

Islamic Series No. 8

ISLAM IN U.S.S.R. Turkey and Europe

Compiled by

S. M. AHMED P.C.S. (RTD.)

Hony. General Secretary, Abbas Manzil Library Trust

PUBLISHED BY
ABBAS MANZIL LIBRARY
ALLAHABAD (3)

Price Rs. 5/- or Sh. 7/6.

4

297.0947

A. S. J. u

240-8-41

107257

DATE INDEXED

ALLAHABAD
LAW JOURNAL PRESS
ALLAHABAD

PRINTED AT THE ALLAHABAD LAW JOURNAL PRESS
ALLAHABAD

CONTENTS

			PAGE
CHAPTER	I. Military Conquests	1
CHAPTER	II. Peaceful Penetration	61
CHAPTER	III. Political Conditions in the Past	175
CHAPTER	IV. Present day Conditions	210



EDITOR'S NOTE

Ancient Scythia, a vast plain sweeping from East to West, or from Atlantic to Pacific, tipped at its four corners by the narrow water strips of Behring, Gibraltar, Dover and Sova straits was the dark continent or "Turan" of the Aryans, living south across the barrier of Himalayas, Hindu Kush and Caucasus. Surrounded by deep seas on three sides, its southern land boundary which merges in the steppes of Mongolia, was undefined until the expansion of the Old Russian Empire in the sixteenth century, and the dissection or rather the bisection of the old Turkish Empire in the twentieth century, fixed its line with the southern political boundaries of Turkish and Soviet republics. The black Sea becoming an inland lake: Alps, Balkan, Carpathians, Pyrenese, Tuarus, Caucasus, Ural, Pamir, Yablonoï and Stonvoi its mountains, and Rhine, Danube, Volga, Oxus, Jagartese, Obi, Yenisi, Lena its inland rivers, Marmora and Azov the two armlets connecting inland sea with Mediterranean.

This huge mass of land of about ten millions square miles, a continent by itself, is peopled by five hundred millions of civilised men who from the dawn of history to the present day had been the pioneers in art, industry, learning, Military conquests, trade and adventure, democracy

and colonial enterprises. A small part of them, say about 75 millions are the subject of this book.

These seventy five millions followers of the Prophet of Arabia—seventy five millions? Indeed! Gee Whiz would exclaim a presbyterian American missionary. How on earth you arrive at this figure? Well, elementary, Dr. Watson*. The Turkish republic contains some twenty five millions, Balkan States and Europe about five millions, and the rest in the Soviet Republics. The Old Russian Empire in 1914, when religion was counted there had twenty three millions Muslims in a total population of 139 Millions. Since then the religion became an anathema and no more statistics religionwise were available. Russian lost many Christian states during the war and today they count about two hundred millions. Muslims were nineteen percent then, make them twenty three percent now (taking into account the mass relapse of the Tartars of Volga and Siberia from forced Christianity to Islam) and then apply your Rule of three, you will get 45 millions. However, that is not the main point here. The point is, when Russian Revolution and Kemal Ataturk's reformation "westernised" them in their outlook, will you still call them Muslim without Oriental and Arabian features and leathers? Will the cult of prayer carpet, genuflexion in Oriental style, Muezzins summoning the faithful from the minarets in their picturesque or grotesque incongruity go

* Dr. Kenneth Cragg, the Editor of the Muslim World, a quarterly published by American presbyterian Mission, New York, has confided to the Editor that Muslims in Russia do not count more than ten millions!

well with the whirrs of the machinery, rattling of the engines, smokes of tall chimneys, and drab and hectic life of the white people?—Certainly, because Islam does not mean Arabian mannerism and usages. It was mistaken for Islam, no doubt, because it never went too far in the cold regions of the North to take the colour of its environment, and I bet there are more Muslims in the continent than you can imagine. Any thinking European who discards or despises his Christian dogmas (and their number is legion) becomes *ipso facto* a Muslim, because Islam means submission to one God and only a mad rationalist or a bad communist can deny the existence of God, and since they have discarded already Christianity and rejected polytheism, what else Islam requires of them. They may serve and worship Him as they like, not necessarily like ourselves, for it is not the form but spirit which Islam requires and insists in one's homage to Eternal Creator and service to His creatures.

And for making of this book. The Soviet Muslim Republics, about ten in number, the Muslims of Poland, Yugoslavia, Albania, Bulgaria, Greece, Hungary, France, Germany and Holland, and lastly Turkey have been so repeatedly discussed and noticed in our periodicals and Soviet literature that one can really make a book out of the mere cuttings of these articles and the editor has not scrupled to steal them when it served his purpose. But Islam in the past had a glorious military, administrative and cultural history in Spain, Turkey and Eastern Europe, Turkistan and Russia. That cannot be ignored

and so the book drawn from various sources will speak of itself from where the material was obtained. As usual Sir T. W. Arnold's *Preaching of Islam* has not been overlooked, but Vambrey and Toynbee are now the necessary artists to fill the sketch whose works though not quoted in origin have been consulted with other books like Chrichton's, Stanley Lane Poole's. The *Encyclopaedia Britannica* has been quoted verbatim. The Editor has, as far as possible, avoided his own odious vocabularies likely to jar on the sensitive mind of the readers accustomed to Englishman's writings.

S. M. A.



Berlin Wilmerdorf

CHAPTER I
MILITARY CONQUESTS

(a) *Conquests by the Arabs:*

* The Arabs under Abdallah had visited the shores of Andlusia, as early as the time of Othoman. This country after witnessing the triumphs, and becoming tributary to the power, of the Carthagians and Romans in succession, had submitted early in the fifth century, to the government of the Goths, the most formidable of the northern invaders. But these impetuous conquerors no longer resembled the fierce soldiers of Alaric, who had marched victorious over the wide dominions of Caesars, from the borders of Scandinavia to those of Atlantic. Without divesting themselves of their primitive rudeness, they have adopted the refinements of the vanquished nations, and passed by rapid steps from the extreme of ignorance and poverty to the luxury of the vice.

After the decease or deposition of Witiza, his two sons were supplanted by the ambition and intrigues of Roderick, the last of his race, whose father had been a provincial governor. But the materials of revolution were lurking in the bosom of the country, and the smallest spark was sufficient to throw them into combustion. Count Julian,

* Chrichton: History of Arabia, Chapter X.

by his rash invitation of foreign powers was the individual that fired the train.

The influence of this nobleman rendered him a useful subject or a formidable enemy. His estates were ample, his followers bold and numerous and as governor of Andalusia and the opposite province of Mauretania, it was evident he held in his hand the keys of Spain. The alleged seduction of his daughter Cava by Roderick, made him a rebel and a traitor to his king. Too feeble, however, to venture with his own resources on the execution of revenge, he determined to implore the aid of the Saracens, and crossing the sea, he repaired to the camp of Musa. In a personal interview with that general, he revealed the weakness and the wealth of his country; for in the abundance of its gold and silver Spain was the Peru and Mexico of the antiquity.

Before embarking to this new conquests Musa sent to obtain the permission of Walid. The answer of the Khalif was favourable; but it implied that the Science of geography was little studied at the court of Damascus. He cautioned him not to venture rashly with the Muslims on the navigation of perilous ocean and directed him to make an excursion into the country, that he might previously ascertain the actual state. The Lieutenant in reply, gave the Commander of the Faithful to understand that the sea between Africa and Spain was not a tremendous ocean, but merely a narrow strait (Sebtah), which the eye could reach across. In compliance with his instructions, however, he resolved to make a previous trial of this unknown

region. At once, to prove the sincerity of Julian, and obey the cautious policy of Walid, he ordered the Count to make the first hostile experiment himself; and accordingly with a body of troops collected from his own government, he made a predatory descent (July 710) with two ships on the coast of Verdant island for so the Arabs termed the opposite shore of Algesiras, near which stood the town and castle of Julian. Musa despatched a second expedition of 500 troops under one of his officers, Tarifa, who effected a landing at a spot which still bears his name; and penetrating into the country, they carried off much plunder, among which was a female captive, more beautiful than any the Saracens had yet beheld.

In his residence at Tangier Musa continued with success to hasten his preparations; and in the ensuing spring (A.C. 711), 7000 men were embarked, under the command of Tarik, already distinguished as a brave and skillful soldier. The place where he landed was at Mount Calpe, one of the pillars of Hercules; and in its modern appellation of Gibraltar (Gebel Al Tarik), the name of the hero is still preserved. Here he formed his first camp, the intrenchment of which were the original outline of these fortifications that have rendered the singular rock so important as military station in the hands of Britain. By getting possession of Algesiras, the port of Andalusia, Tarik opened a passage into the country, which he subdued as far as Cadiz.

When intelligence of the descent and progress of the Saracens was conveyed to Roderick, he was engaged in a

war against Bascans in the districts of Pampelona. The defeat of his lieutenant, Edeco, whom he haughtily commanded to seize and bind the presumptuous strangers admonished him that the danger was imminent, and must be averted without delay. Hastening to Cardova, he took up his residence in the castle of that place. In a short time the king of the Romans, for such is the title the Arabs give the Gothic monarch, saw himself at the head of 90,000 to or 100,000 men—a formidable power, had their fidelity and discipline being equal to their numbers. Tariq on learning the superiority of the enemy, applied for assistance to Musa, who was actively employed in collecting troops and preparing transports. A reinforcement was instantly despatched; and a body of 15,000 Muslims, under the conduct of Julian, who undertook to guide them through the passage of the hills, and gather information, advanced to the neighbourhood of Kadiz, eager for pillage and anxious to try the metal of their scimitars against the terrible subverters of the Western Empire.

Roderick advanced to meet the foe, and the two camps were divided by the small stream of Guadlete. The scene of memorable battle that determined the fate of Spain is generally understood to have been near the town of Xerxes; though the Arabs if the geography can be trusted, place it at Medina Sidonia, south from Cadiz. For seven days from Sunday till Sunday, the Goths and the Saracens encountered each other's strength in skirmishes and single combats. But the influence of Julian, and the discontents of Christian chiefs, were secretly spreading the leaven

of defection among the ranks of Roderick. The two sons of Witiza, who commanded the right and left wing of Gothic army, had, in the hope of regaining their father's throne, stipulated with Tarik, previously to the engagement, to desert the usurpers in the midst of battles, on condition that the Arabian general, if victorious, should secure to them their patrimonial inheritance in Spain, amounting to 3000 farms or manors. The latter did not hesitate to accept their proposal, and only waited an opportunity to turn their defection to the best account.

It was not until the eighth day (about 25th of July) that the two armies joined in the deadly and decisive conflict. Roderick, who had brought with him to the field a splendid retinue of wagons, containing the treasures, was dressed or rather cumbered, with a flowing robe of gold and silken embroidery; a diadem of brilliant pearls adorned his head, over which was expanded a canopy set with rubies and emeralds; and the throne, a litter or coach of ivory, on which he reclined, was borne between two white mules. In this equipage, much more suited to the luxury of an Asiatic Court than a campaign, he appeared before his troops, and harangued them in the importance of the objects for which they were contending. Tarik sustained the valour of fainting companions by appealing to the recollection of their former exploits. "My friends," continued he, in the brief but touching eloquence of his country, "the enemy is before you—the sea is behind! Whither would you fly? Follow your general! I am resolved either to lose my life, or trample on the prostrate king of the Goths!"

Both sides maintained their bloody combat with their characteristic fury; until the well-timed desertion of Oppas, archbishop of Toledo, and the two princes his nephews, turned the tide of battle in favour of the invaders. The two wings had given way; yet for a while Roderick maintained his ground with the centre, vainly endeavouring to recall his dispersed and terrified squadrons. His own courage at length forsook him; he started from his gaudy palanquin, mounted Orelia, the fleetest of his steeds, and like the rest of his nobles, consulted his personal safety amidst the general disorder.

The genius of Spain has contrived to throw a veil of romance over the fate of Roderick, after his departure from the plain of Xerxes. Some assert that he escaped and took refuge in a hermits cell; and Cervantes in his inimitable fiction of the chivalrous Quixote, has cast him alive into a tub of serpents, which are made to inflict on his body the peculiar penance which his crime deserved. The Arabian writers tell, what is probably the truth, that though he fled, he only avoided a soldier's death to perish more ignobly in the waters of the Boetis (or guadilquiver). The Muslims found his diadem and robes cast on the bank; and his horse, bearing a saddle covered with gold and rubies, plunging in the mud, where one of his boots was also discovered sticking; leaving no doubt as to the fate of the vanquished prince, "an end" as the valiant historians of the Arabs remarks, "worthy of those kings who withdraw themselves from the field of battle". As the body was lost in stream, some meaner head have been ex-

posed in triumph at Damascus, to gratify the pride and ignorance of the Caliph.

The victory the Saracens was purchased at the expense of 16,000 lives. The field was strewn with their slain; yet the Goths suffered more severely. A pursuit of three days scattered or destroyed the remains of their army; their chiefs and nobles who had fallen were distinguished by the rings of gold on their fingers; those of inferior condition by trinkets of silver, and the slaves by similar ornaments of brass.

The news of Tarik's success, and the spoils that accompanied it, were no sooner conveyed across the straits, than crowds of adventurer flocked to him from all quarters, passing the narrow sea in every boat or bark they could find. The sight of this fresh invasion obliged the frightened Spaniards to quit the coast and the plain country, and betake themselves to their mountains and fortresses. The conqueror, by the advice of Julian, who had now plunged too deeply into guilt to expect reconciliation adapted measures to seize the capital, Toledo, without delay, and subdue the entire country, before the distracted inhabitants had time to elect a new sovereign.

Detachments were despatched to reduce the most important of the provincial towns. A body of 700 horsemen, mounted on the animals taken from the slaughtered enemies, assaulted Cordova. The principal inhabitants had fled: but the common people and the commander of the city remained, and a garrison of 400 men. Favoured by the darkness of the night and a convenient shower of hail,

which drowned the tread of the cavalry, the beseigers scaled the ramparts, killed the guards and took possession of the town. The governors and his troops posted themselves in a solitary church, where being supplied with water conveyed underground, they maintained a resistance for three months. But the spring that supplied them was discovered by a slave, and stopped; and on their obstinately refusing the usual conditions, the church was burnt, most of the Christians perishing in the flames. Malaga, Granada, and the coast as far as Mercia yielded in rapid succession to the forces of invaders; nor could the ingenuity of Tadmir or Theodomir, the Gothic prince, prolong the independence of his capital, Orinhuela, by parading his women on walls in the dress and arms of soldiers, to conceive the weakness and deceive the enemy.

The march of Tarik was attended with equal success; most of the towns surrendered, or were taken by force. Carmona fell; the people of Seville consented to pay the tribute; Ecija stood a seige; but after an obstinate battle, where many of the Moslems were killed or wounded, peace was granted on the usual terms. His progress from the Boetis to the Tagus met with little interruption. The inhabitants had abandoned the open country; and to increase their terror, Tarik caused the men to cook the flesh of the slain in the presence of the captives, some of them were allowed to escape, that they might spread the astounding report, as if their ferocious invaders delighted not only in shedding blood, but in feasting like cannibals on the mangled limbs of their slaughtered foes.

Directing his steps through Seirra Morena, that divides Andalusia from Castile, the Saracen general appeared with his victorious band under the walls of Toledo. The Catholic part of the inhabitants had fled to a dependent town beyond the mountains, carrying with them the relics of their saints. The Jews and others that remained were glad to surrender on a fair and reasonable capitulation. The voluntary exiles were permitted to depart with their effects. The Christians were allowed seven churches for the use of their worship; the archbishops and his clergy, the monks and the magistrate, were left free to exercise their respective functions. The Hebrews, who were received and trusted by the conquerors in preference to the Christians, and to whose secret or open aid Tarik was deeply indebted for his success, were treated with kindness and generosity. Nor were they ungrateful to the restorers of their political liberties; for the friendship between the Jews and Muslims was maintained till the first era of their final expulsion. Amongst the valuable plunder of Toledo are enumerated 170 crowns formed of pearls, rubies and other precious stones. It is also related that there was a gallery or hail full of gold and silver vessels, so large as to accommodate the body of horsemen in their diversion of throwing the spear.

From the Goth's metropolis, Tarik pursuing the fugitives, spread his conquests to the north over the realms of Castile and Leon. Passing the Asturian mountains, he bounded his victories by the maritime town of Gijon; and the westward by the city of Astorga. With the speed of a

traveller he had extended his march 700 miles—from the rock of Gibraltar to the Bay of Biscay; and in the course of a few months, reduced a country which, in a more savage and disorderly state, had resisted 200 years the arms of the Romans.

The rapid conquest of his lieutenant had at first gained the applause of Musa, but his increasing renown created a spirit of envy. Jealous of his own fame, he began to apprehend that Tarik would leave him nothing to subdue. Committing the Moorish provinces to the care of his eldest son Abdullah, he crossed over to Spain at the head of 10,000 Arabs and 8000 Africans. Seville had thrown off its allegiance to Muslims; but after a siege of some months, it surrendered to Musa. Hence he passed on to the Merida, a strong city, formerly the seat of the Lusitanian government. When the Arab Chief beheld the aqueducts, theaters, temples, and other works of Roman magnificance, "I should imagine", said he, "that the human race must have united their art and power in the founding of this city. Happy is the man who shall become its master". The inhabitants repulsed the invaders with determined bravery. Disdaining the confinement of their walls, they sallied forth, and gave battle on the plain; but their return was intercepted, and their temerity chastised by an ambuscade. The besiegers rolled their wooden turret forward to the foot of rampart; but the citizens assailed them so furiously, that they were compelled to retire; and the tower of the Martyrs long commemorated the fall of those who had been slaughtered in this machine.

An artifice of Musa is said to have hastened the terms of capitulation. At his first interview with the deputies of the place, his hair and beard were undressed, and white as wool. Next day they were surprised to find his beard red, and on the third, still more astonished to find it of a black colour. Being totally unacquainted with the Arabian custom of staining the hair; they represented to their fellow townsmen the hopelessness of resisting a general who was a prophet, who could change the appearance at pleasure, and even transform himself from age to youth. The conditions were accepted; the inhabitants saved their own properties, but consented that the effects of the fugitives and slain, with all the riches and ornaments of their churches, should be delivered up to the Saracens.

Musa advanced towards Toledo; but Tarik, informed of his approach, and aware of his intentions, went forth with a retinue of his chiefs to receive him; and the two conquerors met near Talavera. Their first salute was cold and formal. Proceeding to the capital, they entered together the palace of the Gothic kings. Musa exacted a rigid account of the booty and public treasures in his hands. He even carried his animosity so far, if we may believe Cardonne, as to strike him with his whip, to load him with abuse and even with chains; all of which indignities the patient hero bore; so pure was the zeal, and so high the sense of discipline and subordination, in the Arabian armies. The merit and probity of Tarik appeared to have convinced him that his suspicion and his resentment were alike unjust. He gave him the hand of friendship, and restor-

ed him to the command of the van.

From Toledo the Muslims continued their victorious march northward. Saragosa was reduced, and a mosque erected by the liberality of Koreish. The port of Barcelona was opened to the vessel of Syria, the whole province as far as the ocean and the Pyrenese submitted without resistance such was the alarm which the Saracen's name had inspired. The Goths were chased beyond the mountains into the territory of Languedoc; and a column of statue was erected by Musa at Carcassone, marked the limit of his progress in Narbonnese Gaul. In the church of St. Mary, at this latter place, were seven equestrian statues of massy silver, which the conqueror probably carried off as the first trophies he had won on the soil of France. Tarik, after taking the city of Narbonne, and one or two obscure fortresses, marched onwards as far as the Rhone; but the preparation of the Kings of Franks, who had taken alarm at the eruption of the Barbarian compelled them to retreat.

During the absence of Musa in the north, his son Abdul Aziz was confirming or extending their acquisitions in other parts of Spain. He reduced the remainder of the Mediterranean coast, from Malaga to Valencia obliged the governor, Prince Theodomir, to deliver up his seven cities; bound him neither to assist nor form alliance with the enemies of the Caliph; and to pay annually for himself and each of his nobles one piece of gold, four measures of wheat, as many of barley, with certain proportion of honey, oil and vinegar; each of their vessel being taxed at one moiety of

the said impost. On these conditions the Goth was to continue undisturbed in his principality. The whole peninsula, one solitary corner excepted, being reduced, Musa formed the bold design of making himself master of all Europe. With the vast armament by sea and land, he was preparing to repass the pyrenese to subvert the kingdom of Frank in Gaul, then distracted by the war of two contending dynasties; to extinguish the powers of Lombards in Italy, and place an Arabian Imam in the chair of St. Peter. Then, after subduing the barbarous hordes of Germany, he proposed to follow the course of Danube, from its source to Euxine Sea, where he would have joined his countrymen under the walls of Constantinople.

These daring projects, however, extravagant they may appear, admitted of easy execution, and might perhaps have been realised, had not the scheme by chance been communicated in an unfavourable light to the Caliph, who was greatly terrified at the risk his forces would incur in such an enterprise, and despatched an envoy to recall Musa, and in case of his refusal, to bring the Moslems back himself. The adventurous hero was engaged in subduing the Gallicians, and so intent was he on this invasion, that he bribed the forbearance of the adventurer, by offering him half of his own share of the spoils. This delay was followed by a harsher and more peremptory summons. A second envoy from Syria entered the camp of Musa at Lugo, and arrested the bridle of his horse in presence of the whole army. His own loyalty, or that of his troops, suggested the duty of instant compliance. Leaving his two gove

in the hands of his two sons, Abdullah and Abdul Aziz, he set out for Damascus, to answer in presence of the Caliph not only for disobedience of orders, but for the proceedings in regard to Tarik, whose friend had conveyed to the royal ear a true statement of his services and wrongs of that distinguished chief. Musa and his injured rival left Cairoan together, preceded by a vast booty, which displayed in long triumph the spoils of Africa and Spain. Four hundred of their nobles, with golden coronets and girdles, attended his train; besides thirty thousand female captives, selected for their birth and their beauty.

On reaching Egypt, he was informed of the dangerous illness of Walid by a private message from Soliman, the presumptive heir, who requested him to halt, wishing to reserve for himself so splendid a prize. Musa proceeded: on arriving at Damascus, he found an enemy on the throne. In his trial before a partial tribunal, he was convicted of avarice and falsehood, and amerced for his rapacious exactions in a fine of 200,000 pieces of gold. The accusers charged him with concealing a jewel more valuable than any that had been seen since the conquest of Persia. The justice of Tarik's cause was acknowledged, and his unworthy treatment amply avenged.

Among the contested spoils was the celebrated Table, said to have belonged to Solomon, and brought from Jerusalem to Rome, where it was found by the Goths when they sacked and burnt the ancient capital. Whatever may have been its origin, whether a Jewish or Christian relic, its richness and workmanship are highly extolled. The fab-

ric was of pure gold, others say one solid piece of green jasper, set with most precious rubies and emeralds. Its feet composed of the same material, are reported to have amounted to 365 in number. This famous trophy was found in the palace or Cathedral of Toledo, when it surrendered to Tarik, and constituted one of the charges brought by him against Musa, who claimed it for himself and denied it had been ever in possession of his rival. But this assertion was disproved on the spot; for the wily Tarik had taken the precaution to break off one of the legs, which he now produced from under his dress, and convinced the court that the splendid booty had been first in his hands. New indignities were heaped on the degraded commander. After a public whipping, he was compelled to stand a whole day in the sun before the gate of the Kaliph. So utterly was he reduced by heavy exactions, that on being released from prison, he was led about like another Belisarius, as a common beggar, to solicit from public charity the scanty means of subsistence. Nor was the resentment of Soliman appeased by the ruin of the father; his vengeance demanded the extirpation of the whole family. A sentence of death was despatched with secrecy; and the two governors of Africa and Spain were the victims. Abdolaziz who had married Egilona, the haughty widow of Roderik, was slain in the mosque or palace of Cardova. By a refinement of cruelty his head was brought to Mecca, where Musa lingered in wretchedness and exile: "Know ye the features of the rebel?" said the taunting messenger of the Caliph. "I know my son," said the aged chief with indignation; "I assert his

innocence; and I imperacate a juster fate against the authors of his death." This truly great and successful commander expired of grief and of absolute want at his native place in Hejaz (A. H. 92). His fate reflects disgrace on his ungrateful sovereign though it might serve to convince the astonished auxiliaries of the Arabian armies in the West that services, however, meritorious, or crimes, however scandalous, could never escape the potent jurisdiction of the Caliph.

The victorious Moslems had already crossed the Pyrenees and annexed to the acquisitions the whole province of Languedoc, which belonged to the Gothic monarchy of Spain. The project of extending their arms northward was resumed, to which nothing could be more favourable than the corrupt and tottering state of Frankish Government. The first invasion of the Saracens was bravely repulsed by Euredes, duke of Aquitane, who assembled under his standard a numerous army of Goths, Grecians, and Franks. Zama the lieutenant of the Kaliph, lost his army and his life under the walls of Toulouse. This disaster stimulated the ambitions and vengeance of his sovereign; and the famous Abdelrahman (or Abedrame as he is called by French historians) whom the Caliph Hesham had restored to the wishes of the soldiers and the Spanish colonists, undertook another expedition (A.C. 731) with the daring resolution of adding to the faith of Islam whatever yet remained of unsubdued France and of Europe. Having suppressed the domestic insurrections of Maunza, a Moorish chief, who had accepted the alliance and the daughter of

Eudes, Abdelrahman at the head of formidable host, traversed the Pyrenees, and hastened without delay to the passage of the Rhone and the seige of Arles. The Christians attempted the relief of the city; but they were routed with severe loss. Many thousands of their dead bodies were carried down the stream to the Mediterranean; and the tombs of their leaders, were still visible in the thirteenth century.

Westward the progress of Abdel Rehman was not less successful. He passed without opposition, the Garrobc, Dardogne; but he found beyond the rivers the intrepid Eudes, who had formed a second army. After a bold resistance the duke sustained another defeat, so very fatal to the Christians, that, according to confession of Issodore, Bishop of Badajos, God alone could reckon the number of slain. From Bordeaux the impetuous Saracens overran the province of Aquitaine, whose Gallic name are distinguished or other than lost in the modern appellation of Preigord, Saintogue, and Poictue, Tours and Sens were compelled to open their gates to the conqueror, while detachment of his troops overspread the kingdom of Burgandy as far as the cities of the Lyons and Besoncon.

A victorious line of March had been prolonged above 1000 miles, from the rock of Gibraltar to the banks of the Loire. The repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland. The Rhine is not more impassable than the Nile or the Euphrates, and the Arabian fleet might have sailed without naval combat into the mouth of the

Thames. The seven Saxon kingdoms of Britain, torn by wars and factions, must have presented but a feeble barrier to the Eastern invaders, whose hardy frame seem equally adapted to all climes and to all countries. Such was the destiny that seemed to impend over all Europe, from the Baltic to the Cycladese, when the standard of Islam floated over the wall of Tours.

Christendom was, however, delivered by the genius and fortune of one man. Charles Martel was the illegitimate son of the elder Pepin, and enjoyed the title of Mayor or Duke of the Franks. In a laborious administration of twenty four years, he had restored and supported the dignity of the throne by crushing the rebels in Germany and Gaul. In the public danger, the hopes of his country turned to this active and successful warrior, and he was summoned to the command in place of his rival the duke of Aquitaine. "We have long heard," exclaimed the terrified Franks, "of the name and conquests of the Arabs. We were apprehensive of their attacks from the East; they have now conquered Spain, and invaded our country on the side of the West. Yet their numbers, and, since they have no bucklers, their arms are inferior to our own"—"if you follow my advice," said the prudent Mayor of the palace, "you will not interrupt their march, nor precipitate your attack. They are like a torrent which is dangerous to stem in its career. The thirst of the riches and the consciousness of success redouble their valour and valour is of more than arms and numbers. Be patient till they have loaded themselves with the encumbrance of wealth. This spoil will

divide their councils, and assure your victory." Having collected of his forces, Charles sought and found the enemy in the centre of France, between Tours and Poitiers. His march was covered by a range of hills, and the Arabian generals appear to have been surprised by his unexpected presence. The nations of Africa, Asia and Europe, advanced to the encounter with equal ardour. In the first six days of desultory combat, the cavalry and archers of the East maintained their advantage, but in the closer onset of the seventh day, the Oriental ranks were oppressed by the strength and stature of the German auxiliaries, "with stout hearts and iron hands" vindicated from the grasp of despotism the civil and religious freedom of their posterity. Charles wielded a huge mace; and the epithet of Martel or the hammer which he earned on this occasion, is expressive of the resistless force with which he dealt his blows. Abdelrahman fell; and after a bloody field, the Saracens retired in the close of the evenings to their tents. In the confusion and despair of the night, the motely tribes of Yemen, Syria, Africa and Spain, were provoked to turn their arms against each other. The remains of their host were suddenly dissolved, and each leader consulted his safety by a hasty and separate retreat. At the dawn of the day, the stillness of the enemy's camp was suspected by the victorious Christians, but the report of their spies dispelled their apprehensions, and they ventured to explore the riches of the deserted tents. The joyful tidings was soon diffused over the Catholic world, and formed a theme for exercising the theme of the credulous. We are told of three con-

secreted and miraculous sponges, which rendered invulnerable the French soldiers among whom they had been shared; and the monks of Italy are made to affirm that no fewer than 37,000 of the Mohammedons had been crushed by the hammer of Charles, while only 1500 Christians were slain. The victory of the Franks at Tours was complete and final. Aquitaine was recovered by the arms of Euedes. The Arabs never resumed the conquest of Gaul; and they were soon entirely driven beyond Pyranees by Pepin, the son of Charles who in the year 750 dispossessed them of Languedoc Province and other parts in South of France.

Having seen the progress of these conquerors arrested in the west, we must now turn our eyes once more to their exploits in the East; for while Tarik and Abdelrahman were trying the edge of their scimitars against Goths and Franks in Europe, another army was extending the terrors of Saracen name into the frozen regions of Tartary, and a third occupied in reducing Asia Minor and the capital of the Greek emperor. So early as the reign of Moawiyah, the Arabs had appeared under the walls of Constantinople. Yezid, the son of that prince, commanded the expedition. The troops suffered the extremity of hardships on their march; but their courage was animated by a genuine or fictitious saying of the Prophet, that to the first army who should take the city of the Caesars their sins would be forgiven. During many days the line of assault was extended from the Golden Gate to eastern promontory, and the foremost rank were impelled by the weight and enthusiasm of the succeeding columns. But the besiegers had miscalcu-

lated the strength and resources of the imperial metropolis.

Baffled by the firm and effectual resistance the Arabs turned their arms to the more congenial occupation of plundering the European coasts of the Propontis. From April to September, their piracies were continued; but on the approach of winter, they retreated to the Isle of Cyzicus, where they had established their magazines of spoils and provisions. During the six following summers, such was their enthusiasm and perseverance, the same mode of attack and retreat, with a gradual abatement of hope and vigour, till the accumulated mischances of shipwreck and disease, of fire and sword, compelled them to relinquish the fruitless enterprise. Thirty thousand martyrs had fallen during the siege of Constantinople; and among them was Abu Ayoub one of the Ansars, and last of the companions of Mohammad, who had fought by his side at the battle of Bedr and Ohad. The mosque bearing his name rose on the tomb; and so much was its sanctity esteemed by the Turks, that they selected it for the inauguration of their Sultans, who are here girdled with sword of State on their accession to the throne.

By this repulse the glory of the Saracen arms suffered a momentary eclipse. Constantine assumed the attitude of a conqueror. His ambassador appeared, and was favourably received at the Court of Damascus in a general council, a truce of thirty years was ratified between the two contending nations; and for the first time in the history of the Muslims, we behold the singular occurrence of their paying tribute to the Greek emperor, at a time when they

were in possession of the fairest territories of Asia. The annual tax imposed on the commander of the faithful was fifty horses of a noble breed, fifty slaves and 3000 pieces of gold. The feuds and disputes which had detached Persian and Arabia from the Caliphate of Syria, rendered the Ommaiadian princes too feeble to oppose the pressing demands of the Christians; and the tribute was increased to a slave, a horse and 1000 pieces of gold for each of the 365 days of the solar year—which continued to be paid until the empire was again united by the arms and policy of Abdel Molcc.

In the reign of Soliman the Arabs made a second and equally unsuccessful attempt on Constantinople. The sound of war soon reached the Byzantine Court; and while most extensive preparations were making to repel the invaders, Moscilmah, the brother of the Caliph, and governor of Upper Mesopotamia was advancing at the head of 120,000 Arabs and Persians. In his progress through Asia Minor, he reduced the cities of Tayana, Armoricum, and Pergamus; but before he reached the shores of Hellespont, the Grecian scepter had been transferred from Theodosius III to the firmer hand of Leo the Isaurian. At the well known passage of Abydos, the Mohammedon squadron were transported from Asia to Europe; and by a circuitous march, they invested Constantinople on land side. Moslemah had instructed his troops to furnish themselves with two month's provision, which they piled in a vast heap on one side of the encampment. They next planted their engines of assault, reared habitations of wood, and prepar-

ed the ground for tillage; thus declaring by word and deed, their patient determination of expecting the return of seed time and harvest, should the obstinacy of the besieged prove equal to their own.

The terrified citizens would have willingly purchased the departure of the invaders by assessment of a piece of gold on the head of each of the inhabitants; but the proposal was rejected by Moseilmah, whose confidence was elevated by the speedy approach of the Syrian and Egyptian navies, which are said to have amounted to 1800 ships. This huge armada made its appearance in the Bosphorus, and the Greeks beheld the smooth surface of the strait overshadowed with a moving forest. A night was fixed for a general assault by sea and land; and to allure the confidence of the assailants, Leo has caused to remove the chain that usually guarded the entrance of the harbour. The stratagem took effect; for while the Saracens hesitated whether they should seize the opportunity or avoid the snare, the ministers of destructions were at hand. The Greeks introduced their celebrated fire-ships, and the Arabs with their arms and vessels, were instantly wrapped in unquenchable flames. Disorder seized their ranks; the flying barges were either dashed against each other, or overwhelmed in the waves; and soon not a vestige remained of the fleet that had threatened to extirpate the Roman name.

Yet the seige was prolonged through the winter by the neglect rather than the resolution by the new Kaliph. The season proved uncommonly rigorous; for more than one hundred days the ground was covered with deep snow;

and the natives of the sultry climes of Egypt and Arabia lay torpid and almost lifeless in their frozen tents. The return of spring revived their energies, and produced a second re-inforcement of two numerous fleets, laden with corns, arms, and soldiers. But the Greek fires were again kindled; and if the destruction was less complete, it was owing to the experience which had taught the Moslems to remain at a safe distance, or to the perfidy of the Egyptians who deserted to the service of the Christian emperor.

