

"We do not know whether there is any difference between the Y. M. C. A. and the *tekkes* of the *mevlevîs*, or between the missionary schools and the *medreses*. Along with Mohammed they were teaching us the nobility and magnanimity of the Arabs, but they were trying to undermine our national consciousness. Thank heaven! they are closed.

"But what are these Catholic and Protestant schools? What are these societies who want to attract our youth with concerts conducted by beautiful girls and beautiful voices? Everywhere we are saying, in an emphatic way, that education must be unified. Why shouldn't we unite the education of the American schools also, which make their program according to their own desire?

"In Turkey we are not accepting lawyers who do not know Turkish. We give no permission to physicians who do not speak Turkish. But why are we letting these foreign teachers, ignorant of Turkish, live in Turkey? Is it necessary to say that they are working for Christianity? These are institutions of propaganda. These are poisonous snakes thrust into our hearts. So long as we see them among us, we think that we shall be their colony one day. Before the French occupation of Syria, sisters, frères, and pères entered that country. Why are we sleeping when even the Chinese understand the situation and try to expel them from their country?

"We want the expulsion and extinction of these inauspicious institutions from our country."

The Call to Prayer in Turkish from the Minarets of Constantinople

According to the Turkish paper *Milliyyet* (November 23, 1932) the new enthusiasm for Turkish as the language of religion, as well as of lawful and civil life, was celebrated by the call to prayer. The translation was made by the *hafız*, Burhan Bey e Yashar Bey, and is official.

The following is the text and translation by a Turkish scholar:

Tanrı uludur — God is Great. *Tanrı* is an old Turkish word the root of which means astonishment or awe.

Şüphesiz bilirim, Tanrıdan başka yoktur tapacak. Without doubt I know that there is no other than *Tanrı* to be worshipped.

Şüphesiz bilirim, bildiririm Tanrının elçisidir Muhammet; Without doubt I know, I proclaim that Mohammed is the ambassador of *Tanrı*.

Haydin namaza. Come to prayer.

Haydin felaha. Come to supplication.

Namaz ukuydan hayirlidir. Prayer is better than sleep.

Tanrı uludur. God is great. *Tanrıdan başka yoktur tapacak.* There is no other than *Tanrı* to be worshipped.

The Turkish Press remarks: "Eight hundred copies of this approved Turkish call to prayer will be printed by the department of religious affairs and distributed to the muezzins. Beginning with Sunday the muezzins will be taught the Turkish call. The instruction will go until Ramadan, and on the first day of Ramadan the call will be made in Turkish."

A New Highway in the Near East

"Today the highway from Egypt to Assyria, predicted by Isaiah (19: 23-25), is an actuality, although it is only within the past year that the final link in the transportation system from Cairo to Baghdad has been completed. Truly, the forging of this chain of transportation has been one of romance and history. Prior to the World War the only link in the chain was the short-line railroad from Cairo to the Suez Canal. The Turkish attacks on the Canal and the succeeding campaigns of the English armies from Suez up through Palestine made the building of a railroad from El Qantara to Haifa one of major importance. Its rate of construction, of course, depended upon the progress made by the English troops, and most of the time the rail head was only a few miles behind the advancing army. Many difficulties were encountered, including the terrible sandstorms, the guerilla warfare carried on by local sheiks, and the scarcity of water. However, the railroad was completed as far as Gaza for the Palestine campaigns of 1916-1917, in which the Turks were driven back into their own territory, thus ending their long reign of terror in the Near East.

"After the war much reconstruction work necessarily had to be done and many separate states were set up, all of which, with the exception of Syria, were under British control. With the railroad completed from Cairo to Haifa, it remained for the motor truck, one of transportation's newest tools, to finally fulfill the prophecy of Isaiah, by connecting the two sections, Egypt and Palestine (Israel) with Iraq, which state contains the major portion of ancient Assyria. In fact, the ancient city of Assur, capital and birthplace of the Assyrian race, is only about sixty miles west of modern Kirkuk, on the road to Haditha; and now, where Sargon and Sennacherib once led their fierce Assyrian warriors in the conquest of the West, a new type of history is being made, one of industry rather than war.

"Since last July a Wisconsin boy, driving a big FWD truck, has been traveling across this cradle of civilization, helping to build the forty million dollar pipe line of the Iraq Petroleum Company. This modern ship of the desert, with its four-wheel trailer, is hauling from 20 to 30 tons of steel plates and equipment per trip. It makes the 675 mile run from Haifa to Baghdad in from two to three days, depending on the number of cargo changes to be made, and each trip across the desert helps to make the road more permanent. It is assured that with improved economic conditions there will be a high type road paralleling the pipe line from Kirkuk to the sea at Haifa."—*Exchange*.

The Liquor Traffic in Palestine

From an article in *Dnyanodaya* (India) we take the following paragraphs:

A Conference organized by The Native Races and the Liquor Traffic United Committee took place at the Bible House, London, on Wednesday, November 23, on the subject of the Liquor Traffic in the Holy Land. The Bishop of London, who presided, said that if there was one thing which made him furious, it was that it should be said that the

population of the Holy Land was sober under the Mohammedans but was taking to drink under the Christian administration. It was not Christianity which was making them less sober. The Christian religion was a far nobler thing in every way than Mohammedanism.* Mohammedanism never raised any nation beyond a certain point, but it did teach the people temperance. If it was true that licenses in Jerusalem had increased from 28 or 30 to 300, he wanted to know who was giving away the licenses. They would be shocked, and rightly so, if it happened in England.

