

# THE MOSLEM WORLD

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## ISLAM IN SOUTH EASTERN EUROPE

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The three and a half million Mohammedans in eastern and south-eastern Europe are, it is true, a small minority of the total population; yet, with the more than eighteen million Moslems in the United Socialist Soviet Republics of Russian territory, they deserve larger attention than is generally given to this section of the Moslem world. In the first number of our Quarterly (Vol. I., January, 1911) there was a careful study of Islam in Russia, illustrated with maps and diagrams, by Madame Bobrovnikoff. An account of present conditions among the Moslems of the U. S. S. R. is given in this number by Louis Massignon. We propose to share with our readers the results of a brief visit to Moslem centers in Poland, Rumania, Bulgaria and Yugo-Slavia, together with material collected from these lands and from Albania and Greece through correspondence, recent literature and the press.

Sarajevo—with its forty mosques, its *tekkes*, endowed religious schools for the training of *qadis* and *muftis*, its bookshops and presses, its veiled women, latticed-windows, fez-wearing youth and grey-bearded amulet vendors—leaves an indelible impression of an old-time Islam not yet “on trek.” The same is true of such centers as Bazarjic and Silistra in Rumania and the villages along the lower Danube. The stolid Pomak peasants of Bulgaria and the gypsy tribes, whose children we saw read-

ing the Arabic Koran in the day-schools in the suburbs of Sofia and Philippopolis, are evidence that in south-eastern Europe conservative Islam still retains its hold on the hearts of the people. It is true that there are movements toward reform and signs of progress, but the general impression remains that for the most part these minority groups continue static, like little islands of Asiatic conservatism in the midst of the swift currents and rising tides of European life.

I. POLAND, HUNGARY AND THE CZECHOSLOVAK REPUBLIC. In one of the public parks in Warsaw there is an equestrian statue of John Sobieski, the Polish king who turned back the Turks from the gates of Vienna on September 12th, 1683. The Moslems, routed and demoralized, fled precipitately, not resting until they arrived before the walls of Buda. The Sixteen Years War began and ended with the liberation of the whole of Hungary from the Turkish yoke. In 1686 Buda was retaken by Charles of Lorraine, and its last *Pasha*, Abd-ur-Rahman, fell, fighting heroically, on the spot where the University Press stands today. Hungary has no Moslems, but in Poland there is still a remnant of six thousand in a population of some twenty-eight million. They are to be found in Lithuania, Wolynia, Bialystock, Novogrodek, and South Little Poland (formerly Galicia). Their chief settlements are in Wilno and Grodno, the former is their educational center. In race most of them are Poles, but some are descendants of Turco-Tatars who came to Lithuania in 1410-1432. Some belong to ancient noble families, e. g. Najman Bey and the so-called Khans.

The Moslems of Poland are bilingual. Many speak Turkish as well as Polish; they write and print the Polish language in Arabic characters. A considerable literature exists and they publish one or two periodicals.

In the fourteenth century there were over 200,000 Moslems in Poland. At one time they furnished 10,000 cavalry; their number has, however, steadily diminished. The official census, however, gives 1,107 Moslems for

Lithuania alone in 1923. At Biala, before the war, there was a beautiful ancient mosque, which the Russians burnt on their retreat in 1915.<sup>1</sup>

In accordance with an old Russian statute, which is no longer in force, all spiritual matters of Mohammedans in western Russia and Poland were settled, in the last instance, by a mufti who resided in the Crimea. Parishes were governed by Imams, who also kept registers of births, deaths, etc. Muezzins took the services in the mosques. Owing to the impossibility of communication with the Crimea during the war, the Mohammedans in Poland remained without a spiritual head, although the former organization had been retained. Now they are independent. The *Imams* receive subsidies from the State Treasury, and usually own small plots of land adjoining the mosques. Subsidies are also granted by the State to the lower clergy.<sup>2</sup> A Moslem congress was held at Wilno in December, 1925.

The mufti at Wilno, who is the head of the Moslems, is Dr. Szynkiencicz. The duties of the mufti are said to be representing the Moslem community before the Government, the restoring of the mosques destroyed during the war, and the reorganizing of education.

There are some sixty well-built mosques for public worship. The Polish Moslems are Sunnis of the Hanafi sect; the Dervish orders exist but are not active. There is no mosque in Warsaw. The lofty minaret near the St. Lazarus Hospital, crowned by a crescent, is not Islamic but was built by a Polish count as an architectural curiosity to grace his gardens. Moslem worship is conducted on the second floor of a house (Browarna Street, No. 15). There are a few Turkish Moslems in Warsaw, mostly recent arrivals, and some hundreds of Tatar-Moslems. An old Moslem cemetery is found off Mlynarka Street, close to the evangelical cemetery. The other, a war cemetery, contains some six hundred graves, with Polish and Arabic inscriptions; in one case the

<sup>1</sup>The Wilno Moslem newspaper, "*Kurjer Wilenski*" No. 93. (1927)

<sup>2</sup>Polish Handbook. Warsaw 1923.

whole of Surah 112. The dates on the graves are 1890-1912. Polish Moslems seem to be in close touch with their brethren in Russia. The Korans used are printed at Orenburg and Kazan.

All students of Islam know the names of the distinguished Hungarian Oriental scholars, Vambéry and Goldziher, and their great contribution to the scientific study of Mohammedanism. Few, however, have heard of the Moslem saint of Budapest, Gul Baba, whose festival occurs on April 3rd every year. The eighty pilgrims that gathered this year to light their candles and read the Koran under the dome of the grave, were not Turks but nearly all Bosnian Mohammedans—a last remnant of Islam in Hungary's capital.

Gul Baba was a Turk and belonged to the Bektashi Order his name is now said to signify "Father of Roses," and there is a legend connecting him with Rozsádomb (Rose Hill), in the vicinity of Buda. This, however, is probably a corruption of his real name which may have been *Kul Baba* or Bald Father, because he was bald. He died under tragic circumstances, in 1541, in the great mosque, just before the city fell into the hands of the Christians. At that time the mosque was the ancient Coronation Church, and by special treaty he was buried in the present tomb, perpetually consecrated to his memory. Many ancient churches in Hungary were for a time used as mosques but afterwards restored.

At Pécs, for example, there is an old Roman Catholic Cathedral with a subterranean chapel dating from the third century. Transformed into a mosque for many centuries during Turkish rule, the crescent still remains on its dome but on the adjoining minaret is the cross. The crescent surmounted by a cross is seen on many old church edifices in Rumania and Hungary.

We are indebted to Dr. F. Zilka, of the University of Prague, for the following information regarding Islam in the Czechoslovak Republic: In Bohemia there are 110 Moslems, in Moravia 19, in Silesia 4, in Slovakia 49,

and Ruthenia 3: a total of 185. This very small number, however, is proof of recent immigration from Serbia, Bulgaria and Turkey, as some years ago the number was entirely negligible. The figures are from official records.

A curious community of quasi-Mohammedans exists in Styria, on the border of Austria; they are the descendants of old Turkish soldiers who made inroads at the end of the fifteenth century. All of them are now Germanised and nominally Roman Catholic, but their names are still Mohammedan, such as Suleiman, Ali, etc.

II. RUMANIA. There are over 200,000 Moslems in greater Rumania out of a total population of 17,153,932.<sup>3</sup> Since the war, Rumania includes Bessarabia, Bukovina, Transylvania, etc. Bessarabia has now no considerable Moslem population. The Turkish-speaking Gagautzi are not Moslems but Christians. They are of Tatar origin, and after settling in Bulgaria, they followed the Russian armies, on the Peace of Adrianople in 1829, and colonized Southern Bessarabia. They belong to the Greek Orthodox faith and are backward in culture.

The Moslems of Rumania are found all along the Danube from Orsova, on the western border, to Constanza on the Black Sea. Important centers are: the Island of Ada Kale (wholly Moslem), Calafatu, Giurgevo, Tutrakan, Silistra, Vidin, Nekopolis, Braila, Galatz, Tulcea, Babadag, Bazarjic, Majidia and Constanza. They are specially numerous east of Bucarest in the Dobruja area. In the capital there are few Moslems, although they have a small mosque in the public park used on the great feast-days only.

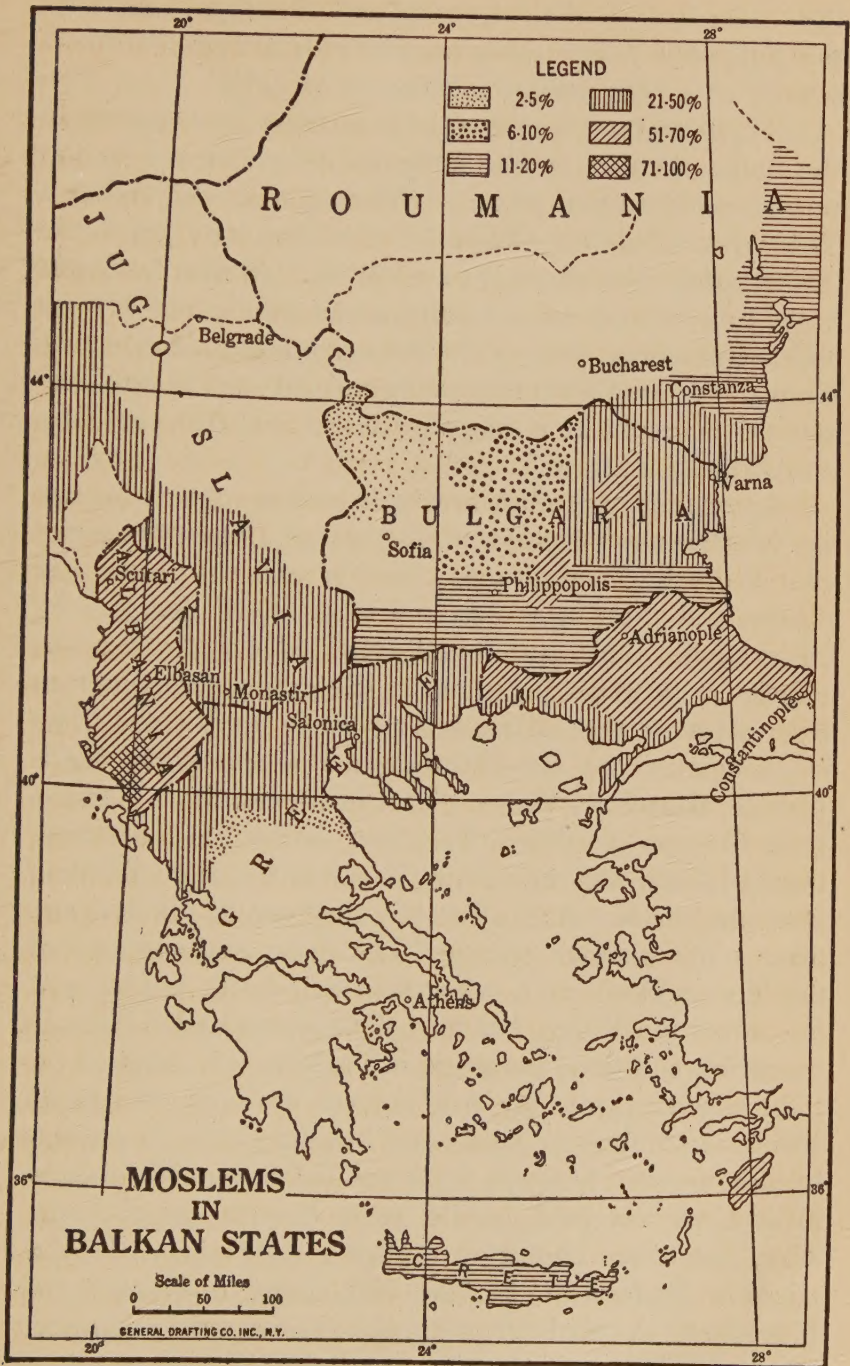
The vast majority, about 178,000, are of Turkish origin and speak Turkish. The Nogais of Dobruja are called *Tchitakh* and came from Bessarabia in the seventeenth century. Some sixty thousand are of Aryan origin, gypsies, who came as serfs with the Tatars in 1350. The tomb of Sari-Saltyk, the Moslem saint who first

<sup>3</sup> Statistics of population for this and the other countries mentioned, are taken from the latest available source "The Near East Year Book" 1927.

preached Islam, in 1263, as far as Ochrida and the borders of Albania, is at Babadag. It is a place of pilgrimage.

Islam is well organized in Rumania, and its religious schools receive government subsidy. There are four *Muftis*, viz: at Tulcea, Constanza, Silistra and Bazarjic. There are clubs for "Young Turks," an active press, (of which more later) and Moslem fraternities (*Shathali, Qadari and Bektashi*). There is today greater religious liberty for Moslems, so they told us, in Rumania than in Turkey. Very few expressed approval of the radical reforms of Angora. It was significant that all the clocks in all the mosques we visited pointed to Arabic time, and that the *miswak* (tooth-brush of tradition) was on sale, as in the towns of Nejd. Such straws show the way the wind blows. Islam is very conservative in the villages of Rumania.

Majidia, on the main railway between Constanza and Bucarest, is the educational center, even as Silistra is that of the press. We visited the school for the training of religious leaders. One hundred and fifty pupils enrolled, boarding department for ninety, and an eight years' course of study in Arabic, Moslem Law and Tradition. There were also primary and secondary schools for boys and girls. All of the boy pupils wear the fez and turban—like little mullahs—and they intone the Koran with great enthusiasm but little comprehension of the meaning of the words. Discipline and school equipment were in every way excellent. The teachers in the girls' schools, which follow a curriculum approved by the Government, are many of them Christian Rumanian women. Polygamy still exists but is fast waning. The pressure of a Christian environment is felt in other ways. Although no missions to Moslems exist in Rumania, there are a few, from time to time, who become Christian. On May 12th the Patriarch at Bucarest publicly baptized twelve adult Moslems by immersion. The daily press made "copy" of it and gave an illustration of the scene in



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the Cathedral on their front page. Bezarjic, just near the Bulgarian frontier, has ten mosques and several small schools of a type similar to those at Majidia.

III. BULGARIA. There is today no more free country in the Balkan Peninsula than Bulgaria, but this freedom was purchased at a great price. "When you think," writes a Bulgarian Christian, "that for five hundred years the Turks ruled over us, you can easily see that they have left a deep impression on our politics and public and private life. Our songs, our early poems, our whole life was simply saturated with the habits and customs of our conquerors. It will be a long time before we free ourselves from all these things."

According to the last available census returns (1920) the Moslems of Bulgaria number 690,734 or eighteen per cent of the total population. Earlier statistics give larger figures and there has been a further slight decrease by emigration. They are found scattered everywhere, but chiefly in northern Bulgaria, in the extreme east and on both sides of the railroad from Sofia to Varna. The chief centers are the following: Philoppopolis, Eski-Jumaia, Rustchuk, Varna, Shumen, Sliven, Stara-Zagora, Deli Orman, Svishtov, Razgrad, Krichim, Nevrokop, Gradshintsa, Djuma-i-Bala, Kustendil, Aitos, Yambol, Bourgas, and Karocat. Racially they can be divided into three quite distinct groups. The great majority are of the Turko-Tatar race, who came originally as conquerors across the Volga, between the seventh and thirteenth centuries, and their language is Turkish. A tenth of the total number, some say 100,000, are Pomaks, who speak Bulgarian and were "converted" in the sixteenth century by the sword. Most of them are old-fashioned laborers toiling on the land, while some possess large farms. They are found chiefly in southern Bulgaria in the districts of Pashmakli, Mastanlisko, Shepino, Razlok and Nevrokop. A third group are the gypsies, said to number 98,000, of Aryan origin, who use their own tongue, mixed with many Turkish words, especially in their religious vocabulary.

The Moslems of Bulgaria, as of Rumania, are Sunnis of the Hanafi sect. Shiahs, however, are found in the villages of Deli Orman, near Razgrad and near Rustchuk, where the Bektashi dervishes have *tekkes*. Although the Turkish Government has suppressed the dervish orders in Turkey, here they persist, and are active, especially the Shathali, Gulshani, Naqshabandi, and Mawlawi orders. Their special devotional literature is in evidence in the mosques, and also the *alfiya* or one-thousand-bead rosary; at Rustchuk we saw a beautiful one lying beside the mosque pulpit, each bead of polished wood, the size of a pigeon's egg. The *tekkes* visited were spotlessly clean, and had the usual furniture, sheep-skins, rosaries, candlesticks, drums and flutes. On the walls were memorial certificates of saints and genealogies of the Order.

There is no *rais-ul-ulema* in Bulgaria. For many centuries the Sheikh-ul-Islam in Constantinople invested the various *muftis*. At present the grand-*mufti* for the whole of Bulgaria resides at Sofia, and has his office near the main mosque. There are sixteen official *muftis* for the provinces and twenty additional *muftis*. The Koran schools are well organized, and supported by the Waqf-council. According to official statistics there are 1294 Turkish schools in Bulgaria, i. e. schools where the Arabic Koran and the Turkish language are taught. In addition, there are twenty secondary schools for the training of religious leaders.

Shumen (Shumla, in Turkish) is the intellectual center of Islam in Bulgaria. Formerly it had forty-seven mosques, now from twelve minarets only sounds the call to prayer. In this town of 25,000 the largest mosque, called Tumboli Jamà, built in 1648, contains the grave of a famous saint, Hassan Pasha. Shumen was taken by the Turks in 1388 and is still a strategic army base. Three times the Russians were driven back here—in 1774 under Romanzo, in 1810 under Kaminski, and in 1828 under Wittgenstein. In 1878 it was taken from the Turks.

Today it is a garrison town. Brovadio, near Shumen, has four mosques and an old Turkish fort. Everywhere there are signs of an age-long struggle between the Crescent and the Cross.

In Shumen is the Shariat *Madressa* or school for the training of *qadis*, *muftis*, etc. The Arabic teacher, Sheikh Dhiya-ed-Din, is a former pupil of Mohammed Abdu. The courses of study are similar to those at the Azhar in Cairo.

The Moslem press is active and enterprising. One printing establishment occupies two stone buildings, has three rotary presses run by a Deisel engine, and printed 40,000 books, in addition to newspapers, last year. This was all in Turkish. The press also does job-work in Bulgarian. Thirty Moslem workmen and several Jewesses are employed in this press. Of the products of this and other presses in Bulgaria mention is made later.

The Moslems of Bulgaria enjoy civil and religious liberty. They hold positions in government offices and in administration. Among two hundred and forty-six delegates elected to the Sobranie (Parliament) in 1923, ten were Moslems, but not one was a Pomak. On Sundays every other school is closed, but the Turkish schools are open although their shops must be closed by the Sabbath law. The people are remarkably friendly. Literacy is extending. All the younger generation know how to read and write. The material and intellectual progress of Bulgaria is evident in many ways. Bible Society reports show that the sale of Scriptures to Moslems is rapidly increasing. Nevertheless, neither the orthodox nor the small evangelical groups and missions have yet seriously undertaken the evangelisation of the Moslems in Bulgaria. There is a wide open door, especially for Christian literature.

IV. EUROPEAN TURKEY. There is a wrong impression that, subsequent to the Balkan Wars and their defeat in the World War, the Turks were at last turned "bag and baggage out of Europe." On the contrary, with the re-

organization of the Turkish Republic in 1923 when the number of vilayets was increased to seventy-two, no less than six distinct areas remain as Turkey-in-Europe. The latest statistics give the population of these *vilayets* as follows:

	<i>Area</i>	<i>Population</i>
Constantinople .....	3,370 sq. km.	1,011,000
Adrianople .....	6,075 "	118,350
Kirkler Ili .....	4,580 "	50,380
Chatalja .....	2,025 "	31,350
Gallipoli .....	1,350 "	38,880
Rodosto .....	5,420 "	20,140
	22,820 sq. km.	1,270,100

If we subtract from this total 500,000, as estimated number of Jews, Greeks, Armenians and foreigners in Constantinople, Adrianople and the villages, we have a total of 770,100 Moslems in European Turkey; this is more than the total number of Moslems in Bulgaria. Their influence, also because of the prestige of Constantinople, and its past history, its press and its commerce, is far beyond that of any of the minorities already mentioned. Angora today controls Constantinople, and not vice versa, and this fact is bound to have its reaction on the Mohammedans of the Balkan States.

Turkish primary education is now made obligatory and gratuitous by the State. The old *medressehs* were abolished in 1924. Co-education is common even in secondary schools. The University center is Constantinople with five faculties:—Law, Letters, Science, Medicine and Theology. Technical education of high grade is provided in other schools in or near Constantinople. The deposition of the last Caliph and the resolution of the National Assembly on March 2nd, 1924, abolishing the Caliphate, resulted in "secularizing" the Republic. All the Islamic schools were closed and the Dervish orders suppressed. Under the new constitution the separation of Church and State has been made complete, at least on paper. Radical changes have resulted, especially in the status of women. Polygamy is abolished,

women are given equal rights in the matter of marriage and divorce. A new civil code (Swiss) and a new penal code (Italian) have been adopted. The old Moslem Ecclesiastical courts are abolished. All these startling changes are reflected in and broadcasted by the Turkish press of Constantinople. Some newspapers are published in French by Moslem editors such as *L'Echo de Turquie* and *L'Akcham*, but the more important are in Turkish, viz:—*Djoumhouriet*, *Ikdam*, *Kara Geuz*, *Mil-liet*, *Ressimli*, *Vakit*, *Yeni Sess*, *Zumrud Anka*, etc.

In 1925 a law was passed adopting the Western calendar and Western time based on the meridian of Greenwich. European Turkey is thus setting the pace for the backward Turks in Europe!

V. GREECE, CYPRUS AND RHODES. In conformity with the Greek-Turkish Convention at Lausanne, January 30th, 1923, there took place "the obligatory exchange of Turkish citizens of Orthodox Greek religion with the exception of the Greek inhabitants of Constantinople and of the Moslem population of Occidental Thrace." By this arbitrary and cruel regulation, 360,000 Moslem exiles were transported, between 1923 and 1925; and it worked with even more hardship for the Greeks. (A list of the Moslem classes and clans who were thus exiled is given in the first edition of the *Annuaire du Monde Musulman*, Paris, p. 238.) The result was that the total number of Mohammedans in Greece is now less than 180,000 they are found mostly in Western Thrace, Xanthi, Gumuljina and Dedeagatch; also a few Albanians on the border.

The sect of Duenmehs, Moslems who are crypto-Israelites, a heterodox group in Salonika, who had influence on the strange Free Mason Ottoman movement (Union and Progress), have obtained permission to remain in Greece. They number 5,000 and are divided into three sects speaking Turkish and Judeo-Spanish, viz: *Tar-bouchlis*, *Cavalieros*, and *Honiosos*.

Before we turn to Albania and Yugo-Slavia, mention should be made of two other small groups of Moslems.

In Cyprus (occupied by Great Britain since 1878, and annexed in 1914) out of a population of 310,709 there are 61,422 Moslems nearly all of Turkish origin. The Moslems are Sunni of the Hanafi rite, have four religious tribunals, and have three representatives on the Legislative Council. The Moslem community, according to a British authority, has accepted British rule with more dignity and loyalty than the Cypriots. The Turkish language has precedence over the Greek in government *gazettes* and documents, and the speeches of members in Council are translated into both Turkish and Greek; also in the law courts and public functions Moslem dignitaries have precedence. Recently, since the island ceased to be Turkish, the Greeks have resented this procedure.<sup>4</sup>

On the island of Rhodes and the Dodecanese group, occupied by Italy in 1912 and ceded by the Treaty of Lausanne (1923) there are 12,262 Moslems in a total population of 100,108. Of these 7,600 reside on Rhodes, the remainder on Cos. As Italian citizens, religious freedom is guaranteed to Moslems and Christians alike by royal decree (Oct. 15th, 1925).