The calamities of famine and disease now began to make havoc among the ranks of the besiegers. After devouring every quadruped they were reduced to such extremity, as to depend for food not only on the leaf and bark of the trees, but on most loathsome and disgusting substances. The spirit of conquest, and even of enthusiasm, became extinct. The Saracens, whenever they ventured to struggle beyond their lines were exposed to merciless retaliation of the Thracian peasantry. Twenty two thousand of them were slaughtered by an army of Bulgarians whom the gifts and promises of Leo had attracted them from the banks of the Danube. To augment their distresses, a rumour was industriously spread that the Franks were arming by land and by sea in defence of the Christian cause.

The siege had extended to thirteen months, when Moseilmah was at length extricated from his difficulties by a letter from the Caliph, Omar II, containing the welcome permission to retreat. The march of the Arabian cavalry through the Asiatic provinces was effected without hindrance or delay; but of the formidable host he had conduct-

ed to the gates of Constantinople, not more than a sixth part returned to Damascus. The remains of the fleet were so damaged by the repeated attacks of tempest and fire, that only five galleys reached Alexandria.

Eastward beyond Persia, the Omniadian princes made considerable additions to their territories. In the Caliphate of Othman, the Oxus formed the boundary of the Saracen empire. The conquerors repeatedly crossed the limit. Under Moawiyah, the Tartars were driven into Bokhara; their queen in her precipitate flight, leaving one of her slippers behind, which the Arabs valued at 2000 pieces of gold. These new acquisitions were confirmed and increased by Katibah, the lieutenant of Walid, who subdued the whole province of Khorassan, the district of Ferghana, and a part of Tartary, including the widely extended regions between the Jaxartes and the Caspian. At the head of 20,000 men he proceeded to Samarkand, and invested the city, which has already made a nominal submission, but had taken a recent opportunity of violating the treaty. The haughty garrisons from their ramparts, taunted the besiegers with the vanity of those toils and dangers to which they were exposing themselves. The credulous Moslems, encouraged by the obscure prediction, redoubled their exertions, and by means of their warlike engines, effected several breaches in the wall, which led to instant capitulations. (A.C. 712). The inhabitants agreed to make an annual payment of 10,000,000 Dirhems (£ 229. 13s. 4d.) and a supply of 3,000 slaves of the value of 200 Dirhems each (£ 54. 11s. 6d.) not one of whom to be in a

state of infancy, or ineffectual from old age or debility. The ministers of religion to be expelled from their temples, and their idols to be burnt or destroyed.

An embassy from Soliman proceeded to the capital of Khoten, beyond the Jagzartes, the residence of a Tartar prince (A.C. 715).

When Harou al Rashid ascended the throne, he renewed his incursions into the dominions of Byzantines, and ravaged Lydia and Lyconia, whence he carried off an immense quantity of booty. Eight times were these predatory inroads repeated; and as often the Greeks declined the regular payments they were taught to feel that a month of depredation was more costly than a year of tribute. On the deposition and banishment of empress, her successor Nicephorus, resolved to obliterate the badge of servitude and disgrace, which, in his epistle to the Caliph, he ascribed to the weakness of a female reign. "The queen," said he (borrowing the allusion from the game of chess) "considered you as a rook, and herself a pawn. That pusillanimous woman submitted to pay a tribute, the double of which she ought to have exacted from the Barbarians. Restore, therefore, the fruits of your injustice, or abide to the determination of the sword". At these words by way of bravado, the ambassador made Haroun a present of several excellent sabres. The Caliph smiled at threat, and drawing his famous scimitar, a weapon of historic or fabulous renown, he cut them asunder one by one, before the eyes of the astonished Greeks, without seeming to extend the strength of his arm or turning the edge of his well temper-

ed blade. He then dictated an epistle of tremendous brevity. "In the name of most merciful God! Haroun Al Rashid, Commander of the Faithful, to Nicephorus, the Roman dog. I have read thy letter, thou son of an unbelieving mother, thou shalt not hear, thou shalt behold my reply." A war of desolation ensued. With a force of 100,000 men, Haroun invaded the Byzantine territories. Nicephorus was overthrown in Lycaonia, with the loss of 40,000 of his best troops, having received three wounds in the action.

In this campaign the Saracens ravaged the adjacent provinces, and took a considerable number of the principal towns; after which they compelled the emperor to a treaty of peace, by which he engaged to pay annually 300,000 Dinars (£ 138,750) and abstain from hostile encroachment in future. On the faith of this stipulation, the Caliph withdrew into Western Irak, but the distance of 500 miles, and inclemency of the season, which set in in unusual severity, encouraged Nicephorus to violate the truce by assailing the Saracen dominion. The Commander of the faithful was not slow to punish the aggression. In a rapid march during the depth of winter, he passed the snows of Mount Taurus, and landing a regular army of 135,000 men in the plains of Phrygia. A large body of volunteers swelled this huge armament to 300,000 persons. Like a host of locusts, they swept the surface of Asia Minor far beyond Tyana and Ancyra, and invaded the Pontic Heracliax, now a paltry town, but then a flourishing place, whose ships had conveyed home the intrepid Xenophon and his ten thou-

sand; and whose walls 120 years afterwards, were capable of sustaining a month's siege against the combined forces of Arabs.

The ruin was complete; the city was reduced to ashes; and, besides immense spoils, 16,000 captives enhanced the triumph of the conqueror.

Several other towns met a similar fate. Cyprus was attacked and the inhabitants were pillaged, after which, "the Roman dog" was compelled to retreat in haughty defiance, and submit to an annual assessment. As a further mark of degradation the coin of the tribute money was stamped with the image and superscription of Haroun and his three sons. It was perhaps fortunate for Nicephorus as the terms might have been still more humiliating, that his adversary was hastily called away to check the progress of revolt at Samarkand where the usurper, Ibn al Leith had assumed the title of Caliph. The insurrection spread over the Transoxian provinces, and extended to Khorassan and Kerman. Haroun had left his favourite place of Racca, to march against the rebels, when death put an end to his triumphant career. His general Herthema, laid siege to Samarkand, and conveyed the refractory chief in chains to the presence of Al Mamoun.

It was in the time of Al Mamoun that the islands of Crete and Sicily were subdued by the Western Arabs. The former of these conquests is passed in silence by their own writers, who were indifferent to the fame of Jupiter and Minos. But we learn from the Byzantine historians that a piratical band of Andalusian volunteers, discontent-

ed with the climate or the government of Spain, had set out with only a few galleys on an exploratory voyage, in quest of a more genial settlement. Landing at Alexandria, they were introduced into that city by a rebellion faction where they cut in pieces both friends and foes, pillaged the churches and mosques, sold about 6000 Christian captives, and maintained their station in the capital of Egypt till they were repulsed by the forces of Al Mamoun, who had taken the command in person. In their excursions among the Mediterranean islands they had seen and tasted the fertility of Crete, and with forty galleys they soon returned to make a more serious attack. Loaded with spoil, they prepared to retreat; but on descending to the shore, they were dismayed to find their vessels in flames, and still more surprised when their chief, Abu Caab, confessed himself the author of the disaster. In their indignation they suspected him of madness or treachery. "Of what do you complain?" said the crafty leader, in reply to their clamours. "I have brought you to a land flowing with milk and honey. Here is your true country; repose from your toil and forget the barren place of your nativity. As for your wives and children, your beautiful captives will supply the place of the one, and in their embraces you will soon become the fathers of a new progeny."

Their first habitation was their camp, surrounded with a ditch and a rampart, in the bay of Suda. A converted monk pointed out to them a more desirable residence; and the modern appellation of Candia from *Candax*, the fortress and the colony of the Spanish Arabs,

has superseded the ancient name, and been extended to the whole island. Of its thirty cities, the inhabitants of Cydonia alone had the courage to retain their freedom and their Christianity. The timbers of Mount Ida soon repaired the loss of Saracen navy; and, during the period of 138 years, these colonists defied the curses and arms of the Byzantine emperors, until they were extirpated by the valour of Nicephorus Phocas; when the natives, "to use the words of contemporary writers," exchanged the detested superstitions of the Hagerenes for the baptism and discipline of Catholic Church. In the reign of Mohamad Bin Ibrahim aghlabite, they captured the imperial fleet in the Mediterranean, and put 5000 Greeks to the sword at Melazza in Sicilly. A short time after, they reduced the island of Lemnos, ravaged without control the coasts of Asia, made themselves masters of Thessalonica, and threatened to invade Constantinople.

Sicilly had been repeatedly attacked by the Western Arabs; but its loss was an act of injudicious rigor. Euphemius, an amorous youth, who had stolen a nun from her cloister, was sentenced by the emperor to the amputation of his tongue. He appealed to the Saracens of Africa, who sent him back with a fleet of 100 ships, and an army of 700 horses and 10,000 foot. The troops landed at Mazara, near ancient Silenus, and after some partial victories, in which they made themselves masters of Regussa, Messina, Enna, and other places, they invested Syracuse. The city was delivered by the Greeks; the apostate youth was slain, and his African auxiliaries reduced to the necessity of

feeding on the flesh of their own horses. In their turn they were assisted by powerful reinforcement from Andlusia; and by degrees the western and largest portion of the island was subdued. Palermo became the seat of the Emire or the governor (A.H. 228), and the navy of the Saracens rode with ease in its commodious harbour.

Syracuse resisted the Moslem yoke for a period of fifty years; and in the last fatal siege, her citizens displayed some remnant of valour which had formerly baffled the powers of Athens and Carthage. The exactions of the Arabs were enormous. The silver plate of the cathedral weighed 5,000 pounds, and the entire spoil was computed at 1,000,000 pieces of gold (about 462,000).

For more than two centuries, the emperors of Constantinople, the princes of Beneventum, and the Moslem armies contended in all horrors of war for the possession of Sicilly. By degrees the language and the religion of the Greeks were eradicated; and such was the docility of the new proselyte that 15,000 boys submitted to be circumscised, and clothed on the same day with the son of the African Caliph. In the year 953, Hassan, governor of Sicilly, sent a powerful army to the coast of Italy. At Reggio the garrison and the inhabitants had fled; but the imperial forces were overthrown, and their commander with several officers of note, taken prisoner in the action. Successive squadrons issued from the harbour of Palermo, Biserta and Tunis. A hundred and fifty town of Calabria and Campania were attacked and pillaged; and had the Saracens been united, the land of Romulus and the patrimony of St. Peter's suc-

vessors, must have fallen an easy and glorious accession to the empire of Islam.

No event in the military history of the Arabs awakens our curiosity or surprise more than the invasion of the Roman territories. Who could have foretold that the roving Bedouins should have insulted the majesty of the Caesars in their own capital, or raised their Tekbir in the neighbourhood of the Eternal City? In full possession of Sicilly, these "Sons of Satan", as the Librarian Anastasius with pious indignation, calls them, enter with a fleet the mouth of the Tiber, and presumed to approach the venerated metropolis of the Christian world. The gates and ramparts were guarded by a trembling people, but the church and tomb of St. Peter and St. Paul, without the walls, whose sanctity had been respected by Goths, Vandals, and Lombards, were pillaged by the ferocious disciples of the Koran. The images, or Christian idols, were stripped of their costly offerings; a silver alter was torn away from the shrine of St. Peter and if anything escaped from their destructive hands, it must be imputed to the haste rather than the scruples of the spoilers. But their divisions saved the capital. Directing their course along the Appian way, they pillaged Fundi and laid siege to Gaeta. In the hour of danger, the Romans implored the protection of the Latin sovereign of Lothaire; but the imperial army was overthrown by a detachment of the Moslems. The Church and the city owed their safety to the courage and energy of Pope Leo IV, who from the pressing crisis of affairs, was unanimously called to the chair without the forms or in-

trigues of an election. The welcome news that the siege of Gaeta had been raised, and a part of the enemy, with their sacriligious plunder, immersed in the waves, gave the harrassed Roman the assurance of a short respite. But the storm soon burst on them with redoubled violence. A fleet of the Arabs and Moors from Africa after a short refreshment in the harbours of Sardinia, again cast anchor at the mouth of the Tiber, sixteen miles from the city. The vigilance of the Pontiff had provided for the emergency, by his alliance with the maritime power of Naples and Amalfi; and in the hour of danger their galleys appeared in the port of Ostia, under the command of Caesarius, a noble and valiant youth who had already humbled the naval pride of the Saracens. Leo hastened to meet the descent of the enemy, not in the garb of the warrior but in the solemnity of a Christian bishop. The allies and the city band in arms attended him to Ostia, where they were reviewed, and animated by his paternal benedictions. The pious soldiers kissed his feet, received the communion with martial devotion, and listened to the papal supplication, that the same God who had supported St. Peter and St. Paul on the waters of the sea, would strengthen the hands of his champions against the adversaries of His holy faith. The Moslems proferred a similar prayer against the infidels, and with equal resolution advanced to the attack. The Christian galleys bravely maintained their advantageous position along the coast, and victory was inclined to their sides, when it was less gloriously terminated in their favour by a tempest, which

confounded and appalled the stoutest mariners. While they enjoyed the shelter of a friendly harbour, the Saracens were scattered and dashed to pieces among the neighbouring rocks and islands. Those who escaped the disaster of ship wreck and hunger, neither found nor demanded mercy at the hand of their implacable pursuers.

In the year 810 Corsica submitted to the Mohammedons. A powerful Saracen, named Lanza Ancia, introduced some troops in to the island; and by the united influence of arms and eloquence, the inhabitants were induced to expel the Greeks, and embrace the Moslem faith. For 166 years Lanza and his successors were sovereign of the island. At the close of that period, the zeal of the Christians in Italy burst into a flame of war; the last king was driven away, and Corsica again acknowledged the Pope for her supreme Lord. Sardinia was invaded and subdued about the same time. The natives did not long submit to the yoke; they expelled their assailants and for a safeguard against future aggression, placed themselves under the protection of Louis de Debonnaire, at that period king of France and emperor of the West. The successors of Charlemagne were as feeble as representatives of the Prophet in the East; and the Sardinians, driven to their own resources invested their leaders under the title of Judges, with full military power; and for a while the island was relieved from the inroads of the African and Spanish Moors. At the end of the ninth or beginning of the tenth century, it seems to have again become a Moslem province, and a hundred years elapsed before its

state was changed. Pope John XVIII, touched with the unhappy condition, invited the Catholic princes to relieve it from the cruel devastation of the Arabs. The piety and cupidity of the republics of Genoa and Pisa were awakened at the call; and notwithstanding the dreadful annoyance of the Greek Fire, they succeeded in annihilating the power of the Saracens.

*Conquests by Turks**

After the great victory of Alp Arsalan in which the Greek emperor was taken prisoner (1071), Asia Minor lay open to the inroads of Seljuk Turks. Hence it was easy for Suleiman, the son of Kutulmish, the son of Arsalan Pigu (Israil) to penetrate as far as Hellespont, the more so as after the captivity of Romulus, two rivals, Nicephorus Byrennius in Asia and Nicephorus Botaneiates in Europe, disputed the throne with one another. The former appealed to Soliman for assistance and was by his aid brought to Constantinople and seated on the imperial throne. But the possession of Asia Minor was insecure to the Seljuks as long as the important city of Antioch belonged to the Greeks, so that we may date the real foundation of this Seljuk empire from the taking of that city by the treason of its commander Philaretus in 1084, who afterwards became vassal of the Seljuks. The conquest involved Sulaiman in war with neighbouring Mohammedon princes,

* Stanley Land Prode: Turkey, Encyclopaedia Britannica. Art. "Saljuk".

and he met his death soon afterwards (1086), near Shizar, in a battle against Tutus. Owing to these family discords the decision of Malik Shah was necessary to settle the affairs of Asia Minor and Syria, he kept the sons of Suleiman in captivity and committed the wars against unbelieving Greeks to the Generals Bursuk and Burzan. Barkiyaruk, however, on his accession (1092) allowed Kilij Arsalan the son of Suleiman to return to the dominions of his father. Acknowledged by the Turkish amirs of Asia Minor, he took up his residence at Nicea, and defeated the first band of crusaders under Walter the penniless and others (1096); but on arrival of Godfrey Bouillon, and his companions, he was prudent enough to leave his capital in order to attack them as they were besieging Nicea. He suffered, however, two defeats in the vicinity, and Nicea surrendered on 23rd June 1097. As the crusaders marched by way of Doryleum and Iconium towards Antioch, the Greeks subdued the Turkish amirs residing at Smyrna, Ephesus, Sardis, Philadelphia, Lampes and Polybotus; and Kilij Arsalan with the Turks, retired to north eastern part of Asia Minor, to act with the Turkish amirs of Sivas (Sebaste), known under the name of Danishmands.

Afterwards there arose a natural rivalry between the Saljuks and the Danishmands which ended with the extinction of the latter about 1175. Kilij Arsalan took possession of Mosul and declared himself independent of the Seljuks of Iraq; but in the same year he was drowned in the Khaboras through the treachery of his own amirs,

and the dynasty seemed again destined to decay, as his sons were in the power of his enemies. The Sultan Mohamad, however, set at liberty his eldest son Malik Shah who reigned for some time, until he was treacherously murdered, being succeeded by his brother Masood, who established himself at Konia, from that time the residence of the Seljuks of Roum. During his reign—he died in 1152—the Greek emperors undertook various expeditions in Asia Minor and Armenia, but the Seljuk was cunning enough to profess himself their ally and to direct them against his own enemies. Nevertheless, the Seljukian dominion was petty and unimportant and did not rise to significance till his son and successor, Kilij Arsalan II, had subdued the Danishmands and appropriated their possessions, though he hereby risked the wrath of the powerful Atabeg of Syria, Nureddin, and afterwards that of Saladin. But as the Sultan grew old, his numerous sons, who held each the command of the city of the empire, embittered his old age by their mutual rivalry, and the eldest Kutubuddin tyrannized over his father in his own capital, exactly at the time that Fredrick I (Barbarossa) entered his dominions, on his way to the Holy sepulchre (1190). Konia itself was taken and the Sultan was forced to provide guides and provisions for the crusaders. Kilij Arsalan lived two years longer, finally under the protection of his youngest son, Kaikhusrou, who held the capital after him (till 1199), until his elder brother Rukenuddin Suleiman, after having vanquished his other brothers, ascended the throne and obliged Kaikhusrou to seek refuge at

the Greek emperor's court. The valiant prince saved the empire from destruction and conquered Erzeroum, which had been ruled during a considerable time by a separate dynasty, and was now given in fief to his brother Mughit ud Din Toghrul Shah. But, marching against the Georgians, Suleiman's troops suffered a terrible defeat. After this Suleiman set out to subdue his brother Masud Shah, at Angora, who was finally taken prisoner and treacherously murdered. His son Kiliç Arslan III, was soon deposed by Kaikhusrou (who returned), assisted by the Greek Maurozomes, whose daughter he had married in exile. He ascended the throne the same year in which the Latin Empire was established in Constantinople, a circumstance highly favourable to the Turks, who were the natural allies of the Greeks (Theodore Lascaris) and the enemies of the Crusaders and their allies, the Armenians. Kaikhusro, therefore took in 1207 from the Italian Aldobrandini the important harbour of Attali (Adalia), but his conquest in this direction were put an end to by his attack on Lascaris, for in the battle that ensued he perished in single combat with his royal antagonist (1211). His son and successor Kaikaus made peace with Lascaris, and extended his frontiers to Black Sea by the conquest of Sinope (1214). On this occasion he was fortunate enough to take prisoner the Commenian prince (Alexius) who ruled the independent empire of Trebizond, and he compelled him to purchase his liberty by acknowledging the supremacy of Seljukes by paying tribute, and by serving in the armies of the

Sultan. Elated by this great success and by his victories over the Armenians, Kaikaus was induced to attempt to capture the important town of Aleppo, at this time governed by the descendants of Saladin; but the affair miscarried. Soon afterwards the Sultan died (1219) and was succeeded by his brother, Alauddin Kaikobad, the most powerful and illustrious prince of this branch of the Seljuks renowned not only for the successful wars but also for his magnificent structure at Konia, Alaja, Sivas, and elsewhere, which belong to the best specimen of Saracenic architecture. The town of Alaja was the creation of this Sultan, as previously there existed on that site only the fortress of Candoler, at that epoch in the possession of an Armenian chief, who was expelled by Kaikobad, and shared the fate of the Armenian and Frankish knights who possessed the fortresses along the coast of the Mediterranean as far as Selefke (Seluica). Kaikobad extended his rule as far as this city, and desisted from further conquest only on the condition that the Armenian princes would enter into same kind of relation to the Seljuks as had been imposed on the Commenians of Trebizond. But his greatest military fame was won by a war which, however glorious, was to prove fatal to the Seljuk empire in the future; in conjunction with his ally, the Ayyubite prince Ashraf, he defeated the Khwarizm Shah Jalauddin near Erzingan (1230). The victory removed the only barrier that checked the progress of the Mongols. During the war Kaikobad put an end to the collateral dynasty of Seljuks of Erzeroum and annexed its

possessions. He also gained the city of Khelat with dependencies that in former times had belonged to the Shah e Arman, but shortly before had been taken by Jalaluddin; this aggression was the cause of the war just mentioned. The acquisition of Khelat led, however, to a new war, as Kaikobad's ally, the Ayyubite prince, envied him this conquest. Sixteen Mohammedan princes, mostly Ayyubite, of Syria and Mesopotamia, under the leadership of Malik-ul Kamil, prince of Egypt, marched with considerable forces into Asia Minor against him. Happily for Kaikobad, the princes mistrusted the power of the Egyptians. It proved a difficult task to penetrate through the mountainous, well fortified accesses, to the interior of Asia Minor, so that the advantage rested with Kaikobad, who took Kharput, and for some time even held Harran, Ar Roha and Racca (1232). The latter conquests were, however, soon lost, and Kaikobad himself died in 1234 of poison administered to him by his son and successor, Ghiyasuddin Kaikhusrau II. This unworthy son inherited from his father an empire embracing almost the whole of Asia Minor, with the exception of the countries governed by Vatatzes, and the Christian prince of Trebizond and lesser Armenia, whom however, were bound to pay tribute and to serve in the armies—an empire celebrated by contemporary report for its wealth. But the Turkish soldiers were of little use in a regular battle, and the Sultan mainly relied on his Christian troops, so much so that an insurrection of Dervishes which occurred at this period could only be put down by their assistance. It was at

this epoch also that there flourished at Konia the founder of the order of the Moulvis, Jalauddin Rumi, and the dervish fraternity spread throughout the whole country and became powerful bodies, often discontented with liberal principles of the Sultans, who granted privileges to Christian merchants and held frequent intercourse with them. Notwithstanding all this, the strength and reputation of the empire were so great that the Mongols hesitated to invade it, although standing at its frontiers. But as they crossed the border, Kaikhusrau marched against them, and suffered a formidable defeat at Kuzadag (between Erzingan and Sivas), in 1243, which forced him to purchase peace by promise of a heavy tribute. The independence of the Seljuks was now for ever lost. The Mongols retired for some years; but, Kaikhusrau II dying in 1245, the joint government of his three sons gave occasion to fresh inroads, till one of them died and Hulagu divided the empire between the other two, Izzeddin (Kaikaus II) ruling the districts west of Halys, and Rukenniddin (Kilij Arsalan IV) the eastern provinces (1259). But Izzeddin intriguing with Mameluke Sultans of Egypt, to expel his brother and gain his independence was defeated by Mongol army and obliged to flee to the imperial court. Here he was imprisoned, about afterwards released by the Tartars of Crimea, who took him with them to Sarai, where he died. Rukenuddin was only a nominal ruler, the real power being in the hands of his minister, Muinuddin Suleiman, who in 1267, procured an order of the Mongol Khan Abaka for his execution. The

minister raised his infant son, Ghaiyasuddin Kaikhusrau III to the throne, and governed the country for ten years longer, till he was entangled in a conspiracy of several amirs, who proposed to expel the Mongols with the aid of Mameluke Sultan of Egypt, Baibars. The latter marched into Asia Minor, and defeated the Mongols in the bloody battle of Aboastan, the modern Albistan (1277); but when he advanced further to Caeseria, Muinuddin Suleiman retired, hesitating to join him at the very moment of action. Bibars, therefore, in his turn fell back, leaving Suleiman to the vengeance of the Khan, who soon discovered his treason and ordered a barbarous execution. Kaikhusrau III continued to reign in name till 1284, though the country was in reality governed by a Mongol viceroy. Masud the son of Izzeddin, who on the death of his father had fled from Crimea to the Mongol Khan and had received from him the government of Sivas, Erzingan and Erzeroum during the lifetime of Kaikhusrau III, ascended the Seljuk throne on the death of Kaikhusrau. But his authority was scarcely respected in his own residence, for several Turkish amirs assumed independence and could only be subdued by Mongol aid, when they retired to the mountains, to reappear as soon as the Mongols were gone. Masud fell probably about 1295, a victim to the vengeance to one of the amirs, whose father he had ordered to be put to death. After him Kaikobad, son of his brother Faramurz entered Konia as Sultan in 1298, but his reign is so obscure that nothing can be said of it; some authors assert that he governed only till 1300, others

till 1315. With him ended the dynasty of the Seljuks; but Asia Minor passed to the Ottomon Turks.

The thirteenth century had run half its course when Kaikobad, the Seljuk Sultan of Iconium, was one day hard beset near Angora by a Mongol army. The enemy was rapidly gaining the mastery, when suddenly the fortune of the day was reversed. A small body of unknown horsemen charged upon the foe, and victory declared for the Seljuk. The cavaliers who had thus opportunely come to the rescue knew not whom they had assisted, nor did the Seljuks recognise their allies. Erthoghral son of Suleiman—a member of the Oghuz family of Turks, which the Mangol avalanche has dislodged from its old camping grounds in Khorasan and had pressed in a westernly direction—was journeying from the Euphrates banks, where he had halted a while, to the more peaceful seclusion of Asia Minor, when he unexpectedly came on the battle field of Angora. With the Nomad's love of a scrimmage, and the warrior's sympathy for the weaker side, he led his four-hundred riders pell-mell into the fray and won the day. He little thought that by his impulsive and chivalrous act he had taken the first step towards founding an empire that was destined to endure in undiminished glory for three centuries.

The Seljuk Sultan was not slow to reward his unexpected allies. The strangers were granted their wish and established themselves in the dominions of Kaikubad; their summer camp was on the Ermeni mountains, and from the southern rampart of the Roman province of

Bythenia, wherein were great cities of Brusa and Nicaea; and in the winter they drove their flocks from the southern slopes to the valley of Sangarius (Sakaria), where the city of Sugut, which the Greeks called Thebasion, was given them as their capital. Behind was Angora, where they had made their first appearance on a great battlefield; in front of them lay Brusa, near which they soon displayed again their valour and generalship against the combined army of Greeks and Mangols. Skillfully manoeuvring a body of light horse in the van of the battle, Erthogrul contrived so to make the Sultan's main attack that after three days and nights of sore fighting the Seljuks triumphed over their adversaries and drove them headlong to the seacoast. This defence of the pass of Armeni brought high renown to the leader of the Turks, who had fought all through the battles in front of Sultan's guard, and Erthoghral was given in perpetuity the district of Eskishehr (the Doraelyum of the ancients), which in memory of his foremost position in the engagement received a new name, and was henceforth known as Sultanoni, "the King's front" as it is in the present day. Sugut, Erthoghral's capital, where his grave is still shown; and other strong places, besides hamlets, formed part of the district in which the cradle of Ottoman Empire was first securely set.

At Sugut in 1258 was born Osman, son of Erthoghral. The first important event in Osman's life was as domestic as it was natural: he fell in love. At the little village of Itburuni, near Eskishehr, dwelt a learned doctor of law, Edecbali, with whom Osman loved to converse, not

the less because the good man had a daughter fair to see, whom some called Maal Khanum (Lady Treasure) and others Kamariya (Moon bright) from her surpassing beauty. But the family of Osman was as yet new to the country, and its authority was not recognised by the surrounding chieftains of the Anatolian aristocracy. Other young men of higher rank might bring their court to the fair damsel and her father discouraged the suit of the son of Erthoghral. At last he was convinced by an argument which has ever been potent among the superstitious people of the East: a dream dispelled the doubts. One night Osman as he slumbered thought he saw himself and the old man his host stretched upon the ground, and from Edeballi's breast there seemed to rise a moon, which waxing to the full, approached the prostrate form of Osman and finally sank to rest in his bosom. Thereat from out his loins sprang forth a tree, which grew taller and taller, and raised its head, and spread out its branches, till the boughs overshadowed the earth and seas. Under the canopy of leaves towered four mighty mountains, Caucasus, Atlas, Taurus and Haemus, which held up the leafy vault like four great tent poles, and from their sides flowed royal rivers, Nile and Danube, Tigris and Euphrates. Ships sailed from the waters, harvests waved upon the fields, the rose and cypress, flower and fruit, delighted the eye, and on the boughs birds sang their glad music. Cities raised domes and minarets towards the green canopy; temples and obelisks, towers and fortresses, lifted their high heads,

and on their pinnacles shone the golden Crescent. And behold, as he looked, a great wind arose and dashed the crescent against the crown of Constantine, that imperial city which stood at the meeting of two seas and two continents, like a diamond between Sapphire and emeralds, the centre jewel of the ring of empire. Osman was about to place the dazzling ring upon his finger, when he awoke. He told Maal Khanum's father what he had seen, and, convinced of the great future that was thus foretold for the offspring of Osman and the moon faced damsel, Edibali consented to their union. Their son Orkhan was born in 1288 and Erthoghral died the same year, leaving Osman head of the clan and lord of Eskishehr, to which the Seljuk Sultan added in 1289, Karajahissar (Melangeia). One after the other the outlying forts of the Greek Empire were captured, till the power extended to Yeni Shahr and they were thus almost within the sight of Brusa and Nicaea, the two chief cities of the Greeks in Asia. The acquisition of so important a situation as Yenihissar was the result of craft outwitting craft. A wedding at Belejik in 1299 was selected as a rendezvous of a number of Osman's rivals, who plotted to capture him and put an end to his power. Warned of the conspiracy, forty women of Osman's clan were admitted on a pretext to the castle where preparations were being made for the weddings when both garrison and guests were absorbed in the ceremonies, the forty women cast away their disguise and proved to be none other than forty of Osman's bravest followers. They speedily possessed themselves of the fort

and the bride, a beautiful Greek named Neluphar (Lotus bloom), afterwards the mother of Murad I. Before the ruse got wind, Osman swept like the lightning upon Yarihissar and seized it, while another band of his followers took possession of Ayengol. Thus he extended the dominion from Armeni range to Mount Olympus. The Turk now set his capital at Yenishahr, which he used as stepping stone to Brusa and thence eventually to Constantinople.

A powerful impulse was given to their progress by the extinction of Seljuk dynasty at the end of the thirteenth century. Ten several states, of which Sultanoni was one, succeeded to the authority of the Seljuks and divided their territory among them. Henceforward there was no supreme and sovereign power to repress the ambitions of the Osmanlis,—only rivals who could be fought and subdued with no disloyalty to the king who had first given them a hospitable welcome to his dominions. And these states were eventually swallowed up in the empire of the house of Osman, but this did not happen till many years after the founder's death. From his stronghold at Yenishahr, Osman sent out expedition against the nearest Greek towns, and captured many fortresses before the armies of the emperor moved out against him. When at length he met the Byzantine army at Bosphorus, he put it to utter route and ravaged the whole of Bythynia so that the Greeks dare not venture outside the wall of Nicaea. Encouraged by such success Osman pushed his forces nearer the sea, and emulated the example of the princes of Aydin and

Saru Khan, whose fleets had ravaged the Greek islands and thus inaugurated the terrible scourge of Corsair. Gradually he hemmed in the second city of the empire, Nicaea; slowly he brought up his armies against Brusa, and erected two forts over against the city, whence for ten years he pressed the seige. Meanwhile Osman's flying cavalry ravaged the country as far as the Bosphorus and Black Sea. He had laid his plans well, and the ten years siege of Brusa produced its result. The great city capitulated in 1326; Orkhan planted the Ottoman flag on its walls, and hastened to Sugut in time to tell the good news to his father. Osman lived to hear of the victory, and then died contented, at the age of seventy, after a reign of twenty six years.

When Orkhan came to the throne, one of the chief stronghold of the Greek in Asia had fallen. Nicomedia followed Brusa in the same year (1326). Nicea surrendered in 1330, and in 1336, Pegamon the capital of Mysia, was taken from the prince of Karasi.

Orkhan died in 1359. His Son Murad I who succeeded him was to lead Osmalis as far as Danube. Adrianople (1361), and soon after Philppopolis, succumbed on the onslaught of Murad, and Macedonia and Thrace, or the modern Rumelia, were now Osmali provinces. In 1364 the first encounter between the northern Christians and the invaders took place on the banks of the Maritza, near Adrianople, whither Louis I, King of Hungary and Poland, and the princes of Bosnia, Serbia, and Wallachia pushed forward to put an end once for all the rule of the Osman-

lis in Europe. Lala Shahin Murad's commander in chief, could not muster more than half the number of troops that the Christians brought against him; but he took advantage of the state of drunken revelry in which the too confident enemy was plunged to make a sudden night attack, and the army of Hungary, heavy with sleep after its riotous festivities, was suddenly aroused by the beating of the Turkish drums and the shrill music of their fifes. The Osmanlis were upon them before they could stand to arms. "They were like wild beasts scared from their lair", says the Turkish historian Saaduddin; spreading from field of fight to the waste of flight those abjects poured into the stream of Maritza and were drowned". To this day the spot is called *Sirf Singughi*, "Serb's route".

In 1373 by capture of Cavalla, Serez and other places, the Turks annexed most of the Macedonia, and pushed their frontier almost upto the great mountain range which divides Rumelia (Thrace and Macedonia) from Albania. Crossing the Balkans they took Nissa, the birthplace of Constantine the Great and one of the strongest fortresses of the Byzantine Empire. After a siege of twenty five days the city capitulated, and the Despot of Servia attacked in the heart of the kingdom, obtained peace on condition of his paying an annual tribute of a thousand pounds of silver, and furnishing a thousand horsemen to the Ottoman armies. The Kral of Bulgaria did not wait to be conquered, but humbly begged for mercy, which was granted on his paying, not tribute, but what he preferred—his daughter. The Greek Emperor, who had not

scrupled to become a convert to the Latin Church in order (as he vainly hoped) to secure the aid of the Pope and of Catholic powers, finding the Ottomons irresistible, declared himself a vassal of Murad.

