hour at 350 degrees F or until the fish is cooked.

Remove the tin foil about 5 minutes before the fish is cooked and brown, turning once.

Place on a serving plate, then sprinkle with the remaining lemon juice and decorate with the parsley and lemon slices. Serve hot.

3) *TEA TIME: DATE AND NUT PIE – HILWAT TAMAR*

INGREDIENTS:

1/2 cup blanched almonds, coarsely chopped
1/2 cup walnuts, broken into small pieces
1/4 cup sugar
1/2 cup butter
1 cup single cream
1 lb dates, finely chopped
1/2 tsp. Cinnamon
1 tbsp. Mazahar
2 tbsp. Sesame seeds, toasted

METHOD:

Mix the almonds, walnuts and sugar, then set aside.

In a heavy frying pan melt the butter, and then stir in the cream, dates, cinnamon and masher (orange blossom water).

Sauté over low heat until the dates become soft, stirring once in a while to make sure the dates do not stick (add a little more cream if necessary).

Stir in the nut mixture, then sauté for a further 3 minutes.

Spread evenly in a pie dish, and then bake in a preheated oven at 300 degrees F for 15 minutes.

Remove from the oven and sprinkle with sesame seeds and allow to cool, then cut into small wedges.

4) *WITH COFFEE: STUFFED DATES*

INGREDIENTS:

1 lb whole dates, with stones removed
1/2 cup walnuts, chopped into large pieces
3/4 cup single cream
2/3 cup sugar
1 tbsp. mazahar (orange blossom water)
4 tbsp. Cocoa
1 cup shredded coconut

METHOD:

Slit the dates on one side and stuff with the walnuts, then close and set aside.

Place the cream in a small pot and bring it to the boil, then over medium heat, add the sugar and stir until it melts.

Add the mazahar and cocoa and stirring all the time, cook for about 5 minutes, then remove and allow to cool.

Dip the dates in the cocoa syrup, then roll in the coconut and place on a tray: serve when set.

In North Africa, dates with a bowl of milk are offered a visitor as a symbol of hospitality.

* * *

Note: In all recipes, fresh, fully mature dates may be used instead of pre-packaged types. However, when using dates that are in the first stage of ripening (rutab), they must be cooked and peeled first. This can be done by boiling the dates for 10 minutes, then allowing them to cool before peeling.



POETRY CORNER

THE GOLDEN JOURNEY TO SAMARKAND

We who with songs beguile your pilgrimage
And swear that Beauty lives though lilies die,
We Poets of the proud old lineage
Who sing to find your hearts, we know not why, -

What shall we tell you? Tales, marvellous tales
Of ships and stars and isles where good men rest,
Where nevermore the rose of sunset pales,
And winds and shadows fall toward the West:

And there the world's first huge white-bearded kings
In dim glades sleeping, murmur in their sleep,
And closer round their breasts the ivy clings,
Cutting its pathway slow and red and deep.

And how beguile you? Death has no repose
Warmer and deeper than that Orient sand
Which hides the beauty and bright faith of those
Who made the Golden Journey to Samarkand.

And now they wait and whiten peaceably,
Those conquerors, those poets, those so fair:
They know time comes, not only you and I,
But the whole world shall whiten, here or there;

When those long caravans that cross the plain
With dauntless feet and sound of silver bells
Put forth no more for glory or for gain,
Take no more solace from the palm-girt wells.

When the great markets by the sea shut fast
All that calm Sunday that goes on and on:
When even lovers find their peace at last,

And Earth is but a star, that once had shone.
At the Gate of the Sun, Bagdad

THE MERCHANTS

Away, for we are ready to a man!
Our camels sniff the evening and are glad.
Lead on, O Master of the Caravan:
Lead on the Merchant-Princes of Bagdad.

Have we not Indian carpets dark as wine,
Turbans and sashes, gowns and bows and veils,
And broideries of intricate design,
And printed hangings in enormous bales?

We have rose-candy, we have spikenard,
Mastic and terebinth and oil and spice,
And such sweet jams meticulously jarred
As God's own Prophet eats in Paradise.