VI. ALBANIA. "The most desultory student of Balkan politics is aware," says Margaret Hasluck, "that three religions co-exist in Albania, viz: the Roman Catholic in the north, Mohammedan in the center, and Greek Orthodox in the south. But not every one seems aware that the Mohammedans are further sub-divided into orthodox Moslems (Sunnis), who inhabit central Albania, and Shiah sectarians of the Bektashi religious order, who live chiefly in the south. Otherwise certain writers could scarcely have stigmatised the recent insurrection as a crusade of Christians against Moslems: in point of fact, it was a rebellion of the liberal, progressive, Catholic, Orthodox, and Bektashis combined against the hide-bound, reactionary Sunnis of Ahmed Zogu's party."<sup>5</sup>

The Sunnis, however, are numerically in the majority both in the North and in Central Albania. Out of a

<sup>4</sup>*The Near East and India*. May 19, 1927.

<sup>5</sup>"The Non-conformist Moslems of Albania" in the *Contemporary Review*, London.

total population of 817,460 there are 560,348, or 71% Moslems. Of these, 160,000 live in the Northern province, 250,000 in Central Albania, and about 160,000 in Southern Albania. The urban centers where Islam is strong are: Koritza with 5,464 Moslems in a population of 23,000; Tirana 8,000 in 10,000, and Vlora 3,000 in 4,900.

Islam entered Albania through the efforts of the dervish missionary Sari Saltyk, who came from Macedonia about 1260 A. D.; he is still regarded as one of the great saints, and his tomb is a place of pilgrimage. The Turkish conquest under Murad, 1423 to 1466, completed the Islamisation. Albania, once Moslem, furnished Turkey not only with troops but with Grand Viziers and Pashas, among whom was Mohammed Ali of Egypt. In addition to the Albanian Moslems, there are emigrants from Serbia and Roumania, as well as a considerable number of gypsies who are Mohammedans.

Since 1879 the Albanians write their languages in the Latin characters, and print even their religious books in it. This innovation was characterized by the Moslem authorities of Turkey as *kufur*, infidelity, but has carried the day. Islam is not the religion of the State. The name of the Caliph has long disappeared from public prayer. Nevertheless, the *qadis* and *muftis* are nominated and supported from State funds. A school for their training exists at Berat. Mosques are numerous; for example there are thirty-four in the fanatical Sunni town, Elbassan; so are the Dervish monasteries or *tekkes*. The Bektashi order alone counts forty-three, one writer says sixty, of these fraternity houses. There is no doubt that this order is today a powerful factor in Albanian social life and politics. Outwardly the laity of the Bektashis are undistinguishable from orthodox Moslems. The dervishes wear tall rigid hats of white felt. Their teaching is that of the Shiah sect, but they are lax in their formal prayers and also in abstention from wine. This greater freedom, and especially their friendliness to Christians,

is attractive to the Albanians who love liberty and despise discipline. "It is explicitly taught all Bektashis to make no distinction in their conduct between Mussulmans and non-Mussulmans. So, instead of opprobrious names, they call Christians 'brother,' and in picturesque Albanian phrase say that 'no more than the thickness of an onion-skin' divides them from each other. If this remains a theory, as the evidence indicates, it is certain that Bektashi charity is extended to all without discrimination. Any traveller may verify this for himself and notable historical examples are recorded. Thus on the social side, Bektashism makes definite attempts at bridging the gap between Christianity and Islam. On the religious side, its tolerance has resulted in Bektashis and Christians frequenting each other's shrines. The primary reason is the ordinary human desire for health, fertility of crops, and the gift of children, which leads those to whom such blessings are denied to seek help from all possible quarters: even Sunni bigotry is not proof against an aching tooth or heart and, when Sunni remedies have failed, will turn to Christian or Bektashi for relief."<sup>6</sup>

It is because of this entering wedge of Bektashi tolerance and their efforts at social and moral reform, that Albania offers a special opportunity for Moslem evangelization. Some years ago the American missionary Erickson spoke of Albania as "the key to the Moslem world." Where are the hands of faith to grasp it and enter now?

VII. JUGO-SLAVIA. The Mohammedan minorities of Jugo-Slavia form the *majority* of Moslems in South-eastern Europe. According to the latest available government statistics there are in this country 1,337,687 persons of Moslem faith. A study of the map showing the religions of the country proves that these Mohammedan minorities in a total population of 12,017,323 are much inter-mixed with the Christian Serbian element, especially in what was formerly Bosnia and Herzegovina.<sup>7</sup>

<sup>6</sup> "The Non-conformist Moslems of Albania" by Margaret Hasluck.

<sup>7</sup> Cf. Stadler's Almanac, referred to in the Bibliography.

The statistics for districts in the last-named countries, according to government returns for 1922 were these:

<i>Province</i>	<i>Roman Cath.</i>	<i>Moslem</i>	<i>Orthodox Serb.</i>	<i>Moslem %</i>
Sarajevesko . . . . .	51,078	127,241	93,441	45.4
Tuzlansko . . . . .	59,870	171,201	179,727	41.2
Banjalucko . . . . .	94,521	71,938	241,594	17.1
Bihacko . . . . .	12,000	80,796	123,586	37.2
Travnisko . . . . .	109,941	73,966	94,032	26.3
Mostarsko . . . . .	113,021	61,009	88,351	23.1
Totals . . . . .	440,431	586,151	820,731	31.3

That is, in the old Bosnia-Herzegovina part of Jugo-Slavia the Moslems form nearly a third of the total population. South Serbia has 705,554 Mohammedans, and Montenegro 22,856. The entire population of Jugo-Slavia is about 12,000,000. This means, therefore, that over twelve percent of this nation are Moslems. Nearly 800,000 of these Moslems speak Serbian, and are representatives of the pure Serbian type, the so-called Dinaric.

"In travelling in Serbia amongst Moslems," says Mr. James W. Wiles, of Belgrade, "it is important to know that the answer, '*Ja sam Turkin*' means not, 'I am a Turk', but, 'I am of Moslem faith.' If a man wants to say 'I am a Turk,' i. e., a real Turk in the racial sense of the word, he uses a different word: he says '*Ja sam Turk-usa*.' It should also be noted that there are 300,000 Moslems who speak mingled Albanian and Serbian, in varying proportions, whose racial origin is preponderatingly Serbian. The Moslem population has somewhat decreased owing to the emigration of a certain proportion of the real Turks." In the geographical distribution of the population in Jugo-Slavia it is noticeable that the districts populated by the Mohammedan minorities are the richest and most fertile parts of South Serbia. This is due to two causes. The first was the Ottoman invasion and conquest which naturally took the best lands: and the second was the emigration of the Serbs and a section of the Albanians northwards into South Hungary. The

Christian element became subordinate to the Moslem who held control of the commerce and craft in the towns. "That is why even today Christian businessmen and craftsmen are rare in the towns of South Serbia."<sup>8</sup>

Dr. N. Kuzmany, of Sarajevo, remarks: "The Moslems of Bosnia and Herzegovina call themselves 'Turks,' although they are of the same race as their Orthodox and Catholic fellow-countrymen, i. e., Serbian, and do not have any knowledge of the Turkish language. In this half-Oriental country, faith is considered as a main criterion of nationality. So, up to the present time the class of landlords, numbering about 10,000 families, consists of ninety-one per cent Moslems, and they have been for centuries the leaders of the Moslem population. These landowners, bearing the hereditary title of '*Beg*' or '*Aga*,' signifying nobility and gentry, (perhaps the only instance of Moslem nobility by birth) used to lease their estates by means of tenantry. Their tenants, or *Kmet*, numbering about 95,000 families, were Christians, seventy-three per cent of whom were of the Orthodox faith. They had to give their landlord the *mak*, generally one-third of the crop in kind. These conditions were wholly abolished in October, 1918, by decree of the new Yugo-Slavian Government, which pledged at once to give the land-owners a full indemnity. Payments under this arrangement began in October, 1921."<sup>9</sup>

At present there is everywhere religious liberty, and although there are certain indications of a Moslem revival of *religious* interest after the war, they still lag behind the Christians in literacy and other signs of social progress. There are large numbers of Mohammedan farmers to whom the iron plough is still unknown, and who still use the primitive wooden instrument. In the towns, the Moslems are in the majority and this gives the smaller towns their almost Oriental character. The back streets of Sarajevo and Mostar remind one of the villages in Anatolia during the reign of Abdul Hamid. In

<sup>8</sup> Economic and Financial Review, (Belgrade).

<sup>9</sup> Cf. his article in THE MOSLEM WORLD, April, 1925.

Bosnia-Herzegovina the total number of children attending school (1924-5) was as follows: Catholic, 21,078; Orthodox, 31,088; Moslem, 14,318. Illiteracy among Moslems is said to be as high as 85%. The educated minority, however, with the aid of the Government, are putting forward a new program. In Sarajevo is a high school receiving State support. It was founded forty years ago and is called, in Serbian, *Sheriatska Sudatchka Skola*. Its five year course, after four years of secondary school training, qualifies for the office of judge, or *kadi*. Instruction is in Serbian, Turkish and Arabic; the latter predominates. We saw in use an Arabic text-book on the Mohammedan law of marriage, published at Sarajevo by one of the professors. There is also in the same city a *Sheriatska Gimnazia* founded in 1918, entirely supported by the government. The course of study resembles the ordinary *Gimnazia*, but Arabic is taught from the first year to the last, and there are the usual courses in Moslem law and jurisprudence. In Southern Serbia, at Skoplye, there is a Moslem high school similar to that at Sarajevo. It was founded in 1924. The remainder of the seventy-six *madrasehs* in Southern Serbia and the sixteen in Bosnia-Herzegovina are of a degenerate type and sadly need reform. A chair of Mohammedan law has just been founded at Belgrade University in connection with the faculty of law.

The Dervish orders and the pilgrimages to Mecca are the chief points of contact with the wider world of Islam. Before the abolition of the Caliphate there was contact with Constantinople and eyes turned to that cynosure. Now the religious leaders are bewildered, unwilling to follow Angora and out of touch with Cairo or Mecca. However, it is a sign of the times that Mohammed Abdu's Koran commentary was translated into Serbian, and printed at Sarajevo. The Qadari, Rifa'i Naqshabandi and Mevlawi dervishes have their *tekkes* in the great centers. The Bektashis maintain one or two in Sarajevo and elsewhere, but are not popular.

"In all these lands of blood and tears, of age-long conflict and unrest, the Church has not yet set out to win the Moslem minorities by love and sacrifice, although, as in the case of the Bulgarian Pomaks, she has sometimes unwisely tried to force them back to the faith from which they were forcibly perverted five hundred years ago. The whole story of religion in the Balkan lands is one of tragic harshness, intolerance and suspicion. The Serbo-Croatian Moslems of Jugo-Slavia whose '*Begs*' represent the old Bosnian feudality, threw in their lot with Islam because, as Manichæan heretics, life was made too hard for them by the persecutions of Catholic dynasts. Where the Turks held sway in the past, the same heavy government restrictions as in Turkey proper were placed on any effort to evangelise the Moslems of Europe. To-day, with a new régime and a new liberty, in all of these countries, there has come to the Church an opportunity beyond any she has known."<sup>10</sup>

VIII. MOSLEM LITERATURE IN THE BALKANS. The chief literary languages used are Turkish, Arabic, Serbian, Bulgarian, Rumanian and Albanian. In all these languages we found distinct types of Moslem literature. Three alphabets are in use, Arabic, Cyrillic, (Russian) and Latin. A larger per cent of the Moslem population is literate in the Balkans than in most other Moslem lands. In Rumania and in Albania 20%, in Bulgaria 30% and in Jugo-Slavia 15%. Literature has a large field, but constant wars and the general backwardness of the Moslems as a class have prevented the development of the press until quite recently. The following is a partial list of Moslem periodicals:

*Muwazana*—A weekly published at Razgrad. Turkish.

*Deli Orman*—A daily published at Razgrad in Turkish. Editor: Mohammed Nejmi-ud-Din.

*Dustelik*—A political daily newspaper published at Philippopolis in Turkish, by Ali-Kemal.

*Pravda*—A political daily journal in Serbian. (Latin characters.) Published at Sarajevo.

*Ahali*—Turkish daily. Published at Orihevo.

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<sup>10</sup> "Christian Literature in Moslem Lands."

*Romania*—An independent Moslem paper, in Turkish at Bazargic.

*Tuna Dunarea*—A Turkish daily, at Silistra (Vol. 1, No. 1, 1925).

*Dhiya (Light)*—A communistic Moslem paper published at Sofia. (Suppressed.)

*Irshad*—Turkish Serbian weekly. Sarajevo.

*Novi Behar (New Blossom)*—An illustrated monthly. Sarajevo.

*Haqq*—Turkish weekly. Uskub.

*Jetare*—Published at Koritza, in Albanian.<sup>11</sup>

*Koha*—Published at Koritza, in Albanian.

*Défense Nationale*—Published at Valona in French.

*Libre Parole*—Published at Valona, in French.

*Birlik*—Published at Nicosia, Cyprus, in Turkish.

*Soez*—Published at Nicosia, Cyprus, in Turkish.

*Doghrou Yol*—Published at Nicosia, Cyprus, in Turkish.

*Watan*—Published at Nicosia, Cyprus, in Turkish.

The "*New Blossom*," first published at Sarajevo this year, is typical of the revival of the Moslem press in the Balkans. The editorial in the May number of this Serbian magazine has an appeal to Mohammedans to arouse themselves to a new educational programme and for the spread of their faith by the support of schools and the spread of literature. An excellent article on total abstinence seems to clash with an advertisement in the same number by a Mohammedan firm offering choice rum and cognac. This advertising page, however, is unique in other respects. The fez has been discarded in Turkey, but a new factory offers to provide it at Sarajevo, and a "Moslem Bank," regardless of the prejudice against banking, proposes to give a high rate of interest to depositors.

We found Constantinople Turkish newspapers everywhere in circulation, as well as a Turkish-Arabic paper called *Al-Mukhadineh*, published at Cairo, Egypt.

The Moslem press is fairly active in such centers as Bazarjic, Constanza, Sarajevo and Philippopolis. We secured catalogues of one of the presses at Shumen in Bulgaria, and of another at Philippopolis. Primers, reading books, catechisms and conversation-manuals in Turkish and Bulgarian are the chief output. One of the presses at Philippopolis has for its agent an Armenian Christian; he has the largest Moslem bookshop in the

<sup>11</sup> Cf. pp. 364 and 369 in *Annuaire Musalman* (Paris, 1925), for these Albanian periodicals.

city. This shop contains samples of all the Moslem religious literature, Arabic and Turkish, including five different editions of the Koran translated into Turkish.

Another press we visited at Philoppopolis specialized in Turkish religious novels, illustrated primers and amulets. At Bezarjic they print Moslem calendars, school certificates, and primers; we also found some interesting tracts, two against narcotics and one in favor of Islam as the universal religion. The press at Silistra prints Moslem educational books.

The Shumen press publishes a book "Against Freemasonry and Rationalism," by the principal of the Moslem schools, formerly a pupil of the Egyptian leader, Mohammed Abdu; a Bulgarian-Turkish reader, illustrated Turkish primers and reading books, together with manuals of devotion and a synopsis of Moslem law; all in Turkish.

From the Moslem press at Sarajevo we have a book by Professor Aburahman Adil Shokish on Islam and the life of Mohammed (1924), comparing Islam with other non-Christian religions and Christianity, and with a special chapter on the superiority of Islamic revelation. From this press also comes an *Arabic* treatise on Moslem marriage by Saif Allah. It is offensively orthodox, outspoken and retrogressive in its teaching, but the Arabic is classical and the printing is excellent. We may add also a Serbian translation of Mohammed Abdu's famous Cairo Commentary on the Koran by Professor Shukria Alagish (Sarajevo 1926).

The Moslem press at Sarajevo prints Serbian books, not only in Arabic characters but in the Cyrillic and Latin script. Two catechisms, containing instructions on Islam by the chief mullah, appeared in 1926, and profess to be specially prepared for the use of prisoners in penal institutions. One bears the title: *Imanski Sarti, prevedent sa Turskog jezika na srpsko-hrvatski—preveo Salih Dizdarevic, imam sredisnje kaznionice u Zenici*. We reprint the first page in facsimile.



## Imanski šarti.

### Vjerska nauka.

**Jesi li Mumin?** — Jesam, hakka elhamdulillah, iman moj sifati.

**Tko je Mumin?** — Mumin je tko srcem vjeruje a jezikom ikrar-čini: — šta je Bog poslao i Muhamed pejgamber od Boga donio, sve hak i istina i mi to vjerujemo.

**Šta je Iman?** — Iman je, — što je Muhamed Pejgamber Alejhisselam od Boga donio, — srcem vjerovati a jezikom ikrar činiti, da je sve hak i istina, kako god je Muhamed Pejgamber Alejhisselam kazao.

**Jesi li Muslim?** — Jesam, elhamdulillah, islam je moj sifati.

**Tko je Muslim?** Muslim je, tko je primio i srcem vjerovao i jezikom očitvao, šta je Muhamed Pejgamber Alejhisselam od Boga donio.

**Šta je Islam?** — Islam je primiti i vjerovati i očitovati šta je Muhamed Pejgamber Alejhisselam od gospodina Boga donio.

Mirza Safvet provides Serbian Islam with poems, to celebrate Mohammed's birthday. To those who have seen the popular *Mawlid* books on sale in Damascus and

Cairo, and have heard the solemn intoning of the Arabic text, it is a surprise to find the praises of Mohammed, page after page, in Serbian tongue, interlined with the Arabic text:

“Dobro nam došo, — najviši sine,  
 Arapskog roda i domovine!  
 Dobro nam došo stari plemiću,  
 Hašimoviću, Kurejševiću!  
 Koji će slabe dići na noge —  
 I spasit ropstva narode mnoge.

Dobro nam došo prosvjetitelju,  
 Zagovorniče i spasitelju!  
 Suri — Isrâfil kada zapuše,  
 U Te se naše uzdaće duše.  
 Ti nesretniku blažićeš muke,  
 Ti grijeshniku pružićeš ruke!”

At another press at Sarajevo, the Stamparija Obod, we found Serbian selections celebrating the exploits of Mohammedan heroes, and a love-poem in Islamic style entitled “*Jusuf-I-Ismail*” (*Dvije Islamske pjesme*).

The press at Sarajevo and at Mostar also publish an excellent Arabic grammar in Serbian, by A. Kadish and A. H. Bulish, both of them teachers in the Mohammedan schools.

We discovered no “Life of the Prophet” in any of the vernaculars, except in Turkish; they were from the press at Constantinople. (In one library we found a life of Mohammed in Rumanian, translated from the Greek, by N. C. Kyrulescu, Bucarest, 1864.)

There are translations of the Koran in the chief languages of Eastern Europe, and as they seem to be largely unknown to the Christian public of the Balkans and even among Moslems themselves, we give the list.<sup>12</sup>

*Polish.* W. Kosciuszki—Koran z. Arabskiego przekad Polski J. Murzy Tarak Buczackiego. . . . Wzbogacony objaśnieniami W. Kosciuszki. 2 vols., Warsaw, 1858.

*Czech.* Dr. Ignac Vesely—Koran: Z. Arabstiny přeložil. Praha-Nakladem. Orientalni Bibliotka. vi, 592 p. (The first Czech version begun in 1923, completed in 1925.)

<sup>12</sup> Many of these were not listed by Woolworth in *THE MOSLEM WORLD* for July, 1927.

*Hungarian.* Magyar fordítás: Alkoran, Mohammed, Abdali fia hamis profétának izlami hitvallása. Magyarosítottak és jegyzetekkel elláttak Buziday Szedmajer Imre és Gedeon Gyorgy tablabirak. (Hungarian translation of Alkoran, the Islamic Religion of the False Prophet Mohammed, Son of Abdallah. Translated and provided with Notes by Imre Buziday Szedmajer and George Gedeon, County Judges.) Kassa, 1831. This translation was not made from the original, but from the Latin of Maraccius.

Selections from the Koran were published in a Hungarian translation from the Arabic text by Dr. Endrei Gerzson, (Athenæum Series) Budapest, 1916.

*Russian.* G. Sabloukof. Kazan, 1877, and later editions.

*Greek.* G. I. Pentake—Korasion metaphrasthen ek tou Arabikou keimenou. Ekdosis deuthera epidiorthomeni. Athens, 1887.

*Rumanian.* Silvestro O. Isopesca—Coranul Traducere dupa originala Arabic insotita de o introducere (538 pp.) Cernauti, Bukovina, 1912. Translation with Introduction, Critical Notes and Index.

*Armenian.* Abraham Amir Khanjanz. Complete translation with notes and introduction. Varna (no date). Probably the notes and introduction are based on Sale.

*Bulgarian.* Nicolas Litza. Three parts printed at Sofia, 1910 (?). The whole now in manuscript ready for the press. This translation is from Sale's English version.

*Albanian.* Anon. (Plœshti, 1921). Complete translation printed in Latin character with a vignette on the cover of Christ and the disciples going to Emmaus, but labelled Mohammed with Abu-Bekr and Khalid! This is doubtless one of the products of the Bektashi Reform party, and worthy of note.

*Turkish.* At least eight translations are extant. (1) One of the earliest translations we found in manuscript in the library of Ahmed Chokish at Belgrade. The manuscript, written at Konia, is said to be over four hundred years old; a facsimile page is reproduced on the opposite page.

Other translations are the following:

(2) *Andrea Acoluthus.* (*Alquran*), sive specimen Alcoran; quadrilinguis, Arabici, Persici, Turcici, Latini. (Berlin, 1701.)

(3) *Nur-ul-Beyan* (1340 A. H.). A translation published at Constantinople in eight parts with Arabic text.

(4) *Khalaset-ul-Bayan fi-tafsir-ul-Quran* (1341 A. H.). Published at Constantinople, 15 vols. Text and commentary.

(5) *Turkijet Mashaf Sharif* (1927 A. D.). Constantinople.

(6) *Quran Karim Tarjemsh*, by Jamil Sa'eed, from the French version. Constantinople, 1925.

(7) *Quran Karim*, by Ismail Haqqi. Constantinople (1344-1926).

(8) A Turkish translation of the Koran with that of the New Testament in Turkish on alternate pages, by Abraham Amir Khanjanz. (Varna, no date.) This remarkable printing of the New Testament text and of the Koran on the same leaf, may have had the double purpose of contrasting the contents of the New Testament message and of preventing the pages being torn by a Moslem reader. (Copies can be secured from the German Evangelical Mission at Varna.)