At the same time a further addition was made, in a peaceful manner, to the Ottomon dominions in Asia. Murad seized the opportunity of a period of tranquility to solemnize the marriage of his son Bayezid with the daughter of the prince of Kermiyan, one of the ten states that had grown out of the Seljuk kingdom. The bride brought the greater part of her father's dominions as a dowry to the Young Turk, and the province of Kermiyan with its chief cities was thus peacefully added to the Ottomon Empire. At the same time Murad purchased from the ruler of the territory of Hamid, with its cities of Akshehr, Begshehri, and others, and thus united under his rule four out of the ten Seljukian states, Sultanoni, Kanasi, Kermiyan, and Hamid now formed part of the Ottomon territory, and ten years later Bayezid overran and reduced the entire kingdom of the Seljuks.

The Turks had indeed reached the Danube; but they were not to remain undisturbed in their wide dominion. The Slavs were not yet subdued. They determined on another effort to expel the enemy from Europe. Serbia, Bosnia, Wallachia, Hungary joined; Poland sent her contingent. The confederates were able to muster a formidable array, and their first move was a success. They fell upon an Ottomon army in Bosnia in 1388, and killed three fourths of its twenty thousand men. Murad was

not disposed to sit still under this affront, and his general Ali Pasha, forthwith crossed the Balkan by Derbend Pass, descended upon Shumla, seized Trinova, and brought Sisman the Kral of Bulgaria to his knees. Besieged in Nicopolis, the prince surrendered, and Bulgaria was immediately annexed to the Ottomon Empire, of which the Danube form now the northern frontier.

Lazarus the Serbian, though deprived of his Bulgarian ally was not yet daunted. He challenged Murad to battle, and the opposing forces met (1389) on the plain of Kossovo by the banks of the river Shinitza. Serbs, Bosnians, Skipitars, Poles, Magyars, and Vlachs were massed on the north side of the stream; on the south were the Ottomons under Murad himself, supported by his vassals and allies of Europe and Asia. The Sultan spent the night before the battle in prayer for the help of God and a martyr's death, for like all true Moslems he coveted the crowning glory of dying in fighting with the infidels; and in the morning he saw an answer to his petitions in the rain which laid the clouds of dust that were driving blindly in the faces of the Turkish troops. When the sky cleared, the two armies came forward and were drawn up in battle array. Lazarus commanded the centre of Christian line, his nephew Vuk Brankovich the right, and Tvarko the king of Bosnia the left. On the Turkish side, Murad himself was in the centre, his sons Bayezid and Yakub commanded the right and left wings, and Haydar ranged his artillery on the brow of the hill behind the main body. The battle was long and obsti-

nately contested; at one time the left wing of the Turks wavered, but its courage was restored by the charge of Bayezid, whose rapidity of action had earned him the name of Yeldrim, "Thunderbolt" He ranged through the ranks of the enemy, brandishing a mighty iron mace, and felling all who came in his way. With such fury did he renew the fight, that the Turks, which before as men discouraged fled in the left wing, began now to turn again upon their enemies; and the Christian as they thought already got the victory, were to begin a great battle. In which bloody fights many thousands fell on both sides. About noontime of the day, the fortune of the Turks prevailing, the Christians began to give ground and at length betook themselves to plain flight. But the battle was not to end without irreparable loss to the Turks. Milosh Kabilovich, a Serbian warrior, made his way to the Sultan's presence, on pretext of important tidings to be communicated to his private ears and, when he was brought before him, suddenly plunged his dagger into the Sultan's body. Murad died in his tent, after ordering the charge of his reserve which completed the victory. With his dying voice he ordained the execution of Lazarus the Serbian king, who had been made a prisoner.

Bayezid who succeeded Murad brought the Serbian war to a close. His armies pushed on to Vidin, and turning south, took Karatova with its valuable silver mines, and placed a Turkish colony in Uskub. Stephen the son of Lazarus, was eager to conclude peace, and a treaty was arranged by which the Serbian king agreed, as vassal of

the Turks, to furnish a contingent to his wars, to give his sister as wife to the Sultan, and to pay a yearly tribute from the proceeds of the silver mines.

In the following years, Bayezid overran Wallachia, and its prince Myrshe, submitted in 1392, when his province became tributary to the Turks. Recalled to Asia by an attack from the prince of Karaman, Bayezid swept like a whirlwind over the province of Asia Minor, and brought all the land to his sway. Hearing that a new and formidable combination was forming against him in Europe, he shook off his sloth and luxury and crossed Bosphorus with all the ancient energy which had procured him the title of "Thunderbolt".

The league that was gathering against him was indeed enough to dismay any sovereign. Sigismund of Hungary, was not the man to sit still after the defeat. He had been disgracefully routed in 1392, when he had invaded Bulgaria, and Kossovo and the humiliation of Servia were events too recent to be easily forgotten. So long as the Turks waged war on heretics, the Latin Church was content to let them alone. But Hungary was Catholic, and at Sigismund's request the Pope took up the cause, and in 1394 proclaimed a crusade against the Moslems. They were to defeat the Turks, cross the Hellespont, and rescue the Holy Land from the infidels. Among them were the Count de la Marche, three cousins of the French king Phillippe of Artois, Count of Eu and Constable of France, Count of Hohenzollern, and the Grand Master of the knights of St John of Jerusalem came with their followers

The Elector Palatine brought a company of Bavarian knights: Myrche with his Vlachs and Sisman with his Bulgarians joyfully threw off the Turkish yoke, broke all their vows and joined the League.

The allies marched into Serbia, whose king alone remained true to the treaty with Bayezid, and his lands were therefore plundered, they took Vidin and Orsova, and mustering sixty thousand men, sat down before the strong city of Nicopolis, which with Vidin, Sistova, and Silistria formed the four great frontier fortresses on the Danube. They were held by Turkish garrisons, and to retake them was now the ardent desire of the Christian army. Vidin had already surrendered; Nicopolis was the next to be attacked. Six days they pressed the siege, yet the Turkish governor refused to surrender. The French knights however were not disturbed by this obstinacy, which was of the utmost value in detaining the invading army until the Sultan should come up with them. He having crossed the Hellespont was upon the allies before they could credit their eyes. Bayezid was left victorious on the field, and the battle of Nicopolis had placed Bayezid at the summit of power. Lord of the lands of the Greek Empire as far as the Danube, and of Asia to the banks of Euphrates, he dreamed the world wide conquest, and even thought of realising his threat of stabling his charger at the altar of St. Peter's at Rome. Not content while any part of Eastern Empire remained unsubdued, he carried his arms southward through Thermopylae, which had no Leonidas to contest the pass, and with little

opposition established his authority over the Peloponessus and set up the crescent upon the Acropolis of Athens. The Greek Emperor was already his humble vassal, and had consented to the building of a mosque in Constantinople, in order to appease the wrath of imperious suzerain. Saladin the Great and others had extorted similar concessions; but in the present instance to the mosque was added a Mohammedon college, and a Moslem judge or Kadi was appointed to administer the laws of Islam in a quarter specially set apart for Mussulmans in the metropolis of Orthodox Christianity.

The Turks had indeed obtained a fatal hold upon the capital of the Empire, and now Bayezid, not satisfied with the humiliation to which the emperor had submitted, demanded the surrender of the city itself. Manuel scoured Europe in search of allies, but in vain. Even when he descended so low as to beg assistance of his immemorial rival the Pope, no aid was to be found, and the Turkish armies, after beleaguering Constantinople for six years, seemed on the point of effecting the conquest, when a new and terrible figure appeared upon the scene, and Bayezid was forced to turn his forces elsewhere. This was Timur the Tartar. On the field of Angora where the Ottomons had won the spurs in their first combat by the side of Seljukian Turks a hundred and fifty years before, now was their empire shattered to the ground. Bayezid himself, with one of his sons was taken prisoner, and the unfortunate Sultan became a part of the Victor's pageant and was condemned in fetters to follow his captor about in his pomp

and campaigns. He died eight months later, and Timur survived his humbled prisoner but two years. In that time, however, he had overrun the Turkish Empire in Asia, had occupied Nicea, Brusa, and the other chief cities of the coast, had wrested Smyrna from the valiant knights of St John, and had restored the various petty princes of Asia Minor to the former possession. The empire of the Turks, built up with so much skill and bravery, till it had become the terror of Europe, crumbled to dust before the Asiatic despot who well earned his title of "The wrath of God". The history of the Ottomans seemed to have suddenly come to an end. Seldom has the world seen so complete, so terrible, a catastrophe, a catastrophe as the fall of Bayezid from the summit of power to the shame of a chained captive.

The successor of Bayezid, Chelebi Mohammad I, had much ado to restore the Ottoman Empire which he succeeded before his death and the chain of military conquest was again resumed by his successor Murad II, who succeeded his father in 1421. The Greek emperor, forgetful of his old ties with Mohammad, and contemptuous of the stripling of eighteen years who now ascended the Ottoman throne, let loose a suppositious son of Bayezid, Mustafa, who had claimed the throne some years before, and had ever since been kept in close custody at Constantinople. Mustafa enjoyed a transitory gleam of triumph, and subdued the European provinces for a while; but he was soon found wanting, and Murad had him hanged "to convince the world that he was an imposter." Murad then resolved

to punish the duplicity of Manuel, and laid siege to the Imperial city, but a revolt in Asia Minor put an end to the attack and Murad hastily crossed the Bosphorus to put down a brother's insurrection. On his return he did not recommence the siege, but accepted a heavy tribute from the emperor, and left him in possession of Thessalonica (until 1430), and some forts in Thrace and Thessaly. His bitter contest with John Hunayday the Hungarian nearly cost him his European empire and soon after the treaty of Szegedin in 1444, by which Serbia regained her independence and Wallachia was annexed to Hungary, he abdicated and his son Mohammad II, reigned in his stead.

No sooner were the Christians aware of the abdication of famous Sultan than they resolved to forsake the treaty. They advanced on Varna which surrendered to their siege, when they learned that Murad had been roused from his retreat, had resumed the sceptre, and collected an army of 40,000 veterans, who were then being conveyed across the Bosphorus for a ducat in Genoese vessels. By forced marches the Sultan pressed forward and soon the news was brought that he was close at hand. On the eve of the feast of St Mathurian, the 10th November 1444, the two armies stood arrayed in battle, and the issue was decided in favour of the Turks. The result of this decisive victory was the complete subjugation of Serbia and Bosnia, which were the more willing to reenter the Moslem dominion as they had been threatened with the persecution and the forcible conversion to the Latin faith in the event of

the triumph of Huayday. Murad again retired to Magnesia; but his son was still too young to manage the empire, and a revolt of the Jannisaries recalled the father to his responsibilities. He did not retire a third time but reigned for six years in undiminished glory, and once more defeated his old enemy Hunayday at a second long contested battle of Kossov. He died in 1451. Five years after his death, his son Mohammad laid siege to Belgrade, but had to abandon it, being routed by Hunayday. Mohammad II fought many battles and laid siege to many cities, but the siege which procured him the name of "Conqueror" was that of Constantinople in 1453. The conquest of Constantinople is the great event of Mohammad's reign. Yet it was by no means his sole achievement. He overthrew the Vallchian tyrant, Vlad the Impaler, and completed the final annexation of Serbia and Bosnia. Albania was occupied after the death of Skander Bek. Venice was invaded and Ottoman troops in 1477 pushed so far west that they crossed the Tagliamento and reached the banks of the Piave. The smoking ruins that marked the progress could be seen from the palaces of the Queen of Adriatic. Venice hastily concluded a treaty offensive and defensive with Mohammad in 1479, but he had already taken from her the island of Euobea or Negropont, the governor of which surrendered the citadel after a long and desperate siege by Mahmoud Pasha in 1470. Greece and the islands of the Aegean were now mainly in the power of the Turks, on the Black Sea, Sinope and Trebizond had been conquered and in 1475, the Crimea was taken from

the descendents of Chengiz Khan, by Mohammed's admiral, the Grand Vazir, Gedik Ahmed. Rhodes was besieged in 1480, and though it was not taken, Gedik Ahmed, on 28th July 1480, landed on the southern coast of Italy and stormed the castle of Otranto, near Brindisi a fortnight later. Before this victory he pressed further Mohammad II died. Bayezid II his successor made no attempt to extend the boundary in the direction of Hungary; and though Lepanto and Modon, in Greece were added (in 1500) to the Turkish Empire the bold adventure that had planted the Turkish flag on Italian soil was rendered nugatory by the recall of Gedik Ahmed and the loss of Otranto.

In 1521, Suleiman the Magnificent took the old familiar road of Turkish generals, and marched upon Hungary. Belgrade was occupied, Venice in consternation, humbled herself as the Sultan's vassal, and paid him twofold tribute of Zante and Cyprus. Rhodes where Mohammad II had received a second repulse, was now besieged by Solyman and occupied. The Grand Master and his knights accepted the honourable terms which Sulayman had offered them, but which they had before refused. They were allowed twelve days to leave the island with their property and arms; the people of Rhodes were to have full privilege in the exercise of their religion. In 1526 the Ottoman army, mustering at least 100,000 men and three hundred guns, marched north headed by the Sultan in person. Louis II of Hungary met him on August 29th on the fatal fields of Mohacs with a far inferior force and the result was disastrous to the Christians. The king, and

many of his nobles and bishops, and over 20,000 Hungarians fell on the fatal spot, where the encounter is known as "The Destruction of Mohacs". Buda and Pesht were occupied. The campaign of Mohacs made Hungary an Ottoman province for a hundred and forty years and for over a century Hungary had been the rampart of Europe against the Turks.

The 14th of October which saw the abandonment of the siege of Viena, and the limit set to the rush of Turkish advance, is a famous day in German history. In 1541, the Sultan led his ninth campaign, and after gaining many advantages over the Austrians compelled Charles V, and Ferdinand to sue for peace, so in 1547, a truce was signed for five years. The Archduke Ferdinand was to pay a tribute of 30,000 ducats a year to his master the Sultan, and was proud to be addressed as the brother of his master's vezir. Suleiman retained Hungary and Transylvania.

CHAPTER II

* PEACEFUL PENETRATION

In Spain

In 711 the victorious Arabs introduced Islam in Spain; in 1502 an edict of Ferdinand and Isabella forbade the exercise of the Mohammedon religion throughout the kingdom. During the centuries that elapsed between these two dates, Muslim Spain has written one of the brightest pages in the history of Mediaeval Europe. Her influence had passed through Provence into other countries of Europe, bringing into birth a new poetry and a new culture, and it was from her that Christian scholars received what of Greek philosophy and science they had to stimulate their mental activity upto the time of the Renaissance. But the triumph of the civilised life—art and poetry, science and philosophy—we must pass over here and fix our attention on the religious condition in Spain under the Muslim rule.

When the Mohammedons first brought their religion into Spain they found Catholic Christianity firmly established after the conquest over Arianism. The sixth Council of Toledo had enacted that all kings to swear that they

* Arnold's Preaching of Islam. II Edition. Chapters V, VI, and VIII.

would not suffer the exercise of any other religion but the Catholic, and would vigorously enforce the law against all dissentients, while a subsequent law forbade any one under pain of confiscation of his property and perpetual imprisonment, to call in question the Holy Catholic and Apostolic Church, the Evangelical institutions, the definitions of the fathers, the decrees of the Church, and the Holy Sacraments. The clergy had gained for their order a preponderating influence in the affairs of the State; the bishops and chief ecclesiastics sat in the national councils, which met to settle most important business of the realm ratified the election of the king and claim the right to depose him if he refused to abide by their decrees. The Christian clergy took advantage of their power to persecute the Jews, who formed a very large community in Spain; edicts of a brutally severe character were passed against such as refused to be baptised; and they consequently hailed the invading Arabs as their deliverers from such cruel oppression, they garrisoned the captured cities on behalf of the conqueror and opened the gates of towns that were being besieged.

The Muhammedons received as warm a welcome from the slaves, whose condition under the Gothic rule was a very miserable one, and whose knowledge of Christianity was too superficial to have any weight when compared with the liberty and numerous advantages they gained, by throwing in their lot with the Muslims.

These downtrodden slaves were the first converts to Islam in Spain. The remnants of the heathen population of which we find mention as late as A.D. 693, probab-

ly followed their example. Many of the Christian nobles, also whether from genuine conviction or from other motives, embraced the new creed. Many converts were won, too, from the lower and middle classes who may well have embraced Islam, not merely outwardly, but from genuine conviction turning to it from a religion whose ministers had left them ill instructed and uncared for, and busied with worldly ambitions had plundered and oppressed their flocks. Having once become Muslims, these Spanish converts showed themselves zealous of their adopted faith, and they and their children joined themselves to the puritan party of the rigid Mohammedon theologians as against the careless and luxurious life of Arab aristocracy.

At the time of Mohammedon conquest the old Gothic virtues are said by Christian historians to have declined and given place to effeminacy and corruption, so that the Mohammedon rule appeared to them to be a punishment sent from God on those who had gone astray into the paths of vice; but such a state is too frequent a commonplace of the ecclesiastical historian to be accepted in the absence of contemporary evidence.

But certainly as the time went on, matters do not seem to have mended themselves, and when Christian bishops took part in the revels of Mohammedon courts when episcopal sees were put upto auction and persons suspected to be the atheist appointed as shephard of the faithful, and bestowed the office of the priesthood on low and unworthy persons, we may well suppose that it was not only in the province of Elvira that Christians turned from a religion,

the corrupt lives of whose ministers had brought it into discredit, and sought a more congenial atmosphere for the moral and spiritual life in the pale of Islam.

Had the ecclesiastical writers cared to chronicle them, Spain would doubtless be found to offer instances of many a man leaving the Christian church like Bodo, a deacon of the French Court in the reign of Louis the Pious, who in A.D. 838 became a Jew, in order that (as he said), forsaking his sinful life, he might "abide steadfast in the law of the Lord."

It is very possible, too, that the lingering remains of the old Gothic Arianism—of which, indeed, there had been some slight revival in the Spanish Church just before the Arab conquest—may have predisposed men's mind to accept the new faith whose Christology was in such close agreement with Arian doctrine, and a later age may have witnessed parallels to that change of faith which is the earliest recorded instance of conversion of a Greek named Theodosius, who succeeded St. Isodore (ob A.C. 636) as Archbishop of Seville; he was accused of heresy, for maintaining that Jesus was not one God in unity with the Father and the Holy Spirit, but was rather son of God by adoption; he was accordingly condemned by an ecclesiastical synod, deprived of his archbishopric and degraded from the priesthood. Whereupon he went over to the Arabs and embraced Islam among them.

Of forced conversion or anything like persecution in the early days of Arab conquests, we hear nothing. Indeed it was probably in a great measure their tolerant

attitude towards Christian religion that facilitated their rapid acquisition of the country. The only complaint which Christians could bring against their new rulers for treating them differently to their non Christian subjects, was that they had to pay usual capitation tax of forty eight dirhems for the rich, twenty four for the middle classes, and twelve for those who made their living by manual labour: this, as being in lieu of military service, was levied only on the able bodied males, for women, children, monks, the halt and the blind, and the sick, mendicant and slaves were exempted therefrom; it must moreover have appeared the less oppressive as being collected by the Christian officials themselves.

Except in the case of offences against the Muslim religious law, the Christians were tried by their own judges and in accordance with their own laws. They were left undisturbed in the exercise of their religion; the sacrifice of the mass was offered, with the swinging of the censers, the ringing of the bell, and the other solemnities of the Christian ritual; the psalms were chanted in the choir, sermons preached to the people, and the festivals of the church observed in the usual manner. They do not appear to have been condemned, like their co-religionists in Syria and Egypt, to wear a distinctive dress as sign of their humiliation, and in the ninth century at least, the Christian laity wore the same kind of costume as the Arabs. They were at one time even allowed to build new churches.

We read also of the founding of several fresh monas-

teries in addition to numerous convents both for monks and nuns that flourished undisturbed by the Mohammedon rulers. The monks could appear publicly in the woollen robes of their order and the priest had no need to conceal the mark of his sacred office, nor at the same time did their religious profession prevent the Christians from being entrusted with high offices at Court, or serving in the Muslim armies.

Certainly those Christians who could reconcile themselves to the loss of political power had little to complain of, and it is very noticeable that during the whole of eighth century we hear of only one attempt of revolt on their part, namely at Beja, and in this they appear to have followed the lead of an Arab Chief. Those who migrated into French territory in order that they might live under a Christian rule, certainly fared no better than the coreligionists they had left behind. In 812 Charlemagne interfered to protect the exiles who had followed him on the retreat from Spain from the exactions of Imperial officers. Three years later Louis the Pious had to issue another edict on their behalf, inspite of which they had soon to complain against the nobles who robbed them of the lands that had been assigned to them. But the evil was only checked a little time to break out afresh, and all the edicts passed on their behalf did not avail to make the lot of these unfortunate exiles, and in the Cagots (i.e. Cannes Gothi), a despised and ill treated class of later times, we probably met against the Spanish colony that fled away from Muslim rule to throw

themselves upon the mercy of their Christian coreligionists.

The toleration of the Mohammedon government towards Christian subject in Spain and the freedom of intercourse between the adherents of two religions brought about a certain amount of assimilation in the two communities. Intermarriages became frequent; Isodore of Beja, who fiercely inveighs against the Muslim conquerors, records the marriage of Abdul Azziz, the son of Musa with the widow of King Roderick, without a word of blame. Many of the Christians adopted Arab names, and in outward observances initiated to some extent their Mohammedon neighbours, e.g. many were circumcised, and in matters of food and drink followed the practice of the unbaptized heathen".

The very term Muzarrebs (i.e. Mustaribin or Arabicised) applied to Spanish Christians living under Arab rule, is significant of the tendencies that were at work. The study of Arabic very rapidly began to displace that of Latin throughout the country, so that the language of Christian theology came gradually to be neglected and forgotten. Even some of the higher clergy rendered themselves ridiculous by their ignorance of correct Latinity. It could be hardly expected that the laity would exhibit more zeal in such a matter than the clergy, and in 854 a Spanish writer brings the following complaint against the fellow-countrymen—"While we are investigating their (i.e. the Muslim) sacred ordinances and meeting together to study the sects of their philosophers—or rather philobraggers—not for the purpose of refuting their errors, but for

the exquisite charm and for the eloquence and beauty of their language—neglecting the reading of scriptures, we are but setting up as an idol the number of the beast. (Apoc XIII. 18) Where now a days can we find any learned layman who, absorbed in the study of Holy Scriptures, cares to look at the works of any of the Latin Fathers? Who is there with any zeal for the writings of the Evangelists, or the Prophets or Apostles? Our Christian young men, with their elegant airs and fluent speech, are showy in their dress and carriage, and are famed for their learning of the gentiles; intoxicated with Arab eloquence they greedily handle, eagerly devour and zealously discuss the books of the Chaldeans (i.e. Mohammedons), and make them known by praising them with every flourish of rhetoric, knowing nothing of the beauty of Church's literature, and looking down with contempt on the streams of the Church that flow forth from paradise; alas! the Christians are so ignorant of their own law, the Latins pay so little attention to their own language, that in the whole Christian flock there is hardly one man in a thousand who can write a letter to inquire after a friend's health intelligibly, while you may find a countless rabble of all kinds of them who can learnedly roll out the grandiloquent periods of the Chaldean tongue. They can even make poems, every line ending with the same letter, which display high flights of beauty and more skill in handling metre than the gentiles themselves possess".

In fact the knowledge of Latin so much declined in one part of Spain that it was found necessary to translate

the ancient canons of the Spanish Church and the Bible into Arabic for the use of Christians.

While the brilliant literatures of the Arabs exercised such a fascination and was so zealously studied, those who desired an education Christian literature had little more than the materials that had been employed in the training of Barbaric Goths, and could with difficulty find teachers to induct them even into this low level of culture. As time went on this want of Christian education increased more and more. In 1125 the Mazarabe wrote king Alfonso of Aragon: "We and our fathers have upto this time been brought up among the gentiles, and having been baptised, freely observe the Christian ordinances; but we never had it in our power to be fully instructed in our divine religion; for, subject as we are to infidels who have long oppressed us, we have never ventured to ask for teachers from Rome or France; and they have never come to us of their own accord on account of the barbarity of the heathen whom we obey".

From such close intercourse with the Muslims and so diligent a study of their literature—when we find even so bigoted an opponent of Islam as Alvar acknowledging that the Quran was composed in such eloquent and beautiful language that even Christians could not help reading and admiring it—we should naturally expect to find signs of religious influence: and such indeed is the case. Elipandus, Bishop of Toledo (ob. 810) an exponent of the heresy of Adoptionism—according to which the man Christ Jesus was son of God by adoption and by nature—is expressly said

to have arrived at these heretical views through his frequent and close intercourse with the Mohammedons. This new doctrine appears to have spread quickly over a great part of Spain, while it was successfully propagated in Septimania, which was under French protection, by Felix, Bishop of Urgel in Catalonia. Felix was brought before a Council, presided over by Charlemagne, and made to abjure his error, but on his return to Spain he relapsed into his old heresy, doubtless (as was suggested by the Pope Leo III at the time) owing to his intercourse with the Pagans (meaning thereby the Mohammedons) who held similar views. When prominent churchmen were so profoundly influenced by their contact with the Muhammedans, we may judge that the influence of Islam upon the Christians of Spain was very considerable, indeed in A.C. 936 a council was held at Toledo to consider the best means of preventing this intercourse from contaminating the purity of the Christian faith."

It may readily be understood how these influence of Islamic thought and practice—added to definite efforts of conversions—would lead to much more than a mere approximation and would very speedily swell the number of the converts to Islam so that their descendents the so called Muwallids a term denoting those not of Arab blood soon formed a large and important party in the state, indeed the majority of the population of the country and so early as the beginning of the ninth century we read of attempts made by them to shake off the Arab rule, and on several occasions later they came forward actively as

a national party of Spanish Muslims.

We have little or no details of the history of the conversion of these New—Muslims. Instances appeared to have occurred right up the last days of Muslim rule, for when the army of Ferdinand and Isabella captured Malaga in 1487, it is recorded that all the renegade Christians found in the city were tortured to death with sharp pointed reeds, and in the capitulation that secured the submission of Purchena two years later, an express promise was made that renegades would not be forced to return to Christianity. Some few apostatised to escape the payment of some penalty inflicted by the law courts, but the majority of the converts were no doubt won over by the imposing influence of Islam itself, presented to them as it was with all the glamour of a brilliant civilisation, having a poetry a philosophy and an art well calculated to attract the reason and dazzle the imagination: while in the lofty chivalry of the Arabs there were free scope for the exhibition of many prowess and the knightly virtues—a career closed to the conquered Spaniards that remained true to the Christian faith. Again, the learning and literature of the Christians must have appeared very poor and meagre when compared with that of the Muslims, the study of which may well by itself have served as an incentive to the adoption of their religion. Besides, to the devout mind Islam in Spain could offer attraction of a pious and zealous puritan party with the orthodox Muslim and the provocation that the Christians gave to the Mohammedan government through their treacherous

intrigues with their coreligionists over the border, the history of Spain under Mohammedan rule is singularly free from the persecution. With the exception of three and four cases of genuine martyrdom, the only approach to anything like persecution during the whole period of the Arab rule is to be found in the severe measures adopted by the Mohammedon government to repress the madness for voluntary martyrdom that broke out in Cardova in the ninth century. At this time a fanatical party came into existence among the Christians in this part of Spain (for apparently the Christian Church in the rest of the country had no sympathy with movement), which set itself openly and unprovokedly to insult the religion of the Muslims and blaspheme the Prophet, with the deliberate intention of incurring the penalty of the death by such misguided assertion of their Christian bigotry.

This strange passion for self immolation displayed itself mainly among priests, monks and nuns between the years 850 and 860. It would seem, brooding in the silence of their cloisters, over the decline of Christian influence and the decay of religious zeal, they went forth to win the Martyr's crown—of which the toleration of their infidel rulers was robbing them by means of fierce attack on Islam and its founder. Though the number of such fanatics was not considerable, the Muhammedan government grew alarmed, fearing that such contempt for their authority and disregard of their laws against blasphemy, argued a widespread disaffection and a possible general insurrection, for in fact in 853 Muhammad I had

to send an army against the Christians at Toledo, who, incited by Eulogius, the chief apologist of the martyrs, had risen in revolt on the news of the suffering of their coreligionists. He is said to have ordered a general massacre of the Christians, but when it was pointed out that no man of any intelligence or rank among the Christians had taken part in such doings (for Alvar himself complains that the majority of the Christian priests, condemned the martyrs), the king contented himself with putting into force the existing laws against the blasphemy with utmost rigour. The moderate party in the church commended the efforts of the government; the bishops anathematised the fanatics, and an ecclesiastical council that was held in 852 to discuss the matter agreed upon the methods of repression that eventually quashed the movement. (Here it may be pointed out that as far as the Quraan is concerned, no kind of punishment is laid down or recommended, unless the action involves strife sedition and commotion in the community. Blasphemy or apostacy is only an infringement of the right of God and cannot be punished by the Acts of the realm. Their punishment is reserved for the Day of Judgment—Editor) One or two isolated cases of martyrdom are recorded later—the last in 983, after which there was none as long as the Arab's rule lasted in Spain.

But under the Berber dynasty of Almoravides at the beginning of twelfth century, there was an outburst of fanaticism on the part of the theological zealots of Islam in which the Christians had to suffer along with the Jews

and the liberal section of the Mohammedon population the philosophers, the poets and the men of letters. But such incidents are exceptions to the generally tolerant character of the Mohammedan rulers of Spain towards their Christian subjects.

One of the Spanish Mohammedan who was driven out of his country in the last expulsion of Moriscoes in 1610, while protesting against the persecution of the inquisitions makes the following vindications of the toleration of his coreligionists. "Did our victorious ancestors ever once attempt to extirpate Christianity out of Spain, when it was in their power? Did they not suffer your forefathers to enjoy the free use of their rites at the same time that they wore their chains? Is not the absolute injunction of our prophet, that whatever nation is conquered by Mussulman steel, should upon the payment of a moderate annual tribute, be permitted to preserve in their own pristine persuasion, how absurd soever, or to embrace what other belief they themselves best approved of? If there had been some example of forced conversions, they are so rare as scarce to deserve mentioning, and only attempted by men who had not the fear of God, and the Prophet, before their eyes, and who, in so doing, have acted directly and diametrically contrary to the holy precepts and ordinances of Islam which cannot without sacrilege, be violated by any who would be held worthy of the honourable epithet of Mussulman..... You can never produce among us, any bloodthirsty, formal tribunal, on account of different persuasions in points of faith,

that anywise approaches your execrable inquisition. Our arms, it is true, are ever open to receive all who are disposed to embrace our religion; but we are not allowed by our sacred Quraan to tyrannise over consciences. Our proselytes, have all imaginable encouragement, and have no sooner professed God's Unity and His Apostle's mission but they become one of us, without reserve; taking to wife our daughters, and being employed in posts of trusts, honour and profit; we contenting ourselves with only obliging them to wear our habit, and to seem true believers in outward appearance, without ever offering to examine their consciences provided they do not openly revile or profane our religion (This stipulation is not guaranteed in the Quraan. The Jews and the Psuedo Muslims openly and secretly denounced Islam and the prophet but they were left alone—Editor) if they do that we indeed punish them (of course as instigator of riot and commotion and not for the act itself—Editor) as they deserve, since their conversion was voluntary and not by compulsion."

The very spirit of toleration was made one of the main articles in an account of the "Apostacies and reasons of the Morriscos" drawn by the Archbishop of Valencia in 1602 when recommending their expulsion to Philip III, as follows:

"That they recommend nothing so much as that liberty of conscience, in all matters of religion, which the Turks and all other Mohammedans, suffer their subject to enjoy."

What deep root Islam had struck in the hearts of Spanish people may be judged from the fact that when the last remnant of the Moriscoes was expelled from Spain in 1610, these unfortunate people still clung to the faith of their fathers, although for more than a century they had been forced to outwardly conform to the Christian religion, and in spite of the imigrations that had taken place since the fall of Granada, nearly 500,000 are said to have been expelled at that time. These Moriscoes were probably descendants of the original inhabitants of the country, with little or no admixture of Arab blood; the reasons that may be adduced in support of this statement are too lengthy to be given here; one point only in the evidence may be mentioned, derived from a letter written in 1311, in which it is stated that of the 200,000 Mohammedons then living in the city of Granada, not more than 500 were Arab descent, all the rest being descendants of converted Spaniards. Finally, it is of interest to note that even upto the last days of its power in Spain, Islam won converts to the faith, for the historian, when writing of events that occurred in the year 1499, seven years after the fall of Granada, draws attention to the fact that among the Moors were a few Christians who had lately embraced the faith of the Prophet.

In Turkey and Eastern Europe

We first hear of the Ottoman Turks at the commencement of the thirteenth century, when fleeing before the Mongols, to the number of about 50,000, they came to

the help of Sultan of Iconium, and in return for their services both against the Mongols and the Greeks, had assigned to them a district in the north west of Asia Minor. This was the nucleus of the future Ottoman Empire, which increasing at first by absorption of the petty states into which the Saljuk Turks had split up, afterwards crossed over into Europe, annexing kingdom after kingdom, until the victorious growth received a check before the gates of Viena in 1683.

From the earliest days of the extension of their kingdom in Asia Minor the Ottomans exercised authority over Christian subjects, but it was not until the ancient capital of the Eastern empire fell into their hands in 1453 that the relations between the Muslim government and the Christian Church were definitely established on a fixed basis. One of the first steps taken by Muhammad II, after the capture of Constantinople and the reestablishment of order in that city, was to secure the allegiance of the Christians by proclaiming himself the protector of the Greek Church. Persecution of the Christians was strictly forbidden, a decree was granted to the newly elected patriarch after the Turkish conquests which secured to him and his successors and the bishops under him, the enjoyment of the old privileges, revenues and exemptions enjoyed under the former rule. Gennadios, the first patriarch after the Turkish conquest, received from the hands of the Sultan himself the pastoral staff, which was the sign of his office, together with a purse of a thousand golden ducats and a horse with a gorgeous trappings on

which he was privileged to ride with his train through the city. But not only was the head of the Church treated with all the respect he had been accustomed to receive from the Christian emperors, but further he was invested with extensive civil powers. The patriarchs Court sat to decide all cases between Greek and Greek: it could impose fines, imprison offenders in a prison provided for its own special use, and in some cases even condemn to capital punishment: while the ministers and officials to the government were directed to enforce the judgments. The complete control of ecclesiastical and spiritual matters (in which the Turkish government, unlike the Civil power of the Byzantine empire, never interfered) was left entirely in the hands and those of the Grand Synod which he could summon whenever he pleased; and hereby he could decide all matters of faith and dogma without fear of interference on the part of the state. As a recognised officer of the imperial government, he could do much for the alleviation of the oppressed, by bringing the acts of unjust governors to the notice of the Sultan. The Greek bishops in the provinces in their turn were treated with great consideration and were entrusted with so much jurisdiction in civil affairs, that upto the modern times they have acted in their dioceses almost as if they were Ottoman prefects over the Orthodox population, thus taking the place of the old Christian aristocracy which had been exterminated by the conquerors, and we find that the higher clergy were generally more active as Turkish agents than as Greek priests, and they have always taught their

people that the Sultan possessed a divine sanction, as the protector of Orthodox Church. A charter was subsequently published, securing to the Orthodox the use of such churches as had been confiscated to form mosques, and authorising them to celebrate their religious rites publicly according to their national usages.