Major Richard Rigg, chairman of the Executive Committee, said that during the 45 years of its existence the Committee had never been confronted with a more serious problem. The Mandate under which the British held Palestine provided for the prevention of the slave trade, traffic in arms, and traffic in drugs, but there was no similar provision dealing with the liquor traffic. Major Rigg described in detail the position of the drink traffic in Palestine. Before the War there were 25 licensed houses in Jerusalem, now there were close upon 400, and in the whole of Palestine there were nearly 1,000. At least three breweries had been established, and the amount of liquor imported into Palestine, apart from that which was manufactured there, had been doubled.

Dr. Scott Lidgett, President of the Methodist Conference, proposed the following Resolution:—

(1) That this Conference, convened by the Native Races and the Liquor Traffic United Committee, is greatly concerned at the information we have received from the Holy Land as to the great increase in the number of licenses for the sale of alcoholic liquors granted in recent years, and the growing habit of consuming alcoholic liquors, in particular, amongst people who are enjoined by their religion to abstain from such liquors, licenses for the sale of which are very easily obtained.

(2) The Conference is strongly of the opinion that in dealing with the liquor question in Palestine, the Government should recognize its responsibility as a mandatory power and should take such steps as would lead to the reduction of the number of licenses and a far stricter control of the liquor traffic.

(3) That copies of this resolution shall be sent to the Colonial Office, the High Commissioner, the Anglican Bishop of Jerusalem, and that the Colonial Office shall be asked to receive a deputation on the subject.

Sunni-Shia Discord in Eastern Arabia

The unity of Islam has been the theme of many a writer and its various implications have been painstakingly worked out and demonstrated to be something, if not to be feared, at least to be taken into account. The impression is given that where Christianity is hopelessly divided, Islam, on the contrary, is the outstanding example of unity. Of course it is well known that there are various sects in Islam ranging from the Wahhabis with their strict unitarian faith, to the Ali Ilahis who practically deify Ali, but nevertheless the impression given by these authors is that the various sects practically act as a unit and this supposed truth is used to deprecate the innumerable divisions of Christianity. The inference is that where the Moslems work together in harmony, Christians fall down completely since they cannot forget their differences

and therefore never act as a unit. We have all too often read the statement that "The heathen (or Moslem) cannot understand our theological differences" and I believe this is a true statement of fact, but why should we expect him to understand and why should it worry us in the least? Human nature being what it is, men are bound to disagree in their thinking, strong minds are bound to dominate weaker minds and when this happens, a new sect is born. But this phenomenon is not the exclusive property of Christians, and where it is true that Moslems cannot understand our theological differences, it is just as true that we cannot understand their differences.

In the field from which I am writing this article, the population is almost equally divided between Sunnis and Shias. The Sunni community is composed of Arabs, Indians and a small, but influential group of Persians. The Shias are made up of the Baharina, Persians and a few Indians. The Sunnis are quite closely united and get along quite well together although the Wahhabi sect has its own mosques. The Shias are mostly Ethnaasheris although there is a small community of Bohras who go their own way, celebrating their feasts, praying, etc., together, and as far as I can make out, living a life absolutely separate from their fellows. The Persians are also a unit, having their own school, their own mosques and *matims* (the gathering places for the reading of the Shiah traditions and the passion play of Hussein), but their religious sheikh is the same as the Baharina and now and again they intermarry with this sect. The Baharina are a strange folk whose origin is obscure. Some people believe that they are the descendants of the Phœnicians who came here for trade centuries ago, some that they are the descendants of Arab-Persian ancestors, some that they are descendants from a Bedouin tribe that emigrated from Nejd before Islam and finally settled here, and some that they are the survivors of the Karmatian heresy. Whatever their origin, they are a class apart, and throughout all the years, they have been the least touched by missionary influence since they do not readily associate with us, due possibly to their ideas of defilement. In all the years I have lived here, I have never been invited personally to a meal in a Bahrani house, while it is quite common to be invited to dinner by a Sunni Moslem.

The first impression, as I stated above, of the newcomer is that all these people are united, and this conviction is strengthened when religious subjects are brought up, for they will all join together in argument or discussion against missionaries or other representatives of Christian countries. But it is a very simple matter to break up the argument if one desires, along the lines that Paul used before the Sanhedrin, by speaking of the Imams or Hussein. Then it is that one sees the tremendous gulf that divides the two great sects of Islam, a gulf that seems to grow wider and deeper as the years go by, that builds up hatred and distrust, that lives on bigotry, that takes every opportunity to emphasize differences. We have nothing to compare with it in Christianity.