بآيات سنهم لم يخروا عليها صما وعميانا • والذين يقولون ربنا هب لنا  
 من أزواجنا وذرياتنا قرأ عين وجعلنا للمتقين إماما • أولئك يجزون  
 العفة بما صبروا ويلقون فيها تحية وسلاما • خالد بن فيها حسنت  
 مستقرا ومقاما • فلما بعثناك في لولا دعاؤكم فقد كذبتم  
 سورة شعرا • فسوف يكون لزاما • وهم مائة وعشرون آيات  
 پس تيز اولور عذاب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسم تلك آيات الكتاب المبين • لعلك باخع نفسك إلا  
 يكونوا مؤمنين • ان نشاء نزل عليهم من السماء آية فظك  
 اغناقهم لها خاضعين • وما ياتهم من ذكر من الرحمن محذ  
 إلا كانوا عنه معرضين • فقد كذبوا فسبناهم انباؤا ما كانوا  
 به يستهزون • او لم يروا الى الارض كمر انتبا فيها من كل زوج  
 سوره آدج مؤل اولد فزون مؤمنلر آرد لر سور اندوز اللرك اورع كوكون نشاء اولدي بوزلر لهما عنلر آكه عاشقان البيلجر دنجي كلر انلره هيج آكي رحمانن بلكشن ال اولدر اندون بوزد وندردلر پس بايو يلاه وندردلر پس بوزكله انلره خبوري انك اولدر اي بقدرلي برون يكه نجه بوزد انك لجنه هر درلو انكور لردن

FACSIMILE PAGE FROM AN ANCIENT MANUSCRIPT ARABIC KORAN WITH TURKISH INTERLINEAL NOTES, FROM THE LIBRARY OF AHMAD CHOKISH, BELGRADE. THE TEXT IS THE LATTER PART OF SURAH XXV AND SURAH XXVI.

IX. CONCLUSION. Since the fatal day at Sarajevo when, by an assassin's bullet, forces of evil were unleashed that resulted in the dreadful catastrophe of the World War: since the Peace of Versailles and the re-partition of the Balkans, the setting up of new governments and the loss of old territory or the gain of former dominions, a new era of peace and toleration has opened in these areas so long disturbed. The new boundaries are at length recognized and are leading to a new racial consciousness and a new nationalism. The undeveloped resources of lands, rich in oil and minerals and agricultural wealth, are today attracting foreign capital and enterprise. Trade is increasing rapidly, communications are everywhere improving. Sofia, Belgrade, Constanza and other centers exhibit a new urban activity prophetic of great material progress. With political freedom there has also come the desire for real religious liberty. We witnessed none of the intolerance and fanaticism on the part of Moslems that is supposed to be characteristic.

The schoolmaster is abroad. Everyone of the countries noted above has a strong educational department and in some cases an ambitious program for compulsory school attendance.

What is to be the future of these Moslem millions who live in Europe and are yet not of Europe? In no other continent are the Cross and the Crescent in such close proximity as they have been for centuries in this part of the world. Here is a great neglected field. Protestant missions exist and do some work among the Moslems but qualified workers are few. The Orthodox and the Roman Catholic Churches lost their opportunity, many decades since; will they again seek it? The cruelty of war has left deep scars on the life and literature of Turk and Christian alike. Only love can win a victory here. Islam in South-eastern Europe is on the defensive. Politically their cause is lost. The abolition of the Caliphate was a tragedy to these old-fashioned believers. Their star of hope does not shine above An-

gora. Sixteen translations and versions of the Arabic Koran into the vernaculars of the Balkan States may become a revelation of Islam's weakness, not its strength, to thoughtful men. In South-eastern Europe we are summoned not to win Moslems over to Christianity, but to win them back to Christianity. Their ancestors were members of the ancient Churches. Their oldest heroes were Christian martyrs. The call of the blood is there. Dare we neglect such an opportunity?

Lausanne.

S. M. ZWEMER.

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## ISLAM IN THE UNITED SOVIET SOCIALIST REPUBLICS<sup>1</sup>

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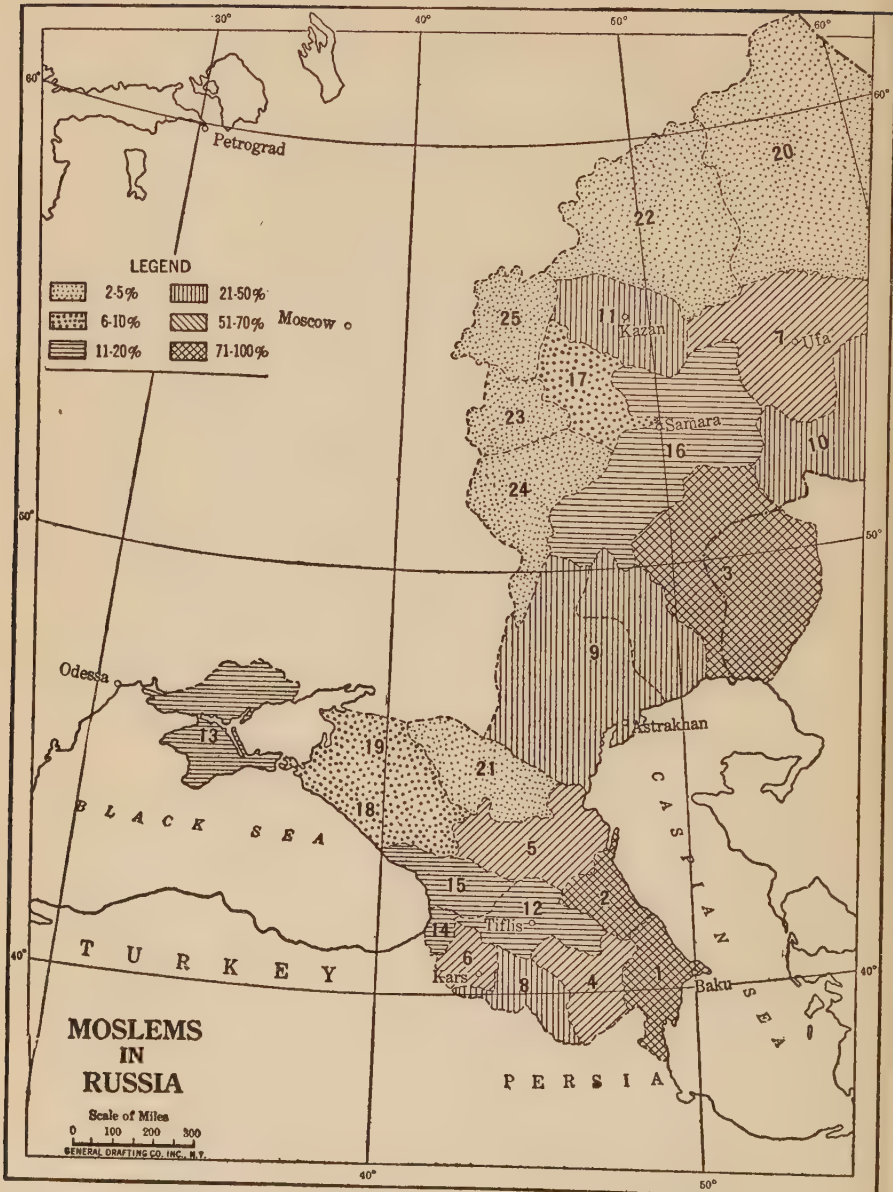
The United Soviet Socialist Republics since 1924 have been made up as follows: the Russian Republic (with Siberia and nine independent areas), Ukraine and White Russia; the Crimea, Kazan, Bashkiria, Ciscaucasia (the territory of Northern Caucasia and the government of Daghestan,) Kazakstan and Uzbekistan. They also include the districts of Tadjikistan, Karakalpakstan, Turkmenistan, Karakirghizistan, Northern Mongolia, and the Transcaucasian Federation of the Soviet Republics of Armenia, Georgia and Azerbaijan.

The external Moslem policy of the Soviets was formulated at the Congress of Baku in 1920, and consisted in the emancipation of Orientals, especially Moslems, from European capitalism and colonial exploitation.

Their internal policy, as defined by Staline and Sapharov in their reports of 1921 and 1922 respectively, had three aims: to divide up and re-allot all the big properties, whether feudal or mortmain; to dissolve Moslem congregations (*ishân*), and to destroy the Nationalist pro-Turkish movement. This policy hastened the freedom of women, renewed the old guilds, permitted the minorities to teach in their schools in their own languages, and reclaimed lands confiscated by Russian colonization. On the other hand, the policy led to a serious deterioration in the morals of the country, and, through incapacity to organize food supplies, to famine. These facts combined with that of the loss of districts containing thirty-five millions through annexation, explain the

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<sup>1</sup>[This article is an abridgement of the section on Russia in the *Annuaire Mussulman* Paris, 1926. The translation was submitted to the writer and approved; we have retained his spellings of person and place names in some cases. Ed.]



- 1—Baku
- 2—Daghestan
- 3—Uralsk
- 4—Elisavetpol
- 5—Terek
- 6—Kars
- 7—Ufa
- 8—Erivan

- 9—Astrakhan
- 10—Orenburg
- 11—Kazan
- 12—Tiflis
- 13—Taurida
- 14—Batoum
- 15—Kutais
- 16—Samara

- 17—Simbirsk
- 18—Tchernomorsk
- 19—Kuban
- 20—Perm
- 21—Stavropol
- 22—Vyatka
- 23—Penza
- 24—Saratov
- 25—Nijnii Novgorod

[Reprinted by permission from the survey volume "Christian Literature in Moslem Lands."]

drop in the population of Russia from 180,678,800 as in 1914 to 135,710,423 in 1920.<sup>2</sup> Of these 19,218,000 are Moslems, chiefly Turks, living in the south-east.

In Great Russia, Siberia, Ukraine and White Russia, the number of Moslems is negligible. One finds a center of about 15,000 Moslems in the province of Riazan at Kassimov on the Oka. Kassimov, formerly Gorodez, was conceded to Qâsim son of Oulough Mohammed, Czar of Kazan, and his allies, in 1446. It was he who founded the *Khânat of Kassimov* (1446-1678) which helped the great Moscow princes to break up the independent *czarat* of Kazan.

In Siberia the presence of 80,000 Moslems in a population of 125,000 Baraba, Tourali and Ichtek Tatars, marks the only trace of a Moslem dominion of the Khans, *Sheibanis* of Toumen, over Siber (Isker). In the self-governing regions of the Tyrians, Yakoutsk, Otrato-Khalkhas, Bouriates-Mongols, and in the extreme eastern Republic, there are no Moslems. On the other hand Islam has gained ground with the *Mari*, where 100,000 are Moslem out of a population of 300,000, with the *Votiaks*, where 50,000 are Moslem in a population of 686,049, and with the *Tchouvaches* where the figures given in 1920 were 40,000 Moslems in a population of 758,161. Other self-governing regions were destroyed by famine.

CRIMEA. The Crimea has been self-governing since the 13th of October 1921; it has an area of 25,577 sq. km., and a population of 577,877 (1925). According to Aristov there were 196,000 Moslems in 1896, and in 1921 there were 187,000. It appears that it is the country people who are at heart Moslems, living outside the towns where the Russian proletariat rules.

The Crimea was converted to Judaism between the seventh and tenth centuries, and only came into direct

<sup>2</sup> A recent cable to the *New York Tribune* gives the following figures: "The total population of the Soviet Union in round numbers is 146,200,000, says a report submitted to the Council of People's Commissaries by the Central Statistical Department. Russia proper (the R. S. F. S. R.) contains 100,500,000 people, Ukraine 28,900,000, White Russia 4,900,000, Caucasus 5,800,000, Uzbekistan 5,100,000 and Turkestan 1,000,000".—Ed.

contact with Islam in the fourteenth century. After the Mongolian conquest in 1242, the Turkish and Tatar clans penetrated into the Crimea, and they became Moslem in the fourteenth century.

The Crimean Constitution which has been passed by the *Kouroultai* of November 24, 1917, was recognized by the Soviets in January, 1922, and a Moslem president, Mr. Said Aliev, was elected.

The Moslem people in the North are the Tatar-Mongols, nomads of the steppes, and in the South there is a Mediterranean mixture of Jew and Greek, with Genoese and Gypsy blood, forming a Moslem colony. The official language is Russian and Turkish mixed with Osmanli. The revival of Turkish and Moslem literature has been helped on by the press in such first-class newspapers as the *Tardjumân* of Bagtché Seraï, which was controlled by Ismaïl Bey Gasprinsky, and supported by men like Mehdieff, Tchelebieff and Dja'far Seïdamet, and had a widespread influence. Women's education is definitely progressing.

**KAZAN.** There are 2,914,439 inhabitants (1925) in Kazan, of which 1,741,294 are Moslem Sunnis of the *Hanafi* rite.

Islam first came to Kazan about the year 900, with the conversion of the Emir (Haïdar) of Bolghâry. Coins have been found belonging to the times of his successors Tâlib (950) and Mou'min (976). The "Great Bulgaria" of the Volga was annexed in 1237 by the Mongolian conquest. The Tatar Khans of the "Golden Horde" allotted the Kazan in 1266 to Touka Timour. He was the son of Djoudji, ancestor of the Czars of Kazan, of Kazimov and of the Crimea, and their tolerance was such that, though converted to Islam, they allowed the Christian churches to remain.

In 1437 Oulough Mohamed founded the kingdom of Kazan (Qazân—"saucepán"), which was conquered by the Czar Ivan IV in 1552. The Czar tried to force the landed proprietors (Mourza) to become Christians, but

in spite of the efforts of Bishop St. Gouri, scarcely three per cent obeyed, and in 1777 Catherine II officially recognized Moslem persistence in Kazan by instituting the Synod of Ufa from which their *ulemas* were recruited.

After 1864 Ilminsky and his disciples took up once more the task of bringing Christianity to the Tatars of Kazan, by means of schools.<sup>3</sup> This resulted, however, in a Moslem scholastic movement, and out of 160,000 "newly baptised" 50,000 became Moslem again as soon as the 1905 Constitution was set up. The persecution by the Soviets since 1918, has, however, brought Christians and Moslems together. The Islamised races are the native Finns (Tchouvchs, Tepters and Mechtcheriaks), converted in the eleventh century, and the ruling Tatars, into which are merged the chief Mongolian families who emigrated in the fourteenth century.

The language is Turkish Tatar, mixed with Osmanli. Every one of the *ulemas* speak Arabic. The intellectual level of men and women is exceptional. There were 656 *medresses* and *mektebs* in 1900. The Kazan women are at the head of the movement for the emancipation of Moslem women. The statistics for 1920 show that one in twelve Tatar women are students, as against one in fifty-five Russian women.

The Turks of Kazan are a power in the Ottoman press, and their periodicals are highly thought of. According to Galiev, their newspapers are the following: *Tatarstan*, *Besen Beïrâq*, *Besnen Yol*, *Iltchentche*, *Qyzylsharq Yashlary*, *Ma'ârif*, and four official bulletins in two languages, Russo-Tatar.

BASHKIRIA. Out of a population of 2,228,778 there are 747,000 Moslems. The Islamisation of Bashkiria was carried out from the centers of Bolghâry and Kazan: in the thirteenth century the people of Bashkiria were called "Basdjirt." The Moslem races are the Finns, made Turkish by the Tatars of Kazan, the Bashkirs, Tep-

<sup>3</sup>See the article by Madame Bobrovnikoff in The MOSLEM WORLD Jan. 1911.

ters and Mechtcheriaks. Their language is Kazan Turkish.

Ufa was founded at the end of the sixteenth century, and in 1777 became the seat of the Synod instituted for the regular recruiting of Moslem *ulemas*. In 1920 the great Alimadjan Baroudi died at Ufa: he was considered the supreme judicial authority by all Moslems in Russia. In the province of Ufa there were in 1897—1,555 mosques, 4,656 mullahs and 6,220 schools. In June, 1923, the pro-Russian Moslem congress took place at Ufa, and the two hundred and eighty delegates present set down the principles approved of by Moscow, namely, the election every three years of a synod of five members, of whom one was a woman, and the giving of the jurisdiction of the president as *mufti* over the two ancient zones of the Sunni Mashyakha (the Crimea and Orenborg), as well as in Uzbekistan; the third zone, Caucasia, was *Shia'h*.

CISCAUCASIA and DAGHESTAN. In an area of 58,918 square km., there are 833,996 inhabitants, in Daghestan, while the rest of Ciscaucasia comprises five states with a total area of 44,909 sq. km., and has a population of 6,833,090 inhabitants. The total number of Moslems in the whole area of Ciscaucasia and Daghestan is roughly 1,500,000. Daghestan is a self-governing republic, and the government headquarters are at Bouïnah (formerly Temirkhan-shura). Other towns are Derbend, and Makhtchak (formerly Petrovsk).

The Islamising of Caucasia began in the south-east: through the gorge of Derband and of Daghestan. As early as the year 1000 the conversion of the *Awares* was begun by the Shaf'i sheikh, Abou Moslama, whose tomb is at Khounzaq. The conversion of the Koumiks followed in the fourteenth century, the Darghines at the end of the fifteenth century, and then the last traces of the Jews and the Christians disappeared. The *Yenghil* were not converted to Islam until the nineteenth century. From the sixteenth to the nineteenth centuries the local

princes fought against Persia, Russia and Turkey, and in 1785 Russia was victorious. From 1830 and onwards an organized Moslem revival took place which grew into an insurrection against the Russians.

In the north-west the Khans of the Crimea, and, later, the Turkish *pashas* of Anapa, in the eighteenth century, undertook to convert the Circassians to Islam. There was little result, and the Circassians still worship nature and its forces, such as rain, thunder, etc. Their feudal system of certain tribes had been fought against by the Ottomans in the nineteenth century, and among the Circassians this system had led to caste feeling. The Circassians call themselves *Sunni-Hanefi* Moslems.

In the north-east Islam was brought in by the Khans of the "Golden Horde" and by the Khans of Astrakhan. One still finds a number of Moslem immigrants who are Finns or Turks.

The Russian colonization began in 1320 in Kuban with the transfer of Cossacks from Ukraine to Kraşnodar and continued until the Zaporogues settled down in 1737. They forced back the Nogais and fortified Stavropol and other towns.

The main Moslem races are the Finns, the Turkish Tatars (as far as N. Daghestan), the Kistes, Ingouches and Tehétchènes. Then come the groups of Daghestan and the Circassians. Each group speaks its own language with the exception of the Balkares or Finns, and the Turkish Tatars, who speak Turkish.

The Caucasian Moslems are Sunnis of the Hanefi rite, excepting some Tatars to the south of Derbend who are Shi'ahs, and some Awares in Daghestan who are Shâfi'is. From 1800 to 1917 their *mollas* and village *qadis* were chosen by the synod of *ulemas* at Orenburg. In Daghestan the *imam* Nadjm al Din Hatsine was Sheikh-ul-Islam (Shi'ah) in 1920-1921.

KAZAKSTAN (formerly Kirghizistan). Kazakstan contains 2,849,134 sq. km. of which the greater part is steppe land. There are 5,737,761 inhabitants (1920),

of whom seventy-three per cent are Sunni Moslems of the Hanefi rite, and twenty-seven per cent Russian colonists. In 1922 there were 17,180 inscribed Communists.

After the Mongolian invasion, Eastern Quptchâq (west of Kazakstan) returned to the "White Horde", who are descendants of Orda and were converted to Islam in 1330. The East and North of the country fell to the lot of the descendants of Sheï-bani, who reigned over the steppes from the Ural Mountains to Tchou and as far as Siberia. They were better known under the name *Uzbek* which they took from the eighth Khan of the Golden Horde. Two clans of the Uzbeks pushing southward, took possession of Bokhâra and Khiva in the sixteenth century.

The wandering Kirghiz clan, still half-pagan in 1445 when they broke away from the Uzbeks, continued their *shamanism* until the fall of the "*Eleuthes*", sovereigns (who were Buddhists), in 1756. It was due to the efforts of the Tatar *mollahs* who came from Kazan, often as political emissaries of Russia, and built the Kirghiz, their first Mosques, that the Kirghiz became Mohammedan.

The national language of Kazakstan is Turkish-Kazak. This was decreed on March 24th, 1921, and in this tongue popular songs have been written, glorifying the Moslem doctrine.

**UZBEKISTAN.** Uzbekistan was proclaimed a republic on December 5th, 1924. It is made up of three ancient republics of Turkestan in the center, of Bokhara (the capital, with the surrounding districts) in the west, and of Kharezem (Khiva) in the south. The republic includes seven administrative divisions and two self-governing areas, and has two dependencies, namely, Tadjistan and Karakirghizistan. Tadjistan is a self-governing area, declared a republic in 1924, and consists of five districts of Bokhara, two of Turkestan and the Badakchan. Karakirghizistan was also declared self-governing in 1924, and includes some districts of the Djetisou,

fourteen cantons of Aoulia Ata, and a small part of Eastern Pamir.

In 1925 the population of Tachkent was 245,097, Khoqand 120,984, Samarqand 95,000, Andidjan 82,000, Namangan 78,000, Bokhâra 75,000, and Khiva 30,000.

Islam had to fight long against Mazdeism, Nestorian Christianity, and, above all against Manicheism. The supreme pontiff of the Manicheans had transferred his seat from Chaldea to Samarqand at the end of the ninth century. The Manicheans brought many heterodoxies into the Moslem faith.

After the disappearance of local princes who were eclipsed by the brilliant dynasty of the Samânides, this ancient country became prey to a series of Turkish clans coming from the north, who devastated it. These clans settled down and became Moslem through the influence of such Moslem centers as Samarqand. The "congregations" (*ishân*) are declining. In 1895 Lykochin counted at Tachkent nineteen Sheikhs of the *Naqshabandi* (*Khafiya*, that is to say without public *hadra*), 13 *Qâdiriya*, 13 *Soltâniya* and 3 *Sohrawardiya* ("djahriya", those giving public séances).

Bokhara is a fervent Moslem center, and stretches out north and east as far as China. It works equally for the training of Hanefi *mollas* and for the affiliation of the Naqshabandi order.

All the Moslems of Uzbékistan and its dependencies are Sunnis and of the Hanefi order, with the exception of 100,000 Ishmaelites of Tadjikstan, Shoughnan and Pamir, where the minority of Sunnis who are anti-Shi'ah bear the name of Marwaniya.

There used to be at Bokhâra an interesting Moslem guild organization of Iranian origin. The thirty-four groups were re-grouped in 1921 into eight professional associations, with a total membership of 27,000, of which 7,000 were inside the town of Bokhâra. These groups are railwaymen, metal-workers, carpenters, weavers, tailors, teachers, Soviet officials and journalists.

**TURKMENISTAN.** The soviet republic of Turkmenistan was formed at the end of 1924 by amalgamating the ancient Transcaspian province (deprived of Manghichlak, a country annexed by Kazakstan) with a part of Kharezm and two districts of Bokhâra. There are 1,360,347 inhabitants of which almost all are Moslem Sunnis of the Hanafi sect; the rest are *Bâbis* (at Poltaratsk) and Russian settlers.

**NORTHERN MONGOLIA.** In an area of 2,000,000 sq. km. there were 645,000 inhabitants in 1920, of which 20,000 are Moslems; the majority are Buddhists.

**ARMENIA.** Of its 1,320,000 inhabitants 200,000 are Moslems (Sunnis, Ali-ilahis and Yazdis).

**GEORGIA.** Georgia is a Soviet Republic whose inhabitants are mainly Christian. In an area of 65,966 sq. km. there is a population of 2,463,098, of which 350,000, or about fourteen per cent are Moslems.