Consequently, though the Greeks were numerically superior to the Turks in all European provinces of the empire, the religious toleration thus granted them, and the protection of life and property they enjoyed, soon reconciled them to the change of masters and led them to prefer the domination of the Sultan to that of any Christian power. Indeed, in many parts of the country, the Ottoman conquerors were welcomed by the Greeks as their deliverers from the rapacious and tyrannical rules of the Franks and the Venetians who had so long disputed with Byzantine for the possession of Peloponessus and some of the adjacent part of Greece; by introducing into Greece the feudal system, these had reduced the people to the miserable condition of Serfs, and as aliens in speech, race and creed, were hated by their subjects, to whom a change of rulers, since it could not make their condition worse, would offer a possible chance of improving it, and though their deliverers were likewise aliens, yet the infidel Turk was infinitely to be preferred to the heretical Catholics. The Greeks who lived under the immediate government of Byzantine court, were equally unlikely to be averse to a change of rulers. The degradation and tyranny that characterised the dynasty of the Palaeology are frightful to

contemplate. "A corrupt aristocracy, a tyrannical and innumerable clergy, the oppression of the perverted law, the exaction of a despicable government, and still more, the monopolies, its fiscality, its army of tax and custom collectors left the degraded people neither rights nor institutions, neither chance of amelioration nor hope of redress". Lest such a judgment appear dictated by a spirit of party bias, a contemporary authority may be appealed to in support of its correctness. The Russian annalists who speak of the fall of Constantinople bring a similar indictment against the government. "Without the fear of the law an empire is like a steed without reins. Constantine and his ancestors allowed their grandees to oppress the people, there was no more justice in their law courts; no more courage in their hearts; the judges amassed treasures from the tears and blood of the innocent; the Greek soldiers were proud only of the magnificence of their dress; the citizens did not blush at being traitors; the soldiers were not ashamed to fly. At length the Lord poured out His thunder on those unworthy rulers, and raised up Muhammad, whose warriors delight in battle, and whose judges do not betray their trusts." This last item of praise may sound strange in the ears of a generation that has been constantly called upon to protest against Turkish injustice; but it is clearly and abundantly borne out by the testimony of contemporary historians. The Byzantine historian who has handed down to us the story of the capture of Constantinople tells us how even the impetuous Bayezid was liberal and generous to his Christian subjects

and made himself extremely popular among them by admitting them freely to his society. Murad II distinguished himself by his attention to his administration of justice and by his reforms of the abuses prevalent under the Greek emperors, and punished without mercy those of his officials who oppressed any of his subjects. For at least a century after the fall of Constantinople a series of able rulers secured, by a firm and vigorous administration, peace and order throughout their dominions, and an admirable civil and judicial organisation if it did not provide an absolutely impartial justice for Muslims and Christians alike, yet caused the Greeks to be far better off than they had been before. They were harrassed by fewer exaction of forced labour, extraordinary contributions were rarely levied, and taxes they paid were a trifling burden compared with the endless feudal obligations of the Franks and the countless extortion of the Byzantines. The Turkish dominions were certainly better governed and more prosperous than most parts of Christian Europe, and the mass of Christian population engaged in the cultivation of soil enjoyed a large measure of private liberty and of the fruits of their labour, under the government of the Sultan than their contemporaries did under that of many Christian monarchs. A great impulse, too, was given to the commercial activity of the country for the early sultans were always ready to foster trade and commerce among their subjects, and many of the great cities entered upon an era of prosperity when the Turkish conquests had delivered them from the paralysing fiscal oppression of the

Byzantine empire, one of the first of them being Nicaea, which capitulated to Urkhan in 1330 under the most favourable terms after a long protracted siege. Like the ancient Romans, the Ottomans were great makers of roads and bridges and thereby facilitated trade throughout the empire; and foreign states were compelled to admit the Greek merchants into ports from which they had been excluded in the time of Byzantine emperors, but now sailing under the Ottoman flag, they assumed the dress and manners of the Turks, and thus secured from the nations of Western Europe the respect and consideration which the Catholics had hitherto always refused to the members of the Greek Church.

There is, however, one notable exception to the general good treatment and toleration, viz, the tribute of Christian children, who were forcibly taken from their parents at an early age and enrolled in the famous corps of Jannissaries. Instituted by Urkhan in 1330, it formed for centuries the mainstay of the despotic power of the Turkish Sultans, and was kept alive by regular contribution exacted every four years, when the officers of the Sultan visited the districts on which the tax was imposed, and made a selection from among the children about the age of seven. The Mohammedan legists attempted to apologise for this inhuman tribute by representing these children as the fifth of the spoil which the Quraan assigns to the sovereign, and they prescribed that the injunction against forcible conversion should be observed with regard to them also, although the tender age at which they were placed under

107257

the instruction of Muslim teachers must have made it practically of no effect. Christian Europe has always expressed its horror at such a barbarous tax, and travellers in the Turkish dominions have painted touching pictures of desolated homes and of parents weeping for the children torn from their arms. (The Mohammedons in India too had this system, only in their case it was mostly orphans of the soldiers killed in war. Editor). But when the corps was first instituted, its number were rapidly swelled by voluntary accession from Christians themselves, and the circumstances under which this tribute was first imposed may go far to explain the apathy the Greeks themselves appear to have exhibited. The whole country had been laid waste by war, and families were often in danger of perishing with hunger, the children who were thus adopted were in many cases orphans, and would otherwise have been left to perish; further the custom so widely prevalent at the time of selling Christians as slaves, may have made this tax appear less appalling than might have been expected. The custom has, however, been maintained to have been only a continuation of a similar usage that was in force under the Byzantine emperors. It has even been said that there was seldom any necessity of an appeal to force on the part of officers who collected the appointed number of children, but rather than the parents were often eager to have their children enrolled in a service that secured for them in many cases a brilliant career, and under any circumstances a well cared for and comfortable existence, since these little captives were brought up and educated as if they were the

Sultan's own children. The institution appears to be in less barbarous light if it be true that the parents could often redeem their children by a money payment. Metrophanes Kritopoulous, who was patriarch of Constantinople and afterwards of Alexandria, writing in 1625, mentions various devices adopted by the Christians for escaping from the burden of this tax, e.g. purchased Mohammedon boys and represented them to be Christian boys who were of low birth or had been badly brought up or such as "deserved hanging. Thomas Smith, among others, speaks of the possibility of buying off the children, so impressed: "Some of their parents, out of natural pity and out of true sense of religion, that they may not thus be robbed of their children, who hereby lie under the necessity of renouncing their Christianity, compounded for them at the rate of fifty or a hundred dollars, as they are able, or as they can work upon the covetousness of the Turks more or less". The Christians of certain cities, such as Constantinople, and of towns and islands that had made this stipulation at the time of their submission to the Turks, or had purchased this privilege, were exempted from the operation of this cruel tax. These extenuating circumstances at the outset, and the ease with which men acquiesce in any established usage—though serving in no way as an excuse for so inhuman an institution—may help us to understand what a traveller in the seventeenth century calls the "unaccountable indifference" with which the Greeks seem to have fallen in with this demand of the new government, which so materially improved their condition.

Further, the Christian subjects of the Turkish empire had to pay the capitation tax, in return for protection and in lieu of military service. The rates fixed by the Ottoman law were $2\frac{1}{2}$, 5 and 10 piastres a head for every full grown male, according to the income, women and the clergy being exempt. In the nineteenth century the rates were 15, 30, and 60 piastres, according to income. Christian writers of the sixteenth and seventeenth centuries generally speak of this tax as being a ducat a head, but it is also variously described as amounting to 3, 5 or 5 and $\frac{7}{8}$ crowns or dollars. The fluctuating exchange value of the Turkish coinage in the seventeenth century is the probable explanation of the latter variations. To estimate with any exactitude how far the tax was a burden to those who had to pay it, would require a lengthened disquisition on the purchasing value of money at that period and a comparison with other items of expenditure. But by itself it could have hardly formed a valid excuse for a change of faith, as Tournefort points out, when writing in 1700 of the conversion of Candiots: "It must be confessed, these wretches sell their souls a Penny worth; all they get in exchange for their religion, is a vest, and the privilege of being exempt from the Capitation Tax, which is not above five crowns a year". Scheffler also who is anxious to represent the conditions of the Christians under Turkish rule in as black colours as possible, admits that the one ducat a head was a trifling matter, and has to lay stress on the extraordinary taxes, war contribution etc, that they were called upon to pay. The land taxes were the same both for Christians

and Mussulmans, for the old distinction between lands on which tithe was paid by the Mohammedan proprietors and those on which Kharaj was paid by non-Mohammedan proprietor was not recognised by the Ottomons. Whatever sufferings the Christians had to endure proceeded from the tyranny of the individuals, who took advantage of their official position to extort money from those under their jurisdiction. Such acts of oppression were not only contrary to the Mohammedan law, but were rare before the Central government had grown weak and suffered the corruption and injustice of local authorities to go unpunished. There is a very marked difference between the accounts we have of the conditions of the Christians had been most intolerable there is least record of the conversion of Islam. In the eighteenth century, when the conditions of the Christians was worse than at any other period, we find hardly any mention of conversions at all, and the Turks themselves are represented as utterly indifferent to the progress of their religion and considerably infected with scepticism and unbelief. A further proof of their sufferings have been due to misgovernment rather than to religious persecution is the fact that Muslims and Christians suffered alike. The Christians would, however naturally be more exposed to extortion and ill treatment owing to the difficulties that lay in the way of obtaining redress at law, and some of the poorest may thus have sought a relief from their sufferings in a change of faith.

But if we expect the tribute of the children, to which the conquered Greek seem to have submitted with so little

show of resistance, and which owed its abolition, not to any revolt or insurrection against its continuance, but to the increase of the Turkish population and of the number of renegades who were constantly entering the Sultan's service,—the treatment of their Christian subjects by the Ottoman emperors—at least for two centuries after their conquest of Greece—exhibits a toleration such as was at that time quite unknown in the rest of Europe. The Calvinists of Hungary and Transylvania, and the Unitarians of the latter country, long preferred to submit to the Turks rather than to fall into the hands of the fanatical house of Hapsburg; and the protestants of Silesia looked with longing eyes towards Turkey, and would have gladly purchased religious freedom at the price of submission to the Muslim rule. It was to Turkey that the persecuted Spanish Jews fled for refuge in enormous numbers at the end of the fifteenth century, and the Cossacks who belonged to the sect of Old Believers and were persecuted by the Russian state Church, found in the dominions of the Sultan the tolerations which their Christian brethren denied them. Well might Macarius, Patriarch of Antioch in the seventeenth century, congratulate himself when he saw the fearful atrocities that the Catholic Poles inflicted on the Russians and the Orthodox Eastern Church.

“We all wept much over the thousands of martyrs who were killed by the impious wretches, the enemies of the faith, in these forty or fifty years. The number probably amounted to seventy or eighty thousand souls. O ye infidels! O you monsters of impurity! O ye hearts of stone!

What had the nuns and women done ? What the girl and boys and infant children, that you should murder them? And why do I pronounce them (the Poles) accursed? Because they have shown themselves more debased and wicked than the corrupt worshippers of idols, by their cruel treatment of Christians, thinking to abolish the very name of Orthodox. God perpetuate the empire of the Turks for ever and ever! For they take their impost, and enter into no account of religion, be their subjects, Christians or Nazerenes, Jews or Samaritans: whereas these accursed Poles were not content with taxes and tithes from the brethren of Christ, though willing to serve them; but they subjected them to the authority of the enemies of Christ, the tyrannical Jews, who did not even permit them to build the churches, nor leave them any priests that knew the mysteries of their faith." Even in Italy there were men who turned longing eyes towards Turks in the hope that as their subjects they might enjoy the freedom and toleration they despaired of enjoying under a Christian government. It would seem, then, that Islam was not spread by force in the dominions of the Sultan of Turkey, and though the want of even handed justice and the oppression of unscrupulous official in the days of the empires decline, may have driven some Christians to attempt to better their condition by a change of faith, such cases were rare in the first two centuries of Turkish rule in Europe, to which period the mass of conversion belong. It would have been wonderful indeed if the ardour of proselytising that animated the Ottomons

at this time had never carried them beyond the bounds of toleration established by their own laws. Yet it has been said by one who was a captive among them for twenty two years that the Turks "compelled no one to renounce his faith." Similar testimony is borne by others: an English gentleman who visited Turkey in the early part of the seventeenth century tells us that "There is seldom any compulsion of conscience, and then not by death, where no criminal offence gives occasion." Writing about thirty years later (in 1663) the author of a *Turcken Schrifft* says: Meanwhile he (i.e. the Turk) wins converts by craft more than by force, and snatches away Christ by fraud out of the hearts of men. For the Turk, it is true at the present time compels no country by violence to apostatise; but he used other means whereby imperceptibly he roots out Christianity..... What then has become of the Christians? They are not expelled from the country, neither are they forced to embrace the Turkish faith: then they must of themselves have been converted into Turks."

The Turks considered that the greatest kindness they could show a man was to bring him into the salvation of the faith of Islam, and to this end they left no method of persuasion untried: a Dutch traveller of the sixteenth century tells us that while he was admiring the great mosque of Sancta Sophia, some Turks even tried to work upon his religious feelings through his aesthetic sense, saying to him, "If you become a Mussulman, you will be able to come here every day of your life." About a century later, an

English traveller had a similar experience: "Sometimes out of an excess of zeal, they will ask a Christian civilly enough, as I have been asked myself in the portico of Sancta Sophia why will you not turn Mussulman, and be as one of us?" The public rejoicings that hailed the accession of a new convert to the faith, testify to the ardent love for souls which made these men such zealous proselytisers. The new Muslim was set upon a horse and led in triumph through the streets of the city. If he was known to be genuinely honest in his change of faith and had voluntarily entered the pale of Islam, or if he was a person of good position, he was received with high honour and some provision made for his support. There was certainly abundance of evidence for saying that "The Turks are preposterously zealous in praying for the conversion, or perversion, rather, of Christians to their irreligious religion: they pray heartily, and every day in their temples, that Christians may embrace the Alcoran and become their proselytes, in effecting of which they leave no means unassailed by fear and flattery, by punishments and rewards."

These zealous efforts for winning converts were rendered the more effective by certain conditions of the Christian society itself. Foremost among these was the degraded condition of the Greek Church. Side by side with the civil despotism of the Byzantine empire, had arisen an ecclesiastical despotism which has crushed all energy of intellectual life under the weight of dogmatism that interdicted all discussion in matters of morals and religion. The only thing that disturbed this lethargy was the fierce contro-

versial war waged against the Latin Church with all the bitterness of theological polemics and race hatred. The religion of the people had degenerated into a scrupulous observance of outward forms, and the intense fervour of their devotion found an outlet in the worship of the Virgin and the saints, of pictures and relics. There were many who turned from Church whose spiritual life has sunk so low, and weary of interminable discussions on such subtle points of doctrine as the Double Procession of the Holy Spirit, and such trivilities as the use of leavened and unleavened bread in the Blessed Sacrament, gladly accepted the clear and intelligible theistic teaching of Islam. We are told of the large number of persons being converted, not only from among the simple folk, but also learned men of every class, rank and condition; of how the Turks made a better provision for those monks and priests who embraced the Muslim creed, in order that their example might lead others to be converted. While Adrianople was still the Turkish capital (i.g. before 1453) the court was thronged with renegades, and they are said to have formed the majority of the magnates there. Byzantine princes and others often passed over to the sides of the Mohammedons, and received a ready welcome among them: one of the earliest of such case dated from 1140, when a nephew of the emperor John Comnenos embraced Islam and married the daughter of Masud, the Sultan of Iconium. After the fall of Constantinople, the upper classes of Christian society showed much more readiness to embrace Islam than the mass of the Greek; among the

converts we meet with several bearing the name of the late imperial family of the Palaeology, and the learned Georges Amiroutzes of Trebezond abandoned Christianity in his declining years, and the names of many other such individuals have found a record. The new religion only demanded assent to its simple creed. "There is no god but God; Muhammad is the apostle of God"; as the above mentioned writer says, "The whole difficulties in the profession of faith. For if only a man can persuade himself that he is a worshipper of the One God, the poison of his error easily infects him under the guise of religion. This is the rock of offence on which many have struck and fallen into the snare that has brought perdition on their souls. This is the mill-stone that hung about the necks of many has plunged them into pit of despair. For when these fools hear the Turks execrate idolatry and express their horror of every image and picture as though it were the fire of hell, and so continually profess and preach the worship of One God, there no longer remains any room for suspicion in their mind".

The faith of Islam would now be the natural refuge for these members of the Eastern Church who felt such yearnings after a purer and simpler form of doctrine as had given rise to Paulician heresy so fiercely suppressed a few centuries before. This movement has been very largely a protest against the superstitions of the Orthodox Church, against the worship of images, relics and saints, and an effort after simplicity of faith and the devout life. As some adherents of this heresy were to be found in Bulga-

ria even so late as the seventeenth century, the Moham-
medan conquerors doubtless found many who were dis-
satisfied with the doctrine and practice of the Greek
Church; and as all the conditions were unfavourable to
the formation of any such Protestant Churches as arose in
the West such dissentient spirits would doubtless find a
more congenial atmosphere in the religion of Islam.
There is every reason to think that such was the result of
the unsuccessful attempt to protestantise the Greek Church
in the beginning of the seventeenth century. The guiding
spirit of this movement was Cyril Lucaris, five times Pat-
riarch of Constantinople from 1621 to 1638; as a young
man he had visited the universities of Wittenberg and
Geneva, for the purpose of studying theology in the seats
of Protestant learning, and on his return he kept a corres-
pondence with doctors of the reformed faith in Geneva,
Holland and England. But neither the doctrines of the
Church of England nor of the Lutherans attracted his
sympathies so warmly as the teachings of John Calvin,
which he strove to introduce into the Greek Church; his
efforts in the direction were warmly supported by the
Calvinists of Geneva, who sent a learned young theolo-
gian named Leger, to assist the work by translating into
Greek the writings of Calvinistic theologians. Cyril also
found warm friends in the Protestant embassies at Con-
stantinople, the Dutch and the English ambassadors spe-
cially assisting him liberally with funds; the Jesuits, on
the other hand, supported by the Catholic ambassadors
tried every way to thwart this attempt to Calvinise the

Greek Church, and actively seconded the intrigues of the party of opposition among the Greek clergy, who finally compassed the death of the Patriarch. In 1629 Cyril published a confession of faith, the main object of which seems to have been to present the doctrines of the Orthodox Church in their opposition to Roman Catholic in such a way as to imply a necessary accord with Protestant teaching. From Calvin he borrows the doctrine of Predestination and salvation by faith alone, he denies the infallibility of the Church, rejects the authority of the Church in the interpretation of Holy Scripture, and condemns the adoration of pictures: in his account of the will and in many other questions, he inclines rather to Calvinism than to the teaching of the Orthodox Church. The promulgation of this confession of faith as representing the teaching of the whole Church of which he was the spiritual head, excited violent opposition among the mass of the Greek clergy, and a few weeks' after Cyril's death a synod was held to condemn his opinions and pronounce him to be anathema: in 1642 a second Synod was held at Constantinople for the same purpose; which after refuting each article of Cyril's confession in detail, as the first had done, thus terminated his curse upon him and his followers. "With one consent and in unqualified terms, we condemn this whole Confession as full of heresies and utterly opposed to our Orthodoxy, and likewise declare that its compiler has nothing in common with our faith, but in calumnious fashion has falsely charged his own Calvinism on us. All those who read it and keep it as true and blame-

less, and defend it by written word and speech, we thrust out of the community of faithful as followers and partakers of the heresy and corruptors of the Christian Church, and command that whatever be their rank and station, they be treated as heathen and publicans. Let them be laid under an anathema for ever and cut off from the Father the Son and the Holy Ghost in this life and in the life to come, accursed, excommunicated, be lost after death, and be partakers of everlasting punishment. . .” In 1672 a third synod met at Jerusalem to repudiate the heretical articles of the Confession of Faith and vindicate the Orthodoxy of the Greek Church against those who represented her as infested with Calvinism. The attempt to protestantize the Greek Church thus completely failed to achieve success: the doctrines of Calvin were diametrically opposed to her teachings, and indeed incalculated many articles of faith that were more in harmony with the tenets of Muslim theologians than with those of the Orthodox Church, and which moreover she had often attacked in her controversies with her Mohammedan adversaries. It is the approximation of Islamic thought which gives this movement towards Calvinism a place in a history of the spread of Islam: a man who inveighed against the adoration of pictures, decried the authority of the very institution of the priesthood, maintained the doctrines of absolute Predestination, denied freedom to human will and was in sympathy with the stern spirit of Calvinism that had more a common with the Old than the New Testament—would certainly find a more congenial atmos-

phere in Islam than in the Greek Church of the seventeenth century, and there can be little doubt that among numerous converts of Islam during that century were to be found men who had been alienated from the Church of their fathers through their leanings towards Calvinism. We have no definite information as to the number of followers of Cyril Lucaris and the extent of Calvinistic influences in the Greek Church; the clergy, jealous of the reputation of their Church, whose Orthodoxy and immunity from heresy were so boastfully vindicated by her children, and thus have been impugned through the suspicions of Calvinism, wished to represent the heretical patriarch as standing alone in his opinions. But a following he undoubtedly had: his Confession of Faith had received the sanction of a synod composed of his followers; and those who sympathised with his heresies were anathematised both by the second synod of Constantinople (1642) and by the synod of Jerusalem (1672)—surely a meaningless repetition, had no such person existed; moreover the names of some few of these have come down to us: Sophrianius of Athens, was a warm supporter of Reformation, a monk named Nicodemus Metaras, who had brought a printing Press from London and issued heretical treatises therefrom, was rewarded with a Metropolitan see by Cyril in return for his services; philosopher Corydeleus, a friend of Cyril, opened a Calvinistic school in Constantinople, and another Greek, Gerganos, published a Catechism so as to introduce the teaching of Calvin among his fellow countrymen; and Neophytus II, who was made

Patriarch in 1636, while Cyril was in exile in the island of Rhodes, was his disciple and adopted son; he recalled his master from banishment and resigned the patriarchal chair in his favour. In a letter to the University of Geneva (dated, July, 1636), Cyril writes that Leger had gained a large number of converts to Calvinism by his writings and preaching; in another letter addressed to Leger, he describes how he had made his influence felt in Candia. His successor in the patriarchal chair was banished to Carthage and there strangled by the adherents of Lucaris in 1639. The Calvinists are said to have entertained hopes of Pathenius I (the successor of Cyril II), but his untimely end (whether by poison or banishment is uncertain) disappointed their expectations. Pathenius II, who was patriarch of Constantinople from 1644 to 1646, was at heart a thorough Calvinist, and though he did not venture openly to teach the doctrines of Calvin, still his known sympathy with them caused him to be deposed, sent into exile and strangled. Thus the influence of Calvinism was undoubtedly more widespread than the enemies of Cyril Lucar were willing to admit, and as stated above, those who refused to bow to the anathemas of the synods that condemned their leader, had certainly more in common with their Mohammedan neighbours than with the orthodox clergy who cast them out of their midst. There is no actual evidence, it is true, of Calvinistic influence in Turkey facilitating conversion to Islam, but in the absence of any other explanation it certainly seems a very plausible conjecture that such were among the factors that so

enormously increased the number of Greek renegades towards the middle of seventeenth century—a period during which the number of renegades from among the lower and middle orders of society is said to have been more considerable than at any other time. Frequent mention is made of cases of apostacy from among the clergy, and even among the highest dignitaries of the Church, such as former Metropolitan of Rhodes. In 1676 it is said that in Corinth some Christian people went over every day to the “Turkish abomination”, and that three priests had become Mussulman the year before; in 1679 is recorded the death of a renegade monk. On the occasion of the circumcision of Mustafa, son of Mohammad IV, in 1675, there were at least 200 proselytes made during the thirteen days of public rejoicing, and numerous other instances may be found in writing of this period. A contemporary writer (1663) has well described the mental attitude of such converts. “When you mix with the Turks in the ordinary intercourse of life and see that they pray and sing even the Psalms of David; that they give alms and do other good works; that they think highly of Christ, hold the Bible in great honour, and the like; that, besides any ass may become parish priest who plies the Bassa with presents, and he will not urge Christianity on you very much; so you will come to think that they are good people and will very probably be saved; and so you will come to believe that you too may be saved, if you likewise become Turk. Herewith will the Holy Trinity and the crucified son of God, with many other mysteries of the faith, which seem quite ab-

surd to an unenlightened reason, easily pass out of your thoughts, and imperceptibly Christianity will quite die out in you, and you will think that it is all the same whether you be Christians or Turks."

Thomas Smith, who was in Constantinople in 1669, speaks of the number of Christian converts about this period, but assigns baser motives. "Tis iad to consider great number of wretched people who turn Turks, some out of mere desperation; being not able to support the burden of slavery, and to avoid the revilings and insultings of the Infidels; some out of wanton light humour, to put themselves into a condition of domineering and insulting over others. . . . some to avoid the penalties and infliction due to their heinous crimes, and to enjoy the brutish liberties Mohammed consecrated by his own example, and recommended to his followers. These are the great and tempting arguments and motives of their apostacy, mere consideration of ease, pleasure and prosperity, or else of vanity and guilt; for it cannot be presumed, that any thorough conviction of mind should be wrought upon to embrace the dotages and impostures of Turcisme." Records of conversion after this period are rare, but Motraye gives an account of several renegades, who became Mohammedans in Constantinople in 1703; among them was a French priest and some other French Catholics, and some priests from Smyrna.

Another feature in the condition of the Greek Church that contributed to the decay of its members, was the corruption and degradation of its pastors, particularly the high-

er clergy. The sees of the bishops and archbishops were put up to auction to the highest bidders, and the purchasers sought to recoup themselves by exacting levies of all kinds from their flocks; they burdened the unfortunate Christians with taxes, ordinary and extraordinary, made them purchase all the sacraments at exorbitant rates baptism, confession, holy communion, indulgences, and the right of Christian burial. Some of the clergy even formed an unholy alliance with the Jannissaries, and several bishops had their names and those of their house holds inscribed on the list of one of their Ortas or regiments, the better to secure an immunity for their excesses and escape the punishment of their crimes under the protection of this corporation which the weakness of the Ottoman rulers had allowed to assume such a powerful position in the state. The evidence of contemporary eyewitnesses to oppressive behaviour of Greek clergy presents a terrible picture of sufferings of the Christians. Tournefort in 1700, after describing the election of a new patriarch, says: "We need not at all doubt that the new patriarch makes the best of his time. Tyranny succeeds to Simony: the first thing he does is to signify the Sultan's order to all the Archbishops and Bishops of his clergy: his greatest study is to know exactly the revenue of each Prelate; he imposes a tax upon them, and enjoins them very strictly by a second letter to send the sum demanded, otherwise their diocese are adjudged to the highest bidder. The Prelates being used to this trade, never spare their suffragans; these latter tormented by Papas; the Papa flea the parishioners and hardly sprinkle the

least drop of Holy Water but what they are paid for beforehand. If afterwards the Patriarch has occasion for money, he farms out the gathering of it to the highest bidder among the Turks: he that gives most for it, goes into Greece to cite the Prelates. Usually for twenty thousand crowns that the clergy is taxed at, the Turk extorts two and twenty; so that he has the two thousand crowns for his pains, besides having his charges borne in every diocese. In virtue of the agreement he has made with the patriarch he deprives and interdicts from all ecclesiastical functions, those prelates who refused to pay their tax. The Christian clergy are even said to have carried off children of the parishoners and sold them as slaves, to get money for their simoniacal designs.

The extortions practised in the seventeenth have found their counter part in the nineteenth century, and the sufferings of the Christians of the Greek Church in Bosnia, before the Austrian occupation, exactly illustrates the words of Tournefort. The Metropolitan of Scrajevo used to wring as much as £10,000 a year from the miserable flock—a sum exactly double the salary of the Turkish Governor himself—and to raise this enormous sum the unfortunate parishoners were squeezed in every possible way, and the Turkish authorities had orders to assist the clergy in levying their exactions; and whole Christian villages suffered the fate of sacked cities, for refusing, or often being unable to comply with the exorbitant demands of Christian prelates. Such unbearable oppression on the part of the spiritual leaders who should protect the Chris-

tian population, has often stirred it up to open revolt, whenever a favourable opportunity has offered itself. It is not surprising then to learn that many of the Christians went over to Islam, to deliver themselves from such tyranny.

Ecclesiastical oppression of a rather different character is said to have been responsible for the conversions of the ancestors of a small community of about 4000 southern Roumanians, at Noanta in the Meglen district of the vilayet of Solonika; they have a tradition that in the eighteenth century the Patriarch of Constantinople persuaded the reigning Sultan that only the Christians who spoke the Greek could be loyal subject of the Turkish empire; the Sultan thereupon forbade the Christians to speak anything but Greek, on pain of having their tongues cut out; when the news of this reached Noanta, a part of the population fled into the woods and founded fresh villages, but those who were left behind went over to Islam, with their bishop at their head, in order thereby to retain their mother tongue.

Though the mass of the parish clergy were innocent of the charges brought against their superiors, still they were very ignorant and illiterate. At the end of the seventeenth century, there were said to be hardly twelve persons in the whole Turkish dominions thoroughly skilled in the knowledge of ancient Greek language; it was considered a great merit in the clergy to be able to read, while they were quite ignorant of the meaning of the word of their service—books.

While there was so much in the Christian society of the time to repel, there was much in the character and life of the Turks to attract, and the superiority of the early Ottomons as compared with the guiles and degradation of the Christian Church would naturally impress devout minds that revolted from the selfish ambition, simony and corruption of the Greek ecclesiastics. Christian writers constantly praise these Turks for the earnestness and intensity of their religious life; their zeal in the performance of the observances prescribed by their faith; the outward decency and modesty displayed in their apparel and mode of living; the absence of ostentatious display and the simplicity of life observable even in the great and powerful. The annalist of the Embassy from Emperor Leopold I to the Ottoman Porte in 1665-1666, especially eulogises the devoutness and regularity of the Turks in prayer, and he even goes so far as to say: "Nous devons dire a la confusion des Chretiens, que les Turcs temoignent beaucoup plus de zele et de devotion a l'exercice de leur Religion: que les Chretiens n'en font paroître a la pratique de la leur. . . . Mais ce qui passe tout ce que nous experimentons de devotion enter les Chretiens: c'est que pendant le tems de la priere, vous ne voyez pas une personne distraite de ses yeux: vous n'en voyez pas une qui ne soit attachee a l'objet de sa priere: et pas une qui n'ait toute la reverence exterieure pour son Createur qu'on peut exiger de la Creature."

Even the behaviour of soldiery receives its meed of praise. During the march of an army the inhabitants of the country, we are told by the secretary of the Embassy of

Charles II to the Sultan, had no complaints to make of being plundered or of their women being maltreated. All the taverns along the line of march were shut up and sealed two or three days before the arrival of the army, and no wine was allowed to be sold to the soldiers under pain of death.

Many a tribute of praise is given to the virtue of the Turks even by Christian writers who bore them no love; one such who had a very poor opinion of their religion, speaks of them as follows:— “Even in the dirt of Alcoran you shall find some jewels of Christian virtues; and indeed if Christians will but diligently read and observe the Laws and histories of the Mohammedans, they may blush to see how zealous they are in the works of devotion, cleanly and reverend in the Mosques, how obedient to their priest, and even the great Turk himself will attempt nothing without consulting his Mufti; how careful are they to observe the hours of their prayers five times a day wherever they are, or however employed? How constantly do they observe their fasts from morning till night a whole month together; how loving and charitable the Mussulmans are to each other and how careful of strangers may be seen by their hospitals, both for the poor and the travellers; if we observe their justice and temperance and other moral virtues, we may truly blush at our own coldness, both in devotion and charity, at our injustice, intemperance and oppression; doubtless these men will rise up in judgment against us; and surely their devotion, piety, and works of mercy are main causes of the growth of Mohamedanism.”

The same conclusion is drawn by a modern historian who writes:—We find that many Greeks of high talent and moral character were so sensible of the superiority of the Mohammedons, that even when they escaped being drafted into the Sultan's household as tribute children, they voluntarily embraced the faith of Mohammed. The moral superiority of Ottoman society must be allowed to have had so much weight in causing these conversions, which were numerous in the fifteenth century, as the personal ambition of individuals".

A generation that has watched the decay of the Turkish power in Europe and the successive curtailment of its territorial powers, and is accustomed to hearing it spoken of as the "sick man", destined to a speedy dissolution, must find it difficult to realise the feelings which the Ottoman empire inspired in the early days of its rise in Europe. The rapid and widespread success of the Turkish arms filled men's minds with terror and amazement. One Christian kingdom after another fell into their hands: Bulgaria, Servia, Bosnia, and Hungary yielded up their independence as Christian States. The proud Republic of Venice saw one possession after another wrested from it, until the Lion of St. Mark held away on the shore of Adriatic alone. Even the safety of Eternal city itself was menaced by the capture of Otranto. Christian literature of the latter half of the fifteenth century and of the sixteenth is full of direful forebodings of the fate that threatened Christian Europe unless the victorious progress of the Turks was arrested; he is

represented as scourge in the hand of God for the punishment of sins and backslidings of His people, or on the other hand as the unloosed power of the Devil working for the destruction of Christianity under the hypocritical guise of religion. But what is most important to notice here some men began to ask themselves, "Is it possible that God would allow the Mohammedons to increase in such countless numbers without good reason? Is it conceivable that so many thousands are to be damned like one man? How can such multitudes be opposed to true faith? Since truth is strongest than error and is more loved and desired by all men, it is not possible for so many men to be fighting against it. How could they prevail against truth, since God always helps and upholds the truth? How could their religion so marvellously increase, if built upon the rotten foundation of error? Such thoughts, we are told, appealed strongly to the Christian people that lived under the Turkish rule, and with especial force to the unhappy Christian captives who watched the years dragged wearily on without hope of release or respite from their misery. Can we be surprised when we find such a one asking himself: "Surely if God were pleased with the faith to which you have clung, He would not have thus abandoned you, but would have helped you to gain your freedom and return to it again? But as He has closed every avenue of freedom to you, perchance it is His pleasure that you should leave it and join this sect and be saved therein."