And we have manuscripts in peacock styles
By Ali of Damascus; we have swords
Engraved with storks and apes and crocodiles,
And heavy beaten necklaces, for Lords.

THE MASTER OF THE CARAVAN

But who are ye in rags and rotten shoes,
You dirty-bearded, blocking up the way?

THE PILGRIMS

We are the Pilgrims, master; we shall go
Always a little further; it may be
Beyond that last blue mountain barred with snow,
Across that angry or that glimmering sea,

White on a throne or guarded in a cave
There lives a prophet who can understand
Why men were born: but surely we are brave,
Who make the Golden Journey to Samarkand.

THE CHIEF MERCHANT

We gnaw the nail of hurry. Master, away!

A WOMAN

O turn your eyes to where your children stand.
Is not Bagdad the beautiful? O stay!

THE MERCHANTS

We take the Golden Road to Samarkand.

AN OLD MAN

Have you not girls and garlands in your homes,
Eunuchs and Syrian boys at your command?
Seek not excess: God hateth him who roams!

THE MERCHANTS

We make the Golden Journey to Samarkand.

A PILGRIM

Sweet to ride forth at evening from the wells
When shadows pass gigantic on the sand,
And softly through the silence beat the bells
Along the Golden Road to Samarkand.

A MERCHANT

We travel not for trafficking alone;
By hotter winds our fiery hearts are fanned;
For lust of knowing what should not be known
We make the Golden Journey to Samarkand,

THE MASTER OF THE CARAVAN

Open the gate, O watchman of the night!

THE WATCHMAN

Ho, travellers, I open. For what land
Leave you the dim-moon city of delight?

THE MERCHANTS

We make the Golden Journey to Samarkand.

THE WATCHMAN

What would ye, ladies? It was ever thus.
Men are unwise and curiously planned.

A WOMAN

They have their dreams, and do not think of us.

VOICES OF THE CARAVAN (in the distance, singing)
We make the Golden Journey to Samarkand.

James Elroy Flecker (1884-1915)



Annual Bazaar

Sunday 13 October 2002

Between 1.00 pm and 6.00 pm

Members, their families, friends of the MWA,
and sponsors are all invited to support this yearly
fundraising event of the Association.

We need your help in achieving our goals.

Donations in goods or cash will be appreciated.

Please contact:

Mrs Firdaus Arif on 020 8458 0148.

NEWS FROM AROUND THE WORLD

All children (and some grown-ups) around the world love to chew fruit gums. This summer it is the 80th birthday of the famous "Goldbären" by Haribo. Today fruit gums come in different shapes and colours, and marketed under different names around the globe. What is acceptable in one country is frowned upon by another country. For example in Korea animal shapes are unacceptable while here in Britain anything goes.

Generally fruit gums are made from pigs' gelatin. However, in Turkey beef gelatin is used while Moroccans and Tunesians avoid eating fruit gums made from beef gelatin because of a fear of BSE. Export to Israel contains 'goodies' only made from kosher fish gelatin.

According to Hans Riegel, who together with his brother Paul are jointly in charge of the Fruitgum Emporium, it is time to try to make "fruit gums" from poultry gelatin so that both Muslims and Jews can enjoy it.

Among the fans of the "Goldbären" were Albert Einstein and Erich Kästner (author, born 1899, d.?).

* * *

Events

Charles Masson: Collections in Afghanistan presents archeological finds collected by Charles Masson (1800-1853), the first explorer and recorder of ancient sites in the region of Kabul and Jalalabad from the Greek to the Islamic period (third century BC to 16th century). British Museum, London, September 12 through January 9.

Red Sea Trade and Travel: Studay Day includes illustrated lectures on the aromatics trade, the links between Sheba and Axum, the Greco-Roman influence at the end of antiquity, Arab merchants of the Middle Ages, navigation and commerce from Aden, the Ottoman, the coffee boom and an 18th-century shipwreck.

Cost: £25, BMF £22, Concessions £15
Box Office 020 7323 8181
Education Dep. 020 7323 8511/8854
www.education@thebritishmuseum.ac.uk