**AZERBEIJAN.** This name was formerly given to the Persian province of Tabriz, but was chosen in 1918 to represent the self-governing state made up of the old region of Arrân and Shirvân. The republic of Azerbeijan came under Soviet rule in 1920. It comprises the old Russian government districts of Baku and Guendje with the self-ruling republic of Nakhitchevan, the free territory of the "mountains" of Karabach. There are 89,499 sq. km. in this state, and 2,135,033 inhabitants, of whom 1,400,000 are Moslems, 340,000 are Armenians and 200,000 Russian colonists, reinforced in 1923 by 500,000 colonists sent officially. There were 9,954 inscribed Communists.

Since the ninth century, the authority of the Abbaside Caliphs was established in the towns of the two principalities of Arram and Shirvan, from of old time part of Persia. The population of Iranian origin partly-Christian, partly-Mazdian, was only entirely converted to Islam in the thirteenth century. Azerbaijan was the birthplace of two famous poets, Khaqani of Shirvân and Nizami of Guendje; they wrote in Persian and

were followed by a series of writers in Arabic. With the invasion of Timour in 1290, a new element came into the country, namely the Turkish Tatars, who divided the country into nine Khanates. In the end all of these were annexed by Russia.

The national revival of Turkish Mohammedans in Azerbaidjan was due to the Mosâwât (Equality) party, and was taken up (1905) in the newspapers *Kaspi* and *Atcheq*. After the interlude of the Transcaucasian Diet (November, 1917 to May, 1918), the Turkish Azeri chieftains founded a Moslem, socialist-revolutionary, anti-Bolshevist republic. It had a parliament elected by universal suffrage, including women voters, and out of 120 members in 1919, there were 84 Moslems, 21 Armenians and 11 Russians. In 1920 this republic was destroyed by the Soviet army who set up a Soviet republic.

There are at present 1,400,000 Moslems in Azerbaidjan, who are Shi'ahs. Their organization is a *Sheikh-ul-islam*. There are some Sunnites of the Shâfi'ite sect in Talysh in the South, and 3,000 Shi'ahs of the Ali-hahi sect in Guendji.

*Paris.*

LOUIS MASSIGNON.

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## RECENT TENDENCIES IN TURKISH EDUCATION

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In any discussion of schools in present-day Turkey the fact of their numbers and importance needs to be noted at the very beginning. Practically every city in the country has put up new school buildings in the last few years. In fact in some of the smaller cities the new schools are the most striking pieces of architecture. Many of these are built with government funds, others by wealthy citizens or by popular subscription. In the western Anatolian cities, burned by the Greeks some five years ago, schools are among the first new buildings constructed. Even in isolated villages one finds the people putting up neat little schools and sending in calls for teachers to man them.

Of greater importance is the universal desire for education that is crowding these plants as they are completed. The fact that people of all classes are searching for schooling spells the success of the future educational program of the country.

Coupled with this eagerness of the populace is the effort of the leaders of the country to spread the school system just as fast as teachers are available. Turkey has adopted the system, used in nearly all but the English-speaking countries, of educating young men and women in normal schools at government expense. After graduation these young men and women are pledged to a certain number of years' service in the public schools. This is because the schools are considered the chief instruments in fixing firmly the republican ideals of the revolution. There are other instruments, such as the press and the Turk Odjak Clubs, but the teachers especially, both in their school and community contacts are making per-

manent the new ideas of the nationalist movement. It is the intention of the political heads that the school children after reaching maturity shall have broken entirely with the old Islamic civilization, and accepted instead Western ideals. It is an attempt in a single generation to change the point of view of a whole people. The schools are frankly modern in outlook and intend to teach acceptance of European civilization. The feeling is that there is only one present-day civilization, Western, and there is nothing to do but to adopt it. For example, the Educational Department was criticized recently for abandoning the old Eastern tunes and teaching only Western music. The answer was, unequivocally, to teach Western music and that only.

Schools now are in a transition period and new methods are being experimented with. Trade schools, village schools, agricultural schools, kindergartens, "life" courses; all are being introduced and foreign experts are being used to insure their success. One thing is certain, Turkey is going to have good schools and any foreign schools within her borders must maintain high standards if they hope to make any marked contribution to the Turkish people. The Minister of Education toured Europe early in 1927 studying the best educational methods in various countries. John Dewey was asked some years ago to offer suggestions for the schools rendering more effective service. He came over and studied the situation and his reports have had considerable weight in educational policy. The Department keeps in touch with the latest English, German, and French books on pedagogy through experts who know these languages. Because the system is so centralized they soon transmit these new ideas to the most distant provinces.

The social impulse of the new generation is to be nationalism, and although as a concession to the religious element a little Islam is taught in the lower grades, even this is being gradually supplanted by "character" courses. All the parochial schools of the Moslem church, the

*medresses*, have been closed. In the place of the old sectional and religious loyalties, national loyalty is taught. It does carry weight, too. Appeals made for the Red Crescent's health work or for the Society for the Protection of Children will bring money contributions from our students when presented with a patriotic appeal. We may have our doubts about the complete sufficiency of such a loyalty, but most of my Turkish friends consider it a great step in advance over the old attitude. In so far as it breaks with localism, sectionalism, and fanaticism, it is an advance. It is part of a world movement and is not a thing to condemn but to guide into paths of international cooperation. Already the educational department has fostered international student visitation, especially to and from Constantinople, and doubtless more will be done.

In the public schools there has been a growing feeling that moral education must be developed and various approaches are being attempted. The most recent is the proposed introduction of the Czecho-Slovakian "*Sokols*" which Turkish leaders hope will develop character. In the lower grades "life" and "character" courses are given, using the story method and the facing of actual life situations. Every large school has a troop of Boy Scouts, and a special teacher is assigned to direct the scout activities. Athletics are being fostered. Islam, however, is not being used as a moral agency. In fact it is felt that the ethical standards of Islam, while satisfactory for primitive Arab life, do not meet the complexities of modern civilization.

When the leaders of the Turkish revolution think of Islam they think of an institution which has fought every attempt at reform in Turkey from the very beginning and which today is opposed to modern progress. When they think of Christianity they think of the Crusades or of organizations which have been primarily political and anti-Turkish. So they do not feel *either* religion has any valuable and disinterested contribution for the new Turkey.

More than that, many of the political leaders and teachers are personally sceptics. I attended a teachers' fête day last year and at the time of afternoon prayer some of them burlesqued the devotions in a way the most irreligious at home would not imitate. Everyone laughed and thought it a good joke. The forms of Islam have lost their hold entirely on the educated classes. One reason for this lies in the fact that there is no sign of reform within the Moslem church. The very conservative Russian church facing a somewhat similar situation has produced both a reform movement within the church, and a reform separatist evangelical movement outside the old mother church. Neither has appeared in Turkey. There does not seem to be enough vitality within the Moslem church to produce such. The dervish orders have been abolished. The *Hojas* are having some reforms, such as giving prayers in Turkish, imposed on them by the Government. But in general the religious leaders have nothing to offer which interests the modern man. The natural result is that the teachers are sceptics. Aside from certain "religious" lessons in the lower grades, studies in forms to be observed in worship, and a little theology, Islam is not used in the public schools. Even the history of Islam is not taught, though both Turkish and European history are given. As before mentioned, the mosque *medresse* schools are forbidden. So all character work rests on other than religious motives.

The Educational Department is anxious that the American schools should develop character, and shows much interest in our clubs, discussion groups, and projects. Government inspectors have gone out of their way to praise such work as being most valuable. Yet due to the prejudice against organized Christianity, foreign schools are forbidden to use a religious approach in their character development programs. As most of our material at home is distinctly Christian in terminology this has meant that foreign educationalists have had to do considerable experimenting. From these new approaches is

coming a new study of Turkish youth, its background, its strength, its weakness, its need, and its capacity. The result will be a new knowledge of our problems in terms of students rather than in terms of courses. In these transition years of bitter prejudice it is better to make the non-religious approach and the American schools are following the government regulations.

As a Mexican deputy recently emphasized, the chief problem of every country is the problem of the character of its citizens, and it is to be hoped that both the public and foreign schools in Turkey will give the problem more serious attention, thinking in terms of the children and their needs. The personality of Jesus, as divorced from imperialism and ecclesiasticism, is having much attractiveness in non-Christian circles in India. The effect He has of transforming character, giving strength, purity, and zest to life will doubtless also be appreciated by educational leaders here as they study character-building programs in the West, especially in America. After all, the educational leaders of Turkey are open-minded men and they are bound to study our Western methods of character building sooner or later.

The teaching profession contains many splendid people and is one of the most hopeful groups in Turkey. The new educational program of the Turkish Republic has scarcely gotten under way. The country has suffered greatly from years of war so that its resources are limited. But with the passage of one or two decades universal education should be a reality. It is to be hoped also that within this time the mind of the whole people will have been changed by the efforts of public education.

*Smyrna, Turkey.*

LEE VROOMAN.

## TWO PIONEER MISSIONARIES IN BULGARIA

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In the early years of the twentieth century we find in Bulgaria two missionaries—the one an Armenian, Abraham Amirkhanjanz, and the other a Turk, Johannes Aweteranian—who worked together with the German-Orient Mission. They were both remarkable men, and because of their joy in their service and the fact that almost all their lives were devoted to work among Mohammedans, they merit an everlasting remembrance. Their lives are more than interesting, and there is a certain resemblance between them, in that while both men worked in their parishes, both were keenly interested in literary work. To those who are sometimes inclined to think that the Church has not accomplished her missionary work in the Balkans, the names of these two men coupled with other German and Armenian workers, prove that, on the contrary, a great deal of work has been accomplished in the Balkans, but that this work has always been extremely difficult.

Abraham Amirkhanjanz was the son of Mirza Faruch Amirkhanz who was born in the village of Adagud near Schuscha, in Caucasia, and at the age of six was taken to Persia by the Mohammedans, and was brought up according to Moslem principles by a Persian named Amirkhan, a man of certain nobility, who taught the boy Persian and Arabic.

After the death of Amirkhan, who was killed in fighting against the Russians, Mirza Faruch was able to escape to his own country, where he was confided to the care of the Basle missionaries, Pfander, Zarembo and Diedrich,

who were zealously working there. Dr. Pfander in particular had a great influence on Faruch; on the other hand Faruch, after being appointed schoolmaster by the Russian Government, placed his entire knowledge of Armenian and Persian at the disposal of the Mission. Thus Faruch was of great help in publishing the work of Dr. Pfander, "*Mizan ul haqq*" (The Balance of Truth), a well-known book in missionary circles, and in translation of the New Testament into the Tatar and Turkish languages.

Abraham, the son of Mirza Faruch Amirkhanjanz, was born in Schuscha on November 30, 1838. He was first taught by an Armenian pastor, and later went to the Russian government schools, until the age of sixteen, his father teaching him at the same time Persian, Arabic and Turkish. From an early age it was evident that he had inherited his father's gift for languages, as he was able as a child to read the Persian poets. He loved listening to the sermons of the great preachers who came from Persia to the River Araxis. His father died in 1855, and from that moment the question of his future became of importance. He already felt in his heart the need of becoming a witness of God. The Basle missionaries, Zarembo and his colleagues, had been forced to leave by the Russian Government, but Abraham continued to correspond with Zarembo, who, when visiting Schuscha, decided that Abraham should go on to Reval, the center of German religious life in the province of Ost. Arriving there, Abraham was advised by the well-known preacher, Pastor Hahn, to go to the Mission house at Basle. From 1859-1865, therefore, he attended that school, and when his studies were completed he was advised to take up missionary work, and thus he began the activities which lasted for so many years. His first work was in Constantinople, where he remained for some years in the Armenian evangelical community, under the care of the American Board. All during this time he remained in touch with Dr. Schauffler, a missionary, who with others

had the great privilege of translating the Bible into several modern Oriental languages.

In accordance with the wishes of the Armenian Patriarch, Amirkhanjanz became for some time the head of the theological school where the Armenian bishops received their training. In 1874 he was approached by the Basle Mission, who were anxious to take up work once again in Persia, and who wished to send him with another missionary, a German, to Tabriz. The work was short-lived, owing to the many difficulties encountered.

In 1875 Abraham went to Tiflis, where he worked for the British and Foreign Bible Society, correcting the Russian-Armenian translation of the New Testament and the Psalms. He also undertook the translation of the Old Testament into Russian-Armenian, a work which he completed in 1881, and the New Testament into Caucasian-Turkish, and, later, the Old Testament into the same language. He stayed in Tiflis altogether twelve years, until 1887, preaching and carrying on the work of translation. In that year he was expelled by the Russian Government, together with two other Baptist preachers, and sent to Orenburg on the Ural. His wife and children fled with him, and there in the quiet he continued his translating. As time went on he became more and more interested in the Mohammedans. After three years, thanks to influential friends, he was set at liberty and he left for Helsingfors, in Finland, where he worked as preacher and evangelist from 1890-1896. Owing to the work done by the evangelists of the German Provinces in the Balkans, he became acquainted with the Orient Mission, who in 1897 called him to Bulgaria to undertake work among the Armenians and for the Mohammedan Mission. Thus he came to Varna in Bulgaria, where he spent the last sixteen years of his life. During this period of his life his energies were directed to the Mohammedans. A small Turkish press was begun and he took great pains to introduce Christian literature to the Mohammedan and Turkish people, hoping thus to break

down Moslem prejudice and bring them to Christianity. His pen never rested. He worked without ceasing, and one publication in Turkish followed another. He tried everywhere to show that Christianity was superior to Mohammedanism, and also to win the Armenians living around him to Mohammedan mission work by translating the Koran into Armenian, and by writing a little brochure on the life of Mohammed.<sup>1</sup>

In all his Turkish writings Amirkhanjanz shows up all the human weakness of Mohammed and compares the life of Christ as shown in the Gospels with that of Mohammed in the Koran. All his works are an earnest appeal to the Mohammedans to compare the Bible and the Koran, so that they may see for themselves the truth of Christianity.

Although his last years were spent in suffering, he still undertook short journeys for preaching and to bring the Gospel to the Turk. His last journey, it seems, was to Odessa. On February 2nd, 1913, he died at Varna. All his life he sowed the seed of Christianity, but he died before seeing the entire harvest of his labors.

Although different in some respects, the lives of

<sup>1</sup> His Armenian works are the following:—

(i) The translation of the Koran from Arabic into Armenian. Printed in 1910 at Varna with an appendix on the Mohammedan religion.

(ii) The Life of Mohammed. Published in Varna in 1904. pp. 112.

(iii) The Divine Origin of the Christian Church. Varna 1910, pp. 397.

(iv) A small pamphlet entitled "Read the Evangelists, for God's Truth is to be Found in them and not in the Church." Varna 1910, pp. 64.

(v) A small treatise, "The New Birth." pp. 16.

In Turkish, other than the translations of the Bible which were made for the British and Foreign Bible Society:—

(i) "Proof from the Koran that the Books of Moses, the Psalms and the New Testament are the Word of God." Varna, 1907, pp. 64.

(ii) "Which is False, the Law of the Gospels or of the Koran?" pp. 32.

(iii) "The Infinite Difference Between Mohammed and Christ." Varna, 1908.

(iv) "The Many ways of Acting and Thinking in the Koran." Varna, 1911, pp. 80.

(v) A pamphlet entitled, "Read these lines, as you know neither the Gospels nor the Koran." pp. 32.

(vi) "Please read this." Varna, 1911, pp. 12.

(vii) "The Words of Mohammed in the Koran, and the Words and Actions of Jesus in the Gospels." Varna, 1909, pp. 104.

(viii) The Koran and the Gospels in one book. Varna, in Turkish, pp. 782. On pages 1, 3, 5, and so on the Koran is printed, and on pages 2, 4, 6, etc. all the Gospels, in such a way that on each page there is printed the Koran on the one side and the Gospels on the other. From pages 1-443 the Koran and the Gospels lie side by side, and from pages 444-782 there is only the Koran. As Amirkhanjanz knew that very often the Moslems destroyed the parts of the Bible and the Gospels given to them, he chose this way of presenting the Bible to them, knowing their fear of the Koran was too great to permit their destroying it.

He also translated into Turkish:

(i) The well-known life of the Indian Imad-ud-din.

(ii) The tale of a Mohammedan negro boy Senki.

(iii) "The Victory over Islam," a short story.

He also began a small paper on Turkish and Christian morals called *The Friend*, but only two numbers of it were published.

Aveteranian and Amirkhanjanz had some great points of resemblance. One may consider their two lives as like two stars in the missionary horizon, stars which drew nearer and nearer to one another, and gave out light at the same time.

Johannes Aveteranian, in spite of his Armenian name which means "Son of the Gospel," was a Turk. He was originally called Mehmed Schükri. His father was a Mohammedan *mullah* in the vicinity of Erzerum, and was a man who could not be classed as "ordinary," either in his everyday life or as a *mullah*. He was of a type found among Christians, Mohammedans and Jews: namely a seeker after God, and as such followed the Dervish order (the *Joltashi*), believing that in searching always he would find God. After his son had completed his course of Mohammedan theology, the father set out to cross Armenia and Mesopotamia, resting at times in caves, and inquiring here and there of Moslem leaders, where he could find God. His journey proved fruitless, and he returned more unhappy than he started. During this time his son had become a Moslem preacher in a village not far from Erzerum. The father left home again to seek a well-known sheikh, but broke down as a result of the efforts of these long journeys. His son was sent for, and on his death bed the father related all the tragic experience of his life. Mehmed Schükri listened to and took very much to heart the sad story of his father.

Before the death of his father, Aveteranian had already met some Armenian Christians who had been baptized by members of the American Mission. He found something in their creed that he had not found either with the Moslems or Armenians, namely, that peace of mind and joy of living which characterize the Christian faith. It was these Armenian Christians who gave him a New Testament, which he read, and the more he read, the more he was drawn to Christianity. Thus at his father's death his faith in Christianity became stronger, as he realized the failure of Mohammedanism in his

father's life. Then he began to introduce Christian principles into his Friday sermons, but this did not last long, as people began to realize that he was half-Christian! He was obliged to escape as his life was in danger. He stayed for some time in different places in the heart of the mountains, between the two sources of the Euphrates, and the towns of Erzingan and Harput. When he felt unsafe even there, he fled as far as Persia, and thence to Tiflis, in the Transcaucasia. Once safe here, he wanted to be baptized, in order to show openly that he was a Christian. He met here for the first time his great colleague in missionary work, Pastor Amirghanjanz, who, as has already been said, was at the height of his work in Tiflis. To him Mehmed Schükri told his wish for baptism, but Amirghanjanz did not entirely encourage it, knowing that in many cases it was better to wait and see if the desire came from his heart. Later, however, he realized the sincerity of Mehmed, and baptized him with great joy giving him the name of Johannes Avetaranian (Son of the Gospel).

After that Avetaranian attended a Swedish Mission School, from which he was sent by the Swedish Mission to its mission in Turkestan, Persia and Asiatic Russia. His principal work was done in that part of Turkestan which now belongs to China. His road led him over the passes of the Pamir and in the plains of Yarkand and Kashgar, inhabited by a Turkish-speaking population. He worked there for many years with Swedish missionaries, specially with Högberg. To begin with, the work was very difficult, but with his faith in God, he threw himself courageously into the task of evangelizing the Moslems, by preaching in different places. He became acquainted with Sven Hedin whom he accompanied in his travels as guide and interpreter. His work in Tibet was carried on in the last ten years of the century. He was obliged for various reasons to cease working for the Swedish Mission, and to take up work for the German Orient Mission. In the early part of the twentieth cen-

ture he came to Bulgaria, and began work in Shumen, which town, because of its higher Turkish schools and its Moslem theological college, is the spiritual Moslem centre of Bulgaria. Thence he went to Philippopolis, where by means of preaching and writing, he carried on his work. Born a Turk, his work among the Moslems was not easy. His heart burned with enthusiasm for them, but few were converted, and his great hopes frequently led to bitter disappointments. One man in particular remained faithful to him as a result of his work, namely the present Pastor Nathanael Nasifoff, of Razgrad, who formerly was printer for the missions and worked with Avetaranian there.

Let us now consider the literary work of Avetaranian. Although a Turk, he translated for a friend a book from Arabic into Armenian. It is probably the one case of a Turk's translating a book into Armenian. The book is called "Rays of Sunshine from Eastern Countries." It is a collection of Oriental stories originally from India. It was printed at Shumen in 1904.<sup>2</sup>

He himself compiled the pamphlet "*Shahid ul Haqiqa*" (Witness of Truth), a collection of spiritual letters (204 pages). The letters often begin by a very moving prayer in which he tries to lead his reader towards the truth of the Christian religion, in comparison with Islam.

After the Balkan war in 1913, he published a pamphlet in Turkish, addressed to his own people, that is, to the Turks in Turkey, called "The Lessons Our Own Tears Teach Us." He signed this with his former Turkish name of Emir Sade Mehmed Schükri. In this pamphlet he gives a survey of the development in the past years and past centuries of the Turkish States, trying to point out the reasons for the fall of the Turkish Empire as being

<sup>2</sup> Books translated into Turkish and Kurdish:-

(1) Gospel according to St. John. Kaschar-Turkiah, 1911, Philippopolis.

(2) Gospel of St. Matthew. Kaschar-Turkish, 1910.

(3) Gospel of St. Mark. Mukri-Kurdish, 1909, Philippopolis.

(4) History of the Religious Character of Life. Translated into Turkish, 1910.

Shumen.

(5) That which is generally called "Little Book of the Heart." Translated into Turkish, 1913, Philippopolis.

the confusion of politics and religion, and the science of religion and the science of the world. He insists that no state can right itself as long as it is governed by superstition.

For many years he published a paper called *Gunesch* (Sun), and later *Churschid*. It appeared weekly and treated morals, art, science and politics. As with the former pamphlet, he tried to bring light to the people of his own country, and to interest them in Christianity. He sent this leaflet to different addresses in the Balkans and in Turkey.

The beginning of the World War was a heavy blow to him; his heart trouble became worse, and during the War he retired to Germany with his family in search of recovery. How many times must his thoughts have turned to the East, in the hopes that once more he might cross those countries in preaching to the people! God decided otherwise. Not long after the end of the War he died of heart trouble, and was buried at Wiesbaden.

God grant that the work of these two men in Asia and the Balkans may continue!

## THE FUNDAMENTAL ONENESS OF THE NEAR EAST

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For some years it has been the habit of our missionary work to divide the peoples of the Near East as their racial and governmental divisions divide them. But it is becoming increasingly clear that this approach to the problem and to the needs presented by the Near East is not of highest wisdom, because it tends to be superficial. It makes an assumption which the facts in the living of these peoples do not bear out. In their life, they are not thus isolated. The areas of each of these countries are relatively small; and no difficult natural barriers separate them. Wherever these two factors—smallness of area, easily passed natural boundaries—are found, at least one result is certain, namely, frequent contacts. And the important question arises: Is the frequent contact making for confidence or for suspicion and friction among the peoples?

There is much in these interminglings which does tend to arouse suspicion: traditional antipathies, deceits, brutal treatments. But there are constantly present also three factors needful to call up life's deeper confidences: the goodness of God, the capacity in men to recognize His goodness, and a large amount of sincere craving for goodness rather than for badness. These considerations lead one to the conviction that any work which is set for the bringing of the good life of God into the ways of human striving and experience will succeed best if it can approach its undertaking on lines which recognise the fundamental oneness of the Near East; that fundamental social conditions of evil are not sectional, but spring from

the inter-relations of the whole; and that the effective ways of promoting righteousness lie in the same direction. We are reminded that "Ideas are the cause and not the result of public events" whether those events be of evil or of good.