The Christian slave who thus describes the doubts that

arose in his mind as the slow passing years brought no relief, doubtless gives expression here to thoughts that suggested themselves to many a helpless Christian captive with overwhelming persistency, until at last he broke away from the ties of his old faith and embraced Islam. Many who would have been ready to die as Martyrs for Christian religion if the mythical choice between the Quraan and the sword had been offered them, felt more and more strongly, after long years of captivity, the influence of Mohammedon thought and practice, and humanity won converts where violence would have failed. For though the lot of many of the Christian captives was a very pitiable one, others who held positions in the households of private individuals, were often no worse off than domestic servants in the rest of Europe. As organised by the Mohammedan Law, slavery was robbed of many of its harshest features, nor in Turkey at least does it seem to have been accompanied by such barbarities and atrocities as in the pirate states of Northern Africa. The slaves, like other citizens, had their rights, and it is even said that the slave might summon his master before the Qadi for ill usage, and that if he alleged that their tempers were so opposite, that it was impossible for them to agree, the Qadi could oblige his master to sell him. The condition of the Christian captives naturally varied with circumstances and their own capabilities of adapting themselves to a life of hardship, the aged, the priests and monks, and those of noble birth suffered most, while the physician and handicraftsman received more considerable treatment from their masters, as being servants

that best repaid the money spent upon them. The galley slaves naturally suffered most of all, indeed the kindest treatment could have but little relieve the hardships incident to such an occupation. Further, the lot of the slaves who were state property was more pitiable than that of those who had been purchased by private individuals. As a rule they were allowed the free exercise of their religion; in the state prisons of Constantinople they had their own priests and chapels, and the clergy were allowed to administer the consolation of religion to the galley-slaves. The number of the Christian slaves who embraced Islam was enormous; some few cases have been recorded of their being threatened and ill treated for the very purpose of inducing them to recant, but as a rule the masters seldom forced them to renounce their faith, and put the greatest pressure upon them during the first years of captivity, after which they let them alone to follow their own faith. The majority of the converted slaves therefore changed their religion of their own free choice; and when the Christian embassies were never sure from day to day that some of their fellow countrymen that had accompanied them to Constantinople as domestic servants, might not turn Turk, it can be easily understood that slaves who had lost all hopes of return to their native country, and found little in their surroundings to strengthen and continue the teachings of their earlier years, would yield to the influence that beset them and would feel few restraints to hinder them from entering a new society and a new religion. An English traveller of the seventeenth century has said of

them: "Few ever return to their native country; and fewer have the courage and constancy of retaining the Christian Faith, in which they were educated; their education being but mean, and their knowledge but slight in the principles and grounds of it; whereof some are frightened into Turcism by their impatience and to deep resentments of the hardships of the servitude; others are enticed by the blandishments and flatteries of pleasures the Mohammedon Law allows, and the allurements they have of making their condition better and more easy by a change of religion; having no hope left of being redeemed, they renounce their Saviour and their Christianity, and soon forget their original country and are no longer looked upon as strangers, but pass for natives."

Much of course depended upon the individual character of the different Christian slaves themselves. The anonymous writer, so often quoted above whose long captivity made him so competent to speak on their condition, divides them into three classes:—first, those who pass their days in all simplicity, not caring to trouble themselves to learn anything about the religion of their masters; for them it was enough to know that the Turks were infidels, and so, as far as their captive condition and their yoke of slavery allowed, they avoided having anything to do with them and their religious worship, fearing that they should be led astray by their errors and striving to observe the Christian faith as far as their knowledge and power went. The second class consisted of those whose curiosity led them to study and investigate the doing of the Turks; if, by the

help of God, they had time enough to dive into their secrets, and understanding enough for the investigation of them and light of reason to find the interpretation thereof, they not only came out of the trial unscathed, but had their own faith strengthened. The third class includes those who examining the Muslim religion without due caution, failed to dive into its depth and find the interpretation of it and so are deceived; believing the errors of the Turks to be the truth, they loose their own faith and embrace the false religion of the Muslims, hereby not only compassing their own destruction, but setting a bad example to others; of such men the number is infinite".

Conversion to Islam did not, as some writers have affirmed, release the slave from captivity and make him a free man, the emancipation was solely at the discretion of the master; who indeed often promised to set any slave free, without the payment of ransom, if only he would embrace Islam; but, on the other hand, would also freely emancipate the Christian slave, even though he has persevered in his religion, provided he had proved himself a faithful servant, and would make provision for his old age.

(Nowhere in the Quraan making slaves out of the prisoners of war is permitted. Vide XLVII. 4, 5, but slaves already held and bought by the Arabs involved an economical and social difficulty for Islam. For the emancipation of the slaves, it was ordained that they *must* be freed as soon as they pay their price out of their earning, to be freed as one of the penalties for a sin, and to be released as an act of merit. That slavery continued pretty long in Islam in-

spite of the Quraan, that is one of the regrettable incidents of history, as so many other irregularities were legalised by the traditions of the Prophet to which the Prophet was entirely innocent. The fact that oral traditions were not committed to writing till three centuries after the death of the Prophet show what value could be attached to oral traditions. (They are fit to be consigned to oblivion if they are repugnant to the spirit of Quraan and its meaning. Editor.)

There were many others who, like the Christian slaves, separated from early surroundings and associations, found themselves cut loose from old ties and thrown into the midst of a society animated by social and religious ideals of an entirely novel character. The crowds of Christian workmen that came wandering from the conquered countries in the fifteenth century to Adrianople, and other Turkish cities in search of employment, were easily persuaded to settle there and adopt the faith of Islam. Similarly the Christian families that Mohammad II, transported from conquered provinces in Europe into Asia Minor, may have well become merged into the mass of Muslim population by almost imperceptible degrees, as was the case with the Armenians carried away into Persia by Shah Abbas I (1587-1629), most of whom appear to have passed over to Islam in the second generation.

During the eighteenth and nineteenth centuries there would seem to have been a decay of the missionary spirit among the Turks. Latter years of the reign of Sultan Abdul Hamid witnessed a renewed interest in Muslim propagan-

da, and Turkish newspapers began to record instances of conversion. Among the most noteworthy of such converts were some eighteen amirs of the princely family of Shihab in Mount Lebanon, which had been Christian for about a century; they are said to claim descent from Quraysh, and the Turks made every effort to bring them to the fold of Islam; those who became Muslims were appointed to lucrative posts in the Turkish Civil service.

In the following pages it is proposed to give a more detailed and particular account of the spread of Islam among the Christian population of Albania, Servia, Bosnia, Crete, as the history of each of these countries after its conquest by the Ottomons present some special features of interest in the history of the propagation of Islam.

The Albanians with the exception of some settlements in Greece inhabit the mountainous country that stretches along the east shore of the Adriatic from Montenegro to the Gulf of Arta. They form one of the oldest and purest blooded races in Europe and are said to belong to the Pelasgic branch of the Aryan Stock.

Their country was first invaded by the Turks in 1387, but the Turkish forces soon had to withdraw, and the authority of the Sultan was recognised for the first time in 1423. For a short period Albania regained its independence under George Kosterita, who is better known under the Mohammedan name of Scander Beg or Sikanderbeg. Recent investigation have established the falsity of the romantic fictions that had gathered round the story of his early days—how that as a boy he has been surrendered as

hostage to the Turks, had been brought up among them as a Muslim and had won the special favour of the Sultan. The truth is, that the days of his youth were passed in his native mountains, and his warfare with the Turks began with the victory gained over them in 1444: for more than twenty years he maintained a rigorous and successful resistance to the invading forces, but after his death in 1467, the Turks began again to take possession of Albania. Kruya the capital of the Kastriot dynasty, fell into their hands eleven years later, and from this date there appears to have been no organised resistance of the whole country, though revolts were frequent and the subjection of the country never complete. Some of the sea port towns held out much longer; Durazzo was captured in 1501, and Antivari, the northern most point of the sea coast of Albania did not surrender till 1571. The terms of the capitulation were that the city should retain its old laws and magistratures, that there should be free and public exercise of the Christian religion, that the Churches and chapels should remain uninjured and might be rebuilt if they fell into decay; that the citizens should retain all their moveable and immoveable property and should not be burdened by any additional taxes.

The Albanians under Turkish rule appear always to have maintained a kind of semi autonomy, and the several tribes and clans remained as essentially independent as they were before the conquest. Though vassals of the Sultans, they would not brook the interference of Turkish officials in their internal administration, and there is reason to

believe that the Turkish government has never been able to appoint or confirm any provincial governor who was not a native of Albania, and had not already established his influence by his arm, policy and connections. Their racial pride is intense, and to the present day, the Albanians, if asked what he is, will call himself Skipetar, before saying whether he is Christian or a Mohammedan a very remarkable instance of national feeling obliterating the fierce distinction between these two religions that so forcibly obtrudes itself in the rest of Ottoman empire. The Christian and Mohammedon Albanians alike, just as they speak the same language, so do they cherish the same traditions, and observe the same manners and customs; and pride in their common nationality had been too strong a bond to allow differences of religious belief to split the action into separate communities on this basis. Side by side they served in the irregular troops, which soon after Turkish conquest became the main dependence of the government in all its internal administration, and both classes found the same ready employment in the service of local pashas, being accounted the bravest soldiers in the empire. Christian Albanians served the Ottomon army in the Crimean War, and though they perhaps been a little more quiet and agricultural than their Muslim fellow countrymen, still the difference has been small: they have always retained their arms and military habits, have always displayed the same fierce, proud, untameable spirit, and been animated with the same intense national feeling as their brethren who had embraced the creed of the Prophet.

The considerations of these facts is of importance in tracing the spread of Islam in Albania, for it appears to have been propagated very gradually by the people of the country themselves, and not under pressure of foreign influences. The details that we possess of this movement is very meagre, as the history of Albania from the close of the fifteenth century to the rise of Ali Pasha three hundred years later, is almost a blank; what knowledge we have, therefore, of the slow but continuous accession of converts to Islam during this period, is derived from the ecclesiastical chronicles of the various dioceses, and the reports sent in from time to time to the Pope and the Congregation de propoganda fide. But it goes without saying that the very nature of these sources gives the information derived from them the stamp of imperfection—especially in the matter of motives assigned for conversion. For an ecclesiastic of those times to have even entertained the possibility of conversion to Islam from genuine conviction much less having openly expressed such an opinion in writing to his superiors is well nigh inconceivable.

During the sixteenth century, Islam appears to have made but little progress, though the tide of conversion had already set in. In 1610 the Christian population exceeded the Mohammedons in proportion of ten to one, and as most of the villages were inhabited by Christians, with a very small admixture of Mohammedons, the conversion appear to have been more frequent in the large towns. In Antivari, for example, while many Christians elected to emigrate into the neighbouring Christian coun-

tries, the majority of those who remained, both high born and low, went over gradually to the Muslim faith, so that the Christian population grew less and less day by day. As the number of accession to Islam increased, churches were converted into mosques a measure which, though contrary to the terms of capitulation, seems justified by the change in the religion of the people. In 1610 two collegiate churches only remained in the hands of Latin Christians, but these appear to have sufficed to the need of the community; what this amounted to can only roughly be guessed from the words of Marco Bizzi: "There are about 600 houses inhabited indiscriminately by Mohammedons and Christians both Latin and Schismatics (*i.e.* Orthodox Greek Church) the number of the Mohammedons is a little in excess of the Christians, and that of the Latins in excess of the Schismatics."

In the accounts we have of social relations between the Christians and the Muslims, and in the absence of any sharp line of demarcation between the two communities, we find some clue to the manner in which the Muhammedon influences gradually gained converts from among the Christian population in proportion as the vigour and the spiritual life of the Church decline.

It has become very common for the Christian parents to give their daughters in marriage to Muhammedons, and for Christian women to make no objections to such unions. The male children born of these mixed marriages were brought up as Mussulmans, but the girls were allowed to follow the religion of their mother. Such permission were

rendered practically ineffectual by the action of Christian ecclesiastics, who ordered the mothers to be excluded from the churches and from participation in sacraments; and consequently (though parish priests often disregarded the commands of their superiors) many of these women embraced the faith of their husbands. But even then they kept up a superstitious observation of the rite of baptism, which was supposed to be a sovereign specific against leprosy, witches and wolves, and Christian priests were found ready to pander to the superstitions for any Muhammedon woman who wished to have her children baptised. This good feeling between the members of two religions is similarly illustrated by the attendance of Muhammedans at the festivals of Christian saints; *i.e.* Marco Bizzi says that on feast days of St. Elias (for whom the Albanians appear to have special devotion) there were as many Muhammedons present in the Church as Christians. Even to the present day we are told that the Albanian Muhammedons revere the Virgin Mary and the Christian saints, and make pilgrimage to their shrines, while Christian on the other hand resort to the tomb of Muslim saints for the cure of ailments or in fulfilment of vows. In a town of Calevacci, where there were sixty Christians and ten Muhammedons households, the followers of the Prophet contributed towards the support of the parish priest, as the majority of them had Christian wives. Under such circumstances it is hardly surprising to learn that many openly professed Islam, while satisfying their conscience by saying that they professed Christianity in their hearts.

Marco Bizzi has three explanations to offer for such a lapse—the attraction of worldly advantage, the desire to avoid the payment of tribute, the want of sufficiently large number of intelligent clergy to supply the spiritual need of the country. Conversions are frequently ascribed to the pressure of the burden of taxation imposed upon the Christians, and whole villages are said to have apostatised to avoid payment of the tribute. As no details are given it is impossible to judge whether there are really sufficient ground for the complaint, or whether this was not the apology for their conduct alleged by the renegades in order to make some kind of excuse to their former coreligionists—or indeed an exaggeration on the part of ecclesiastics to whom a genuine conversion to Islam on rational ground seems an absolute impossibility. A century later (in 1703) the capitation tax was six reals a head for each male and this (with the exception of a tax, termed *Sciatarraccio*, of three reals a year) was the only burden imposed on the Christians exclusively. Men must have had very little attachment to their religion to abandon it merely in order to quit on so slight a penalty, and with no other motive; and the very existence of so large a body of Christians in Albania at the present time shows that the burden could not have been so heavy as to force them into apostasy without any other alternative.

If only we had something more than vague general complaints against the “Turkish tyranny”, we should be better able to determine how far this would have had such a preponderating influence as is ascribed to it. But the

evidence alleged seems hardly to warrant such a conclusion. The vicious practice followed by the Ottoman Court of selling posts in the provinces to the highest bidder and the uncertainty of tenure of such posts, often resulted in the occupations trying to amass as large a fortune as possible by extortions of every kind. But such burdens are said to have weighed as heavily on Muhammedons as on Christians. Though certainly an avaricious and unjust official may have found it easier to oppress the Christians than the Muslims, especially when the former convicted of treasonable correspondence with the Venetians and other Christian States and were suspected of a wish to revolt.

However this may have been, there can be little doubt of the influence exerted by the zealous activity and vigorous life of Islam in the face of the apathetic and ignorant Christian clergy. If Islam in Albania had many such exponents as the Mulla, whose sincerity, courtesy, and friendliness are praised by Marco Bizzi, with whom he used to discuss religious questions, it may well have made its way. The majority of the Christian clergy appear to have been wholly unlettered: most of them though they could read a little, did not know how to write, and were so ignorant of the duties of their sacred calling that they could not even repeat the formula of ablution by heart. Though they had to recite the mass and other services in Latin, there were very few who could understand any of it, as they were ignorant of any language but their mother tongue, and they had only a vague, traditionary knowledge of the truths of their religion. Marco Bizzi considered the

inadequacy of the episcopate of the country responsible for these evils as for the small numbers of the clergy, and their ignorance of their sacred calling, and for the large number of Christians who grew old and even died without being confirmed, and apostatised almost everywhere; and unless these were remedied he prophesied a rapid decay of Christianity in the country. Several priests were also accused of keeping concubines, and of drunkenness.

It may here be observed that the Albanian priests were not the repositories of the national aspirations and ideals, as were the clergy of the Orthodox Church in other provinces of the Turkish empire, who in spite of their ignorance kept alive among their people that devotion to the Christian faith which formed the nucleus of the national life of the Greeks. On the contrary, the Albanians cherished a national feeling that was quite apart from religious belief and with regard to the Turks, considered in true feudal spirit, that as they were the masters of the country they ought to be obeyed whatever commands they gave.

There is a curious story of conversion which is said to have taken place owing to want of amicable relations between the Christian priest and the people as follows: "Many years since, when all the country was Christian there stood in the city of Scutri a beautiful image of the Virgin Mary, to whose shrines thousands flocked every year from all parts of the country to offer their gifts, perform their devotions, and be held of their infirmities. For some cause or other, however, it fell out that there was dissension between the priest and the people, and one day the latter

came to the church in great crowds, declaring that unless the priest yielded to them they would then and there abjure the faith of Christ and embrace in its stead that of Moham-mad. The priest, whether right or wrong still remaining firm, his congregation tore the rosaries and crosses from their necks, trampled them under their feet, and going to the nearest mosque, were received by the Mullah into the fold of the True Believers.

Through the negligence and apathy of the Christian clergy many abuses and irregularities had been allowed to creep into the Christian society; in one of which, namely the practice of contracting marriages without the sanction of the Church, or any religious ceremony, we find an approximation to the Mohammedan Law, which makes marriage a Civil contract. In order to remedy this evil, the husband and wife to be excluded from the Church, until they had conformed to these ecclesiastical law and gone through the services in the regular manner.

In the course of the seventeenth century, the social conditions and other factors, indicated above, bore fruit abundantly, and the numbers of Christian population began rapidly to decline. In the brief space of thirty years, between 1620 and 1650, about 300,000 Albanians are said to have gone over to Islam. In 1624, there were only 2000 Catholics in the whole diocese of Antiwari, and in the city itself only one Church; at the close of the century, even this church was no longer used for Christian worship as there were only two families of the Roman Catholics left. In the whole country generally, the

majority of the Christian community in 1651 was composed of women, as the male population has apostatised in such large numbers to Islam. Matters were still at the close of the century, the Catholics being fewer in number than the Mohammedons, the proportion being about 1 to $1\frac{1}{2}$, whereas less than a hundred years before, they had outnumbered the Muhammedons in proportion of 1 to 10; in the Archbishopric of Durrazzo the Christian population had decreased by about half in twenty years, in another town (in the diocese of Kroia) the entire population passed from Christianity to Islam in the course of thirty years. In spite of the frequent protests and regulations made by their ecclesiastical superiors, the parish priests continued to countenance the open profession of Islam along with a secret adherence to Christianity on the part of many male members of their flocks, by administering to them the Blessed Sacrament; the result of which was that the children of such persons, being brought up as Mohammedans, were forever lost to the Christian Church. Similarly Christian parents still gave their daughters in marriage to Mohammedons, the parish priests countenancing such unions by administering the sacrament of such women, in spite of the culminations of the higher clergy against such indulgence. Such action on the part of lower clergy can hardly, however, be taken as indicating any great zeal on behalf of the spiritual welfare of their flocks, in the face of the accusations brought against them; the majority of them are accused of being scandalous livers, who very seldom went to confession and had drunk revels

in their parsonages on festival days; they sold the property of the Church, frequently absented themselves from their parishes, and when censured, succeeded in getting off by putting themselves under the protection of the Turks. The Reformed Franciscians and the Observants who had been sent to minister to the spiritual wants of the people did nothing but quarrel and go to law with one another; much to the scandal of the laity and the neglect of the mission. In the middle of the seventeenth century five out of twelve Albanian Sees were vacant; the diocese of Pullati had not been visited by a bishop for thirty years, and there were only two priests to 6348 souls. In some parishes in the interior of the country, there had been no priest for more than forty years; and this was in no way due to the oppression of the "Turkish tyrant," for when at last four Franciscian missionaries were sent, they reported that they could go through the country and exercise their sacred office without any hindrance whatever. The bishop of Sappa, to the great prejudice of his diocese, had been long resident in Venice, where he is said to have lived a vicious life, and had appointed as his vicar an ignorant priest who was a notorious evil liver: this man had 12,400 souls under his charge, and, says the ecclesiastical visitor, "through the absence of the bishop there is danger of his losing his own soul and compassing the destruction of the souls under him and of the property of the Church." The bishop of Scutari was looked upon as a tyrant by his clergy and people, and only succeeded in keeping his post through the aid of the Turks; and Zamievlch complains

of the bishops generally that they burdened the parishes in their diocese with forced contributions. It appears that the Christian ecclesiastics were authorised by the Sultan to levy contribution on their flocks. Thus the Archbishop of Antivari (1599-1607) was allowed to "exact and receive" two aspers from each Christian family, twelve for every first marriage (and double the amount for second, and quadruple for the third marriage) and one gold piece from each parish annually, and it seems to have been possible to obtain the assistance of the Turkish authorities in levying these contributions.

Throughout the whole of Albania there was not a single Christian school and the priests were profoundly ignorant: some were sent to study in Italy, but Marco Cristo condemns this practice, as such priests were in danger of finding the life in Italy so pleasant that they refused to return to their native country. With a priesthood so ignorant and so careless of their sacred duties, it is not surprising to learn that the common people had no knowledge even of the rudiments of their faith, and that numerous abuses and corruptions sprang up among them, which "wrought the utmost desolation" to this "vineyard of the Lord". Many Christians lived in open concubinage for years, still, however, being admitted to Sacraments, while others had a plurality of wives. In this latter practice we notice an assimilation between the habits of the two communities—the Christian and the Muslim—which is further illustrated by the admission of Mohammedons as sponsors at the baptism of Christian children,

while the old superstitious custom of baptising Mohammedon children was still sanctioned by the priests.

Such being the state of the Christian Church in Albania in the latter half of the seventeenth century, some very trifling incentive would have been enough to bring about a widespread apostacy; and the punishment inflicted on the rebellious Catholics in the latter half of the century was a determining factor more than sufficient to consummate the tendencies that had been drawing them towards Islam and to cause large numbers of them to fall away from the Christian Church. The rebellious movement referred to seems to have been instigated by George, thirty ninth Archbishop of Antivari (1635-1644), who through the bishops of Durrazzo, Scodra and Alessia tried to induce the leaders of the Christian community to conspire against the Turkish rule and hand over the country to the neighbouring Christian power, the Republic of Venice. As in his time Venice was at peace with the Turks a fitting opportunity for the hatching of this plot did not occur, but in 1645 war broke out between Turkey and the Republic, and the Venetians made an unsuccessful attempt to capture the city of Antivari, which before the Turkish conquest had been in their possession for more than three centuries (1262-1571). The Albanian Catholics who had sided with the enemy and secretly given them assistance were severely punished and deprived of their privileges, while the Greek Christians (who had everything to fear in the event of the restoration of the Venetian rule and had remained faithful to the Turkish

Government) were liberally rewarded and were lauded as the saviour of their country. Many of the Catholics either became Mohammedans or joined the Greek Church. The latter fact is very significant as showing that there was no persecution of the Christians *as such*, nor any attempt to force the acceptance of Islam upon them. The Catholics who became Mohammedons did so to avoid the odium of their position after the failure of their plot, and could have gained the same end and have at the same time retained their Christian faith by joining the Greek Church, which was not only officially recognised by the Turkish government but in high favour in Antivari at this time; so that those who neglected to do so, could have had very little attachment to the Christian religion. The same remark holds good of the numerous conversions to Islam in the succeeding years: Zmiaevich attributes them in some cases to the desire to avoid the payment of tribute, but, from what has been said above, it is very unlikely that this was the sole determining motive.

In 1649, a still more widespread insurrection broke out, an Archbishop of Antivari, Joseph Maria Bonaldo (1616-1654), being again the main instigator of the movement; and the leading, citizen of Antivari, Scodra and other towns conspired to throw open their gates to the army of Venetian Republic. But this plot also failed and the insurrection was forcibly crushed by the Turkish troops, aided by the dissensions that arose among the Christians themselves. Many Albanians whose influence was feared were transported from their own country into

the interior of the Turkish dominions; a body of three thousand men crossed the border into Venetian territory; those who remained were over awed by the erection of fortresses and the marching of troops through the disaffected districts, while heavy fines were imposed upon the malcontents.

Unfortunately the Christian writers who complain of the "unjust tribute and vexations" with which the Turks oppressed the Albanians, so that they apostatised to Islam, make use only of general expressions, and give us no details to enable us to judge whether or not such complaints were justified by the facts. Zamaievich prefaces the account of apostacy of 2000 persons with an enumeration of the taxes and other burdens the Christians had to bear, but all these, he says, were common also to the Mohammedons, with the exception of the Capitation tax of six reals a year for each male, and another tax, termed *sciatarracio*, of three reals a year. He concludes with the words: "The nation, wounded by these taxes in its weakest part, namely worldly interest, to the consideration of which it has a singular leaning either by nature or by necessity, has given just cause for lamenting the deplorable loss of about 2000 souls who apostaised from the true faith so as not to be subject to the tribute." There is nothing in his report to show that the taxes the Catholics had to pay constituted so intolerable a burden as to force them to renounce their creed, and though he attributes many conversion to Islam to the desire of escaping the tribute, he says expressly that these apostasies from the Christian faith are mainly to

be ascribed to the extreme ignorance of the clergy who were not fit to be parish priests and their practice of administering the sacraments to apostates and secret Christians: "These are precisely the two causes from which have come all the losses that the Christian Church has sustained in Albania." There is very little doubt that the widespread apostasy at this time was the result of a long series of influences similar to those mentioned in the preceding pages, and that the deliverance from the payment of the tribute was the last link in the chain.

What active efforts Mohammedons themselves were making to gain over the Christians in Islam, we can hardly expect to learn from the report of an ecclesiastical visitor. But we find mention of a district, the inhabitants of which from their intercourse with the Turks, had "contracted the vices of these infidels", and one of the chief causes of their falling away from Christian faith was their contracting marriages with Turkish women. There were no doubt strong Muslim influences at work here, as also in the two parishes of Biscascia and Basia, whose joint population of nearly a thousand souls was "exposed to the obvious risk of apostatising through lack of any pastor", and were "much tempted in their faith, and needed to be strength in it by wise and zealous pastors."

Zmaievich speaks of one of the old noble Christian families in the neighbourhood of Antivari which was represented at that time by two brothers the elder of these had been "wheedled" by the prominent Mohammedons of the place, who were closely related to him, into deny-

ing his faith; the younger wished to study for the priesthood, in which office, "he would be much assistance to the Christian Church through the high esteem in which the Turks held his family; which though poor was universally respected." This indeed is another indication of the fact that the Mohammedons did not ill treat the Christians, merely as such, but only when they showed themselves to be politically disaffected. Zmaievich, who was himself an Albanian, and took up his residence in the diocese instead of in Venetian territory, as many of the Archbishops of Antivari seem to have done, was received with "extraordinary honours" and "with marvellous courtesy" not only by the Turkish officials generally, but also by the supreme Pasha of Albania himself, who gave him the place of honour in his Divan, always accompanying him to the door on his departure and receiving him there on his arrival. This "barbarian" who "showed himself more like a generous hearted Christian than a Turk" gave more substantial marks of good feelings towards the Christians by remitting—at the Archbishop's request—the tribute due for the ensuing year from four separate towns. If any of the Christian clergy were roughly treated by the Turks, it seems generally to have been due to the suspicion of treasonable correspondence with the enemies of the Turks; ecclesiastical visit to Italy seem also to have excited—and in many cases justly—such suspicions. Otherwise the Christian clergy seem to have had no reason to complain of the treatment they received from the Muslims: Zmaievich even speaks of one parish priest being "much

beloved by the principal Turks", and doubtless there were parallels in Albania to the case of one priest in the diocese of Trebinje in Herzegovinia, who in the early part of the eighteenth century was suspected, on account of his familiar intercourse with Muhammedons, of having formed an intention to embrace Islam, and was accordingly sent by his bishop to Rome under safe custody.

No subsequent period of Albanian history appears to have witnessed such widespread apostacy as the seventeenth century, but there have been occasional accessions to Islam upto more recent times. In Southern Albania, the country of the Turks, the preponderance of the Mohammedon population placed the Christians at a disadvantage, and a story is told of the Karamurtads, inhabiting of thirty six villages near Pagoniani, that upto the close of the eighteenth century they were Christians, but finding themselves unable to repel the continual attacks of neighbouring Mohammedon population of Leskoviki, they met in a church and prayed that the saint might work some miracle on their behalf; they swore to fast till Easter in expectation of the divine assistance; but Easter came and no miracle was wrought, so the whole population embraced Islam; soon afterwards they obtained the arms they required and massacred their old enemies in Leskoviki and took possession of their lands. Community of faith in Albania is never allowed to stand in the way of a tribal feud. Even upto the nineteenth century Albanian tribes and villages have changed their religion for very trivial reasons; part of one Christian tribe is said to have turned

Mohammedon because their priest, who served several villages and visited them first, insisted on saying mass at an unreasonably early hours.

At the present day the Muhammedans in Albania are said to number 1,000,000 and the Christians 480,000, but the accuracy of these figures is not certain. The Mirdites are entirely Christians, they submitted to Sultan on condition that no Muslim would be allowed to settle in their territory, but adherents of both the rival creeds are found in almost all the other tribes. Central Albania is said to be almost entirely Muslim, and the followers of Islam form about sixty percent of the population of Northern Albania; the Christian population attains its largest proportion in Southern Albania, especially in the districts bordering upon Greece.

The kingdom of Servia first paid tribute to the Ottomans in 1375 and lost its independence after the disastrous defeat of Kossovo (1389), where both the king of Servia and the Turkish Sultan were left dead upon the field. The successors of the two sovereigns entered into a friendly compact, the young Servian prince, Stephen, acknowledged the suzerainty of Turkey, gave his sister in marriage to the new Sultan, Bayezid, and formed with him a league of brotherhood. At the battle of Nikopolis (1394), which gave to the Turks assured possession of the whole Balkan peninsula, except the district surrounding Constantinople, the Servian contingent turned the wavering fortune of the battle and gave the victory to the Turks. On the field of Angora (1402), when the Turkish power was annihilated

and Bayezid himself was taken prisoner by Timur, Stephen was present with his Servian troops and fought bravely for his brother-in-law and instead of taking this opportunity of securing his independence, remained faithful to his engagement and stood by the sons of Bayezid until they recovered their father's throne. Under the successor of Stephen, George Brankovic, Servia enjoyed a semi independence, but when in 1438 he raised the standard of revolt, his country was again overrun by the Turks. Then for a time Servia had to acknowledge the suzerainty of Hungary, but the defeat of John Hunyady at Varna in 1444 brought her once more under the tribute, and in 1459 she finally became a Turkish province.

It is not impossible that the Servians who had embraced Islam after the battle of Kossovo had knowledge of the fate of the little Muslim community that had been rooted out of Hungary about a century before, and therefore preferred the domination of the Turks to that of Hungarians. Yaqut gives the following account of his meeting, about the year 1228 with some members of this group of followers of the prophet in Medieval Europe, who had owed their conversion to Muslims who had settled among them. "In the city of Aleppo, I met a large number of persons called Bashkirs, with reddish hairs and reddish faces. They were studying law according to school of Abu Hanifa (May God be well pleased with him) I asked one of them who seemed to be an intelligent fellow for information concerning their country and their condition. He told me, 'Our country is situated on the

other side of Constantinople, in a kingdom of a people of the Frank called Hungarians. We are Muslims, subjects of their king, and live on the border of his territory, occupying about thirty villages, which are almost like small towns. But the king of the Hungarians does not allow us to build walls round any of them, lest we should revolt against him. We are situated in the midst of Christian countries, having the land of the Slavs on the north, on the south that of the Pope, *i.e.* Rome (now the Pope is the head of the Franks, the vicar of the Messiah in their eyes, like the Commander of the Faithful in the eyes of the Muslims; his authority extends over all matters connected with religion among the whole of them); on the west, Andlusia; on the east the land of the Greeks, constantinople and its provinces". He added, "Our language is the language of the Franks, we dress after their fashion, we serve with them in the army, and we join them in attacking all their enemies, because they only go to war with the enemies of Islam." I then asked him how it was they have adopted Islam in spite of their dwelling in the midst of the unbelievers. He answered, "I have heard several of our forefathers say that a long time ago seven Muslims came from Bulgaria and settled among us. In kindly fashion they pointed out to us our errors and directed us into the right way, the faith of Islam. Then God guided us and (praise be to God!) we all became Muslims and God opened our hearts to the faith. We have come to this country to study law; when we return to our own land, the people will do us honour and put

us in charge of their religious affairs..." Islam kept its ground among the Bashkirs of Hungary until 1340, when King Charles Robert compelled all his subjects that were not yet Christians to embrace the Christian faith or quit the country.

The seven Muslims, may, therefore, well have been pleased to escape from the rule of Hungary, like their fellow Christian countrymen, for when these were given the choice between Roman Catholic rule of Hungary and the Muslim rule of the Turks, the devotions of the Servians to the Greek Church led them to prefer the tolerance of the Muhammedons to the uncompromising proselytising spirit of the Latins. An old legend thus represents their feelings at this time: The Turks and the Hungarians were at war; George Brancovich sought out John Hunaydy and asked him, "if you come out victorious, what will you do?" "Establish the Roman Catholic faith," was the answer. Then he sought out the Sultan and asked him, "if you come out victorious, what will you do with our religion?" "By the side of every mosque shall stand a church and every man shall be free to pray in whichever he chooses." The treachery of some Servian priests forced the garrison of Belgrade to capitulate to the Turks; similarly the Servians of Semendria on the Danube, welcomed the Turkish troops who in 1600 delivered them from rule of their Catholic neighbours.

The spread of Islam among the Servians began immediately after the battle of Kossovo, when a large part of old feudal nobility, such as still remained alive and

did not take refuge in the neighbouring Christian countries, went over voluntarily to the faith of the Prophet, in order to keep their old privileges undisturbed. In these converted nobles the Sultans found the most zealous propagandists of the new faith. But the majority of the Servian people clung firmly to their old religion through all their troubles and sufferings, and only in Stara Serbia or Old Servia, which now forms the north eastern portion of Modern Albania, has there been any very considerable number of conversions. Even here the spread of Mohammedonism proceeded very slowly until the seventeenth century, when the Austrians induced the Servians to rise in revolt and, after the ill success of this rising, the then Patriarch, Arsenius III Tsernevich, in 1690, emigrated with 40,000 Serbian families across the border into Hungary; another exodus in 1739 of 15,000 families under the leadership of Arsenious IV Jevonovich, well nigh denuded this part of the country of its original Servian population.