Some time ago I was sitting in a shop in the bazaar talking to the proprietor and a friend of his who happened along. A Persian *seyyid*, distinguished by his green turban, passed by, and the shopkeeper's friend spat on the ground and hissed something that I did not fully comprehend and so I questioned him as to what he had said. He answered,

"I said that that man was a dog. You never can trust these Shias. They are two-faced." In the conversation that ensued, it became evident that this feeling was quite generally held by the Sunnis and was reciprocated by the Shias. The thing that surprised me more than anything during this conversation was that the cause of it all was a *seyyid*. I called attention to this fact, but the men laughed and one of them said, "Who knows whether he is a *seyyid*? They are all liars. And besides what is the difference? If he is a Shia, he is to be condemned."

Throughout the years, there has been a continual persecution of the Shias by the Sunnis since, being the rulers, they have been able to enforce their demands. Outrages of various kinds have been perpetrated and at times have given rise to wholesale murder. About six or seven years ago there were riots in the Bahrain bazaars and these spread throughout the islands, quite a few Shias being murdered. On the face of the matter, it appeared that the riots were caused by new regulations for the pearl divers, but the Shias bore the brunt of the disturbance. The Government took a strong stand at this time and as a result a village, having a Sunni population of from five to ten thousand, moved to the mainland and became subjects of the Sultan of Nejd. Religious hatred was really at the bottom of it all.

During the past few years, the Government of Nejd has been bearing down heavily on these Baharina on the mainland. Some three years ago, the edict was issued that all Shias must be led in prayer by Sunni *imams* and the situation became very acute in Qateef. This was but a repetition of the actions of the early Wahhabis when the sect first arose. This edict has since been repealed, or at least allowed to lapse, but taxes have been outrageous, in fact so high that many of the landowners have fled the country to escape punishment for non-payment since they have not been able to raise the required amount. The tax on date palms has been more than the sum realized on the sale of the dates at this time of depression. I believe that this is just the usual systematic persecution that has gone on through the years. Qateef is a Shia oasis and therefore extra heavy taxes are laid upon it. Religious hatred is again at the bottom of the matter.

In Bahrain at the present time peace seems to reign, but this is because of English administrative policies and one never knows what time will bring forth, for there is a deep enmity that is liable to flame up at any time. The Government has organized separate schools for the two sects, separate departments for the administration of religious foundations (*waqf*) and in other ways has kept the affairs of the two bodies apart. Outwardly all is peace and any public function finds the dignitaries of the two sides sitting next to each other.

What has been the Shia method of combating this condition? Since the British Government took a firmer hold here some eight or nine years ago, the Shias have had far more freedom and justice and naturally they have found life more to their liking and have dared to assert themselves more. The Muharram ceremonies are becoming larger and the demonstrations more lurid year by year. The Persians are far worse in this regard than the Baharina, however. The Shia dares to show his religious beliefs a great deal more than he did and so he makes as much as he can of his opportunity. Sometimes these displays take on

a comic tinge. As I am writing this article, the Sunnis are celebrating the annual Eed al Dhuha, but not the Shias. They will celebrate tomorrow. This has often happened at the Moslem feasts the past few years. I believe it is their way of showing their superiority and independence to their rivals. Ramadhan has begun quite a few times on different days by the two sects during the past years, the same idea being uppermost. During this month the Shias make much of the fact that they wait fifteen minutes after sunset before they break their fast, this of course being far superior to the Sunni tradition! Both sects refer to themselves as "Al Islam," the inference being that the other sect is not worthy of that name.

Bahrain, Persian Gulf.

B. D. HAKKEN.

An Intelligence Test on Islamics

The following intelligence test on Islamics has been used with effect to test the general knowledge of missionary applicants and beginners in the study of Islam. Each statement should be marked "true" or "false," the time allowed not over ten minutes.

1. Islam is a religion without sacrificial rites.
2. The Koran teaches the virgin-birth of Jesus.
3. The Koran teaches that women have no souls.
4. Moslems went to Abyssinia before the Hegira.
5. Circumcision is not mentioned in the Koran.
6. The Kiswah is a Holy Carpet for the floor of the Temple in Mecca.
7. Prayer is offered at the eclipse of the sun and moon.
8. The Kaaba is a Black Stone at Mecca.
9. Islam knows no color-bar or race prejudice.
10. None of the Apostles of Jesus are mentioned in the Koran by name.
11. Women are not allowed to pray in Mosques.
12. The Koran chapters called the Cow, and the Spider, are long.
13. The Koran also has chapters called the Bee, the Frog, and the Elephant.
14. Moslems bury their dead with the head toward Mecca and the feet pointing in the other direction.
15. There is no religious celibacy in Islam.
16. The death of Jesus on the Cross is affirmed in the Koran.
17. The Ahmadi Sect believes Jesus went to Cashmere.
18. Jerusalem is the third Holy City of Islam.
19. Tradition is of minor importance in the study of Islam.
20. Gambling, wine, and usury are forbidden to Moslems.
21. Moslems always pray reverently with uncovered head.
22. The Koran contains regulations for domestic slavery.
23. Only Moslems are allowed to visit Medina.
24. The Koran teaches that all true believers must pass through Purgatory (hell) before entering Paradise.
25. The story of the Queen of Sheba is found in the Koran.