It is in the light of some such considerations as these that the School of Religion at Athens has been working for a period of years, providing an atmosphere which prefers not to draw divisional lines, either racial or ecclesiastical; which is deeply interested wherever there appear young men and women of good mind, sincere purpose and reasonable physical health whom God may be calling out to some particular service.

The School of Religion at Athens is a training school for men and women who are looking forward to Christian service in the Near East. It is an international and inter-confessional center for the study of the social, moral and religious bases of human life with a view to the service of society in the spirit of Christ.

We believe that vital religious experience lies at the base of all noble character. Religious experience, like every other phase of human experience, is to be inspired and opportunity created for students to grow in inner life and power. But also the meaning of such experience, its value for human life, its historic modes of expression must be thought about in an orderly, scientific manner.

The School places much emphasis upon courses in history, psychology, sociology and education in addition to giving careful attention to the usual foundation courses in Biblical studies and Christian belief. It also seeks to afford an atmosphere where the best and noblest religious thought and practice of East and West may be mutually interpreted. To this end it has welcomed lecturers from the Universities of Athens and Budapest, the Orthodox Ecclesiastical Body, the School of Oriental Studies, Cairo, on the one hand; and on the other from the Universities of Yale, Ohio, Minnesota, the Pacific School of Religion and the Graduate School of Theology, Oberlin.

Being sure that men grow into mature, wholesome personalities when they live naturally "on the highest levels," much importance is attached to an easy daily association between lecturers and students. The School atmosphere is best described as direct and "at home," eschewing that which is artificially academic in the earnest purpose to develop true academicians of the spirit.

The School is giving leadership training on a laboratory basis. An extended program of supervised field work of educational, social and religious nature in various communities of the city is carried forward by the students both in term time and during vacation periods. The field work is intended to furnish definite outworkings and applications of the curriculum.

Nothing better illustrates our policy than the careers of some of our recent graduates in countries bordering on the Eastern Mediterranean. Asadour Berberian is at work in the district of Kessab, Syria, serving a community of seven churches; Miss Yourdanka Popova is teacher of Bible in a Samokov Girls' Gymnasium, Bulgaria; Miss Christina Dimitrova is the efficient director of a unique community-religious work at Sliven, Bulgaria; Samuel Arukian is a member of the faculty of the American College, Salonika; Father Andrew Mishin has been for three years past working among the Russians in Lyons, France; Basil Koudriavtseff is in Prague, Czechoslovakia; John Goloubnitchy is giving himself on behalf of the boys of Constantinople in connection with the Y. M. C. A.; Aram Haridian is the associate pastor of the Camp Church, Aleppo, Syria, preaching every Sunday to an audience of eight hundred, director of young people's work in the city and refugee camps; Hagop Gurlekian is pastor of two churches at Bitias in the vicinity of ancient Antioch, Syria; Hampartzoum Hampartzoumian has been a benediction to the Armenian church of Cairo, Egypt. Miss Annig Papazian is the devoted friend of the growing girl in three of the five refu-

gee settlements in and about Athens. The peril to the growing boy or girl under the congested living conditions of the camps is exceeding great, and it is on behalf of these that Miss Papazian is working through the medium of clubs, social service and Sunday school instruction. Stavros Lazarides is supervising playground activities and giving Bible lessons among the Greek boys in one of the camps while continuing his studies at the University of Athens.

In this way the School has already become a channel of service towards all races in the Near East. A member of the faculty of the University of Athens remarked: "Peace and welfare will come in the Balkans, as there comes to be a common possession of lifting ideas shared by the different peoples."

This does not mean the attempting of nothing until the whole can be undertaken. On the contrary, earnest workers have achieved much during the past century in bringing the truer spirit and character of Jesus Christ into the experience of people sectionally. But this proposal does urge that our outlook should become extended so that we carry our sectional enterprise *in the light and the vision of the whole*. It means also that our humility and generosity of attitude shall be much intensified, to take note of all that is present and good springing out of the ancient past; and which is waiting co-operatively to enrich the West, and to be in turn enriched by the West. This mutual method is to clothe ourselves with the truth because "Truth is something a person can *be*, something a life exhibits." We are confronted with the task of showing the way—of proposing to peoples that they may "pass over from forms, the things which have divided us, *to a way of life which will unite us.*"

*Athens.*

ERNEST PYE.

## AMONG THE TURKS IN CYPRUS<sup>1</sup>

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Last summer we had the privilege of going to Cyprus for work among the Moslems of the island. It was early in June that we arrived there, and stayed there for a period of three and a half months. During that period we travelled in the island about six hundred miles, with the purpose of meeting the Moslems in their homes, coming into contact with them, and distributing Christian literature among them.

During all our meetings with Moslems we experienced satisfaction and success, although the difficulties and hardships of such a work were numerous and varied. We visited practically all the large towns of the island and many Moslem villages as well. Nowhere had we any difficulty in meeting people, although in some places we were not welcomed very heartily.

We visited mosques and had talks with the *hodjas* about their religious views, and about the attitude of the people towards the Moslem religion and mosques. We found almost all of them complaining of the growing indifference of the Moslem people to religious institutions and religious affairs.

We visited Mohammedan civil and intellectual men, teachers, educated people, and one editor of the Turkish paper *Doghrou-Yol*. With all of them our conversation was directed towards their religious and social conditions as a race, and as a community in the island. We found this class of people also complaining of their economic conditions, and more concerned about the future of the race than its religious beliefs. They were ready to sacri-

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<sup>1</sup> (Abbreviated report of the summer visit of two students of the Athens School of Religion. June-September, 1926.)

fice everything in the way of religion in order to save their race from a threatened oblivion. We met the common people in the cities. They, being in general ignorant people, are perplexed by the religious reformations in Turkey. Their status is low, living solely from day to day.

Lastly we met the simple village farmers, who comprise the largest body of Moslems on the island. They are in a very wretched and miserable condition, hopeless, poor and ignorant, and apparently on the way to extinction, ceding their places to the Christians.

Everywhere we distributed literature, for which they even paid, and some were much interestd. In this connection, we should mention also our visit to the ex-Caliph, King Hussein of the Hedjaz; also visits to ex-ministers of Turkey, who are now on the island, refugees from the hands of Kemal.

Cyprus is the largest island in the Mediterranean Sea, after Sicily and Sardinia, covering 3,584 square miles, on which there lives at the present time a population numbering about 310,000, composed of Greeks and Moham-medans. Approximately seventeen per cent. of this population are Moslems, the remainder being Greeks. The actual number is thus 60,000 Moslems. Agriculture is the chief business of the island. The methods and appliances are for the most part extremely primitive. The industrial position of the Moslems is very primitive and very poor. We may divide them into three different classes in this respect:

To the first class belong the farmers, peasantry, either as small proprietors or merely wage-earners. The second class is composed of dock porters, boatmen, and fishermen, all of them busy with sea work. It seems that this kind of work is almost monopolized by Moslems. The third class is composed of government officials, policemen and gendarmes.

The economic condition of the Moslems has already been seen in the light of their industrial position. Mos-

lems in Cyprus are, generally speaking, poor. Their general poverty is due mainly to their laziness and the psychology of their religion: polygamy has played an important role in this respect. This situation is very much lamented by almost all the educated Moslems; and there are many pessimists who foresee a total extinction if such a dark situation continues.

The educational condition of the Moslems is not very encouraging. The majority of them are illiterate. According to the various data which we could gather about this matter, since there are not official statistics, only ten per cent. of the city Moslems can read and write; and the percentage is still lower in the villages. At present the superintendance of the Moslem schools is in the hands of British administration, because of the incapacity of the native Moslems to run their schools independently, but this supervision has greatly improved their educational system, and today there are many new schools.

After this account of the economic, social, educational and religious needs and conditions of Moslems in Cyprus, one is naturally moved to ask what can be done, or can anything be done in the way of helping this people?

The inferiority complex both as to numbers and economic conditions on the part of the Moslems: the just administration of the government by the British people: and the somewhat habitual toleration of Moslems towards the Christian religion: all these offer a unique field and opportunity for evangelization. If there is any Moslem community to be approached without much difficulty in the Near East, it is the Moslem population of Cyprus. The British government is just, and the security afforded by the British administrator is everywhere felt. The Moslems of Cyprus are acutely aware of their need of a helping hand.

This may be done in several ways: by the distribution of wholesome Christian literature, by direct evangelization, by dispensaries and clinics to help the orphan and widow, by the opening of social centers, and most of all

by the opening of an industrial and agricultural school to train the people in economics and industry, and at the same time to teach them Christian virtues.

Another advantage of this field is that there are no great national and religious prejudices between Moslems and Christians. Someone on the island remarked to us last summer that the Armenians and the Moslems are so friendly with each other that the massacres seems to be incredible. One of the leading Turks of the island expressed the idea that he preferred native workers to Americans, "because," he said "they do not understand us." This factor of friendly relations may be another factor in approaching the Moslems. Some of the Armenians in the island are already praying for this, and some of them are ready to co-operate in such a work. The Armenian congregation in Cyprus can render a great service in this respect, if guided and inspired in their work for their Moslem neighbours.

Let us consider the immediate need: what is the first step to take? In our opinion it should be the forming of a club center. The young and educated Moslems need it, and they themselves say they need it very badly. The changes in Turkey have cut deep into their lives, and they tend towards atheism. They need guidance in their religious and intellectual difficulties, and in the principles of their daily lives. Therefore, a club center, with a good library and reading room, and a program in athletics and practical courses, would help a great deal at present. Nothing of the sort exists at all on the island. Such a center should be a place where they could find friendly interest and good literature. Workers with whole-hearted devotion to this people and sympathy for them would lift Christ high among them, and when He is lifted up He will draw all men unto Himself.

*Athens, Greece.*

H. A. AND B. H.

## THE BIBLE AND ISLAM IN BULGARIA

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The Bulgarian Government is doing a great deal in educating the Turks, and the support of their public schools. Every year a considerable sum of money is set apart for this purpose, and today there is hardly a place inhabited by Turks where there is not a public school for them. The last official statistics show that there are 1,294 such schools in Bulgaria.

While the official government is doing this for the education of the minds of these people, on the other hand the Orthodox Church has done very little if anything for their spiritual needs, its work has been confined to its own Christian communities, and nothing is done for the Mohammedans. Time and again we have heard Christian people express their surprise that the Gospel has been translated into Turkish. They think that the *Evangelium* is only for the Christians.

Neither have the evangelical churches done their full duty in Christianizing the Turks of Bulgaria. However, the initiative has always come from them, and some of the evangelical pastors who know Turkish have been doing good work among the Turkish-speaking people. In several instances, some of the preachers have even taken special lessons in order to be helpful to the Turks. The fact is that all of the mission work among the Turks has been in connection with the evangelical churches or missions. The evangelical churches have always been open for such work, and the evangelicals are in full sympathy. The Turks have been very friendly to them, and never afraid to express this friendship.

The British and Foreign Bible Society, here, as in

other lands, has done pioneer work in the distribution of the Gospel among the Turks in Northern and North-eastern Bulgaria. Here the Society's colporteurs have penetrated into the most distant Turkish settlements.

Only recently one of its colporteurs visited the county fairs in two centers thickly populated with Turks. In one of those places he spent the night with twenty Turks in one small tent made of matting. He was rather afraid at first to sleep with these rough-looking country Turks; later on they became so friendly that they treated him to coffee and Turkish sweets. So for ten days the small tent became a center for religious conversation and searching of the Scriptures. In the end they thought him some prophet or great *hodja*. He sold all his stock of Turkish Scriptures.

Distribution is mostly among the young Turks. The older people are very conservative and illiterate. Several days ago our colporteur sold Turkish Gospels to two boys. A few hours later the father of one of the boys came to the colporteur demanding the small change paid for the Gospel and returned the same.

The school teachers and the *hodjas* have a great influence over the young people and the ignorant Turks. Wherever there are broadminded teachers and *hodjas*, the school-children are permitted to buy the *Injil*, otherwise they are not allowed to come near the colporteur. Not all of the Turks here have adopted the new reforms introduced in Turkey. They have full freedom, but it will be a long time before the older people, especially those in the villages, adopt these new reforms. The result has been that, while the young Turks are trying to make the old ones adopt these reforms, the older people look with a marked suspicion on everything the young people introduce. This has had its effect also on Bible circulation. The older people think that the Bible comes from the young, and on that account will have nothing to do with it; while the young sometimes will not have it, because they think that it comes from the older people.

Much could be done to bring them knowledge of the Christian faith and the Gospel, if Christians here grasped their opportunity, and did their full Christian duty. Personal and practical missionary work is possible with good results. During his visit to Varna in May, just before the close of a meeting held in the Methodist Church, Dr. Zwemer asked all those who were willing to purchase at least six copies of the Turkish Gospels and distribute them personally among the Turks, to raise their hands. Quite a number of hands were raised, and in the following week many portions of Scriptures were purchased and distributed among their Moslem neighbours and friends; both givers and receivers were made happy.

In spite of the general financial crisis in Bulgaria, and the fact that the Turks are among the poorer class of people, Bible circulation has been encouraging. Next to the sales in Bulgaria come the sales of Scriptures in the Turkish languages. For the last two years we have sold 2,017 copies of Bibles, Testaments and portions, and to these sales must be added 639 copies of Turkish Scriptures, sold by the American Bible Society in Southern Bulgaria for the same period.

The opportunity is great, the old traditions and the old forms are passing away. Are we ready to love and help our neighbors the Turks, and in place of these old traditions give them the renewing power of Jesus Christ and His Word?

*Varna, Bulgaria.*

IVAN GANTCHEFF.

## GERMAN MISSIONS TO MOSLEMS IN THE BALKANS AND THE NEAR EAST

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The efforts of German missionaries for Moslems are not confined to Moslems, but also include work among Oriental Christians living in those Moslem lands. The attention and love of German Christians were first attracted to the people of the Near East as a result of the terrible events of 1860 in Syria, and the distress of the Armenians during the year of massacre, 1895-1896. It has also been proved that work among Moslems is easier and gives rise to less controversy when it is carried on in coöperation with other activities and in the midst of a non-Moslem community.

In a general survey, if we start in the south-east of Europe, we find in Turkey and Persia the "*Deutsche Hilfsbund für Christliches Liebeswerk im Orient*," otherwise called the Frankfurt Mission, which was founded by Pastor Lohmann in 1896, to help the persecuted Armenians, and also the German Oriental Mission, founded in 1900 by Dr. Lepsius for the same reason. This last began to direct its efforts toward Moslems in the year 1907. In 1924 these two missions amalgamated and Dr. Lepsius resigned his work with them in order to found a new mission, namely the "Deutsche Orient Mission" specially for Armenians. At the present time this mission is conducted by his brother. In the same way the "Christian Mission to the Blind in the Orient" was the result of a similar mission in Malatia. The work of the evangelization among the Nestorians resulted in the penetration of the Hermansburg Mission as far as Persia. They are now working there under the title of the Evan-

gical Lutheran Mission in Persia. The Bible school for south-western Europe was founded in 1922 in St. Andra, near Villach in Karnten, and already some pupils have taken up special work among Moslems. This work may be considered German, although governed by a committee of Scottish and Swiss in an international spirit, owing to the fact that lectures are given in German to students of German, Bulgarian, Rumanian and Czech nationalities. In the beginning it was planned to deliver these lectures in English, but this had to be changed owing to the preponderance of German students. Only the smallest and most recent German mission in South Europe devotes itself entirely to the evangelization of Moslems, namely the German Baptist Mission, called since 1925 the "Sade Mission." Sade was formerly a Moslem from Eupatoria in the Crimea, and carries on this work with the help of three other missionaries.

If we consider the work of all these societies we will see that great changes have taken place as the result of the War. It was laid down by the Armistice that all Germans were to leave Turkey at a month's notice. Persia they had already evacuated during the War. In this way all the German missionary stations were deprived of their workers, their work in Turkey seems permanently closed, and the Government is doing all in its power to prevent the missionaries from beginning again. In Marsh alone the Frankfurt Mission has been able to hold on. Its building has been given back to it, and work continues, but only with a staff of three sisters, and six native workers. In this way thirty-four schools, seventeen orphanages and fourteen industrial centers were closed down. The work among the blind in Malatia has also ceased and has not been reopened. Work in Syria, also, has almost completely ceased, as it proved impossible for German work to be carried on in a French-governed country. It is only the friends of the Frankfurt Mission who live in Alsace-Lorraine who joined forces under Pastor Dr. Berron in 1922, and formed the "Action

Chrétienne" in the Orient, who can continue to work among the refugees from Armenia and Syria, and among the Moslems in Aleppo. In Aleppo we must add that the Dr. Lepsius' German-Orient Mission is acting in cooperation with Madame Karen Yeppe, of Sweden, in her work among the Armenian women, in an effort to keep them from Mohammedanism; also work in coöperation with the Near East Relief at Ghazir in the Lebanons, and a home for a hundred Armenian children are maintained under the directorship of Jacob Künzler.

The energy of German missions is now directed elsewhere. The Frankfurt Mission now reaches the Armenian refugees as far as Greece and Bulgaria, and has begun work in Cavalla, Greece, and at Varna, Philippopolis, Shumen, Rustchuk and Sofia in Bulgaria. At Varna, under the direction of the well-known Pastor Ehmann, a theological seminary with a training course of six years' duration has been opened. The work in Bulgaria is not limited to Armenians but extends to Mohammedans. At Shumen the Frankfurt Mission is continuing the Mohammedan Mission started by the converted Turk Avetarianian, who worked for the German-Orient Mission until his death in 1919. In Southern Bulgaria, particularly at Philippopolis, literary work has again been started for Moslems. The work for Moslems and for Armenians can be carried on simultaneously as Armenians can be reached by literature printed in Turkish equally as well as Moslems. The Frankfurt Mission is trying to strengthen this work by publishing a new missionary organ called *The Moslem Friend*, which should interest their friends in work among the 800,000 Moslems in Bulgaria. The work of the Frankfurt Mission is carried on by seventeen German missionaries, and fourteen men and seven women who are native workers.

The small Christian Mission to the Blind, having found the door closed to its work in Turkey, began work again in Tabriz in Persia, chiefly through a hospital and schools. It has succeeded in obtaining for the first time

the care of children of Mohammedans. The Hermannsburg Evangelical Lutheran Mission in Persia has again undertaken work among the Kurds. After the murder of their missionary Bachimont at Sauj-Bulaq, by the Kurds in 1921, Dr. Schalk took his place in 1923. He has completed a translation of the New Testament into Kurdish. The work done by the Hermannsburg Mission is on the lines of that begun before the War by the German Orient Mission among the Kurds, and is conducted in connection with the American Evangelical Lutheran Synod Missionary Society.

The work of the German missions in Palestine is carried on almost entirely among Moslems. The Kaiserwerth Deaconesses encouraged by the Bishop of Jerusalem, Samuel Gobat, went to Palestine in 1851, and were of great help to the Oriental Christians by opening hospitals and homes for young girls, and by their work of nursing and other activities. They were unable to work among Moslems as the Turkish Government forbade their caring for and baptizing Mohammedan children. The Jerusalem Association, which in 1853 followed the guidance of Bishop Gobat, helped principally the orthodox Arabs of the different communities, and also German Christians living in Palestine. The Syrian Orphanage of Dr. Ludwig Schneller was founded after the atrocities of the Lebanon in 1860 for Syrian orphans. This important institution was a great help to the Moslem mission, by its continued influence on the children, with whom it kept in touch after they left, and strengthened their faith.

The "Jesus Help" (*Jesus Hilfe*) home was founded by Herrnhuter Unitas Fratrum, and although forbidden full liberty was able, nevertheless, to influence many Moslems by their unselfish deeds and charity.

The Evangelical Society of Carmelites (Karmel Verein) began their work by opening a convalescent home for missionaries at Carmel itself, and gradually extended it to work among Jews and Moslems.

All of the work mentioned suffered greatly through the World War. The Kaiserwerth Deaconesses were obliged in a large measure to give up their hospital work and teaching in Palestine, Constantinople, Beirut, Aleppo, Smyrna, Cairo and Alexandria. In Palestine, however, they have been able to resume part of their work since the permission granted to them in 1922. Here their Talitha Kumi Institution, comprising a training school for teachers, a day school, kindergarten and training school for deaconesses, and nursing work is now again in working order, employing twenty sisters.

The Jerusalem Verein was able in 1926 to take up work again in Bethlehem, and is now working in Jerusalem, Beitjala, Beitsahur and Hebron. They have altogether 350 (Arab) church members. The Armenian Orphanage, taken over by the Government and turned into an asylum for the insane has not yet been returned. The Syrian Orphanage, on the other hand, was given back in 1921, under the stipulation that its 450 inhabitants should be allowed to remain and be cared for until the year 1926. Although the Society was poorer than before, it was able to carry out these instructions, mainly owing to the help of the American Near East Relief. In Jerusalem, Nazareth and Birsaalem the work of the mission has been taken up in its entirety. There are homes for girls and boys, a home for the blind, a training school for teachers, a school for industrial training, and a school for the evangelization of former pupils. The Convalescent Home was given back last year to the Carmelite Society. In Acre and Haifa work is being carried on among Moslems by six brethren and three sisters with two native helpers.

A German missionary work entirely for Moslems is that of the Sudan Pioneer Mission which began work in Egypt in 1900. Their later work among the Nubians in Assuan and Darau was interrupted by the War. With the idea that they might never again be able to take up work in Egypt, the missionaries began new work in Acre,

Palestine. This, however, was handed over to the Carmelites in 1925, when they were allowed to return to Assuan. They now have four missionaries and five ladies, two are medical missionaries. The late Samuel Ali Hus-sain of Nubia was a great help in preparing Nubian literature (see *MOSLEM WORLD* XVII, page 179). Their work of evangelization, together with their medical assistance, has paved the way. Although there is a government hospital at Assuan, between two and three thousand patients pass through the missionary hospital each month. The work in the schools at Assuan has not yet begun again, because the policy of the Egyptian Government schools is not altogether favorable, also there is the fact that in government schools the language must be Arabic.

Work at Darau has not yet been resumed, but last year a new station was opened south of Assuan in the district of Koschtamne. This new station opens the way into the huge area of Kenuzi-Nubia which extends to Kordofan and Darfur. This new field of activity has been undertaken in full agreement with the United Presbyterian (U. S. A.) Missions of Egypt and the Sudan. The Americans work among Arabic-speaking peoples, while the German mission works for the Nubian-speaking population. The workers in Koschtamne have had to fight against great difficulties owing to the building of the great dam and the consequent overflowing of the former Nubian cultivation area. The men of the villages have had to seek work as household servants in the principal towns of Lower Egypt, and for the greater part of the year missionary work has had to be carried on among women and children. They have, however, now the confidence of the people of the country, who even call them fellow-Nubians. Their medical work, above all, is eagerly appreciated.

In conclusion and considered as a whole, the work and efforts of German missions among Moslems in the Balkans and the Near East form a regrettable picture of scattered and disunited forces. Although these missions

find a friendly support in the German Commission of Evangelical Missions in the Orient and Islam, there seems little hope that they will unite into a single organization. One thing is certain, however, these noble pioneer efforts have made German Christians at home realize more and more their duty towards Moslems and have awakened a spirit of sacrifice and helpfulness. For example, the work done since the War by the Sudan Pioneer Mission alone is far greater than that which was accomplished before the War began.