Albanian colonists from the south pressed into the country vacated by the fugitives: these Albanians at the time of their arrival were Roman Catholics for the most part, but after they settled in Old Servia they gradually adopted Islam and at the present time the remnant Roman Catholic Albanians is but small, though from time to time it is recruited by fresh arrivals from the mountains: the new comers, however, usually follow the example of their predecessors, and after a while become Mohammedons.

After this Albanian immigration, Islam began to spread more rapidly among the remnant of the Servian

population. The Servian clergy were very ignorant and unlettered, they could only manage with difficulty to read their service books and hardly any had learned to write; they neither preached to the people nor taught them the catechism, consequently in whole villages scarcely a man could be found who knew the Lord's prayer or how many commandments there were; even the priests themselves were quite as ignorant. After the insurrection of 1869, the Patriarch of Ipek, the ecclesiastical capital of Servia, was appointed by the Porte, but in 1737, as a result of another rebellion, the Serbian Patriarchate was entirely suppressed and the Servian Church made dependent upon the Greek patriarch of Constantinople. The churches were filled with Greek bishops, who made common cause with the Turkish Beys and Pashas in bleeding the unfortunate Christians; their national language was proscribed and the old Slavonic Service book, etc., were collected and sent off to Constantinople. With such a clergy it is not surprising that the Christian faith should decline: e.g. in the commune of Gora (in the district of Prizerin) which had begun to become Muhammedonised soon after the great exodus in 1690, the Servians still clung to the Christian faith, appealed again and again to the Greek bishop of Prizerin to send them priests, at least occasionally, but all in vain; their children remained unbaptised, weddings and burials were conducted without blessing of the Church, and consecrated buildings fell into decay. In the neighbouring district of Opolje, similarly, the present Muslim population of 9500 souls is probably for the most

part descended from the original Slav inhabitants of the place. At the beginning of the seventeenth century, Bizzi found in the city of Jagnevo, 120 Roman Catholic households, 200 Greek and 180 Mohammedons: less than a hundred years later, every house in the city was looked upon as a Mohammedon as the head of each family professed this faith and the women only, with some of the children were Christians. About the middle of eighteenth century the village of Ljurs was entirely Catholic: in 1863 there were 90 Muslims and 20 Christian families, but at the present day this village, together with the surrounding villages, has wholly given up Christianity. Until recently some lingering survivals of their old Christian faith, such as the burning of the Yule-Log at Christmas, etc., were still to be met within certain villages, but such customs are now fast dying out.

After the battle of Kossovo and the downfall of the Servian empire, the wild highlands of Montenegro, afforded a refuge to those Servians who would not submit to the Turks but were determined to maintain their independence. It is not the place here to relate the history of heroic struggles of the brave people against overwhelming odds, how through centuries of continued warfare, under the rule of their prince bishops, they have kept alive a free Christian state when all their brethren of the same race had been compelled to submit to the Mohammedon rule. While the very basis of their separate existence as a nation was their firm adherence of the Christian faith it could hardly have been expected that Islam would have made

its way among them, but in the seventeenth century many of the Montenegrins in the frontier districts became Mohammedons, and took service with the neighbouring Pashas. But in 1703, Daniel Petrovich, then the reigning bishop, called the tribes together and told them that the only hope for their country and their faith lay in the destruction of Mohammedon living among them. Accordingly, on Christmas Eve all the converted Montenegrins who would not forswear Islam and embrace Christianity were massacred in cold blood.

To pass now to Bosnia: In this country the religious and social conditions of the people, before the Turkish conquest, merit special attention. The majority of the population belonged to a heretical Christian sect, called Bogomiles, who from the thirteenth century had been exposed to the persecution of the Roman Catholics and against whom Popes had on several occasion preached a Crusade. In 1325, Pope John XXII wrote thus to the king of Bosnia: "To our beloved son and nobleman, Stephen, Prince of Bosnia,—knowing that thou art a faithful son of the Church, we therefore charge thee to exterminate the heretics in thy dominion, and to render aid and assistance to Fabian, our inquisition for as much as a large multitude of heretics from many and diverse parts collected and flowed together into the principality of Bosnia, trusting there to sow their obscene errors and dwell there in safety. These men imbued with the cunning of the Old Friend, and armed with the venom of their falseness, corrupt the minds of the Catholics by outward show

of simplicity and the sham assumption of the name of Christians; their speech crawleth like a crab, and they creep in with humility, but in secret they kill, and are wolves in sheeps clothing, covering their bestial fury as a means to deceive the simple sheep of Christ." In the fifteenth century, the sufferings of the Bogomiles became so intolerable that they appealed to the Turks to deliver them from their unhappy condition, for the king of Bosnia and the priests were pushing the persecutions of the Bogomiles to an extreme which perhaps it had never reached before: as many as forty thousand of them fled from Bosnia and took refuge in neighbouring countries; others who did not succeed in making their escape, were sent in chains to Rome. But even these violent measures did little to diminish the strength of the Bogomiles in Bosnia, as in 1462 we are told that heresy was as powerful as ever in this country. The following year when Mohammad II invaded Bosnia, the Catholic king found himself deserted by his subjects: the keys of the principal fortresses, the royal city of Bobovatz, were handed over to the Turks by the Bogomile governor; the other fortresses and towns hastened to follow this example, and within a week seventy cities passed into the hands of the Sultan, and Muhammad II added Bosnia to the number of his numerous conquests.

From this time forth we hear but little of the Bogomiles; they seem to have willingly embraced Islam in large numbers immediately after the Turkish conquest, and the rest seem to have gradually followed later, while Bosnian

Roman Catholics emigrated into neighbouring territories of Hungary and Austria. It has been supposed by some that a large proportion of Bogomiles, at least in the earlier period of conquest, embraced Islam with the intention of returning to their faith when a favourable opportunity presented itself; as, being constantly persecuted they may have learnt to deny their faith for the time being: but that, when this favourable opportunity never arrived, this intention must have gradually been lost sight of and at length have been entirely forgotten by their descendants. Such a supposition is, however, a pure conjecture and has no direct evidence to support it. We may rather find the reason for the willingness of the Bogomiles to allow themselves to be merged in the general mass of Muslim believers, in the numerous points of likeness between their peculiar beliefs and the tenets of Islam. They rejected the worship of Virgin Mary, the institution of baptism and every form of priesthood. They abominated the cross as a religious symbol, and considered idolatry to bow down before religious pictures and the images and the relics of the saints. Their houses of prayer were very simple and unadorned, in contrast to the gaudily decorated Roman Catholic Churches, and they shared the Mohammedon dislike of bells which they styled "the devil's trumpet". They believed that Christ was not himself crucified but that some phantom was substituted in his place: in this respect agreeing partially with the teaching of the Quran. Their condemnation of wine, and the general austerity of their mode of life and the stern severity

of their outward demeanour, would serve as further links to bind them to Islam, for it was said of them "You will see heretics quiet and peaceful as lambs without, silent, and wan with hypocritical fasting, who do not speak much nor laugh loud, who let their beard grow, and leave their person uncempt". They prayed five times a day and five times a night, repeating the Lord's prayer with frequent kneelings, and would thus find it very little change to join in the services of the mosque. I have brought together here the many points of likeness to the teachings of Islam, which we find in this Bagomilian heresy, but there were, of course, some doctrines of a distinctly Christian character which an orthodox Muslim could not hold; still, with so much in common, it can be safely be understood how the Bogomiles may gradually have been persuaded to give up those doctrines that were repugnant to the Muslim faith. Their Manichaeism was equally irreconcilable with Muslim theology, but Islam has always shown itself tolerant of such theological speculations provided that they did not issue in schism and that a general assent and consent were given to the main principles of its theory and practice.

The Turks, as was their usual custom, offered every advantage to induce the Bosnians to accept their creed. All who embraced Islam were allowed to retain their lands and possessions, and their fiefs were exempt from all taxation, and it is probable that many rightful heirs of ancient houses who had been disposed for heretical opinions by the Catholic factions among the nobility, now

embraced the opportunity of regaining their old position by submission to the dominant creed. The Bosnian Mohammedons retained their nationality and still for the most part bear Serb names and speak only their national tongue; at the same time they have always evinced a lively zeal for their new faith, and by their military prowess, their devotion to Islam and the powerful influence they exercised the Bosnian nobility rapidly rose into high favour in Constantinople and many were entrusted with important offices of state, e.g. between 1544 and 1611 nine statesman of origin filled the post of Grand Vizier.

The latest territorial acquisition of the Ottomon conquests was the island of Crete, which in 1669 was wrested from the hands of Venetian Republic by the capture of the city of Candia, after a long and desparate siege of nearly three years which closed the struggle of twenty five years between these rival powers for the possession of the island. This was not the first time that the Crete has come under the Muslim rule. Early in the ninth century the island was suddenly seized by a band of Saracen adventurers from Spain, and it remained in their power for nearly a century and a half (A.C. 825-961). During this period well nigh the whole population of the island had become Muslim, and the churches had either fallen into ruins or been turned into mosques; but when the authority of the Byzantine empire was once re-established here, the people were converted again to their ancient faith through the skillful preaching of an Armenian monk, and the Christian religion became the only religion professed

on the island. In the beginning of the thirteenth century, the Venetians purchased the island from Boniface, Duke of Montserrat, to whose lot it had fallen after the partition of the Byzantine empire and they ruled it with a heavy hand, apparently looking upon it only in the light of purchase that was to be exploited for the benefit of the home Government and its colonists. Their administration was so oppressive and tyrannical as to excite several revolts, which were crushed with pitiless severity; on one of these occasions whole cantons in the provinces of Sfakia and Lassiti were depopulated, and it was forbidden under pain of death to sow any corn there, so that these districts remained barren and uncultivated for nearly a century. The terrific cruelty with which the Venetian Senate suppressed the last of these attempts at the beginning of sixteenth century added a crowning horror to the miserable condition of the unhappy Cretans. How terrible was their lot at this time we learn from the reports of the commissioners sent by the Venetian Senate in the latter part of the same century, in order to inquire into the conditions of the islanders. The peasants were said to be crushed down by cruelest oppression and the tyranny on the part of Venetian nobles, their feudal lords, being reduced to the worse condition than that of slaves, so that they never dared even to complain of any injustice. Each peasant had to do twelve days forced labour for his feudal lord every year without payment, and then could be compelled to go on working for as long as his lord required his services at the nominal rate of a penny a day;

his vineyard were mulcted in a full third of their produce, but fraud and force combined generally succeeded in appropriating as much as two thirds, his oxen and mules could be seized for the service of the Lord, who had a thousand other devices for squeezing the unfortunate peasant. The protests of these commissioners proved ineffectual to induce the Venetian senate to alleviate the unhappy conditions of the Cretans, and put a stop to cruelty and tyranny of the nobles: it preferred to listen to the advice of Fra Polo Sarpi who in 1615 thus addressed the Republic on the subject of its Greek Colonies: "If the gentlemen of these colonies do tyrannize over the villagers of their dominion, the best way is not to seem to see it, that there may be no kindness between them and their subjects."

It is not surprising to learn from the same sources that the Cretans longed for a change of rulers, and "that they would not much stick of submitting to the Turk, having the example of all the rest of their nation before their eyes." Indeed many at this time fled to Turkey to escape the intolerable burden of taxation, following in the footsteps of countless others, who from time to time had taken refuge there. Large numbers of them also emigrated to Egypt, where many embraced Islam. Especially galling to the Cretans were the exactions of the Latin clergy who appropriated the endowments that belonged of right to the Greek ecclesiastics, and did everything they could to insult the Christians of the Greek rite, who constituted nine-tenths of the population of the island.

The Turks, on the other hand, conciliated their good will by restoring the Greek hierarchy. This, according to a Venetian writer, was brought about in the following manner! "A certain Papas or priest of Canera went to Causseim the Turkish general, and told him that if he desired to gain the good will of the Cretan people, and bringing detestation upon the name of Venice, it was necessary for him to bear in mind that the staunchest of links which keep civilised society from falling asunder is religion. It would be needful for him to act in a way different from the line followed by the Venetians. These did their utmost to root out the Greek faith and establish that of Rome in its place, with which interest they had made an injunction that there should be no Greek bishops in the island. By thus removing these venerated and authoritative shepherds, they thought the more easily to gain control over the scattered flocks. This prohibition has caused such distress in the minds of the Cretans that they were ready to welcome with joy and obedience to any sovereignty that would lend its will to the re-institution of this order in their hierarchy—an order so essential for the proper exercise of their divine worship. He added, that it would be a further means of conciliating the people if they were assured that they would not only be confirmed in the old privileges of their religion, but that new privileges will be granted to them. These arguments seemed to Causseim so plausible that he wrote at once to Constantinople with a statement of them. Here they were approved and the Greek Patriarch was bidden to institute an archbishop

who should be metropole of the province of Candia. Under the metropolitan seven other bishops were also to be nominated.

The Turkish conquest seem to have been very rapidly followed by the conversions of the large number of Cretans to Islam. It is not improbable that the same patriotism as made them cling to their old faith under the foreign domination of the Venetians who kept them at arm's length and regarded any attempt at assimilation as an unpardonable indignity, and always tried to impress on their subjects a sense of their inferiority—may have led them to accept the religion of their new masters, which at once raised them from the positions of subjects to the equals and gave them a share in the political life and government of their country. Whatever may have been the cause of the widespread conversions of the Cretans, it seems almost incredible that violence should have changed the religion of people who had for centuries before clung firmly to their old faith despite the persecution of a hostile and foreign creed. Whatever may have been the means by which the ranks of Islam were filled, thirty years after the conquest we are told that the majority of the Muslims were renegades, and in a little more than a century half the population of Crete had become Mohammedons. From one end of the island to the other, not only in the towns but also in the villages, in the inland districts and in the very heart of the mountains, were (and are still) found Cretan Muslims who in figure, habits and speech are thoroughly Greek.

There never has been, and to the present day there is not, any other language spoken on the island of Crete except Greek; even the few Turks to be found here had to adopt the language of the country and the firmans of the Porte and decrees of the Pashas were read and published in Greek. The bitter feeling between the Christians and the Mohammedons of Crete that have made the history of this island during the nineteenth century so sad a one, was by no means so virulent before the outbreak of the Greek revolution, in days when Cretan Muslims were very generally in the habit of taking as their wives Christian maidens, the children of their Christian friends. The social communication between the two communities was further signified by their common dress, as the Cretans of both creeds dressed so much alike that the distinction was often not even recognized by the residents of long standing or by the Greeks of the neighbouring islands.

Recent political events have brought about a considerable diminution in the Mohammedon population of Crete. In 1881 the number of Mohammedons in the island was 79,234; in 1909, in consequence of continual emigration it has been reduced to 33,496.

In U. S. S. R.

The history of the spread of Islam in the countries of Central Asia to the north of Persia presents little in the way of missionary activity. When Qutaybah bin Muslim went to Samarqand, he found many idols there, whose worshippers maintained that any man who dared outrage

them would perish; the Muslim conqueror, undeterred by such superstitious fears set fire to the idols; whereupon a number of persons embraced Islam. There is, however, but scanty record of such conversions in the history of Muslim advance into Central Asia; moreover the people of this country seem often to have pretended to embrace Islam for a time and then to have thrown off the mask and renounced their allegiance to the Khalif as soon as the conquering armies were withdrawn, and it was not until Qutaybah had forcibly occupied Bukhara for the fourth time that he succeeded in compelling the inhabitants to conform to the faith of their conquerors.

Is Bukhara and Samarqand the opposition to the new faith was so violent and obstinate that none but those who had embraced Islam were allowed to carry arms, and for many years the Muslims dare not appear unarmed in the mosques or other public places, while spies had to be set to keep a watch on the new converts. The conquerors made various efforts to gain proselytes, and even tried to encourage attendance at the Friday prayers in the mosques by the rewards of money, and allowed the Quraan to be recited in Persian instead in Arabic, in order that it might be intelligible to all. The progress of Islam in Trans Oxiana was certainly very slow: some of the inhabitants accepted the invitation of Umar II (A.C. 717-720) to embrace Islam, and large number were converted through the preaching of a certain Abu Sayda who commenced this mission in Samarqand in the reign of Hisham (721-743), but it was not until the reign of Al

Mutassim (A.C. 833-42) that Islam was generally adopted there, one of the reason probably being the more intimate relations established at this time with the then capital of the Mohammedon world, Baghdad, through the enormous number of Turks that had flocked in thousands to join the army of the Caliph. Islam having thus gained a footing among the Turkish tribes seems to have made but slow progress until the middle of the tenth century, when the conversion of some of their chieftains to Islam, like that of Clovis and other barbarian kings of Northern Europe to Christianity, led their clansmen to follow their example in a body.

Pious legends have grown up to supply the lack of sober historical record of such conversions. The city of Khiva reveres as its national saint a Muslim wrestler—Pahlawan—who was in the service of the heathen king of Khwarizm. The king of India, hearing the fame of this pahlawan, sent his own court wrestler with a challenge to the king of Khwarizm. A day was fixed for the trial of strength and the nobles and people of Khiva were summoned to view the spectacle; the vanquished man was to have his head cut off. On the day before, the saintly Pahlawan was praying in the mosque when he overheard the prayer of an old woman: "O God suffer not my son to be beaten by this invincible Pahlawan, for I have no other child." Touched with compassion for the mother, Pahlawan lets the Indian wrestler win the day; the enraged king ordered his head to be cut off, but in that very moment the horse on which the king was sitting, bolts, carry-

ing his master straight towards a dangerous precipice. Pahlawan springs forward, catches the horse, and rescues the king from a horrible death. In gratitude the king embraced the true faith and the saintly wrestler, full of joy, goes away into a desert and becomes a hermit.

The details that we possess of the progress of Islam in the Middle Kingdom, which fell to the lot of Chagtay and his descendants are still more meagre. Several of the princes of this line had a Mohammedon minister in their service, but they showed themselves unsympathetic to the faith of Islam. Chughtay harrassed his Muhammedon subjects by regulations that restricted their ritual observances in respect of the killing of animals for food and for ceremonial washings. Aljuzajani says that he was the bitterest enemy of the Muslims among all Mongol rulers and did not wish any one to utter the word Mussulman before him except with evil purpose. Orghana the wife of his grandson and successor, Qara Hulagu brought up her son as Mussulman, and under the name of Mubarak Shah he came forward in 1264 as one of the claimants of the disputed succession to the Chughtay Khanate; but he was soon driven from the throne by his cousin Buraq Khan who appears to have exercised no influence on behalf of his faith, indeed judging from their names it would not appear that any of his own children even adopted the religion of their father. Buraq Khan is said to have "had the blessedness of receiving the light of the faith", a few days before his death in 1270, and to have taken the name of Ghiyasuddin, but he was buried according to the an-

cient funeral rites of the Mongols, and not as a Mussulman, and those who had been converted during his reign relapsed into their former heathenism. It was not until the next century that the conversion of Tarmashirin Khan, about 1326, caused Islam to be at all generally adopted by the Chaghtay Mongols, who when they followed the example of their chief this time remained true to their new faith. But even now the ascendancy of Islam was not assured, for Buzun who was Khan in the next decade—the chronology is uncertain—drove Tarmashirin from his throne and persecuted the Muslims, and it was not until some years later that we hear of the first Mussulman king of Kashghar, which the break up of the Chaghtay dynasty had erected into a separate kingdom.

Turning to the history of Islam in the Golden Horde. The chief camping ground of this section of the Mongols was the grassy plain watered by Volga, on the bank of which they founded their capital city Sarai, whither the Russian princes sent their tribute to the Khan. The conversion of Baraka Khan, of which mention had been made above, and the close intercourse with Egypt that subsequently sprang up, contributed considerably to the progress of Islam, and his example seems to have been gradually followed by those of the aristocracy and the leaders of the Golden Horde that were of Mongol descent. But many tribes of the Golden Horde appeared to have resented the introduction of Islam into their midst, and when the conversion of Baraka Khan was openly proclaimed, they sent to offer the crown of which they considered him

now unworthy, to his rival Hulagu. Indeed so strong was this opposition, that it seems to have largely contributed to the formation of Nogais as a separate tribe. They took their name from Nogay who was the chief commander of the Mongol forces under Baraka Khan. When the other princes of the Golden Horde became Mussulmans, Nogay remained a Shamanist and thus became a rallying point for those who refused to abandon the old religion of the Mongols. His daughter, however who was married to a Shamanist, became converted to Islam sometime after her marriage and had to endure the ill treatment and contempt of her husband in consequence.

To Uzbek Khan, who was the leader of the Golden Horde from 1313 to 1340 and who distinguished himself by his proselytising zeal, it was said, "Content yourself with our obedience, what matters our religion to you? Why should we abandon the faith of Chengiz Khan for that of the Arabs?" But inspite of the strong opposition to his efforts, Uzbek Khan succeeded in winning many converts to the faith of which he was so ardent a follower and which owed to his efforts its firm establishment in the country under his sway. A further sign of his influence is found in the tribes of the Uzbeks of Central Asia, who take their name from him and were probably converted during his reign. He is said to have formed a design of spreading the faith of Islam throughout the whole of Russia, but here he met with no success. Indeed, though the Mongols were paramount in Russia for two centuries, they appeared to have exercised very little influence on the

people of that country, at least of all matter of religion. It is noticeable moreover, that in spite of his zeal for the spread of his own faith, Uzbek Khan was very tolerant towards his Christian subjects, who were left undisturbed in the exercise of their religion and even allowed to pursue their missionary labours in his territory. One of the most remarkable documents of Muhammedan toleration is the charter that Uzbek Khan granted to the Metropolitan Peter in 1313. "By the will and power, the greatness and mercy of the most High! Uzbek to all our princes, great and small etc. etc. Let no man insult the Metropolitan church of which Peter is the head, or his servants or his churchmen; let no man seize their property, goods or people, let no man meddle with the affairs of the Metropolitan church, since they are divine. Whoever shall meddle therein and transgress our edict, will be guilty before God and feel His wrath and be punished by us with death. Let the Metropolitan dwell in the path of safety and rejoice, with a just and upright heart let him (or his deputy) decide and regulate all ecclesiastic matters. We solemnly declare that neither we nor other children nor the princes of our realm nor the governors of our provinces will in any way interfere with the affairs of the church and the metropolitan, or in their towns, districts, villages, chases and fisheries, their hives, lands, meadows, forests, towns and places under their bailiffis, their vineyards, mills, winter quarters for cattle, or any other properties and goods of the church. Let the mind of the metropolitan be always at peace and free from trouble,

with uprightness of heart let him pray to God for us, our children and our nation. Whoever, shall lay hand on any thing that is sacred, shall be held guilty, he shall incur the wrath of God and the penalty of death, that others may be dismayed at his fate. When the tribute or other dues, such as custom duties, plough tax, tolls, or relays are levied, or when we wish to raise troops among our subjects, let nothing be exacted from cathedral churches under the metropolitan Peter, and from any of his clergy..... whatever may be exacted from the clergy, shall be returned three fold..... Their laws, their churches, their monasteries and chapels shall be respected; whoever condemns or blames this religion, shall not be allowed to excuse himself under any pretext, but shall be punished with death. The brothers and sons of priests and deacons, living at the same table and in the same house, shall enjoy the same privileges."

That these were no empty words and that the toleration here promised became a reality may be judged from a letter sent to the Khan by Pope John XXII in 1318, in which he thanks the Muslim prince for the favour he showed to his Christian subjects and the kind treatment they received at his hands. The successors of Uzbek Khan do not appear to have been animated by the same zeal for the spread of Islam as he had shown, and could not be expected to succeed where he has failed. So long as the Christians paid their taxes, they were left free to worship according to their own desires, and the Christian religion has become too closely intertwined with the life

of the people to be disturbed, even if efforts had been made to turn them from faith of their fathers; for Christianity had been the national religion of the people for well nigh three centuries before the Mongols established themselves in Russian territory.

Another race many years before had tried to win the Russians to Islam but had likewise failed, viz. Muslim Bulgarian, who were found in the tenth century on the banks of the Volga, and who probably owed their conversion to the Muslim merchants, trading in furs and other commodities of the North; their conversion must have taken place some time before A.C. 921, when the Caliph Al Muqtadir sent an envoy to confirm them in the faith and instruct them in the tenets and ordinances of Islam.

These Bulgarians attempted the conversion of Vladimir, the then sovereign of Russia, who (the Russian chroniclers tell us) had found it necessary to choose some religion better than his pagan creed, but they failed to overcome his objections to the rite of circumcision and to the prohibition of wine, the use of which, he declared, the Russians could never give up, as it was the very joy of their life. Equally unsuccessful were the Jews who came from the country of Khazars on the Caspian Sea, and had won over the king of that people to Mosaic faith. After listening to their arguments, Vladimir asked them where their country was. "Jerusalem, they replied, but God in His anger has scattered us over the whole world". Then you are cursed of God, cried the king, and yet want to teach others. Begone! we have no wish, like you to be

without a country." The most favourable impression was made by a Greek priest who, after a brief criticism of the other religions, set forth the whole scheme of Christian teaching beginning with the creation of the world and the story of the fall of man and ending with the seven oecumenical councils accepted by the Greek Church; then he showed the prince a picture of the Last Judgment with the righteous entering paradise and the wicked being thrust down into hell and promised him the heritage of heaven, if he would be baptised. But Vladimir was unwilling to make a rash choice of a substitute for pagan religion, so he called his boyards together and having told them to the accounts he had received of various religions, asked them for their advice; "Prince", they replied, "every man praises his own religion, and if you would make choice of the best, send wisemen into different countries to discover which of all the nations honours God in the manner most worthy of Him." So the prince chose out for this purpose ten men who were eminent for their wisdom. These ambassadors found among the Bulgarians mean looking places of worship, gloomy prayers and solemn faces; among the German Catholics religious ceremonies that lacked both grandeur and magnificence. At length they reached Constantinople: "Let them see the glory of God", said the Emperor. So they were taken to the Church of Santa Sophia, where the Patriarch, clad in his pontifical robes, was celebrating mass. The magnificence of the building, the rich vestments of the priests, the ornaments of the altars, the sweet odour of the incense,

the reverent silence the people, and the mysterious solemnity of the ceremonial, filled the savage Russians with wonder and amazement. It seemed to them that this church must be the dwelling of the Most High, and that He manifested His glory therein to mortals. On their return to Keif, the ambassadors gave the Prince an account of their mission; they spoke with contempt of the religion of the Prophet, and had little to say for the Roman Catholic faith but were enthusiastic in their eulogies of the Greek Church. "Every man" they said, "who had put his lip to a sweet draught, henceforth abhors any thing bitter; wherefore we have come to the knowledge of the faith of the Greek Church desire none other. Vladimir once more consulted his boyars, and said to him, "Had not the Greek faith been best of all, Olga, your grandmother, the wisest of mortals, would never have embraced it". Whereupon Vladimir hesitated no longer and in A.C. 988 declared himself a Christian. On the day after his baptism he threw the idols his forefathers had worshipped, and issued an edict that all the Russians, masters and slaves, rich and poor, should submit to be baptised into the Christian faith.

Thus Christianity become the national religion of the Russian people, and after the Mongol conquest, the distinctive Russian characteristics of Russians and Tartars that have kept the two races apart to the present day the bitter hatred of the Tartar yoke, the devotions of the Russians to their own faith and want of religious zeal on the part of the Tartars, kept the conquered races from

adopting religion of the conqueror. Especially has the prohibition of spirituous liquors by the laws of Islam been supposed to have stood in the way of the adoption of this religion by the Russian people.

It would appear that not until after the promulgation of the edict of religious toleration in 1905 throughout the Russian empire and the active Muslim propaganda that followed it were cases observed of Russian being converted to Islam, and those that have occurred are ascribed to the strong attraction of the material help offered by the Tartars to such converts and the influence of the moral strength of the Muslims themselves.

Not that the Tartars in Russia had been inoperative altogether in promoting the spread of Islam during the preceding centuries. The distinctly hellenic type of face that is to be found among the so called Tartars of Crimean peninsula, and we find among them in the Mohammedo-nised descendants of the indigenous inhabitants, and of the Genoese colonists. A traveller of the seventeenth century tells us that the Tartars of the Crimea tried to induce their slaves to become Mohammedons, and won over many of them to this faith by promising them their liberty if they would be persuaded. Conversions to Islam from among the Tartars of Crimea are also reported after the proclamation of religious liberty in 1905.

A brief reference may here be made to the Tartars in Lithuania, where a small group of them have been settled since the early part of the 15th Century, these Muslim immigrants, dwelling in the midst of Christian population,

have preserved their old faith, but (probably for political reasons) do not attempt to proselytise. But they had been in the habit of marrying Lithuanian and Polish women, whose children were always brought up as Muslims, whereas no Mohammedon girl was permitted to marry a Christian. The grand dukes of Lithuania in the fifteenth century encouraged the marriage of the Christian women with their Tartar troops, on whom they bestowed grants of land and other privileges.

One the most curious incidents in the missionary history of Islam is the conversion of the Kirghiz of Central Asia by Tartar Mullas, who preached Islam among them in the eighteenth century, as emissaries of the Russian government. The Kirghiz began to come under Russian rule about 1731, and for 120 years all diplomatic correspondence was carried out with them in the Tartar language under the delusion that they were ethnographically the same as the Tartars of Volga. Another misunderstanding on the part of Russian Government was that the Kirghiz were Mohammedons, whereas in the eighteenth century they were nearly all Shamanists, as a large number of them were still upto the middle of the nineteenth century. At the time of the annexation of their country to the Russian empire only few of their khans and Sultans had any knowledge of the faith of Islam—and that were confused and vague. Not a single mosque was found throughout the whole of the Kirghiz steppes, or a single religious teacher of the faith of the Prophet, and the Kirghiz owed their conversion to Islam to the fact that

the Russians, taking them for Mohammedons, insisted on treating them as such. Large sums of money were given for the building of mosques, and Mullas were sent to open schools and instruct the young in the tenets of the Muslim faith: the Kirghiz scholars were to receive everyday a small sum to support themselves on, and the fathers were to be induced to send their children to the schools by presents and other means of persuasion. An incontrovertible proof that the Mussulman propaganda made its way into Kirghiz steppes from the side of Russia, is the circumstance that it was especially those Kirghiz who were more contiguous to Europe that first became Mussulmans, and the Shamanism lingered upto the nineteenth century among those who wondered in the neighbourhood of Khiva, Bukhara and Khokand, though these for centuries had been Mohammedon countries.

This is probably the only instance of a Christian government cooperating in the promulgation of Islam, and is the more remarkable in as much as the Russian government of this period was attempting to force Christianity on its Muslim subjects in Europe, in continuation of the efforts made in the sixteenth century soon after the conquest of the khanate of Kazan.

At the beginning of the nineteenth century many of the Kirghiz dwelling in the vast plains stretching southwards from the districts of Tobolsk towards Turkistan were still heathen, and the Russian government was approached for permission for Christian mission to be established among them. But this request was not granted,

on the ground that "these people were as yet too wild and savage to be accessible to the Gospel. But soon after other missionaries, not depending on the goodwill of any government, and having more zeal and understanding, occupied this field and won the whole of the Kirghiz tribe to the faith of Islam.

After the conquest of Kazan by the Russians in the sixteenth century, the occupation of the former Tartar Khanate was followed up by an official Christian missionary movement, and a number of heathen population of khanate were baptised, the labours of the clergy being actively seconded by the Police and the Civil authorities, but as the Russian priests did not understand the language of their converts and some neglected them, it had to be admitted that the new converts "shamelessly retain many horrid Tartar customs, and neither hold nor know the Christian faith." When spiritual exhortations failed, the government ordered its officials to "pacify, imprison, put in irons, and thereby unteach, and frighten from the Tartar faith those who, though baptised, do not obey the admonitions of the Metropolitans."

In the eighteenth century, the Russian government made fresh effort to convert the heathen tribes and the relapsed Tartars, and held out many inducement to them to become baptised. Catherine II in 1778 ordered that all the new converts should sign a written promise to the effect that "they would forsake completely their infidel errors, and avoiding all intetcourse with unbelievers, would hold firmly and unwaveringly the Christian faith and its dog-

mas". But inspite of all, these so called "baptised Tartars" were Christians only in name, and soon began to try to escape from the propagandist efforts of the Orthodox Church and abandoned Christianity for Islam, their so called conversion merely serving as stepping stone to their entrance into the faith of the Prophet.

They may, indeed, have been inscribed in the official registers as Christians, but they resolutely stood out against any efforts that were made to Christianise them. In a semi official article, published in 1872, the writer says "It is a fact worthy of attention that a long series of evident apostasies coincides with the beginning of measures to confirm the converts in the Christian faith. There must be, therefore, some collateral cause producing those cases of apostasy precisely at the moment when the contrary might be expected." The fact seems to be that these Tartars having all the time remaining Muhammedons at heart, resisted the active measures taken to make their nominal profession of Christianity in any way a reality. But in the latter part of the nineteenth century efforts were made to Christianise these heathen and Muslim tribes by means of school established in their midst. In this way it was hoped to win the younger generation, since otherwise it seemed impossible to gain an entrance for Christianity among the Tartars for as a Russian professor said, "The citizens of Kazan are hard to win, but we get some little folks from the villages on the steppe, and train them in the fear of God. Once they are with us they can never turn back." For the Russian Criminal Code used to contain severe enactments against those

who fell away from the Christian Church, and sentenced any person convicted of converting a Christian to Islam to the loss of all Civil rights and to imprisonment with hard labour varying from eight to ten years. In spite, however, of the edicts of Government, Muslim propagandism succeeded in winning over whole villages to the faith of Islam, especially among the tribes of north east Russia.

The town of Kazan is the chief centre of this missionary activity; a large number of Muslim publications are printed here every year, and Mullas go forth from the University to convert the pagans in the villages and bring back to Islam the Tartars who had been allowed to be baptised. The increasing number of these Christian Tartars, who have gone to swell the ranks of Islam, has alarmed the clergy of the Orthodox Church, but their efforts have failed to check the success of the Mullas. Especially since the edict of toleration in 1905, mass conversions have been reported e.g., in 1909, ninety-nine families in the village of Atomova are said to have become Mohammedons, and as many as 53,000 persons between 1906 and 1909. This propaganda is said to owe much of its success to the higher moral level of life in Muslim society, as well as to the stronger feeling of solidarity that prevails in it; moreover, the methods adopted by the Russian clergy, supported by the Government, to make the so called Christian Tartars more orthodox, have caused the Christian faith to become unpopular among them. On the other hand, the propaganda of Islam is very zealously carried forward," every simple, untaught Moslem is a missionary of his religion,

and the poor, dark untaught heathen or half heathen tribes cannot resist their force. In many villages of baptised aborigines the men go away for the winter to work as tailors in Moslem villages. There they are converted to Islam and they return to their villages as fanatics bringing with them Moslem ideas with which to influence their homes.

The tribes that have chiefly come under the influence of this missionary movement are Votiaks, the greater part of whom are baptised Christians, but many became Muslims in the eighteenth and the beginning of the nineteenth centuries; and the influence of Islam is continually growing both among those that are Christians and among the small remnant that is still heathen. The Cheremiss, like the Votiaks, are a Finnish tribe, about a quarter of whom are still heathen, but many have already embraced Islam and it is probable that most of them will soon adopt the same religion. The movement of Cheremiss towards Islam made itself manifest in the nineteenth century and though many of them were nominally Christian, whole villages of them became Mohammedon despite the laws forbidding conversion except to the Orthodox Church. They became Mohammedon through the immediate contact with the Bashkirs and Tartars, whose family and social customs were very similar to their own. The process sometimes began with inter-marriages with Mohammedons e.g. in one village a Cheremiss family intermarried with some Bashkirs and adopted their faith; the converts being prosecuted as "Circumcised dogs" in their own village, moved away and founded a new settlement some miles off, some wealthy

Bashkirs helping them with money; but as they were officially registered as heathen, they could not get permission for the building of a mosque so a few Bashkir families in the neighbourhood moved into the new settlement, in order to make up the number requisite for obtaining the necessary official permission. A similar process has several times occurred in other villages in which Mohammedans have come to settle and have intermarried with Cheremiss. In other cases there has been a definite missionary movement e.g. in the beginning of the nineteenth century the village of Karakul was inhabited by Christian Cheremiss, but shortly after the middle of the century some families were converted to Islam by a Cheremiss who had become a Mulla; on his death he was succeeded by a Bashkir from another village. Later on, the converts moved away to Tartar and Bashkir villages, their place being taken by Tartars, until the whole villages became practically Tartar, few of the younger generation retaining any knowledge of Cheremiss language, and intermarriages taking place only with Tartars. Apart from the proselytising activity, there has been a very distinct spread of Tartar influence in speech and manners among the Cheremiss. The Tartar language has spread among them, bringing with it the moral and religious ideas of Islam; the adoption of the Tartar dress is held to be sign of superior culture, and if a Cheremiss does not dress like a Tartar he runs the risk of being laughed at by first Tartar he meets or by his fellow Cheremiss; all this cultural movement tend to ultimate adoption of Tartar religion. After their conversion, the Cheremiss are said to be very

zealous in the propagation of their new faith and receive the assistance of wealthy Tartars; on the other hand the Russians despise the Cheremiss as an inferior race and apply approbrious epithets even to those among them who are Christians. About one fourth of the Cheremiss are still heathen, but Muslim influences are so powerful among them that it is probable that in the course of time they will for the most part become Mohammedons. The Chuvash, who number about 10,00,000, have nearly all been baptised; there are about 20,000 of them that are still heathen but these are gradually being absorbed by Islam, while some of the Christian Chuvash have become Mohammedons and the rest are coming under Muslim influences. The extent of their zeal for their converts may be judged from the instance of a Christian Chuvash village, the priest of which had spent several years in collecting the 300 roubles necessary for the repair of the church; eight Chuvash families became Mohammedons and in the course of few months 2,000 roubles were collected for the building of a mosque. Such ready activity is characteristic of the Muslim propaganda now being carried among the aboriginal tribes. Each family that accepts Islam receives help either in money or in kind, a house is built for one; a field, cattle etc. are purchased for another; when several families in a village are converted, a mosque is built for them and a school established for their children.

Of the spread of Islam among the Tartars of Siberia, we have a few particulars. It was not until the latter half of sixteenth century that it gained a footing in this country,

but even before this period Mohammedan missionaries had from time to time made their way into Siberia with the hope of winning the heathen population over to the acceptance of their faith, but the majority of them met with martyr's death. When Siberia came under Mohammedan rule, in the reign of Kutchum Khan, the graves of seven of these missionaries were discovered by an aged Sheikh. He was descended from Juji Khan, the eldest son of Chengiz Khan and became Khan of Siberia (about the year 1570), either by right of conquest or (according to another account) at the invitation of people whose Khan had died without issue, he made every effort for the conversion of his subjects, and sent to Bukhara asking for missionaries to assist him in this pious undertaking. One of the missionaries who was sent from Bukhara has left us an account of how he was sent out with a companion to the capital of Kutchum Khan, on the bank of the Irtysh. Here, after two years, his companions died, and, for some reasons that the writer does not mention, he went back again; but soon afterwards returned to the scene of his labours, bringing with him another coadjutor, when Kutchum Khan had appealed for help once more to Bukhara. Missionaries also came to Siberia from Kazan. But the advancing tide of Russian conquest soon brought the proselytising efforts of Kutchum Khan to an end before much had been accomplished, especially as many of the tribes under his rule offered a strong opposition to all attempts made to convert them.

But though interrupted by the Russian conquest, the

progress of Islam was by no means stopped. Mullas from Bukhara and other cities of Central Asia and merchants from Kazan were continually active as missionaries of Islam in Siberia. In 1745, an entrance was first effected among the Barbara Tartars, between Irish and Obi), and though at the beginning of the nineteenth century many were still heathen, they have all become Mohammedons. The conversion of the Kirghiz has already been spoken of above: the history of the most of other Muslim tribes of Siberia is very obscure, but their conversion is probably of a recent date. Among the instrument of Mohammedon propaganda at the present time, it is interesting to note the large place taken by the folk songs of the Kirghiz, in which, interwoven with tale and legend, the main truth of Islam make their way into the hearts of the common people.

Some accounts still remains to be given of the two other Christian Churches of Western Asia, viz, the Armenian and Georgian. Of the former it may be said that of all Eastern Churches that have come under Muhammadon rule, the Armenian Church has probably given fewer of its members (in proportion to the size of the community) to swell the ranks of Islam, than any other. So, inspite of the interest that attaches to the story of the struggle of this brave nation against overwhelming odds and of the fidelity with which it has clung to the Christian faith—through centuries of warfare and oppression, persecution and exile—it does not come within the scope of the present volume to do more than briefly indicate its connection

with the history of the Muhammadans. The Armenian kingdom survived the shock of the Arab conquests, and in the ninth century rose to be a state of some importance and flourished during the decay of the khilaphate of Baghdad, but in the eleventh century was overthrown by the Saljuk Turks. A band of fugitives founded the kingdom of Lesser Armenia, but this too disappeared in the fourteenth century. The national life of the Armenian people still survived in spite of the loss of their independence, and, as was the case in Greece with the Turks, their religion and the national church served as the rallying point of their eager, undying patriotism. Though a certain number, under the pressure of cruel persecution, have embraced Islam, yet the bulk of the race has remained true to its ancient faith. As Tavernier rather unsympathetically remarks, "There may be some few Armenians, that embrace Muhammedanism for worldly interest, but they are generally the most obstinate persons in the world, and most firm in their superstitious principles."

The Georgian Church (founded in the early part of fourth century) was an off shoot from the Greek Church, with which she has always remained in communion, although from the middle of the sixth century the Patriarch of Katholikas of the Georgian Church declared himself independent. Torn asunder by internal discords and exposed to the successive attacks of Greeks, Persians, Arabs, Turks and Mongols, the history of this heroic warrior people is one of almost uninterrupted warfare against foreign forces and of fiercely contested feuds between

native chiefs: the reigns of one or two powerful monarchs who secured for their subjects brief intervals of peace, serving only to bring out in more striking contrast the normally unsettled state of the country. The fierce independent spirits of the Georgian that could not brook a foreign rule has often exasperated well nigh to madness the fury of their Muhammedan neighbours, when they failed to impose upon them either their civil authority or their religion. It is this circumstance—that a change of faith implied loss of political independence—which explains in a great measure the fact that the Georgian Church, inscribes the name of so many martyrs in her calendar, while the annals of the Greek Church during the same period have no such honoured roll to show.

It was not until after Georgia has been overrun by the devastating armies of the Mongols, leaving ruined churches and monasteries and pyramids of human heads to mark the progress of their destroying hosts, and consequently the spiritual wants of the people had remained long unprovided for, owing to the decline of the numbers and learning of the clergy—that Christianity began to loose ground. Even among those who still remained Christians, some added to the sufferings of the clergy by plundering the property of the church and appropriating for their own use the revenue of Churches and monasteries, and thus hastened the decay of the Christian faith.

In 1400 the invasion of Timur added a crowning horror to the sufferings of Georgia, and though for a brief period the rule of Alexander I (1414-1422) delivered the

country from the foreign yoke and drove out all Mohammedons—after his death it was again broken up into a number of petty principedoms from which the Turks and the Persians wrested the last shreds of independence. But the Mohammedons always found Georgia to be a turbulent and rebellious possession, ever ready to break out into open revolt at the slightest opportunity. Both Turks and Persians sought to secure the allegiance of these troublesome subjects by means of conversion to Islam. After the fall of Constantinople and the increase of Turkish power in Asia Minor, the inhabitants of Akhalsikhe and other districts to the west of it became Mohammedons. All the Abkhazes, Dijikhethes, Ossetes, Kabardes, and Kish-tethes fell away from the Christian faith about this time. In 1579 two Georgian prince—brothers—came on the embassy to Constantinople of about two hundred persons; here the younger brother together with his attendants became a Mussulman, in the hope (it is said) of thereby supplanting his elder brother. At a rather late date, the conquest of the Turks brought some of the districts in the very centre of Georgia into their power, the inhabitants of which embraced the creed of the conquerors. From this period Samtzkhe, the most western portion of Georgia, recognized the suzerainty of Georgia: its ruler and people were allowed to continue undisturbed in the Christian faith, but from 1625, the ruling dynasty became Muhammedon and many of the chiefs and the aristocracy followed their example.

Christianity retained its hold upon the peasants, much

longer, but when the clergy of Samtzkhe refused allegiance to the Catholics of Karthil, there ceased to be regular provision made for supplying the spiritual needs of the people: the nobles, even before their conversion, had taken to the plundering the estates of the Church after becoming Mussulmans they naturally ceased to assist it with their offerings, and the churches and monasteries falling into decay were replaced by the mosques.

The rest of Georgia had submitted to Persia, and when Tavernier visited this part of the country, about the middle of the seventeenth century he found it divided into two kingdoms, which were provinces of the Persian Empire, and were governed by native Georgian princes who had to turn Mohammedons before being advanced to this dignity. One of the first of such princes was Tsarevitch Constantine, son of King Alexander II of Kakhet, who had been brought up at the Persian court and there embraced Islam, at the beginning of the seventeenth century. The first Muhammadan king of Karthali, the Tsarevitch Rustam (1634-1658) had also been brought up in Persia, and he and his successors to the end of the century were all Muhammadans.

Tavernier describes the Georgians as being very ignorant in matters of religion and the clergy as unlettered and vicious; some of the heads of the Church actually sold the Christian boys and girls as slaves to the Turks and Persians. From this period there seems to have been a wide spread apostacy, especially among the higher classes and those who sought to win the favour of the Persian

Court. In 1701 the occupant of the throne of Georgia, Wakhtang VI, was a Christian: for the first seven years of his reign he was prisoner in Ispahan, where great efforts were made to induce him to become a Muhammedan; when he declared that he preferred to loose his throne rather than purchase it at the price of apostasy; it is said that his younger brother, although he was the patriarch of Georgia offered to abandon Christianity and embrace Islam, if the crown were bestowed upon him, but though invested by the Persians with the royal power the Georgians refused to accept him as their ruler, and drove him out of the kingdom.

Towards the close of the eighteenth century, the king of Georgia placed his people under the protection of the Russian crown. Hitherto their intense patriotic feeling has helped to keep the Christian faith alive among them so long as their foreign invaders had been Mussulmans, but now that the foreign power that sought to rob them of their independence was Christian, this same feeling operated in some of the districts north of the Caucasus to the advantage of Islam. In Daghestan, a certain Dervish Mansur endeavoured to unite the different tribes of the Caucasus to oppose the Russians; preaching the faith of Islam, he succeeded in converting the princes and nobles of Ubichistan and Daghestan, who have remained faithful to Islam ever since; many of the Circassians, too were converted by his preaching, and preferred eaile to submitting to the Russian rules. But in 1791 he was taken prisoner, and in 1800 Georgia was incorporated in the

Russian Empire.

Darvesh Mansur was not alone in his efforts to convert the Circassians. When the treaty of Kutchak Qainarji in 1774 had recognised the independence of the Crimea and opened the Black Sea for Russian vessels, the Turkish Government became alarmed at the prospect of Russian domination along the Eastern coast of Black Sea and resolved to make an attempt to stir up the Circassians to resistance. A Turkish officer named Fatah Ali was sent in 1782 to establish a Military Colony at Anapa, near the outlet of the Sea of Azov, and to enter into relations with the Circassian tribes. Fatah Ali's first care was to seek the hand of a daughter of one of the Circassian Beys offering rich presents of arms, horses, etc, to her father; the marriage was celebrated with great pomp and ceremony, and Fatah Ali encouraged his soldiers to follow his example, by promising to defray the expenses of their nuptials. The result was that a number of Circassian women joined the little colony and accepted the religion of their husbands, with the zeal of new converts won over to Islam their fathers and brothers. An active movement of proselytising began and the Circassians who came in contact with the Turkish Colony appear readily to have abandoned their pagan beliefs for the religion of the Quraan, the Mullahs were kept busy in instructing the new Muslims, and help had to be sought from Constantinople to deal with the increasing number of conversions. But the work of Fatah Ali was short lived; he died in 1785, and his tomb was revered as that of a saint, but his

work perished with him. Anapa passed into the hands of the Russians in 1812, and when the resistance of the Circassians was finally overcome in 1861, more than half a million Circassian Mohammedans migrated into Turkish territory.

Under Russian Law conversions to any faith other than that of Orthodox Church was illegal, and the further progress of Islam was stayed until the promulgation of edict of toleration in 1905. One of the results of this in the Caucasus was a large accession to Islam of Abkhazes, who had long been nominal converts to Christianity, but now became Muhammedons in such numbers that the Orthodox clergy became alarmed and founded a special society for the distribution of religious tracts among them, in the hope of combating Muhammadan influence.

CHAPTER III

POLITICAL CONDITIONS IN THE PAST

The consolidation of Islamic power in this continent, sequel to military conquests, its decline and fall will be limited to Spain, Turkey and Turkistan, and each of this portion of the land will be dealt in this chapter. Another portion of the land came to Islam without military conquests and that was Russia. Here the Mongols who conquered the land were originally heathens, they became convert to Islam afterwards, and their political history will also be taken notice of from their conversion to their final subjugation by the Russians.

Spain and Sicilly

Six years had not elapsed from the battle of the Zab when a new Omayyad kingdom sprang up in the west. Among the members of the proscribed family who eluded the vengeance of Saffah was a grandson of Hesham named Abdurrahman, his flight from Syria to Mauretannia, his hairbreadth escapes, his sojourn among the hospitable Berbers, make a romantic story full at times of a thrilling pathos. In the month of September 755 A.C. this youthful scion of an unhappy race landed on the shores of Spain at a place called Almunecar (al-Munakkab). The Yemenites smarting under recent wrongs inflicted on them

by dominant Modhar, flocked to his standard, and he was soon able to meet in open field the governor Yusuf, who had hitherto ruled the Peninsula virtually as independent sovereign, although owning nominal allegiance to the Abbaside Caliph. The battle which gave Abdurrahman the throne was fought at Al Masarah, and proved a second Marj Rahat. Yusuf was defeated with heavy loss, and was forced to submit. In 141 A.H. he attempted an unsuccessful rising in which he lost his life. There were several rising both by the Arabs and the Christians supported openly or secretly by Frankish kings, but Abdurrahman met these risings with unparalleled energy, the rebellions were stamped out, the Arab nobles were crushed, and the authority of the Ameer was supreme in the land. While Abdurrahman was engaged with his insurgent nobles, the Muslims of Spain were terribly harried by their Christian neighbours. Taking advantage of this the Emperor of the Franks collecting vast army crossed the mountains sweeping everything before him until he arrived at the walls of Saragossa which was defended by Hussain bin Yehya. Here he sustained a disastrous repulse and while crossing the pyrenese in retreat he was attacked in the defiles, his rearguard was cut to pieces and his best soldiery was destroyed. Finally a peace was concluded between Charlemagne and Abdurrahman. Abdurrahman died in the year 173 A.H. after a reign of thirty five years. He was succeeded by his son Hesham who is likened in character to Omar bin Abdul Aziz. His administration was firm and vigorous, disorders were repres-

sed with strong hands no misdeed was allowed to go unpunished. But neither the firmness of his rule nor the mildness of his character withheld the Ameer from revolution. Soon after his accession he had to deal with a rebellion on the part of his own brothers. After reducing them to submission he marched towards the Ebro to quell the insurrection of Matruh the son of Solyman who had invited Charlemagne to Spain. The rebel was killed and Sargossa and Barcelona again acknowledged the authority of Omayyed Sovereign. The restoration of peace within his own dominion enabled Hesham to turn his attention towards the north. The repression of Christian frontier tribes had become a matter of vital necessity, for their raids were incessant and disastrous. Hesham considered it a necessity to teach a lesson to the Franks, whose rulers hitherto pursued a most treacherous policy towards Saracenic Spain, and had sometimes past fomented all the disorders within the Peninsula. With this object he sent forward two armies—one, marching through Catalonia entered France, overran Cerdagne, recaptured Narbonne (Arbuna) and several other places, and inflicted on the banks of the river Orbiena, a place called Villedaigne, a terrible defeat on the Count of Toulouse, who held guard in Septamania for the son of Charlemagne. The other corps was equally successful, the Gallician tribesmen under their chief Bermudah were routed with great slaughter, and compelled to sue for peace. Hesham died in 180 A.H. and was succeeded by Hakam his son, surnamed Mansur. He overcame the rebellion of his uncles

Sulaiman and Abdullah who seized Toledo and Valencia respectively with the help of the Franks who themselves occupied Barcelona. The people of Cordova and Toledo rose in rebellion fitfully and their suppression occupied the whole reign of Mansur who died in 206 A.C. after a reign of twenty six years. His son and successor Abdurrahman had not only to contend with Franks, but with Normans who had appeared on the coast of Spain. There were many Christian revolts within his dominions and towards the close of his reign Abdurrahman had to deal with a fanatical section of Christians who invited self martyrdom by cursing openly the prophet Mohammad. He was succeeded by his son Mohammad on his death in 852 A.C.

The dynasty of the Spanish Omaiyyeds existed for nearly three centuries. In wealth and grandeur some of their princess, equalled if not surpassed, their gorgeous rivals in the East. Under Al Nasar (A.C. 939) the annual revenue of Spain from the towns and villages is said to have amounted to 5,480,000 dinars (£2,534,500) and from the spoils taken in war, to 765,000 Dinars or Ducats = £353,812,10 s) besides a fifth of the soldiers' plunder, not computed in the register of the treasury. Of this vast income, one third was appropriated to the army, one third to building, and the remaining third to royal exchequer. Our imagination is dazzled with the picture of courtly splendour, yet if we consult the experience of the possessor, it will perhaps excite our pity, rather than our envy or admiration. Amidst the riches and honours, power and pleasure, An Nasr, "the heir of

prosperity" found in a reign of fifty years and seven months only fourteen days of undisturbed enjoyment. The glories of this period were even eclipsed by that of his son Hakem, who subdued the provinces of Barbary, and annexed to his other dominions the sovereignty of Western Africa. But the luxury, the tyranny, and the negligence of the last princes of the house, lost them the conquests which had been won by the valour of their ancestors, and were the causes of this fine kingdom passing into other hands. Lieutenants and Viziers rebelled, and aspired to independent rules. The Caliph Hesham was deposed by the army and with him was finally extinguished the power of Spanish Omaiyyeds (A.C. 1036).

Their downfall became the signal for feuds and contentions; usurpers divided the sovereignty among themselves, and there arose as many dynasties as there were principal towns. Malaga, Algeciras, Cordova, Toledo, Seville, Jaen, Lisbon, Tortosa, Badajos, Saragossa, Valencia, Mercia, Al Meria, Denia and the Belaricisles, had each its separate king and government. In consequence of their mutual jealousies, frequent wars, massacres, and intestine commotion, these petty monarchs either fell a prey to each other, or were gradually subdued by the ancient possessors of the country. The little province of Granada alone maintained its independence, reinforced by subsidies from Africa, and the fugitive, Muslims from the cities conquered by the Christians. For nearly three centuries it continued to increase in population, wealth and power, until it was finally destroyed by the arms of

Ferdinand and Isabella, whose fortunate marriage united the kingdoms of Castile and Aragon, and annexed to their dominions all the inferior principalities of the kingdom. Thousands of the zealous and conscientious followers of the Arabian prophet were put to the sword and driven into exile, the more timid compelled to a nominal acknowledgment of the Gospel. The surrender of Granada, after ten years of incessant fighting terminated the dominions of the Moors in Spain, which had endured 778 years and engaged the Christians in 3700 battles.

The government of the Arabs in Spain was a military despotism, tempered however, by manners and customs which made it preferable to the irresponsible rule of eastern tyranny. The throne was elective, yet the reigning monarch had seldom much difficulty in transferring the sovereign power to a favourite son. Though a military people, the Saracens were but little skilled in what may be called the tactics of the profession. Hakem was the first of the Kaliph that organised an army, paid his soldiers regularly, and found magazines of warlike stores. The command of the native Spanish troops was usually given to some relation of the monarch, or other confidential persons, and their arms consisted of a short coat of mail, a light helmet, Arabian horse furniture, a leathern buckler, and a slender spear. The African mercenaries sometimes used camels in battle, so equipped as to make the hump on their back appear longer than the natural size a stratagem that frequently threw the Christian army into confusion.

Their arms were a peculiar kind of knotted staves, or

rather pikes, termed *Armas*, which they drove furiously against the enemy. The massy silver of their belts, their bridles, and their swords, displayed the magnificence of a prosperous nation. Their accouterments were light, and not like those of the Christians, who were completely cased in steel. Their combats generally consisted in personal encounters rather than regular engagements, each man fighting for himself, until the strongest and bravest remained masters of the field. Beyond this, indeed the Military knowledge of the Spaniards themselves was not much advanced but their infantry was superior to that of the Moors as much as they could both attack and resist a charge in a body, while the latter unaccustomed to such a mode of assault, was scarcely of any service. This defeat, however, was amply compensated by the superiority of Moorish cavalry, which was composed of horsemen, selected from the best families and mounted on excellent chargers, to the management of which they were trained from infancy. Instead of wagons, they were attended by a long train of camels, mules and asses. The multitude of these animals, which they bedecked with flags and ensigns, appeared to swell the pomp and magnitude of their host; and the horses of the enemy were often thrown into disorder by the uncouth figure and odious smell of the camels of the east. Their order of battle was a long square of two deep and solid lines, the first consisting of archers, the second of cavalry. In general actions they were accustomed to make their first onset with wild cries and howlings, in order to intimidate the foe—a practice which

is said to have been introduced in the reign of Alamsor, and was adopted by the Turks. In Military tactics the Arabs, were, upon the whole, inferior to the Christians, but their skills in the arts and sciences gave them, during part of their conquests, an incalculable advantage over the latter. While the composition of the gun powder, and different ways of applying it in war, they were not unacquainted, and we know from various authorities that they employed artillery. Casiri has cited native historians, who prove that it was both known and used by the Spanish Arabs, in the latter part of the twelfth and the beginning of the thirteenth century; and he was given extracts, from two contemporary Spanish writers, who describe these destructive engines, as being certain iron tubes or motors, which emitted thunder and fire.

The annual revenue of the Spanish Caliphs was immense. In the reign of Abdulrahman III, the greatest sovereign that ever sat on the Spanish throne, it was reckoned, equivalent to £5,500,000 of sterling money, which at the time probably exceeded the united kingdom of Western monarchies. It was derived, first from a tithe of all produce whatsoever, which was paid in kind; secondly, from a duty of twelve and half percent on every commodity imported or exported; of an impost of one tenth part on every species transferred by sale; and lastly, of a tribute of one fifth levied on property belonging to Jews and Christians. How Spain could supply all the magnificence and expense, may be a subject of wonder or dispute by political economists. But the fact is certain, and per-

haps not of very difficult solution. Her population, notwithstanding all the devastation of Civil war, was on the same grand scale with her palaces and production both natural and artificial. Under the Saracens she boasted of eight great cities, three hundred of the second and third order, besides smaller towns and villages innumerable. Most of these were planted with nurseries of art and industry, which gave an unexampled activity to trade and manufactures. There was scarcely a country in the civilised world to which their traffic did not extend. Throughout Africa, arms and accouterments, silk and woollen clothes of various colours, were in great demand. With Egypt and the Grecian states they bartered their different exports, to a still greater amount, for such commodities as were in popular request in Spain. Their drugs and dyes were exchanged for Oriental perfumes; and the luxuries of India were brought from Alexandria to Malaga to supply the wants of the Court. The manufactories of Spain were the arsenals from which France and England drew their best military accouterments, such as helmets, lances, sword blades, and coats of mail which had reached a perfection in that country unknown to the rest of Europe. The profits derived from these successful speculations must have been incalculable; and, while abundantly remunerating to merchants, they afforded a prodigious source of revenue to the sovereign.

In the fourteenth century the Arabs had an immense marine; the woods and forests of Spain furnished them with timber, and they are said to have possessed a fleet of

more than one thousand merchant vessels. From an Arabian writer of commerce, of the tenth century, the balance of trade was decidedly in favour of Moors, whom Casiri, from their maritime traffic and distant voyages they undertook by sea, compares to ancient Phoenicians and Carthaginians. Gold, silver, copper, raw and wrought silks, sugar, cochineal, quicksilver, iron, olives, oil, myrrh, corals fished on the coast of Andalusia, pearls on that of Catalonia, rubies and amethysts from mines in the neighbourhood of Malaga and Carthagana, were among the most valuable and lucrative articles of exportations. These facts, attested by native authors, will throw light on the hitherto unexplained magnificence of the Western Caliphs. Commerce was the foundation of their greatness; the secret spring that filled the treasuries of Spain, and fed the wealth and industry of her inhabitants. At length the fleets of the Christians, as well as of the kings of Arragon and Portugal, gradually defeated the maritime forces of the Moors, until they were totally annihilated after the conquest of Algesiras, Seville and Almeria.

In all their actions by sea or land the Arabs retained their characteristic mode of warfare; they sustained with patient firmness the fury of attack, and seldom advanced to the charge until the enemy were thrown off their guard or overcome with fatigue. But if they were broken and repulsed, they knew not how to rally or renew the combat; and their dismay was always heightened by a superstitious presentiment that they were abandoned of Heaven. The decline and fall of the Caliphs countenanced the fear-

ful opinion, that God had declared himself on the side of his foe; nor were there wanting, both among Mohammedons and Christians, some obscure oracles which predicted their alternate defeats. In their various encounters with the Arabs, the princes, both of Asia and Europe, too often felt that these barbarians had nothing barbarous in their discipline. If their ships, engines and fortification were of a less skilful construction, they had the vanity to think it was the defect of a nature rather than any fault of their own; for they readily acknowledged that the same God who had given a tongue to the Arabians, had more nicely fashioned the hands of the Chinese and the head of the Greeks.

Since the reduction of Sicily by the Muslims, the Greeks had been anxious to regain that valuable possession. The southern provinces, which now compose the kingdom of Naples, were, in the ninth century, divided into the rival principalities of Benevento, Salerno, and Capua, whose mutual jealousies had invited the Arabs to the ruin of their common inheritance. Their shores were visited almost annually by the squadrons which issued from the harbour of Palermo; while a colony of Saracens had fixed themselves at Bari, which commands the entrance to the Adriatic gulf. The depredations of these adventurers called down the Vengeance of the Greeks and Franks, whose combined strength was necessary to root out this nest of pirates. The fortress was invested by sea and land; and, after a defence of four years, the Arabs submitted to the mercy of Louis, grandson of Charlemagne,

who commanded in person the operation of the siege. But they still continued to infest the country, pillaging the monasteries, and profaning the churches. In the work of devastation they were joined by a new enemy from the North. The citizens of Bari had invited the Normans (A.C. 1016) to assist in shaking off the Grecian yoke. These ferocious auxiliaries soon established themselves permanently in the dukedom of Naples, and ultimately assisted such of the petty princes as appealed to their sword. In every enterprise of war or danger they promptly volunteered their aid; and Sicily at that time opened an inviting scene for their services. In their first efforts against the island, the Latin emperors had been unsuccessful; 20,000 of their best troops were lost in a single expedition and the victorious Muslims ridiculed the policy of a nation which entrusted eunuchs not only with the custody of their women, but with the command of their armies.

Internal divisions, however, effected what the Byzantine armament had attempted in vain. The Amirs aspired to independence; the people rebelled against the amirs, and the cities and castles were usurped by their respective chiefs. In these domestic quarrels the weaker of the two rival brothers implored the friendship of the Christians, and a band of 500 Norman warriors, knights on horseback, landed in Sicily under the standard of the governor of Lombardy. The valour of the Arabs quailed before the ponderous swords of the new and untried foe. In three successive engagements they were defeated; in the second their leader fell; and in the last, 60,000 of their

troops were left dead on the field. Thirteen cities and the greater part of the island, after possession of 200 years, were reduced to the obedience of the Greek emperor.

Twenty years afterwards, Sicily felt the prowess of a new conqueror, the famous Count Roger, the twelfth and youngest son of Tancred, a Norman bannerette, who had joined the fortunes of his brothers and countrymen, then possessors of the fertile plain of Apulia. In an open boat he crossed the strait, landed with only sixty soldiers, drove the Saracens to the gate of Messina, and returned in safety with the spoil of adjacent country. Neither difficulties nor dangers could repress his activity. Before the walls of Tarani, 300 Normans withstood and repulsed the whole force of the island. At the battle of Ceramino 50,000 horse and foot were overthrown by only 136 Christian soldiers (most probably knights, but so stands the narrative of the historians) without reckoning St. George, who fought on horseback in the foremost ranks.

Notwithstanding the frequent and powerful succours which the Sicilian Arabs obtained from their brethren in Africa, town after town yielded to the bravery of the Normans, who added those splendid conquests in the Mediterranean to the list of their achievements in England, France and other kingdoms of Europe.

Like the conditions of the Greeks under the Saracens the conditions of Saracens under the Normans differed in different places according to circumstances of each conquest. The Mohammedon religion was every where tolera-

ted, in many places much more. But it would seem that, just as under the Muslim rule, conversion from Christianity to Islam were forbidden. On the other hand conversions from Islam to Christianity were not always encouraged; Saracen troops were employed from the beginning and Count Roger seems to have thought them more trustworthy when unconverted. At Palermo the capitulation secured to the Saracens the full enjoyment of their own laws; Gergenti was long mainly Saracen, in Val di Noto the Saracens kept town and castles of their own. On the other hand at Messina there were few or none, and we hear of both Saracens and Greeks villains, the latter doubtless abiding as they were in Saracen times. But men of both races were trusted and favoured according to their deserts.

While the Islamic power in Spain and Sicily was falling into pieces two new powers sprang up one after the other in Africa. They were Al Moravides and Al Muhaddis whose activities will be taken full notice of in appropriate place. The Al Murabiteen, corrupted into Al Moravides, under their Amirul Momineen Yusuf bin Tashfin in response to the prayers for help from the Saracen kings of Spain crossed to Spain 1036 A.C. Near Seville he was joined by the forces of Motamid and other Andalusian chiefs, and the united army marched towards Badojaz. Alfonso met them at a place called Zallaka, about four leagues south to Badojoz. The Saracens numbered about twenty thousands all told, whilst the force under Alfonso amounted to over sixty thousand seasoned soldiers, frightful and sanguinary battle took place on

Friday, October 23, 1086 A.C. Alfonso fled, from the scene of action, whilst the rest lay dead or dying on the field. The victory of Zallaka paralysed for a time the Christian kingdom of Leon. The whole of Andalusia as far as Tagus was now virtually under the sceptre of Al Moravides. Their Empire lasted till about 1143, when Al Muwahids corrupted into Al Mohaddis stepped in their shoes under Abdul Momin. The struggle between Al Moravide and Al Mohades furnished a glorious opportunity to the Christian Spaniards for ravaging the Muslim territories of Spain, and committing the most appalling atrocities on the Saracens. In the year 541 A.H. Abdul Momin sent an army and fleet for the assistance of Andalusian Muslims. His generals beat back the Christians reduced the Almoravide governors who had assumed independent authority in several districts, and practically brought Andalusia under his sway.

When the fortunes of Muwaheddens began to decline, and their affairs became weak, and the chiefs began to give their castle to the enemy, Ibnul Ahmar assumed the title of Sultan. The whole of Andalusia now became a prey to Civil war and the Castilians did not fail to take advantage of the divisions and perversity of the Saracen chiefs. They set one against the other, and destroyed each in turn. In the beginning of the reign, Ibnul Ahmar had entered into an alliance with the king of Castile in order to obtain his assistance against Ibn Hud. The latter on his side gave the Christians thirty castles for similar aid against Ibnul Ahmar. And thus the conflict

proceeded. In 1236 A.C. the Castellians captured Cordova; Valencia fell into their hands two years later. In 1239 A.C. they took Acira, and in 1246 A.C. Murcia finally driving Zayyan to Tunis. In 1248 A.C. after a protracted siege of fifteen months, Seville capitulated to them.

While Castilians were thus destroying his rivals, Ibnul Ahmar contrived to gain possession of Zeres, Jaen, Granada, Malaga and Almeria, and by a combination of tact and ability of the highest order, consolidated the power in this small and shrunken kingdom, which was to make head for the next two hundred years against the combined forces of Christian Spain and Portugal, assisted by frequent relays of Crusaders from beyond the Pyrenees. But from the outset it was an unequal contest, and the final collapse of Ibnul Ahmar's kingdom was a question of time. Still the struggle was heroically sustained to the very end.