*Erfurt, Germany.*

DR. FREYTAG.

VENCESLAUS BUDOVETZ DE BUDOV  
*(First Protestant Missionary to the Mohammedans)*

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He was not, of course, a regular missionary sent for that end to the Moslems, nor was Raymund Lull in his earlier day, but he was a Bohemian (Czech) nobleman and a member of the Emperor Rudolph II's embassy to the Turkish court in Constantinople. His name was Václav Budovec z Bulova, (Venceslaus Budovetz de Budov), a Czech Baron. He was born in the year 1551, and belonged by his religion to the Unitas Fratrum, which was a branch of the Hussite Church in Bohemia. He was a very faithful and zealous member of that Church. Having spent more than ten years in Western Europe either at Protestant universities, especially Reformed, or in travels, he became a very strong and convinced Calvinist, and became acquainted with some of the most renowned evangelical scholars and religious leaders of his time. Among these friends were Theodor Beza of Geneva, the French Reformed lawyer Philip Mornay du Plessis, the Basel Reformed theological Professor Grynaeus, and also one of the Lutheran theologians David Chytraeus, who had part in composing the famous Lutheran book of symbols, "Formula Concordiae." With all these men Budovec maintained very frequent correspondence; especially to the last-named he wrote many letters from Constantinople, because David Chytraeus was much interested in the Oriental Churches.

Václav Budovec lived in Constantinople for four years; from 1577 to 1581. He was a very religious man,

and interested himself during his sojourn in Constantinople chiefly in the religious state of that city and country. He often talked with Oriental Christians about religion, but had a very poor opinion of these Oriental churches. He points out in his letters their endless masses and ceremonies and their adoration of images; he does not like it that all the services are performed in ancient languages which even the priests do not fully understand. There are no sermons in the public worship and no admonition of the people, but numberless are the superstitions. The people give much money for the splendour of the churches and for the priests, but very little for schools where the young would be taught the pure worship of God, and honest, useful knowledge. The situation of the Greek people under Turkish rule is worse than that of the Jews in the Babylonian exile. But he says it is the bondage of body and soul with which God punished them because they forsook the Word of God. Budovec often had opportunity to meet the heads of Oriental Churches, for example, the Armenian Patriarch, but he saw everywhere evidences of the intellectual and moral degradation of that form of Christianity.

He sought, also, for opportunity to speak with Turks and with some apostates from the Christian religion. He was staggered by the great power of the Mohammedan people. "I have been," he says, "not a little in temptation seeing how these ungodly Turks are prospering, and that the noblest parts of the earth which God has created and where God Himself walked in human body, where the most celebrated monarchies existed, have been conquered by them in an incredibly short time." He also saw that the Mohammedans boast of their knowledge of the Old and the New Testaments, and that they profess One God and reject idolatry. All this made him pause. He saw light, however, in the Holy Scriptures, and by reading the Prophets and the New Testament and by comparing these writings with the Koran, he was convinced of their historical and moral worth, which

strengthened anew in him his faith in the divine origin of Christianity and led him "to believe that the Koran has its origin in Satan." After overcoming his doubts, he became so well grounded in his Christian convictions that he was able to strengthen wavering Oriental Christians who were about to become apostates, and he tried also to work for Christ among the Turks. He often sought them out and spoke with them about religion, trying to convince them of their error, and to win them for Christianity. In one of his letters sent to his son in later years, he mentions the fact that he actually won one Turk for Christ. Budovec wrote a number of books in the Czech language, one of them being called "*Anti-Koran*." It is a defence of the Christian faith and a refutation of Islam. This book is very rare but copies are found in the university and other (private) libraries in Prague.

The name of Vacláv Budovec is very well known in the Czech history of the sixteenth and seventeenth centuries. He was active in the political and religious struggles of his own country: in fact he was at one time leader of the Protestants in Bohemia. They were fighting for religious liberty against Hapsburg kings and the Romish Church. Although the Bohemian Protestants had a large majority in their own country, yet their religious liberty was not secured by law. The long struggle under the leadership of Budovec ended victoriously in the year 1609. To both churches of the land, the Utraquists, i. e. Protestants, and the Roman Catholics, there was secured at last, by a special law, full equality and liberty. The Jesuits, however, who had long resisted this law of religious liberty, persuaded the Hapsburg king that it was his duty not to keep it because it was not approved by Rome, and so, notwithstanding this law, the Protestants experienced new oppression and in-

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<sup>1</sup> "The *Anti-AIKoran*, the book of Vaclav Budovec was written in Czeck and this is the translation of its title page: "*Anti AIKoran*, that is, powerful and unrefuted arguments that the Turkish AIKoran has come of the Devil and after the manner of Arians with conscious blasphemy against the Holy Spirit. This is shown by the well-born Lord Vaclav Budovec of Buda and of Hradiste. Three parts in one volume, edited in the year 1614."

justice. All their protests were in vain, so they took to arms to force the king to keep the law. This was the beginning of the Thirty Years' War. The Protestants were defeated in the year 1620. The consequence of that defeat was a terrible persecution of the Protestant Churches in Bohemia, which lasted with unceasing intensity and cruelty for a hundred and sixty years, and almost resulted in the extermination of the Protestant Churches in that land and of nearly the whole Czech nation. Only small remnants were left. The persecution began by the execution of twenty-seven leaders on June 21, 1621, of whom the most distinguished was Vâclav Budovec. When you come to Prague, visit the Old City Market, and look for the bronze tablet with twenty-seven names, that was fixed on the wall of the Old Town Hall, facing the spot where the scaffold for the execution was erected, and you can read there, the second name on the list, that of the first Protestant Mohammedan missionary, Vâclav Budovec z Budova.

*Prague, Czechoslovakia.*

JOSEF SOUCEK.

## CURRENT TOPICS

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### A Call to Prayer

One of the most timely messages on the present situation comes from Central Africa. It is a call to intercession by the Rev. J. L. Madiorofé of the Society for the Propagation of the Gospel in their magazine. "For the conversion of the Moslem world the first thing needed is an organized and sustained effort of intercessory prayer. There are other ways, of course, in which efforts can be made, such as by increasing our staffs in Moslem lands and equipping them better by special training, and by opening up new fields of work. These, and other efforts, are necessary, but the first great necessity is intercessory prayer on the widest possible scale, and indeed, without this the other efforts are not likely to be made, or if made, will afterwards languish. May it not be that one of the reasons why the Christian effort in the past to evangelize Moslem countries has been so spasmodic and uncoordinated is that the Church, as a whole, has never been roused to see the size of the problem of Islam, and to attack it by means of general and penetrating intercession.

"The nature of the position to be assailed, and the strength of its entrenchments, seem to indicate that prayer is at present the only weapon by which we can make an impression on the position as a whole. For the hopefulness which breathes so refreshingly in "The Moslem World in Revolution" and "Young Islam on Trek" is after all, based not on any general movement toward Christ on the part of the Moslem peoples, but only on the fact that very many of the Moslems who are most closely in touch with Western civilization, have come to feel that the old faith is insufficient to meet modern conditions, and that the old orthodox position is untenable today. It is, in a word, a state of disillusionment that is described, and disillusionment may lead anywhere or nowhere.

"Meanwhile there are vast areas of Islam where the stage of disillusionment has not yet been reached, where it is either fanatical or self-satisfied and content. Prayer can influence the position as a whole and each separate section of it, and, at the present moment, nothing else can do so."

The contents of this number of our Quarterly are an unmistakable challenge to prayer for the unoccupied fields in southeastern Europe and for Moslems everywhere.

### Moslem Baptisms by the Rumanian Orthodox Church

There seems to be a movement away from Islam and towards Christianity among the village population in Rumania. In May last there were a number of public baptisms at Bucarest, and the events were so widely advertised in the daily press that the Cairo press made comments and reproduced the illustration of the public baptism of twelve adults.

On June 22nd there appeared in the daily papers of Bucarest, Rumania, an account of the baptism (by immersion) of sixty-seven Mohammedan gypsies. The ceremony was performed by the parish priest of Tarcu-Vitan, a suburb of the city, and in the presence of the Very Rev. Dr. Miron Cristea, the Patriarch of the Orthodox Church of Roumania. The baptisms took place after dinner in the open air in the midst of a concourse of those interested, estimated at several thousand persons. The whole quarter of the city was decorated with flags, and the immediate site of the baptisms with triumphal arches. The story of the conversion was told, and the Patriarch expressed his joy at seeing such a revival of missionary zeal within the ancient church of Rumania. The photograph accompanying the article shows the Patriarch bestowing the final blessing on the converts. Subsequently he decorated the priest who had gathered them into the Church with the red silken girdle, which is a mark of special religious merit. A communal meal of welcome to the converts on the part of the citizens of the parish closed the proceedings.

### Islam in Russia

*The Muslim Chronicle* (Calcutta) has an article by Khalid Shel-drake on the Moslems of Russia, based on information he secured from the Soviet Government. We are glad to give our readers the following statistics. They should be compared with the article in this issue by Louis Massignon.

"According to the census of 1920 there are about 16,800,000 Moslems in the Union of Soviet Socialist Republics. In dealing with the figures it is as well to remember that the census was taken according to nationalities, and thus minorities exist in other non-Moslem districts which are not included. The round figure of twelve per cent, which is the proportion of the Moslems to the total population, is therefore probably lower than the actual percentage.

"By nationality the following gives an idea of the proportion of the Moslem to the total population of Russia:

	<i>Per cent</i>
Tartars .....	3.7
Kirghizians .....	3.1
Bashkirs .....	1.2
Kalmyks, Buryats, Yakuts.....	0.4
Usbeks and Turkmenes.....	2.6
Cherkes, Kabardins, Osetines and others.....	0.1
Total.....	12.0

"The following table shows the number of literate Moslems per 1,000 of the population in 1920:

<i>Nationality</i>	<i>No. of literates per 1,000</i>
Tartars .....	189
Mongol Buryats .....	143
Osetines .....	140
Bashkirs .....	92
Cherkesis .....	50
Kalmuks .....	42
Tukmens and Tekintzes.....	56
Kirghizians .....	25
Karbardinsevs .....	21

"The extent of literacy amongst the Moslem population has developed considerably as compared with pre-war days, and the number of schools and various other cultural institutions has increased remarkably.

"In the territory now covered by the Central Asiatic Republic, before the war 300 schools existed for the Moslems, and about 300 Moslem pupils were in other Russian schools. In 1925 the following existed:

Schools for Moslems—673, with 45,000 pupils.

Schools of the Social Education Department—1,596, with 91,621 pupils.

Political Educational Institutions—44, with 2,370 pupils.

Technical Schools—29, with 3,465 pupils.

"In the Tartar Republic we find a total of 18 papers, 6 of which are in the Tartar language, and among those published by the Central Publishing Agency for the Tartars the following are worthy of mention:

1. *Yeshche*, a paper published five times a week, with a circulation approximately of 4,000.

2. *Igen-Chelyar*, a peasants' weekly, circulation about 8,000.

3. *Yash-Yeshche*, a weekly, chiefly intended for young children, circulation about 2,500.

4. *Kechkanya Ibdanshlyar*, a monthly, with about 3,500 readers.

5. *Fen em Din*, which is an anti-religious monthly, with a circulation roughly about 2,500.

"In addition to these there are a number of papers and journals published in various towns of the Tartar Republic and others of the Union of Soviet Socialist Republics."

### Progress in Turkey

A correspondent from Constantinople writes thus to the *Observer*, Lahore:

"The new civil law abolishing polygamy in Turkey is most revolutionary in the sense that it affects all strata of Turkish society. The Anatolian peasant is polygamous on account of economical exigencies. His wives are not mere wives to him, but producers of wealth. One of them, for example, works with him in the fields, the other acts as his herdsman, the third manages his household affairs, and during the winter all of them weave him a carpet. He will henceforth be deprived of their services on this basis and will have to employ them as wage workers.

"Under the new code divorces will become a matter for adjudication by courts with equal rights to husband and wife, and bigamy becomes criminal and punishable with five years' imprisonment.




























































"The Turkish President recently opened an exhibition of sculpture and painting in the European style by Turkish artists, and on this occasion he expressed the hope that former interpretations of the Koran would not hinder the growth of the fine arts in the new Turkey.

"A proclamation issued by the Vali of Trebizond forbids women to wear the veil on the grounds that it deprives them of the possibility of earning a livelihood; it is a custom known to be insanitary, and it tends to hinder the work of the police by enabling criminals to conceal their faces."—*The Church Missionary Quarterly*.

### Turkish in Latin Script

An early attempt to reform Turkish by using the Latin character was made by the distinguished missionary and linguist, Abraham

Amirkhanjanz, at Varna. During a visit at the home of his daughters and while inspecting his library and the legacy of his manuscripts and translations, we found a primer with the proposed Western alphabet. It was printed in 1909, four years before the author's death. Here is a specimen:

Alif-Bai türki					ikrüt iaB-filA						
A,a  ا آ	Ä,ä  ا آ	Ä,ä  ا آ	O,o  ا آ	Ok  ا آ	Ö,ö  ا آ	Ökys  ا آ	U,u  ا آ	Uschag  ا آ	V,y  ا آ	Vsym  ا آ	
E,e  ا آ	Elem  ا آ	I,i  ا آ	It  ا آ	B,b  ا آ	Balta  ا آ	P,p  ا آ	Pul  ا آ	D,d  ا آ	Dag  ا آ	T,t  ا آ	Tasch  ا آ
H,h  ا آ	Hemar  ا آ	K,k  ا آ	Kedi  ا آ	L,l  ا آ	Lale  ا آ	M,m  ا آ	Mejmun  ا آ	N,n  ا آ	Namā  ا آ	R,r  ا آ	Russ  ا آ
V,v  ا آ	Värd  ا آ	F,f  ا آ	Frischte  ا آ	G,g  ا آ	Oab  ا آ	J,j  ا آ	Jumurta  ا آ	S,s  ا آ	Sendjil  ا آ	Ss,ss  ا آ	Ssaat  ا آ
Sch,sch  ا آ	Schens  ا آ	Z  ا آ	Zeschm  ا آ	C  ا آ	Cane  ا آ	T  ا آ	Tarag  ا آ	G  ا آ	Genem  ا آ	Dj,dj  ا آ	Djame  ا آ
1	2	3	4	5	6	7	8	9	0		
۱	۲	۳	۴	۵	۶	۷	۸	۹	۰		

.ldrev inilhgo enagej sö ik idvess älie inajnyd hallA iknyZ ,16 :3 .hoJ  
برخا ۱۶،۳ چنگ الله دنیانی اید سودی که اوز بیکانه اذغنی ایدوی  
.nusslo kilam atajeh idebe ammā ,nussamlo kaleh nāruteg nami ano rāh.ik at  
تا که هر اوز ایان کونان هلاک اولاسون اما ایدی حیات مالک اوسون

Sir Thomas W. Arnold on Islam

*The Review of Religions* (London) reprints with approval an article which appeared in *The Daily Express* under the title "What the Mohammedan Believes." It is an excellent summary and here we have in a paragraph the contrast between the present-day sects in terms approved by the Ahmadis.

"The more important sects—the Sunni and the Shiah—were mainly political in their origin, and arose out of disputes on the question of the Caliphate—i. e., as to who was the rightful successor of Mohammed as leader of the community of the faithful. Other sects have come into prominence in recent times, such as that of the Wahhabis, whose chief, Ibn Saoud, now rules Mecca and the Hejaz; and the Ahmadis, whose missionary efforts have attracted attention in this country. The first of these represents a Puritan revival of Islam in its most austere form; not only is wine forbidden, but also the smoking of tobacco; their detestation

of idolatry prompts the Wahhabis to destroy the tombs of saints. In their theology they claim to return to primitive doctrine and lest worship should be rendered there which is due to God alone, reject the accretions of medieval theologians.

"The Ahmadis, whose founder died in 1908, form one of the most recent of Moslem sects; they look upon Mirza Ghulam Ahmad (after whom they take their name) as the promised Messiah, whose mission it was to renew the faith of Islam and purge it of its corruptions; he was credited with the gift of prophecy and the power of working miracles; they are distinguished by their interpretation of *Jihad* in terms of peaceful effort and by their peculiar Christology, according to which Christ was taken down alive from the cross, and, after being healed of His wounds, made His way to Kashmir, where He died."

### Christian Sweepers as Evangelists on the Afghan Frontier

In the current number of *The Church Missionary Review* (London) Miss Lilian A. Underhill, writing on the problems of work on the Afghan frontier and the possibilities of evangelism, tells the interesting story of recent colporteur work by the Chuhras.

"'No one will buy books from *them*,' people said. But gradually, in answer to prayer, nothing less than this was borne in on men's minds. It was to be these Christians from the mass movements who were themselves to be the agents used by God to work among the Moslem people; *they* were to be 'the aggressive Church.'

"It was found that there are thirty-five or more of these groups of humble Christians north of the Jhelum, that is, in the North Punjab and on the Northwest Frontier. Through the foolishness of God which is wiser than men they are settled in many places where there is no other Christian witness, and in some cases (such as in the fort of Landi Kotal at the summit of the Khyber Pass, and in Manzai, an armed camp actually in Waziristan), where no other Indian Christians would be able to live. They are sweepers, and there must be sweepers for the troops. They are in the most improbable places to find Christians, and actually paid by Government to work there. Government is obliged to forbid 'proselytizing' in Indian regiments, but they must have sweepers, and if these be Christian, here is at once the only influence that can touch the Indian Army.

"In certain schools and colleges where the only religious teaching is Islamic, Christian sweepers are employed. These have sold numbers of copies of parallel English-Urdu gospels to students who valued the double version to improve their study of English. Whether in border cities such as Peshawar and Kohat, or in the peaceful country districts of the Punjab, sweepers are a necessity. The great advantage is that they are scattered everywhere, and are not confined like most missionary effort has been to the school, the college, and the hospital in the larger cities.

"Then, too, they are not sensitive. The sweeper is used to rebuffs and bad treatment at any time. He carries on! He is one of '*the things which are despised*,' but it appears he is one of those whom God has chosen to use. They are far from perfect, these sweeper Christians, fighting, immorality, and other sins exist among them, yet even a man who is ignorant and not too upright may be used to sell gospels, and we find that these men have, on the whole, sold far more than the educated.

It is worthy of note that almost every convert has originally been drawn through buying a gospel portion.

"From Peshawar we hear of the selling of books, and that villages also were visited. There is a preaching hall in the heart of Peshawar City which has been closed for some years. It has been reopened, and here and in the main bazaar of the cantonments weekly services are to be held. One thousand four hundred gospels were sold in the Peshawar mission, rather more in Bannu, and over two thousand in and around Dera Ismail Khan. In every place it was decided beforehand that there was to be no controversy, but only the selling of books, for which a humble intellect unversed in the 'Holy Koran' can suffice. Since the sweepers are by far the largest number of Christians in any community, it is they who have largely carried out the campaign, and, through doing so, they have been stimulated to a better life. Here on the Frontier it has been of inestimable value, in view of the fact that though the Church Missionary Society works in all the strategic places along that frontier—Peshawar, Bannu, Kohat, Dera Ismail Khan, yet on all that line there is not a single European missionary, qualified in the frontier vernaculars, set apart for evangelistic work alone."

### Italy's North African Colonies

A law was passed by the Italian Chamber of Deputies on June 3rd reorganizing the administration of Italy's north African possessions, Tripoli and Cyrenaica, which are designated under the collective name of Libya. The sovereignty of the Italian Government over this vast territory is maintained full and absolute. The colonies, however, are recognized as juridical personalities and are granted financial autonomy.

Under the new statute, Tripoli and Cyrenaica are organized into two separate entities, each administered by a Governor, who performs his functions in the name of the King. He is the commander-in-chief of the land, naval and air forces which are stationed within his jurisdiction and has the right to exercise any power that the Government of the King may delegate to him.

The territory of each of the colonies is to be divided into regional zones, districts and cantons, taking account of local traditions and public rights. The more populated centers will be established as municipalities, conformably with the Fascist organization of communes in the Kingdom, and will be administered by *podestats* assisted by councils appointed by the Governor. The zones, districts and communes are likewise administered by officials appointed by and representing the Governor. The nomad and semi-nomad populations of Tripoli and Cyrenaica are divided, according to their tradition, into tribes and sub-tribes. At the head of each tribal division is a chief nominated by the Governor's decree. The tribal chief is personally responsible for the maintenance of order and security on the territory which the tribe occupies or through which it travels. He exercises the authority and power of discipline sanctioned by custom.

Each of the colonies is to have its own budget. But when revenue is found to be insufficient to cover expenditure, the home government may grant a consolidated contribution for a period of three years.

The legal status of the population is definitely established by the introduction of Libyan citizenship in distinction from Italian citizen-

ship. Every native or inhabitant of Libya, unless he is an Italian citizen or a foreign citizen or subject, is automatically granted Libyan citizenship with the faculty of obtaining full Italian citizenship, which is on the whole accessible to all who meet an elementary educational test.

The new statute provides for the respect of native creeds and customs. It also stipulates that in public schools nothing shall be taught which is contrary to the religious beliefs of Moslems and Israelites.—*European Economic and Political Survey (Paris)*.

### Alois Musil's Explorations in Arabia

The April number of the *Geographical Review* contains an article on "Northern Arabia," by John Kirtland Wright, which is a description of the explorations of Alois Musil, now Professor of Oriental Studies at Charles University, Prague. The American Geographical Society is, through the generosity of Mr. Charles R. Crane, who has lately been in Arabia, publishing the results of Professor Musil's expeditions of 1907-1915. These works will consist of six volumes. The first, which has already been published, is entitled "The Northern Hejaz," and other volumes will be published upon "Arabia Deserta," "The Middle Euphrates," "Palmyrena," "Northern Nejd," and "The Manners and Customs of the Rawala Bedouins." The article in question gives the general background to a series of works that will certainly be eagerly awaited by all students of Arabian affairs.

### Temporary Marriage Among the Shi'ahs

Writing in *The Near East and India* Mr. Morris Hughes tells how the Probate and Divorce Division of a British court recently had a difficult knot to unravel. He does not tell of its solution.

"It arose through a Shiah Moslem who had been living in this country and had married two English women. He had since died, and now his wives each claimed an equal share in the estate. The first disputed the claim of the second on the ground that her marriage was merely a *muta'*—a temporary marriage. The second declared that whereas her marriage was originally a *muta'* it was subsequently made permanent.

"*Muta'* is simply a temporary marriage. A document is drawn up and the terms of the marriage are clearly stated thereon. The man and woman agree to live together as man and wife for a certain period—a month, a year, or longer or shorter as the parties decide. A small sum, varying in amount in accordance with the length of the period and the attractiveness of the bride—the *muta'*—is handed to her as a dowry, promises are given before witnesses, and the bride repairs to her husband's house and is accepted by the neighbors as his true and lawful wife.

"A temporary marriage cannot automatically, by lapse of time or by any other circumstance, resolve itself into a permanency. The two are completely distinct phenomena, involving different obligations and requiring different ceremonial.

"The origin of *muta'* is obscure. That concubinage has existed in Islam almost from its inception is fairly well determined, and it is possible that *muta'* came into force with the idea of affording some sort of legal protection and social position to the concubine. Unfortunately

the custom of concubinage still exists side by side with that of *muta'*, but whereas the former is naturally the monopoly of the rich, the latter is the refuge of the poor.

"A man may marry one, two, three, or four wives but only if he can support them all equally and without showing preference to one above the other. The regulations regarding the marriage law of Islam had originally two objects in view—to satisfy adequately the natural passions of a fierce martial race and to ensure the raising of families in such numbers as would fill the ranks of the armies depleted by years and years of constant warfare.

"There are, then, four contributory causes to which we must probably look in order to account with the gradual development of *muta'* among the Shiah.

"(a) The affording of some kind of legal status to the concubine.

"(b) The obligation to marry and produce children.

"(c) The rigid necessity of adequately supporting the wife.

"(d) A large amount of very real poverty."

### The "Holy Carpet" and Mahmal

The Cairo press publishes a Communiqué of the Egyptian Government relative to the dispute between Egypt and the ruler of Mecca, Ibn Saoud, in the matter of the pilgrimage. The Wahabis consider the *Mahmal* an object of gross superstition and object to the pomp and military display that accompanies this annual gift to the shrine at Mecca. The government of Egypt has therefore decided not to send the *Mahmal* and to discourage pilgrimage:

"Having heard that the Hejaz Government makes certain conditions for this year's pilgrimage, the Ministry of Foreign Affairs instructed the Egyptian Consul at Jeddah to enquire into the truth of that report, and asked him to discuss the question personally with His Majesty King Ibn Saoud. The Government has now received a telegram from the said Consul stating that the King of Hejaz makes the following conditions for the pilgrimage of this year:

"Firstly.—To disarm the Egyptian Military Escort of the *Mahmal*, so that the force might not clash with the Wahhabis.

"Secondly.—Not to make a show of the *Mahmal* at the Sacred Haram, and prevent the parading of processions of Egyptian pilgrims there.

"The Hejaz Government makes other conditions opposed to old practices, of a nature to impose restrictions on the freedom of pilgrims.

"As the question was brought before the Council of Ministers on May 12, 1927, the Council decided to give up the sending of the *Mahmal* in this year's pilgrimage, and to announce to the Egyptian pilgrims that in making the Pilgrimage to the Hedjaz they will expose themselves to some dangers; but that if they should insist on going under these circumstances, they will do so on their own responsibility.

"This decision is of great importance to Egypt, and may be considered as the first step toward stamping out an old religious custom—the sending of the Holy Carpet to the Kaaba; for unless the Wahabis' power in the Hedjaz is withdrawn, one cannot see how the present decision can be cancelled in the future."

### Turkish Feminist a Delegate to the United States

*The New York Times* stated recently that Mme. Safie Hussein Bey, said to be the first woman delegate to be sent by Turkey to the United States, had arrived as a delegate to the Convention of the World League Against Alcoholism, held at Winona Lake, Indiana. Mme. Hussein Bey stated that she represented the Green Crescent Temperance Society and also the Red Cross Society, in which she was engaged in nursing work during the war. "We do not use the word prohibition in Turkey now," Mme. Hussein Bey said, "because the sale of alcoholic liquors is permitted by the Government. At first prohibition was tried out in Anatolia and was a success, and then it was experimented with in Constantinople, but was a failure because of the bootlegging that went on over the frontiers from Bulgaria and Greece. We women wish to have prohibition all over Turkey and are working for that end, but it may be a long time coming."

"The feminist movement has been started and the men are quite willing that the women should have the vote. There is an election due now and one in another four years. At the third election universal suffrage will be in effect all over Turkey and there will be several women elected to office as well as to Parliament."

Mme. Hussein Bey said she did not wear a veil and said that custom was entirely taboo in Constantinople, although some Turkish women in country towns still adhered to it.

"It has been stated that the Turks do not go to the mosque any more. That is untrue. We cannot live without God and all true Moslems believe in the Supreme Being and continue to worship Him after the manner of their ancestors as taught in the Koran. Women also go to the mosque to pray on Fridays, but they go up into the gallery reserved for them or else kneel behind the men on the ground floor."

"The best thing that has happened to Turkey since it has become a republic is that Kemal Pasha has come to Constantinople. We are a very young nation now and will need a strong hand at the helm to steer us through the various crises that are bound to arise before the republic has become firmly established and the country regains its trade and commerce."

This same paper in speaking of the recent earthquake at Namangan, Turkistan, stated that the *mullahs* (*priests*) had declared that the earthquake was "Allah's vengeance against the Soviets for unveiling the Moslem women."

### At Home with the Riffs

The distinguished traveller, Rosita Forbes, has recently visited the Riff country, devastated by war and scarred with trenches and remnants of barbed wire entanglements. She relates how they followed a road which runs straight into the heart of the Riff, seventy kilometres north from Taza, and every day it follows the telephone wires nearer and nearer to the Spanish frontier. The weekly market was in progress where rare olive trees made delightful shade amid a foam of almond and peach blossom.

From every gully, where the Berbers live in caves, huddled familiarly with their goats and chickens, and from every apparently deserted peak came stalwart, dark-skinned tribesmen and women with a

dingy cotton *haik* bundled up over a couple of ragged chemises, the only relief to their neutral coloring being their enormous earrings of white metal and red beads, or the tarnished silver pins, the size of daggers, with which they fasten at once their superfluous garments and the chains, necklaces and amulet cases which adorn them.

The goods came to market in the most haphazard fashion. One lean dark-skinned camel stalked along, superciliously indifferent to any obstacle, with a basket-like erection on his back, from which peered a woman, whose cheeks were painted with henna, her lap full of hens, babies and a black kid! A bullock was laden with young livestock tied up among strings of onions, a pair of dangling sandals and a load of firewood.

The market took place within a square of temporary canvas shelters, and, as no one appeared to be rich enough to buy a whole goat, the price of which was approximately a pound, the wretched animals were slaughtered, skinned and dissected in front of prospective customers, and after their more attractive portions were carried off, slung across some brown burnoused back, the remainder was stuck on a sort of gibbet, beside which a storyteller announced with raucous insistence: "Listen and learn wisdom, for in my story there are more events than eyes in the tail of a peacock!"

The Riffs are agreeably lazy. If they cannot fight, they prefer to do nothing at all but gossip and drink mint-flavoured tea. Their land is barren and they do not take the trouble to cultivate more than is necessary for a bare existence—after all, before France extended the frontier of civilization, if one were hungry, one could always raid one's defenceless neighbours.

The erstwhile warriors crouched beside the booths, bargaining for strongly scented soap, which they always licked to test its value, and watching cheery *tirailleurs* buying gay silk kerchiefs for the ladies of their large and elastic hearts.

On the edge of the throng sat the *Kaid*, a staunch ally of France since 1914, who had been forced to fly to Algeria during some of the hostilities. He looked like one's childish conception of Abraham. With a carpet as a throne and an olive as canopy, he delivered justice to various vociferous litigants, and his judgments were never disputed, even when he ordered a mountain thief to come unescorted to Taza the following Monday for several weeks' imprisonment.

"I felt," says the author, "that I had opened the book of Genesis and that each descriptive sentence had quickened into action!"

## BOOK REVIEWS

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**Studies: Indian and Islamic**, by S. Khuda Bukhsh, M. A., B. C. L., Lecturer on the History of Islam, Calcutta University, Kegan Paul, & Co., Ltd., Carter Lane, London, pp. 275, Price 10/6.

All who have read the author's earlier "Essays Indian and Islamic" published in 1912, will turn eagerly to this new volume, and they will not be disappointed. The "Studies" consist of twenty-four chapters unequal in length and value, on subjects connected with the story of Moslem civilization, and Indian life and politics. We learn from the preface that the four longest chapters, xiv-xvii consist of translations from the second volume of Von Kremer's "Culturgeschichte des Orients," although this is not clearly stated in the chapters themselves. This part of the book (pp. 78-210), deals with marriage and family life among the Arabs; social and political conditions under the Caliphs; literary and scientific activities; and the gradual decline and fall of the Moslem state. To those who have no knowledge of German or access to the original, these chapters are invaluable. What interests us more however, are the contributions of Mr. Khuda Bukhsh himself. He writes on such interesting themes as Arabian poetry, the New World of Islam, the Arab Kingdom and its fall, the book trade under the Caliphate, and the tragedy of Kerbala. Among the Indian papers he includes two on Simla and Darjeeling, an appreciation of Ghandi and some other Indian heroes and writers. The first essay is on "Mohammed—the Prophet of God." In this appreciation of the great Arabian, the writer has boldly faced the difficulties of his task, which he expresses in another essay in answer to his critics as follows: "I have labored all my life to establish the claims of Islam on incontrovertible facts—not on baseless legends, and to proclaim the glory of the Prophet on the strength of his wondrous achievements and not on pious fiction. If any proof of my love of Islam was needed, I would point to my published books and writings and my library of Islamic learning—unique in Bengal. Let my critics show their credentials, cite their proof." We are only surprised that a scholar and a man of such evident sincerity is blind to certain aspects of the life of Mohammed, and idealizes his hero in this fashion: "We find in him that sober understanding which distinguished his fellow tribesmen: dignity, tact and equilibrium; qualities which are seldom found in people of morbid constitution; self-control in no small degree. Circumstances changed him from a Prophet to a Legislator and a Ruler; but for himself he sought nothing beyond the acknowledgment that he was Allah's Apostle, since this acknowledgment includes the whole of Islam. He was excitable, like every true Arab, and in the spiritual struggle which preceded his call this quality was stimulated to an extent that alarmed even himself; but that does not make him a visionary. He defends himself, by the most solemn asseveration,

against the charge that what he had seen was an illusion of the senses. Why should we not believe him? . . . His simplicity, his humanity, his frugality, his forbearance, his earnestness, his steadfastness, his firmness in adversity, his meekness in power, his humility in greatness, his anxious care for animals, his passionate love for children, his unbending sense of fairness and justice—is there another instance in the history of the world where we have the assemblage of all these virtues woven into one character?"

Does the author consider Jesus of Nazareth a myth? Has he never read the earliest biography of Mohammed by Ibn Hisham? Or Thomas Carlyle's sober judgment on the place of Mohammed in history, not in his *Hero as Prophet* but in the later passage in his *Hero as Poet*? One can be appreciative without necessarily discarding all critical judgment and ignoring the oldest sources of the life of the great Arabian. Z.

**La Grande-Roumanie.** Sa structure economique, sociale, fianciere, politique et particulierement ses richesses. par C. G. Rommenhoeller, Consul general de Roumanie. 664 pp. 16 francs Suisse. La Haye. Martinus Nijhoff. 1926.

As far as we know, this is the only book based on official sources to give anything like adequate information more especially to foreign investors and economic specialists concerning the economic conditions and potential riches of Roumania. A good index would have enhanced the practical usefulness of the book, but the mass of material is well classified and relates to every branch of the economic life of the people.

The excellent historical summary of the opening chapters gives the setting of the many problems with which the young Roumanian nation is battling and foreigners would understand better than they sometimes do the intricacies of government administration in Bucarest were they to possess the facts so clearly set forth in Chapter III as to the constitution of the country since the war. Possibly those troubled as to the minorities in Roumania, from the political or the religious point of view, will be surprised to learn that freedom of conscience and of speech are equally guaranteed by the Constitution. Yet such is actually the case—on paper at least (p. 47). Another chapter of interest to the same class of reader is that on the population of Roumania. It is predominantly Roumanian in every part of post-war Roumania and yet includes an extraordinary number of larger and smaller groups of entirely different races and traditions. In particular, there are about 100,000 Moslem Turks in the country, as well as 80,000 Gagautzis, Christian Turks, all mostly around the Black Sea coast.

The main purpose of the book is, however, to give as detailed a description as may be of the resources of the country with a view evidently to attracting foreign trade and investments. No one has ever estimated the full possibilities of Roumania, but all agree that it is enormously rich in minerals, forests and agriculture. Naturally considerable space is devoted to the Agrarian Reforms of 1917 and their consequences, but the chapters on the industrial developments of the last few years will probably be of more general interest.

E. I. M. BOYD.

**The New Balkans**, by Hamilton Fish Armstrong. With an introduction by Professor A. C. Coolidge, and twelve maps. Pp 179. \$3.00. Harper Bros. New York, 1926.

"The main elements of a few of the special problems" is the author's

summary of this book, which will be a welcome addition to the equipment of travellers for the first time beyond Trieste and eastwards. Written by an American primarily, it would seem, for Americans, it states with refreshing objectivity and succinct brevity the most burning problems, e. g., Yugo-Slav unity, is it real?—Fiume: the Future of Albania: the Fate of the Dodecanese: Saloniki: the pact of the Southern Slavs, including the Bulgarians. Yet the facts are well-focussed, up-to-date and historically accurate.

Evidently Belgrade is the vantage ground from which the situation is viewed, for it is more particularly the bearing of the several problems of Yugoslav politics which is emphasized. It is a question, however, how far the statement (page 26) is as yet justifiable that "Yugoslavia is the most powerful factor in the new Balkans." She may well become so, once the backward regions reach the level of the more cultured sections, but that is hardly yet true.

It is surprising, also, to find practically no mention of the religious problems in the new Balkans. For not merely political questions complicate the present situation; there are Jews, Moslems, Orthodox, Roman Catholics, Uniates, Protestants. No all-round politician can overlook the difficulties presented by these religious differences where nationality and creed are so largely synonymous. E. I. M. BOYD.

**The Near East Year Book and Who's Who, 1927.** Edited by H. T. Montague Bell. Published by the Near East Ltd., London. pp 943, price 25/.

The title of this invaluable book is obviously a misnomer, as the entire Near East is *not* included. The sub-title, however, is accurate, it is "a comprehensive, up-to-date survey of the affairs, political, financial, commercial, industrial and social of Yugoslavia, Roumania, Bulgaria, Greece and Turkey, with text of Near Eastern Treaties—a Who's Who of prominent people, and five maps." Well written, remarkable in its condensation, and wealth of material on every part of the field surveyed, the book is a credit to both Editor and Publishers. It is unfortunate that Albania, Cyprus and the Islands have been omitted. The sections on education and religion contain much of interest to the missionary reader. Annex II gives the texts of the recent Near East Treaties. The maps are excellent, but the Index is very incomplete.

**Le Royaume Serbe, Croate et Slovene.** Son organisation, sa vie politique et ses institutions. Par Albert Mousset. Preface de M. Albert Thomas. Illustré de 44 photographies. Paris, Editions Bossard, 1926. 266 pp.

A valuable textbook on Yugoslavia, including diplomatic history, constitutional texts, development of political parties, treaties and conventions passed with neighbor States, press, educational institutions, artistic life, elements of foreign policy, administration, etc. A second part dealing with economic and social questions is in press.

**Tefsirul Kur-Anil-Kerimi,** Komentar Kurana. Preveo s arapskog jezika Sukrija Alagic, profesor derventske gimnazije. Izdaje: Prevodilac i Dzemaluddin Causevic. (Sarajevo, 1926. Islamska Dionicka Stamparija.)

We call attention to this specimen of a score of books published in the Latin or in the Arabic alphabets for Serbian Moslems. The volume before us is a commentary on certain chapters of the Koran, translated from the original by Mohammed Abdu, together with an introduction

and additional notes by Professor Shukrija Alagitch of the Gymnasium School at Sarajevo. The significance of the translation of this work by the late Rector of alAzhar into Serbian is evident. But is there a missionary in all the Balkans in touch with the Moslem press and with this new literature? Z.

**The Revolt of Asia.** The end of the White Man's World Dominance. By Upton Close. G. P. Putnam's Sons, New York, 1927. pp. 325, price \$2.00.

A book as lurid as its jacket, and sensational from its preface to its conclusion. The author believes that "we have come to the end of the White Man's world dominance. If he resigns himself to this historic evolution he will save his world and the Asiatic's world. If he resists he will likely bring about the destruction of both." This startling conclusion is based upon a jaunt from Tokio to Cairo, on which the author comes face to face with imperialism in China, Siam, Java, Burmah, India, Iraq and Egypt. In the Dutch East Indies someone told him that the revolution was not ended but had just begun. In Iraq the Arab "doesn't like King Feisul, crowned as his sovereign upon a throne of beer-cases covered with carpets. His mullahs dislike the Scotch honesty of the administration of Moslem religious and philanthropic bequests, formerly in their hands." The book lacks background and all authoritative references, yet the author assures us that it is "not another 'yellow peril' scare or 'rising tide of color' theme. It is a simple story, written after twenty thousand miles of investigation in every country from Japan to Palestine, and a background of ten years intimate association with men and movements in Pacific Asia." Z.

**A Handbook of Early Muhammedan Tradition.** By A. J. Wensinck, Litt. D. Published at Leiden by E. J. Brill, 1927. pp 269.

All students of Islam and all missionaries in Moslem lands will be grateful for this complete index to the vast collection of sayings and doings of Mohammed as recorded in tradition. Dr. Wensinck here presents the keys to the store-house, and henceforth there is no excuse for neglecting its contents. In the Introduction he states, "The present book is not merely a forerunner to the large concordance to early *hadith* which has been in course of preparation since 1916. In the first place it does not register single traditions, but subjects; and through an alphabetic and more or less systematic arrangement of the materials it is hoped that the book will enable students of Islam to find what they want without much trouble." After a word of caution regarding the authority of tradition, Dr. Wensinck goes on to say, "If tradition cannot be used as a repertory of Moslem law, it is, with the commentaries, the chief source of the history of dogma and law; for there is scarcely any dogmatic or juristic view that cannot be supported by an appropriate tradition. Even the biography of Mohammed must for a large part be based upon a critical study of *hadith*. This applies to nearly all chapters of the *fikh* reviewed, not from their systematical, but from their historical side. Likewise a large part of the *hadith* can only be historically understood if considered as a magazine of *loci* which have served the dogmatic and juristic leaders of the community as controversial material."

This splendid subject index, the fruit of much toil and skill, although only an introduction to the more exhaustive concordance promised us later, will enable those who use it to undertake the study of special themes in this vast field. After giving the titles of books in the collections of tradition by Al-Bukhari, Muslim, Abu-Da'ud, Al-Tirmidhi, Al-Nasa'i, Ibn Madja, Al-Darimi, Malik, Ibn Anas, Zaid ibn Ali, Ibn Saad, Ahmad ibn Hanbal, Al Taylasi, Ibn Hisham, and Al Waqidi, there is a key to references, followed by the index proper. From one instance we may show the scientific character of the whole. . . . under *'Isa*, (Jesus) we have twenty-three references to His aspect and stature: one to His sinlessness: two to His verses spoken from the cradle: ten regarding Mohammed's relationship to Jesus: twenty regarding His return from Heaven: twenty-four references to His destroying the Cross and killing the swine: four to His place in Heaven, and six other references, including one of great importance, on His death.

The variety of subjects included in the traditions is evident at a glance: under "G," for example, we have—Gabriel, Gain, Games, Garlic, Genealogy, Al-Ghaba, Ghatat, Al-Ghamr, Ghushl, (with two pages of references), Gifts, Gold, Goldsmiths, Governors, Gratitude, Graves, Grease, Guarantee, Guest.

The work is carefully printed, yet to the list of corrections on page 269 we would add: page 125, the thirteenth line from the bottom, instead of "*says*" read "*wards*"; there are also some unfortunate Dutchisms in the style, for example "fat figures" for "numerals in heavy type."  
Z.

**The Encyclopaedia of Islam.** A Dictionary of the Geography, Ethnography and Biography of the Mohammedan Peoples prepared by a number of leading Orientalists. Edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, W. Heffening and E. Levi-Provencal. Number 33, *Khodja-Kirat*. Published by Luzac & Co., London.

Gradually this great work is nearing completion. This last issue contains four articles of note. Wensinck and C. Schoy contribute a double article on the *Kibla*, its origin, history and the astronomical and geographical problems in connection with the subject. A still longer article is that on the Copts, here given under the heading *Kibt*. It is signed "G. W." One regrets that the writer does not seem to have much sympathy with the Copts, their history of oppression by Moslem rulers and their martyrdom. Wensinck also contributes the interesting article *Khutba*, or "Friday Sermon," giving a specimen of one of Mohammed's latest preachments in Medina. Medical missionaries will turn first to the article *Al-Kimiya*, (Alchemy), by Wiedermann, which concludes with two columns of bibliography. Nevertheless the writer says, "A proper history of *Kimiya* and an account of its place in Moslem culture will only be possible when we are much better acquainted with the works of its representatives than at present, and also have a better idea of the sciences connected with chemistry, pharmacy, knowledge of drugs, etc."  
Z.

**The Affinity Between the Original Church of Jesus Christ and Islam.** By Al-Haji Lord Headley. 156 pp. Woking: The Mosque. 2s.

We entirely agree with the following statement of the *London Times* (Literary Supplement) regarding this book. "Lord Headley became a Mohammedan some years ago, and here he attempts to explain why

Englishmen should follow his example. Christians will find it difficult to recognize the faith they profess and hold in the account given of it in this book. The author declares that the dogmas of the Christian Church repelled him ever since his earliest childhood, but he finds that Islam satisfies the noblest longings of his soul and in no way contravenes the teachings of Moses and Christ. It is difficult to suppose that from any point of view this book will be regarded as successful."

**Thamilla, "The Turtle Dove."** A story of the Mountains of Algeria. By Ferdinand Duchene. Translated by Isabelle May and Emily M. Newton. Pp. 252. Fleming H. Revell Company, New York, 1927. \$1.75.

"Thamilla" appeared originally in French and was reviewed in our Quarterly. The author has for years been Justice of the Court of Appeals of Algiers and therefore has every opportunity to know native laws and customs as well as the tragedies which result from them. He wrote a series of novels under the title "The Barbaresques" which twice brought him Grand Prizes in Literature from the French government. A literary artist not only, but steeped in knowledge of what goes on behind the scenes in Algeria, that knowledge, and his intense interest in Moslem womanhood, have led to his writing this book. Thamilla pleads for herself and all her sisters of Moslem lands.

You will not want to lay this book down until you have finished it. It is a startling revelation of the blighting effect of Moslem law and custom on women—an "Uncle Tom's Cabin" of their condition. In this romance of life among a white people of North Africa, the beautiful girl Thamilla struggles against native laws and customs to which she, like all her Moslem sisters, is completely subject. It is hardly possible for an Occidental to think of a father so mercenary as to sell and resell his daughter in the manner related. Meziane, however, stops at nothing and in this fascinating, unflinching frank, human-interest story the heroine tastes the bitter-sweet of love and marriage, and the agonies of jealousy and hate, of harem life, degradation, highway robbery, slavery, and shame.

J. C. CHESTER.

**Le Congrès du Khalifat** (Le Caire 13—19 mai, 1925) et **Le Congrès du Monde Musulman** (La Mekke, 7, Juin—5 juillet, 1926),—Achille Sekaly. Paris: Ernest Leroux, 1926, pp. 220.

The two conferences held during 1926 at Cairo and at Mecca were both of great significance. In this volume we have a summary of the character, personnel, and constitution of the two conferences, by way of a preface, followed by the full minutes and procedures, including some of the important discourses that took place at Cairo and Mecca. At Cairo two committees were appointed, to which six questions were referred, viz:—(1) Conditions of the Caliphate. (2) Its necessity in Islam. (3) How the Caliphate is appointed. (4) Is it possible to re-establish the Caliphate under present conditions? (5) If this is not possible, what measures should be taken? (6) If the Congress should decide that a Caliph must be appointed, what measures must be taken? There was agreement on the first three questions, but, after warm discussion, the other questions were referred to a future conference. At the Mecca Congress there were fifty-seven delegates and one hundred and fifty-seven invited guests; in addition to Arabic, Urdu and English were used in the discussions. During the eighteen sessions the chief questions

considered were the unsanitary conditions of the "Holy Cities" and the reforms necessary; the Hejaz Railway; the expulsion of Jews and Christians from Arabia; the misappropriation of Waqf funds and the liberty to be accorded all Moslem sects for their rites under the new government.

The discussions are indicative of disintegration in Islam and one can read between the lines how pessimistic the outlook seemed to the delegates. At the Cairo Congress the following countries were represented: Egypt, Tripoli, Tunis, Morocco, South Africa, India, Java, Yemen, Hejaz, Palestine, Iraq, and Poland. At the Mecca Congress there was a large delegation from Russia and Syria as well. Z.

**Notes on a Visit to Sinai Monastery and a Motor Car Tour to Sinai Peninsula.** By El Lewa Ahmed Shefik Pasha. (Government Press, Cairo, 1926).

An accurate description of the new road to Sinai and of the Monastery with its ancient mosque inside the area; there is no account of the library. Z.

**Reason or Prejudice:** A plea for rational interpretation of the Holy Koran and a refutation of erroneous Mullah beliefs, pp. 46. By S. Qudrat Shah. C. A. Ribeiro & Co., Ltd., printers, Singapore.

This brochure was sent by the author for review. It consists of his answer to fourteen charges made by the Orthodox Moslems in Singapore against the Ahmadiyahs. The fourteen charges according to which the Ahmadiyahs were denounced as *Kafirs* (infidels) include the following:—"That Mirza Ghulam Ahmed is the Promised Messiah and Mahdi: That the blessed Mariam (Mary) was not virgin when she carried with *Easa* (sic), peace be on him, and that *Easa* (Jesus), peace be on Him, has a father just as others have: that Jesus, peace be on Him, is dead and has not been raised; that the journey of Mohammed, peace be on him, was only a vision; that hell is not everlasting, and even the infidels will enter the Garden (paradise): that there is no *Jihad* (Holy War) at any time, even in the time of Mohammed, peace be on him, there were no holy wars, and all such wars were political wars or otherwise." The answers of the author to these charges are not always convincing, but leave no question that there is war in the camp.

"So here in Singapore a fight has begun between the literalists and rationalists on some of the points I have mentioned above. The mullahs are calling the rationalists apostates. We will not imitate their example, but will reply to them as it becomes a Moslem. It is expected that the rationalist Moslems who agree with my views will help us in the circulation of this pamphlet, because it is by exposing the false beliefs of the mullahs that we can effectively fight against the prejudice created by them against the rationalists."

The virgin birth of our Lord, never disputed in the old Islam is here opposed by arguments taken from modernists. On the other hand Mr. Qudrat Shah proves from the Koran the actual death of Jesus; *tawaffa* means "to die" and can mean nothing else. Altogether a most interesting pamphlet. Z.

**Letters on Religion and Folklore.** By the late F. W. Hasluck, M. A., annotated by Margaret M. Hasluck, B. A. (Cantab), M. A. (Abdn.) Published by Luzac & Co., London, 1926. pp. 256.

This book consists of extracts from letters written not for publica-

tion, but for the diversion of a scholarly friend. They discuss Oriental Christianity and Islam, and the bypaths of folklore, especially in Greece and the Balkans. The style is necessarily scrappy, but the book is of great value for the evidence it gives of wide reading in a field that still offers subjects for research. The author suggests in one letter that *sesame* opens gates by sympathetic magic, because its oil was used for hinges. He also has a clever theory explaining the use of ostrich eggs suspended in mosques. There are a score of pages regarding the Bek-tashi dervishes, and a whole repertory of Christian saints find a place in the index.

Mr. Hasluck expresses his opinions quite frankly regarding Islam. We quote paragraphs which will also indicate his racy style.

"I have had the Alcoran of the False Prophet to read, or rather to look up certain passages in. I got hold of a hundred years' old French translation, which to my mind eliminates any nobility of style there may have been in the original, and having looked up my texts, skipped through the whole to get a general impression. Read like this, it is exceedingly monotonous and rather incoherent. The legislative parts are much less important and elaborate than in the Pentateuch and mainly about women. The rest harps on two ideas, the Unity of God (with corollary, wickedness of idolatry) and reality of Mohammed's mission (with corollary, wickedness of denying it). The themes of heaven and hell are treated at great length as stimulants to belief. The mythology parts are not, as in the Bible, narrative, but used as preacher's themes to illustrate the two leading ideas.

"I could find nothing very striking about infernal arrangements in the Koran, though much is said on the subject—no imagination at all, as I had hoped, only fire, braziers, chains, and some disgusting fruit to eat."

Z.

**Beyond Khyber Pass.** By Lowell Thomas. Pp. 223, with 124 illustrations. Second edition 1926. Hutchinson & Company, London.

As a narrative of sheer adventure and as a sketchy portrayal of the scenery and peoples of Afghanistan this book is of real interest and value. So few Western travellers have dared to penetrate this wild mountain region and so rigorous have been the prohibitions by Afghan, British and Russian authorities that few first-hand records are available. It is to be regretted that the volume has neither map nor index.

An insight into manners and customs of the people is given, and there are good pen pictures of Turki-speaking Uzbeks returning from Mecca, and of the celebration of the feast following Ramadan at Kabul. But one would like to have answers regarding Islam in Afghanistan.

The literary style is weakened by repetition and emphasis of the fact that so few have penetrated Afghanistan. However, the account of the present Amir, Amanullah Khan, is full of lively interest and the remarks of the Amir in regard to education for the Afghans and to the independence of the country are well worth reading. The beautiful illustrations add much value to the work.

S. VANR. TROWBRIDGE.

**Die Welt des Islam Einst und Heute.** By R. Hartman. Pp. 47. J. C. Hinrichsche, Verlag, Leipzig, 1927.

Professor Hartman shows us that in times past one might well have spoken of a World of Islam, for Islam felt itself as a religious unit and

was striving for political coöperation. The Pan-Islamic idea has broken down and has given way to the national feeling also in Islam. The author is proving this by a minute description of the Moslem world of the present time. He refrains from all prophecies and rightly points out that the Moslem world again and again offers us the greatest surprises, e. g., that the Wahhabite movement recently took sanitary measures of all kinds which do not at all conform to its Puritan character. Furthermore, it is unique, that Wahhabism is in touch with certain reform movements in Islam, wherein both go back to primitive Islam and away from tradition and the veneration of saints. Little reference is made to missionary effort. But to everyone working among Mohammedans this booklet written with special knowledge is of importance. SIMON.

**Ewiges Stromland, Land und Mensch in Aegypten.** By A. Kaufmann. Pp. 222. Strecker and Schroder, Stuttgart.

The author was for many years a pastor of the German Church in Alexandria and made a profound study of the country. He gives a detailed description of the tribes and races of Egypt, their occupations, habits, and the religious conditions. Islam is treated in Chapters X-XII as the state religion. He also tells of its social conditions, art, religious worship, manners and customs as seen in Egypt today. Historical references, too, are found, but the principal value of the book lies in what it says about the present time. On missionary work the author expresses his opinion appreciatively, but unfortunately very concisely. Very excellent illustrations and a series of sketch maps help the text. One of the best recent books on Egypt in German. SIMON.

**The New Africa** by Donald Fraser, Edinburgh House Press, London. pp. 202, price two shillings.

"There is a new Africa." The book traces the growth of this new Africa through the penetration of the West, and shows the effect of Western civilization on the religious and social life of a primitive people. Community of interests are being changed by contact with Western thought, and the African is rapidly beginning to realize the personal element of living. Islam has advantages over paganism, but its civilization is static. Its civil code is unfit for ruling a state where civilized conditions are created. Sometimes governments and officials favor the Moslem and think his religion suitable to Africa, none of them wish to see Islamic laws become the standard of government. A strong plea for Christian literature, to meet the growing intelligence is called for at this juncture. The Bible is the great text-book of African education, but awakened minds as well as hearts need food; an educated and trained African mind is the one which will be able to supply the mental need of his countrymen. "To burst the prison gates of magic, to steady surging ambitious life, to lay firm foundations and to build the walls of true civilization, there is but one competent power, the Spirit of Jesus."

A. E. Z.

**Le Monde Islamique** by Max Meyerhof, with 59 photogravures. Published by F. Reider & Co., Paris. pp. 80, price 16.50 francs.

An excellent sketch with superb illustrations from photographs. The author realizes that Islam is not only a religion but a civilization, composed of heterogeneous elements which nevertheless has an inner unity.

With master hand and reference to the most important sources, as shown in the bibliography, he sketches the origin of Islam in the life of the Arabs and that of the Prophet. Three brief chapters tell of its early history, the contents of the faith and the character of the Koran. Here we note a slip: the articles of the creed are not five, but *six*; Mr. Meyerhof omits Predestination. The chapters on "Moslem Civilization" and "The Present State of the World of Islam" leave nothing to be desired. Altogether a little manual of prime importance.

Z.

**The Mathnawi of Jalalu'ddin Rumi.** Edited from the oldest manuscripts available with critical notes, translation, and commentary. By Reynold A. Nicholson, volumes I & II. pp. 469 & 419. E. J. Brill, Leiden. 1925-1926.

These two volumes are the first installment of a complete text and translation of this great Persian classic. The author states in his Introduction that the first, third and fifth volumes are to contain the Persian text, while the second, fourth and sixth are reserved for the English translation. After that we are promised two or three volumes of Commentary, and an introductory volume on the life and times of Jalalu'ddin Rumi. We hope this ambitious programme may be carried out. The revised text here printed is based on five manuscripts. Two of them in the British Museum, two at Munich, and one in the author's possession. The verses in each book are numbered, and correspond with the numbers in the English translation. We trust that there will be a subject Index, without it this edition of the "Bible of Persia" will lose much of its value as a work of reference. The first volume contains critical notes on the readings of the text, as well as a critical introduction. Hitherto we have had translations of the Mathnawi in Turkish, Arabic and Hindustani, but only the first two of the six books of poems were accessible to European readers. The whole work is about twice as long as the *Divinia Comedia* of Dante, although the length of the poem is not the chief difficulty in its translation. Here we have a masterpiece by a master-hand. We congratulate the publishers also on their excellent work.

Z.

**Afghanistan.** Sbornik statei: D. Anuchina, I. Borozdina, M. Vecheslova, V. Gorodtsova, V. Gurko-Kryazhina, B. Denike, L. Mseriantsa i A. Samoilovicha, S. risunkami i kartami. Moscow, Izdanie Vserossiiskoi Nauchnoi Assotsiatsii Vostokovedeniya pri Narodnom Komissariate po Delam Natsional' nostei, 1924. 204 pp.

A series of articles on Afghanistan and its people, historical developments, linguistic problems, foreign elements, such as Turkish and Mongol in its population, art monuments of the various regions. The most important part of the book, however, is devoted to archæological questions and the results of excavations undertaken by Russians. The numerous maps and illustrations, as well as numismatic information are of particular interest. The collection is published by the Scientific Association for the Studies of the East attached to the People's Commissariat for Nationalities, Moscow.

## SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING

*Missionary Research Library, New York*

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### I. GENERAL.

ARMENIA AND THE LEAGUE OF NATIONS. G. F. Gracey. (In *World Dominion*, London. July, 1927. Pp. 236-246.)

After a brief note on the unfulfilled promises of protection made by the Western Powers during and after the War, and the devastating experiences of Armenia as a nation, there is an outline of the scheme developed by the International Labor Office for settling the Armenian agricultural refugees upon the land in Syria.

THE CALIBAN OF ASIA. H. E. Wortham. (In *The Atlantic Monthly*, Boston. July, 1927. Pp. 108-116.)

Demonstrates, largely by illustrations from the Moslem countries, that awakening Asia, so far from being a menace to the Western world, never in its history has been so amenable to the dominance of Europe in that world of ideas which leads to action.

GERTRUDE BELL'S JOURNEY TO HAYIL. D. G. Hogarth. (In *The Geographical Journal*, London. July, 1927. Pp. 1-21.)

A good description reconstructed from the author's notes and scientific data of an important exploring trip undertaken in the winter of 1913-1914.

INTO FORBIDDEN MECCA. Sirdar Ikbal Ali Shah. In *Travel*, New York. June, 1927. Pp. 7-11, 46.)

A lively description of experiences when on a pilgrimage to Mecca as a delegate to the All-World Moslem Conference.

ISMAIL THE MAGNIFICENT. Pierre Crabitès. (In *The Nineteenth Century*, London. July, 1927. Pp. 108-119.)

A call to a fairer judgment than history has seen fit to give to a man who had ideas, vision and foresight, but against whom the cards were stacked.

SYRIA AND THE LEBANON. J. L. Gheerbrandt. (In *The Asiatic Review*, London. July, 1927. Pp. 393-400.)

The first of a series of articles, chiefly informative in character, upon the French possessions and mandated territories in Asia. Quite non-political.

## II. ISLAM IN ARABIA.

ARABIA CRESCENT IN ISLAM. Kenneth Williams. (In *The Fortnightly Review*, London. May, 1927. Pp. 599-609.)

Suggests that the main stronghold of the religion is becoming so "repointed," the religious influence of the Wahabis is becoming so significant, that Arabia may soon be a source of inspiration and a rallying-point, rather than one merely of consolation and a meeting-place.

## III. HISTORY OF ISLAM.

## IV. KORAN, TRADITIONS, THEOLOGY.

## V. RELIGIOUS AND SOCIAL LIFE.

HINDU-MOSLEM RELATIONS. A rapid survey. Mareschandra Ray. (In *The Calcutta Review*, Calcutta. May, 1927. Pp. 175-183.)

Seeks to show why the Hindu and Moslem communities have tended to grow apart, and the dangerous part played in this by the communal system of representation "imposed" upon the country by the Morley-Minto Reforms.

TURKEY TODAY. Raymond Colrat. (In *The Living Age*, Boston. July 15, 1927. Pp. 129-134.)

A reprint from *L'Ere Nouvelle* of Paris, giving impressions of the effects of Mustapha Kemal's reforms in the by-ways and backwoods of Turkey.

THE TURKISH SOLDIER'S GOOD QUALITIES. Mary Mills Patrick. (In *Current History*, New York. August, 1927. Pp. 761-767.)

A tribute to the lovable qualities of the Turkish peasant, especially his profound loyalty, generosity, and patient endurance; includes as illustrations some of the folk-tales of which the Turks are so fond.

## VI. POLITICAL RELATIONSHIPS.

EGYPTIAN DOLDRUMS. Owen Tweedy. (In *The Fortnightly Review*, London. June, 1927. Pp. 748-758.)

Believing that fundamentally both Egyptian and British governments sincerely desire to come to a friendly agreement, author analyzes the present situation in order to help break the existing *impasse*.

THE POLITICAL SITUATION IN EGYPT. A. Hulme Beamen. (In *The Contemporary Review*, London. July, 1927. Pp. 15-23.)

A résumé of the relations existing between King Fuad and his party, Zaglul and the Extremists, and the Residency, under Lord Lloyd.

## VII. MOHAMMEDAN MISSIONS.

THE AFGHAN FRONTIER; ITS PROBLEMS, PROGRESS, AND POSSIBILITIES. Lilian A. Underhill. (In *The Church Missionary Review*, London. June, 1927. Pp. 114-124.)

Describes the steps leading up to "Campaign Week" and the results of pressing home to the Indian Church the problem of the evangelization of the Moslems, and indicates some of the difficulties resulting from the very success of the movement.

HAVE WE A MESSAGE TO MOSLEMS? Bashir. (In *World Dominion*, London. July, 1927. Pp. 250-254.)

A challenge to state the distinctive message of Christianity beneath and above our Western conception of civilization, which is of vital import to the Moslem and which cannot be found in his own faith.

## THE ANTI-CHRISTIAN MOSLEM PRESS

PROFESSOR ARTHUR JEFFERY  
*School of Oriental Studies, Cairo*

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### EGYPT

**Kitab Dalil Ahli'l-Iman fi Sihhat al-Qur'an.** (A Book of Guidance for People of the Faith as to the Genuineness of the Koran) by Hasan Husni at-Tuwairani, Cairo, n. d. 8 vo., 32 pp.

This is a reissue of a pamphlet first published in 1892 as a reply to a Church Missionary Society tract entitled *Al-Burhan al-Jalil fi Sihhat at-Tawrah wa'l-Injil* (The Glorious Proof of the Old and New Testaments).

The writer tells how he came across this tract one evening in Ramadan, was amazed that it bore no indication of the author's name nor of the press where it was printed, but read it through, and finding that in process of proving from the Koran itself the genuineness of the Old and New Testaments, it cast some doubts on the genuineness of the Koran, he proceeded to write this defence of the Koran to save his fellow Moslems from being led astray by such books as this.

He begins by giving *in extenso* the quotations of the *Burhan* from Moslem writings on which it bases its case against the Koran, castigates the author of the pamphlet for not signing his name to it, and discourses at some length on the ethics of foreign printing establishments publishing material of this nature without submitting to the press laws of the country. Then he takes up his defence of the Koran, to show that its text is perfect and uncorrupted and entire.

This defence consists of a long peroration on the nature of prophecy and the prophetic office, and four sections (i) A consideration of the passages from Moslem writings on which the author of the *Burhan* bases his statements. A strikingly unsuccessful attempt to escape the force of these passages in Bukhari and Suyuti. (ii) An historical account of the collection and publication of the Koran, seeking to show that there was no possibility of corruption creeping in. (iii) An attempt to prove *a priori* that alterations could not have crept into the Koran in view of the nature of the early Islamic community. (iv) Internal evidence that the Koran is of divine origin. These are interesting and curious in themselves, but are rather a defence of Islam than an attack on Christianity so we pass them without comment here.

**Kitab al-Khalasa al-Burhania 'ala Sihhati'd-Diyana al-Islamia.** (The Convincing Discourse on the Validity of the Islamic Religion) by Ahmad 'Ali al-Maliji. Cairo n. d. 8vo. 32 pp.

The third edition of one of Maliji's famous pamphlets. It contains nothing that is new or noteworthy. Chapter one is a defence of the

Prophethood of Mohammed and a reply to the statement of Christian writers that the Koran itself proves that Mohammed worked no miracles. Chapter two is a refutation of the Doctrine of the Trinity, using the same old arguments we have heard over and over again from Maliji, and an interpretation of the Koranic verse which refers to Jesus as the *Kalima* (word) and *Ruh* (spirit) of God, to show that these do not mean what Christians take them to mean. Chapter three is a refutation of the Crucifixion, again covering well-worked ground, and a reply to the objection raised by some Christians that the Koranic verses v. 117 where Jesus says, "And when Thou didst cause me to die Thou wert the watcher over them," and iv. 156 referring to Jesus, "they slew Him not and crucified Him not," are in contradiction.

This argumentation is followed by the old story of a Moslem who was taken as a prisoner to Roum and confounded the learned of the Christian faith by his proofs of Islam, and the pamphlet closes with some verses of Maliji's well-known poem "The Strange Question."

### DAMASCUS

**Kitab Kanzu'l-Burahin** (The Treasury of Demonstrations) by Ahmad Fawzi. Damascus 1345 (1927) 8vo, 63 pp.

Another of the Fawzi tracts, which the sub-title tells us is a reply to three Christian works (i) *Risalatul Mabahithi'l-Mujtahidin* (An Epistle on the Investigations of Diligent Enquirers) a well-known booklet by Nicolai Ghubrial of which several editions have been published in Egypt and Syria (ii) *Nur-al-'Alam*, Dr. Ford's Life of Christ published in Syria in 1922, and (iii) *The Christian Religion*, an Arabic pamphlet published in 1894.

Fawzi dismisses ii and iii in a sentence or two at the close of his essay, curiously enough thinking that Dr. Ford's work can be disposed of by showing that as Christ called His disciples "the Light of the World" in Matt. v. 14, therefore to claim peculiar reverence for Christ Himself as "Light of the World" is absurd. The main argument of Fawzi is directed against Ghubrial and particularly against his arguments on the Trinity.

Like so many other Moslem controversialists, he cannot get away from mathematical ideas in discussing the Trinity. He ridicules the complexity of the Trinitarian idea as contrasted with the simplicity of Islam's Unitarianism, and soberly discusses the mathematical complications of three being one and one three. It would perhaps be of some service to our Moslem friends if a little Christian tract were prepared explaining simply and clearly how the problems of the Trinity, great as they are, are problems in the realm of personality not of mathematics, for it is apparently a very rare thing for a Moslem writer to rise above the sphere of mathematics in discussing this question.

Fawzi thinks that the missionaries are a very backward lot to be still fighting for the Trinitarian position, which he says has been given up by all modern scholars in Europe, and he thinks they are very dull not to see the inconsistency of their position in claiming on the one hand that God is beyond the comprehension of mere mortals, and then on the other discussing minutely His essential nature as a Trinity in Unity.

He makes a big point of the argument that the fact that Christ was baptized and that His sayings are frequently sayings of popular human

wisdom and relative to the circumstances of His age, completely disprove His divinity. Moreover, he strongly objects to the habit missionaries have of quoting the Koran when it suits them as though it were an authoritative book, whereas really they do not admit its authority. We can sympathize with this last point. As a witness to the development of Mohammed's own thinking, and as proof of what is laid down as Moslem doctrine, it is of course quite legitimate to quote the Koran, but surely we are taking a false position to quote it in support of Christian positions.

The motive of missionary propaganda, Fawzi reminds us, is self-defence, for the Church in Europe is losing its hold over the people (in witness whereof he quotes the Pope) and as Christianity is weakening in the West the Church is seeking new conquests in the East to offset the loss. It is noteworthy, he says, how in matters of divorce and prohibition, America is deserting Christian standards and approximating to those of Islam.

There is one piece of New Testament exegesis in this pamphlet which we cannot refrain from passing on. Fawzi says that when Jesus said in connection with John the Baptist "he that is least in the Kingdom of Heaven is greater than he," He was referring to Mohammed.

## INDIA

**Extracts from the Holy Koran and Sayings of the Holy Prophet Mohammed**, also Special Messages to Peoples of Different Religions, with Quotations from their Respective Scriptures. Compiled and published by Abdullah Allahdin, Secunderabad 1926. 12mo. xi, 283 pp. Ahmadiya Press.

The fifth edition of an Ahmadiya publication of the Qadiani branch. Some interesting comments could be made on the selections of Koranic passages and Traditions and the translation of the same, but our concern in this page is with the anti-Christian teaching which is scattered through the book. A comparison of the position of women in Islam and Christianity is given as an inset, pp. 68a, 68b, in which he quotes one favorable verse as characteristic of the Islamic position, and then he sets forth St. Paul's statements about women submitting themselves to their husbands and follows this with a number of statements attributed to ecclesiastical writers in which there are unfavorable references to women, concluding by asking Christian critics to see the beam in their own eye. This latter remark is particularly delicious when one remembers the opinions on women attributed to Mohammed himself in Moslem works of Tradition.

Koranic verses and Traditions are quoted at length to prove that Jesus is dead and not living, so that there was no resurrection nor ascension, and the story of the Jesus tomb in Srinagar is elaborated at some length. A long list of statements from the Sermon on the Mount is given as proof that Christians do not follow the teachings of Jesus for they do lay up treasure upon earth and take thought of the morrow. Finally there is much exhortation to accept the Messiah of Qadian.