After the conquest of Granada Ibnul Ahmar made it seat of the Government and assumed the title of Al Ghalib Billah. He built for himself here the famous castle and palace of Alhambra (Al Humra) which was enlarged and still further embellished by his successors. The kingdom of Granada under the dynasty of Ibnul Ahmar lingered till 1466 A.C. when its sovereign Ibn Ismail acknowledged Henry IV as his suzerain and bound himself to pay an annual tribute of twelve thousand pieces of gold. Three years later the marriage of Ferdinand and Isabella united the forces of Castile, Aragon and Leon under one common standard. Excuse was soon found in

invading the territory of Granada by the haughty refusal of the king of Granada to pay the tribute agreed upon by his father and his rashness in capturing the town of Zaharra as soon as the truce expired. Al Hama was captured by the Castilians and while Abul Hassan made two attempts to retake the city and was nearly successful, the news of the insurrection in the capital, headed by his son Abu Abdullah Mohammad paralysed his arms. Turning to quell the insurrection, he was yet able to relieve Loja or Loxa which was besieged by the Castilians during a short truce between father and son, but the traitor Boabdil by forcing his father to take refuge with his brother at Malaga upset the whole scheme of defence. The Castilians under Ferdinand and Isabella inspite of their signal defeat at Axarquia, were able to force the abdication of Abul Hassan, and forcing his son Boabdil to surrender when he rashly attacked the town of Lucena. Azzaghal who had succeeded Abul Hassan was then pitched against Boabdil the protege of Castilians. Malaga and Loxa fell and Baeza was invested. Nevertheless the Saracens made a sturdy defence, and Az Zaghal repeatedly drove the Castilians from the walls of his capital, but the tactics of Ferdinand finally starved the city into capitulation, and Azzaghal was finally forced to surrender. Then the turn came of Boabdil and Granada, Inspite of his treachery and perfidy, the Saracens under the leadership of Musa bin Abil Ghazan contested every inch of ground for Granada for ten years. But now there was left nothing for them beyond their capital and the Albuxxaras. Every patch of

ground beyond the city walls was seized by the enemy, and all success from outside was barred, so that it became impossible for the besieged to gather any crops or to receive supplies from the neighbouring districts. Reduced to terrible straits, the besieged at last determined to surrender, when no hope of their succour was left by the refusals of Sultans of Rum and Egypt who were implored for help. At last Granada surrendered on January 1492, and with it the political status of Muslims in Spain came to an end. Within a century they were all expelled from Spain.

**Turkey and Eastern Europe*

The reign of Suleyman the Great forms the climax of Turkish history. In three centuries the little clan of Othmanlis have spread from their narrow district in Asia minor till they had the command of the Mediterranean, the Euxine and the Red Sea. Their dominions now extended from Mecca to Buda, from Baghdad to Algiers. Both the northern and southern shores of the Black Sea were theirs, a large part of modern Austria Hungary owned their sway; and North Africa from the Syrian Frontier to the boundary of the Empire of Morocco had been subdued by their arms.

The three centuries that remain to be described consist of one long decline, relieved indeed now and then by a temporary revival of the old warlike spirit of the people, but nevertheless a steady and inevitable decline. The

* Turkey: Stanley Lane Poole, Chapter XI.

cause of this downward course are partly external and partly depend upon the gradual deterioration of the Turks themselves. The growth of Russia and a combination of a group of brilliant leaders of Hungary, Poland and Austria are the most important of the outward causes which led to the narrowing of the Turkish boundaries; but these by themselves would hardly have sufficed to reduce the Ottoman Empire to its present decrepit conditions had there not been internal cankers which sapped its ancient vigour. The very nature of the empire demanded extraordinary energy and wisdom to ensure its continuance. A power founded upon military predominance and exercised upon numerous alien races and hostile creeds needed peculiar care, both in maintaining the efficiency of the army and in conciliating the prejudices and winning the respect, if not the affection, of the Christian subjects who formed the majority of the European population.

The Turkish Government, however, cared for none of these things. When the energy and genius of a series of great rulers had brought the empire to the height of renown, the two common result ensued; a line of weak and vicious Sultans succeeded to the vast dominions which have been won by their ancestors' swords and retained by their administrative skill, and these degenerate scions of a heroic stock—thought only of the enjoyment which their great possessions permitted, not of the conditions which might ensure of their permanence. The army, deprived of the valiant Sultans who once led them to battle, lost

all respect for the idlers who preferred the ignoble luxury of the harems to the fierce joys of the war; and a disaffected soldiery, soon learning its power, set up and deposed Sultans as seemed good to it, and extorted heavy bribes from each successive puppet of its choice. The unbounded exercise of capricious powers quickly led to license, and corruption, and the Jannissaries by degrees lost their martial character and could not be trusted as of old in the field. A bribe was of more consequence to them than a victory. No efforts, besides, were made to keep pace with the improvements which other nations were introducing in the weapons and tactics of war, and even if their mettle had been as finely tempered as of old, the Turkish troops were not equipped as they should have been when they met the battalions of prince Eugene, or Sobieski or Survorov. The worst feature of all was their inefficient officering. Their commanders were appointed not for merits but in consideration of bribes, and such a system naturally entailed the deterioration of every regiment, and its evil effects are visible to the present day. With effeminate Sultans, incompetent officers, and corrupt administrators, with a weak head and corrupt members, indeed, it was to be expected that the whole man should also become corrupt and powerless,—the “sickman” for whom Russia prescribed aneuthanasia.

To tell the various stages of decay in detail would only weary the reader with a catalogue of defeats, varied by occasional reprisals; a series of treaties of peace, each involving loss or humiliation, each sworn for ever and

broken in a few years; an inventory on weak, corrupt and misguided rulers and officers, whose baseness and incompetence were cast into deeper shadow by such rare apparitions as the family of Kaprulis, as Sultans like Murad IV, and Mahmoud II, or generals like Damad Ali, "the dauntless Vizier," the conqueror of the Morea, and the Chivalrous Topal Othman, the antagonist of Nadir Shah. It will only be possible to present a brief outline of the successive events which marked the gradual shrinking of the Turkish Empire to its narrow limits.

The inroads of Russia, not at first the most important, but growing in force and menace with each succeeding war, besides other opponents of the Turks, Austria (aided by Hungary and Poland), Venice and Persia.

Venice was the first to dispute the supremacy of Suleman's empire. The conquest of Cyprus from the Venetians was the next venture. It was entrusted to Lalla Shhin who conducted it with equal rashness and cruelty. It cost him fifty thousand men, and he revenged himself in the hour of success by flaying alive the gallant commandant Bragadino. The rule of the Sea, thus materially strengthened, was soon destined to receive a check. A great maritime league was formed by the Venetians, Spaniards, Knights of Malta, and others, and a fleet of two hundred galleys and six huge galliasses was collected by the confederates and placed under the command of Don John of Austria, a young man famous for his recent subjugation of the Moors in Alpuxarras, and reputed the greatest general of his time. Against this formidable

array the Turks were able to bring together an even larger fleet. Two hundred and forty galleys, besides sixty smaller vessels, were riding in the gulf of Patras under the command of Muezzin zadah Uluj Ali and other tried admirals, when, on October 7, 1571, Don John brought his fleet out of the Gulf of Lepanto and gave battle. He formed his centre into a crescent under the command of celebrated prince of Parma, and took post himself in the van. The galliasses which they had to pass before they could come into close action with Don John. The two chief admirals on either sides locked their vessels together, and for two days a deadly fight went on from the decks. At last the Turkish commander fell and his flagship was boarded; the Ottomon centre was broken, and the right wing gave way. The left, under Uluj Ali, gained some successes over Doria, a nephew of the great admiral of that name, and took some of the enemy's ships, but when he saw the collapse of the centre and right he fought his way out of the melley, and with forty galleys, the remnant of the noble fleet, set sail for the Bosphorus. Ninety four Turkish ships were sunk or burnt, at least a hundred and thirty were captured; the Turks lost 30,000 men, and 15,000 Christian galley slaves were set free.

The result of this tremendous defeat ought to have been the annihilation of the Turkish command of the seas; but it was nothing of the kind. Its moral effect in showing that the terrible Ottomons were not invincible was lasting, but its immediate influence on the balance of maritime power in the Mediterranean was compara-

tively slight. The Christian confederates, perfectly satisfied with their triumph, dispersed their fleet, and began to give thanks for their victory and indulge in their favourite jealousies, but the Turks steadily set to work to repair their misfortunes. In a few months, by incredible energy and devotion, in which even a besotted Sultan took a share, a new fleet of two hundred and fifty sail was fitted out; and so did the little victory of Lepanto encourage the Venetians that they threw over their allies and sued for a separate peace. They not only agreed to remain in possession of Cyprus, but were so good as to repay him the cost of taking it. The memory of Lepanto was wiped out of Turkish mind.

There was comparative peace with the Venetians for a quarter of a century after this, but it was as much due to harem influence as respect for any treaty. Murad III, who succeeded his father Selim in 1574, was a feeble creature who let the offices of the State be sold by sycophants to the highest bidder, and himself be ruled by his women; but among the latter was fortunately at least one lady of intelligence. Safia, a captured Venetian of the family of Ballo, governed her imperial husband in the interest of her countrymen, and when he died in 1595, and was succeeded by her son Mohammad III—one of the Murad's hundred two children, of whom nineteen were put to death on their brother's accession—she found the power of mother in no way inferior to that of wife. Her chief ally was Cicala, a Genoese of noble birth who had been made prisoner in his youth by the Turks. His father,

Count Cicala, had married a captive "Turkess", and the son followed the example by espousing a grand daughter of Suleyman the Great. The combination of personal merit and backstairs influence insured the young man's rise, and in due time he obtained important commands. In 1596 he rendered a signal service to his adopted country. Three days the imperial troops of Austria and Transylvania fought with the Turks on the plain of Kersztes. The Christians seemed about to triumph and twice the Sultan thought of flight. Then Cicala swooped down upon them at the head of horsemen, and in half an hour archduke and prince were riding for dear life, followed by a panting mob of what had once been soldiers, and leaving fifty thousand corpses on the field.

One such success, however, hardly relieved a reign composed of military revolts, petty external wars, provincial tyrants, and general disaffection. It was a sign of the lowered status of the Turkish Empire that a treaty was concluded with Austria, after the usual campaigns, in the reign of the next Sultan, Ahmed I, a boy of 14, in which the Porte was treated as an ordinary equal instead of as a dreaded master, and the Austrian tribute was discontinued. Turkey was no longer the terror of Europe. Indeed, had Christendom been less divided and absorbed in the Spanish wars at that time, it is a question whether the Ottomon Empire might not then have come to the end which has so often been predicted. England had an ambassador at the Porte from the time of Elizabeth (1583), who strenuously invited the Sultan to join his mistress against Spain, but

England was in no position to support the Grand Signieur against his many and powerful enemies, nor had yet her traditional policy in the East been formulated. Nothing seemingly but their own divisions kept powers from partitioning the Ottomon provinces at the beginning of the seventeenth century. Indeed, Sir Thomas Roe, who wrote an interesting account of his mission to Turkey, looked with confidence to the speedy collapse of the Ottomon state.

Murad IV was the last fighting Sultan of the race of the Ottoman. He died in 1640 at the age of 28, and hence forward until the nineteenth century and the person of Mahmoud II, the names of twelve Sultans who succeeded Murad IV upon the throne of Turkey possess little interest or individuality for us. Secluded in the Seraglio, and abandoned, with few exceptions, to most of the worst vices that can degrade body and soul, they left the care or neglect of their empire to the Vezirs, and, accordingly as the Prime Minister was a capable or incapable man, the empire was retarded or accelerated in its downward course.

The constant intrigues which marked the changes of succession in Hungary and Transylvania once more embroiled the Porte with Austria, and it fell to Koprilizadach, Ahmed to lead the armies of Turkey to the Danube. In the battle of St. Gothard (1664) he received a terrible defeat at the hands of Raymond, Count of Montecoculli. The Christians were outnumbered in the proportion of four to one, and the contempt of the Turks was increased when they saw the French contingent came riding down

with their shaved cheeks and powdered perukes. They ridiculed the charge of "young girls" but Montecucchi "girls" were too strong for their tried veterans: ten thousand Turks were left on the field, and the vezir was compelled to beat an ignominious retreat. Some compensation for this disaster was found in the success which at length attended the operations of the Ottomons against the island of Candia, or Crete. The Turks were still renowned for their siege works, and though it took them more than twenty years to subdue the determined resistance of the Venetians under their gifted leader Morosini, at last in 1669, the island was theirs. During the last three years they had made fifty six desperate assaults, and the garrison had replied with ninety sorties; more than 1300 mines had been fired on both sides, thirty thousand Turks had fallen, and nearly half as many Venetians. The successful termination of this memorable siege did much to restore the waning confidence of the Porte.

It was, however, but a gleam of sunshine in an crebus of gloom. A new and formidable enemy appeared in the north. The Cossacks of the Ukraine had been claimed as Polish subjects by the king of Poland against their will, and the Porte proceeded to defend them. The struggle was short, the king quickly abandoned his pretensions, agreed to pay tributes and even surrendered Podolia as well as Ukraine to Turkey. The Polish nobles, headed by John Sobieski, refused to abide by these terms, and leading their forces against the Turks, administered two crushing defeats, at Choczim, in 1673, and at Lemberg in

1675. The Turks, however, were better able to carry on a long war than the Polish nobles, and in spite of their victories, the latter was glad to come to terms, by which the Ottomans retained the advantages which they had previously secured.

In 1682, the Turks invaded Viena for the second and last time to champion the cause of Hungary which the Austrians tried to subdue. Defeated at Viena, the Turks did not retire from Hungary without striking a blow at the over confident King of Poland John Sobieski, who in his hot pursuit forgot the ancient valour of his foes and received a severe lesson at Parkany. But this check only made the Imperialists more careful, and the Ottomans found themselves driven step by step from their northern possessions. City after city was retaken by the enemy; a defeat at Mohacs, once a name of glory to the Turks, still further discouraged them; Buda was retaken after 145 years of vassalage (1686); the Austrians poured through Hungary and took Belgrade in 1688; Louis of Baden entered Bosnia; Venetians invaded Dalmatia, and their future Doge, the former defender of Candia, Morosini, subdued Peloponessus. The great Athenian temple, the Partheon, after having served the Byzantine as a church and the Turks as a powder magazine, was finally shattered to ruins by the Venetians in this campaign. The Russians and Poles alone had been kept at arm's length on the south east frontier. The Turkish dominions in Europe were now reduced to half their former extent. Koprilizadeh Mustafa who was made grand Vezir in 1689 led his

troops valiantly against the Austrians drove back the Christians, retook Belgrade and pushed forward the Turkish frontier upto Save. In the battle of Slankamen (1691), however, he was killed, and his army was put to rout. The new Sultan, Mustafa II: in 1695 suddenly called to mind the great deed of his ancestors, and inspired by such memories led forth his armies against the Austrians. At first this unexpected revival of the old tradition of Turkish glory inspired the people with enthusiasm, and his standards were followed by a large and eager force. But zeal was not enough to secure the victory, when prince Eugene commanded on the other side, and of generalship the Sultan and his advisers had little to spare. The battle of Zenta in 1697 was a decisive blow; twenty thousand Turks were slain and ten thousand more were drowned in their flight. At this juncture, England, in the person of Lord Paget, her ambassador at the Porte, offered her mediation, which was accepted. The peace of Calowitz a notable land mark in Turkish history was the result. By this treaty (1699), Austria kept Transylvania and Hungary north of Marosch and west of Theiss, with most of Slovonias; Poland recovered Podolia and Kaminiiec; Venice retained Dalmatia and the Morea or the Peloponessus; Russia made an armistice which afterwards was changed into peace. Seventeen years later, after a fresh outbreak of hostilities, Prince Eugene took Belgrade, and by the peace of Passarowitz (1718), in which England again played the part of mediator, Austria obtained the possession of the rest of Hungary, and the Turkish frontier on

the north was drawn on very nearly the same line which obtained until the treaty of Berlin.

When Mahmoud II ascended the throne in 1808, a mere child, he was at first the puppet of the mutinous Janissaris, who had slaughtered his predecessors, and only spared him because for a while he was actually the last survivor of the august race of Ottoman. He began his reign in a war with Russia, and the open hostilities of the Tsar were overshadowed by even more menacing intrigues and plots of partition put forward by Napoleon. The treaty of Bucharest (1812) terminated the first, and helped to put an end the second danger. External enemies now gave place to foes of his own household. Great Pashas consolidated their power in distant provinces and ruled as kings in defiance of the Sultan's authority; local squires or Beglerbeys held a sort of feudal state in their districts, and set the Sultan's officers at naught. Two men specially threatened the empire with division; one was Mohammad Ali who made Egypt virtual independent in the second decade of the century, and so finally established his power that he was able to transmit it to his descendant, the other was Ali Pasha of Janina, who held his own in Albania, with barbaric splendour and barbarous cruelty, until he was slain by Sultan's troops in 1820. To make head against such opponents required strong disciplined army, and the support of the people. But the people liked their local lords, and hated the corrupt government of Sultan's officers; and the army was at once untrustworthy in the field and mutinous in quarters.

Mahmoud, who was possessed of an iron will, considerable political sagacity, and invincible patience, quietly set to work to remedy these evils. It took him twenty years to mature his plans, but in 1826 he dealt the blow. People living in Pera, looking across the Golden Horn, one June morning perceived two columns of smoke ascending the skies over the minarets of Stamboul. The Janisaries had mutined, but the Sultan was ready for them, and the smoke announced that their barracks had been blown up. The famous corps, which had long survived only to tarnish its ancient renown by deeds of cowardice, venality and turbulancy, was exterminated. The sword, the bowstring, and the exiles galley finished the work, and Mahmoud was free to form a new army, disciplined after the manner of European troops, and fit to be trusted with honour of the old Ottomon name. The Sultan himself studied French books of tactics, drilled his men in person mounted like any dragoon, with long English stirrups and a trooper's saddle. He worked hard, but fate was against him. He deprived himself of his old army, and had not yet collected new one, just at the moment when any sort of army would have been serviceable.

The Greek war of independence, sponsored by Russia and backed by France and England resulted in the destruction of Turkish Navy in the harbour of Naviarino (October 1827), the naval blockade of Turkey, the landing of a French force in Morea, and finally a Russo-Turkish war (1828-9) and the severance of Greece from the Ottomon Empire in Europe. Then the rising of Moham-

mad Ali in Egypt gave excuse to both Russia and England to rescue Turkey from the rebel and place her under their tutelage. Russia and Austria making an alliance against Turkey for forcing the Turks to surrender refugees of 1848 revolution in Europe brought France and England against them who with Turkey as their ally defeated the Russians in the battle of Crimea, and gave Turkey a little respite from final dismemberment of its European territory. The Russo Turkish War of 1878, followed by the Treaty of Berlin made Roumania and Servia independent. Bosnia and Herzegovina were placed under Austria, and Bulgaria was given self rule. Finally the Balkan alliance of 1912 which forced Turkey out of Balkan peninsula except for a fringe of Thrace, confirmed by the Treaty of London and Bucharest and the treaty of Lausanne in 1921, shaped Turkey into a national republic over the historic grounds of Asia Minor, conforming with ancient Lydian and Hittite Kingdoms.

Turkistan and Russia

Turkistan under the Arabs was divided into two parts. Firstly, all land extending upto Oxus which was called Khwarizm and was considered a part of Khorassan under the Arab governor whose capital was Marv. The other was Trans Oxiana or Mawarunnahr. This had the separate government under the Arabs, until in the time of Caliph Motazid of Abbaside, its governor Ismail Samani declared his independence and founded the kingdom of his dynasty in A.H. 287 (900 A.C.). This dynasty ruled

in Transoxiana till 389 (999) when Aelik Khan Nasr king of Kashghar conquered it, and his dynasty remained in possession of the land till 560 A.H. (1165) when Malik Shah Seljuki conquered the land and wrested it from the kings of Kashghar. The Seljuks were succeeded in both Khwarizm and Marwarunnahr by Khwarizm Shahs who reigned in Turkistan from 470 A.H. (1077) till 628 (1231) when the Mongolian hordes under Chengiz Khan put an end of the political powers of Islam in Turkistan and extended their dominions into Russia.

After the death of Chengiz Khan, Chughtai his fourth son became the ruler of Turkistan and his dynasty ruled in Turkistan till 746 A.H. when its last monarch Ghaza Khan was murdered by Amir Qarghan who placed on the throne Danishmanja, a descendent of Oghtai Khan. After his murder by the same chief, Bayan Quli Khan was raised to the throne in 749 A.H. He was murdered by Abdullah son of Amir Qarghan in 759 and Timur Shah Ughtai was made king, only to be murdered in 760 by Amir Bayan Salduz of the Chughtai dynasty. In 761 Amir Tughlaq Timur Chughtai invaded his kingdom and besieged the town of Sabz whose governor Amir Barlas deserted the town, but his assistant Amir Timur Gurkan resisted the attack and beat off the attackers. He was confirmed as governor of Sabz by Amir Bayan. When Amir Bayan was forced to fly to Badakhsahn by the grandson of Amir Qarghan from Kabul and when he was pursued to Badakhsahn and evicted from there, Amir Tughlaq Taimur conquered Mawarunnahr in 761 A.H. On the

death of Tughlaq Timur in 765, Amir Timur Gurkhan became the viceroy of his son Ilyas Khwaja, and then conspired with Amir Hassan who had taken refuge in Kabul to turn him out from Mawarunnahr. Ilyas Khwaja fled to Moghalistan. Amir Hussain was the wife's brother of Timur and soon they fell out and in 771 A.H. Amir Hussain was captured and killed and Timur became the king of Samarkand.

The dynasty of Timur ruled Turkistan from 771 till 906 A.H. (1370-1500). They were succeeded by Uzbeks under Mohammad Shaibani Khan and these rulers continued to rule in Khiva, Samarqand and Bokhara till Russian Empire took these states under her protection. Khokand and Tashqand were separate kingdoms which was founded by Shah Rukh a descendant of Chengiz Khan in 1700 A.C. They were incorporated in the Russian Empire in 1876.

One of the sons of Chengiz, Batu Khan was assigned all the conquered territory of Russia which was called Qabchaq, and the dynasty of Batu Khan ruled over the country from 1224 till 1359. The tenth ruler of this dynasty Jani Beg was the last great ruler and on his death in 1357, rivalries between his descendents broke the empire to pieces. The successors of Golden horde were the descendents of Tagha Timur in Crim Tartary and Greater Bulgaria. Transcaucasia was occupied by the descendents of a son of Batu Khan, Braka Khan. Siberia or Eastern Qabchaq was occupied by the family of Arda Khan. The Uzbeks under Shaibani Khan occupied terri-

teries north east of Turkistan, and Nugai tribes were roving with their flocks north of Caspian. The Golden horde divided itself into blue and white clan. Taktamush the leader of the white clan succeeded in defeating and incorporating blue clan and extended his dominion upto Moscow. He was however, defeated by Timur who occupied all his territory and forced him to take refuge. On Timur's return he reappeared but was again forced to fly by Timur Watlu son of Aras until he died in 1406. By 1502, the Mongols in Russia lost all their political powers and were subjugated by the Russians.

CHAPTER IV

PRESENT DAY CONDITIONS

(POLITICAL, SOCIAL, CULTURAL AND ECONOMICAL)

U. S. S. R.

Perhaps no greater political change was wrought in any continent of the world than in the continent which we have dubbed as Scythia—Europe, U.S.S.R. and Turkey. With the disappearance of Czars, Kaisars and the Sultans, the empires were resolved into national states, either federated or non-federated, but everywhere extreme form of democracy and republicanism took the place of monarchy. The Russian revolution brought in existence the following Islamic republics owing common allegiance to communism. 1—Turkeministan (Population two millions) 2—Uzbekistan (population, 10 millions) 3—Kazakistan (population, 8 millions) 4—Azerbaijan (population, 5 millions) 5—Tadjikistan (population, 2 millions) 6—Kirghizia (population, 2 millions) 7—Tartaria (population, 6 millions). In Russia proper, Ukraine, White Russia, Crimea, Caucasia and Siberia, outside the Islamic Republics live ten to fifteen millions more Muslims making a total of 45 millions Muslims living in the Soviet Socialist republics. In October 1917 the leaders of the Russian revolution Stalin and Lenin appealed to Muslims of

Russia and Soviet East in the following terms:—

“Henceforth, your faith and your customs, your national and cultural institutions are declared free and inviolable. Build up your own national way of life freely and without hinderance. You have a right to do this.

Know that your rights, like rights of all peoples in Russia, are protected by the whole might of the revolution and its organs.” How this appeal was converted into practice, we have the statement of Halil Rahman Nasiruddin, Imam of the great Mosque, Moscow and member of the Muslim Board of the Russian federative Soviet Republic, who wants to tell his coreligionists abroad how Muslims in the Soviet union live.

“We have many different tribes and nations in the U.S.S.R. The Soviet state has liberated all the working people from the oppression and slavery and has given equal rights to all citizens; Muslims have also the right to practise their religion freely, to develop their economy, culture and art.

According to our constitution, which the people call by the name of its creator, Stalin, the Church is separated from the State so that Muslims, like the people of all other faiths, have the right to practise their religion freely, to perform the Namaz, observe the fasts, make the pilgrimage to the Holy Kaaba—in other words in the Soviet union all religions are equal in the eyes of the law. This was not the case in the Tsarist Russia. The Tsarist govt. only supported the Christian religion and the Orthodox Christian Church held the dominant position. Muslims

could not open their Maktabs and Madarsas and train their children in the true spirit of Islam.

In the U.S.S.R. Muslim religious leaders and their congregations have their spiritual centres in the Muslim Boards which govern all religious matters and from time to time call conferences of representative leaders for the solution of religious problems.

At the present time there are four Muslim Boards in existence—the Muslim Board of Russia in the town of Ufa, the Muslim Board of North Caucasus in the town of Buinask, the Muslim of Trans-Caucasia in Baku and the Muslim Board of Central Asia and Kazalhistan in Tashkent.

The conferences of Muslim religious leaders became very active during the Holy war against infidel Hitler obeying the words of our Prophet Mohammad: "The arming of a warrior going forth to war is equal to participation in the battle. Even the peaceful labour of men and women who replace those who have gone to the war is equal to participation in the fight.

During the Holy War the following Muslim congresses were held: Representatives of the Muslims of Russia on 15th May 1942 in the town of Ufa; representatives of the Muslims of Turkenenistan, Uzbekistan, Tajikistan, Kirghizes, Kazakhaistan on 15th October 1943 in the town of Tashkent; representatives of the Muslims of Transcaucasia on the 28th May 1944 in the town of Baku and the representatives of the Muslims of the North Caucasus on 20th July 1944 in the town of Buinassk.

As Imam of the Juma Masjid in Moscow I attended all these congresses and spoke on religious questions. The congresses discussed questions of the faiths and letters received from the Muslims in the then occupied regions of Soviet Union on the atrocities perpetrated on Muslims by the German Fascists. The congresses resolved to bring these atrocities to the notice of the Muslims throughout the world.

On Friday there are usually several thousand Muslims gathered in the Moscow Great Mosque for Namaz. The women also attend the Mosque and pray in a separate half of the building divided from that used by the men.

At the time of great religious festivals in Central Asia, Kazakhstan and Azerbaijan, Namaz in the great Mosques is of a more solemn nature and is attended by crowds that overflow the Mosques.

According to the tenets of Islam Muslims are expected to make the pilgrimage to Mecca and make their obeisance to the Kaaba almost every year. A group of Muslims left the Central Asian Republics for the pilgrimage and are now on their way home back. They have been fortunate enough to see with their own eyes the tomb of the Prophet Mohammad. I wish that all Muslims may experience the joy and become worthy of paradise. Amen!

Thanks to the Soviet authorities the tombs of Holy men who have played an important part in the history of Islam are being carefully preserved. These monuments are repaired every year and when necessary are restored. There is, for example, the tomb of the saint Bahauddin

who was buried in Bukhara in the year 850 of the Hegira. In Shah-i-Zinda Mausoleum in Samarkand there is buried the Saint Qassim, son of Hazrat Abb'as. In Samarkand there are the tombs of many Muslim holy men and statesmen—Emir Timur, Amir Hussein and others.

In the October district of the town of Tashkent, there is the tomb of Imam Kaffal Shashi, a relative of Hazrat Abu Bakr who died in the year 336 of the Hegira. The mausoleum was built later by Amir Timur. Throughout Uzbekistan, Turkemenia, Kazakhstan and other republics there are many monuments to Muslim Holy men that are respected throughout the Muslim world. These holy places are open to pilgrims who come there from all parts of Central Asiatic Republics and from Kazhakistan at all times of the year. The Central Asiatic Muslim Board in Tashkent publishes a journal written in Arabic script and a Muslim lunar calendar.

The president of Russian Muslim Board, Multi Abdurrahman ibn Sheikh Zeinullah is publishing his book Din-i-Islam—"Tenets of Islam"—in Arabic and Tartar, the book will be printed in a large edition and will serve as a guide for all the Muslims of our country.

I must also mention the very substantial help which the Government of our Soviet Union has given to Muslim religious leaders. The government maintains connections with the leaders of religious cults through a council set up by the Council of people's Commissioner of the U.S.S.R. All Muslims may apply to this council with their religious

problems and may receive any necessary cooperation for help.

In conclusion I want to say the following to my coreligionists abroad, Muslims together with all people of the U.S.S.R. have taken part in great struggle against Fascism for the defence of liberty and progress of their country, for their faith and for truth, for honour and glory."

The Imam's certificate might be looked by the Cynics to be another piece of Soviet propaganda and a statement like this could be nothing else but "His Master's voice". As the Editor is going to reproduce for each Soviet Muslim Republic, reports written by its people, may be "officially inspired", it is fair to reproduce the remarks of one impartial observer in the description of the Republic of Uzbekistan, Mr. Asha Ram, Lecturer of Politics, University of Allahabad, and leave to readers to judge for themselves the value of such statements.

(a) Uzbekistan

"We had already known on the evening of 11th November that the temperature of Tashkent had fallen five degrees centigrade below zero. We, however, started that evening for the capital of Uzbekistan and reached the next morning at five (Moscow time and eight Tashkent time). Tashkent has a big aerodrome, but its road are not cemented, nor is the road from aerodrome to the city a metalled or cemented one. The same cannot be said of the roads in the city which are very broad and are kept

in good condition. Most often there are double track tram lines or electric wires for the trolley bus service. Since October revolution, its population has grown from one hundred thousand to about a million. Most of its houses are new, many of them four story buildings, with shops at the ground floor. One may come across the horse or camel or even cow driven carts, but they are very rare. Even the donkeys are not much in evidence. Uzbekistan has come to have mechanised transport system.

It was only five days since the 36th anniversary of the October Revolution was celebrated. Hence the Uzbek national flag was still decorating many buildings, and there were many posters and placards put up on the walls. Water in the drains had turned into ice and the fountain in the compound of Ali Sher Navai theatre had stopped working.

Tashkent hotel is Asian in all respects—in mattings, curtains and bed covers. They are all printed and designed after Asian style. There are flush latrines, but after Asian style as we have in India. They do not have European type toilette rooms. This hotel has Uzbek lady barbers.

After the breakfast, Professor Tursunov Habib gave us a brief introduction about Uzbekistan. He told us how the Tsars brought it under Russian empire in 1865, and how it was liberated after October revolution and how it was made an independent republic in 1925.

Quick Progress

The republic has made a very quick industrial progress. With a population about ten million inhabitants it has come to have some 900 big industrial concerns, and the share of heavy industry is 43 p.c. Among others, it has coal, metal, machine tool, agricultural machinery and textile industries. Its lifts and excavators are even exported to people's democracies. Among the light and consumer industries are the textile mills of Tashkent and Fergana, silk factories of Bokhara, Margilan and Samarkand, and about eight hundred big and middle small size electric power houses on the collective farms.

Great changes have taken place in agriculture as well. Before the Revolution, about seventy percent peasants had no land. It belonged to the Beg (landlord). After the Revolution, it was distributed among the peasants with the consequence that even the small peasant became a middle peasant. But the peasant became really happy and prosperous only after collectivisation and mechanisation. By 1940 more than 5,000 collective farms had been organised and more than 40,000 tractors were being used. At present there are more than 180 machine tractor stations in Uzbekistan. The wooden plough has gone out of existence, and in place of poor farmers there are millionaires collective farms.

The republic is divided into 180 districts, and each district has one or two polyclinics. It produces 55% of Soviet rice and 65% of Soviet cotton. It produces fruits and vegetables but imports food grains. Astrakhan wool

is used as fir. The republic has 1,100 kilometer of canals.

In the heart of the city there is a Stalin monument. From it branch off two roads, named after Lenin and Marx. We were told that the old Tashkent is some 40 kilometers from the new city. Here one can find many people who understand Persian. Hence comrade Makhdoom Mohiuddeen could speak to a number of people here.

Ali Sher Nawai Library is the biggest state library of Uzbekistan. It has 1,700,000 books and four reading rooms with 192 seats. It has many foreign books including some Indian ones like Ramayan, Mahabharat, Nalopakhyan and works of Tagore.

We saw a cotton ginning factory in which practically all processes have been mechanised with the result that the women found it easy to work here as men.

Uzbek Muslims

Uzbek Muslims resemble Indian Muslims in many respects. They keep beards, and Muslim moustaches, they wear cap or turban, and also coat akin to Sherwani. Their bread is also like our Nan or Tanduri bread, they eat mutton korma (curry) and Kabob (including sikhya) and pulao and Paratha. They also have the Tikonas filled with minced meat. And they address Salam ale kum when they meet each other.

On the thirteenth of November we met the officials of the Uzbek department of education and got the following information: There were only 160 schools in Uzbekistan before the Revolution. There were only 32 of them in the

villages. There were 135 primary, 13 seventh standard and 12 tenth standard schools. The total number of students was 17,299 of which 10,970 belonged to the primary schools. By 1924 when Uzbekistan was made an independent republic the number of schools was 908, of the students 75,000 and of teachers 2,745.

The present position is as follows: There are 5,200 schools under the department of education and fifty under the Railway department. Out of these 750 are secondary and 20 special schools for the defective children. There are about 140 schools for the orphans where some 12,000 students get education. There are 45,000 schools in the villages. In all there are 1,300,000 students and 60,000 teachers. 40% teachers have higher education. There are 36 institutes and universities including 15 pedagogical institutes. In addition to them there are 21 pedagogical colleges. In addition to these, there are higher institutes under the ministry of health and culture. In all there are 96 trade colleges with 40,000 students. Institutes of higher learning have 37,000 students and 7,000 are turned out every year. 15,000 students pass the 10th grade secondary schools. There are twenty institutes under the Uzbek academy of Science. Industries have their own over one hundred research institutes. There are 180 doctors of Science and about 1,300 candidates of Science in Uzbekistan. There are 17 museums, 28 theatres, 996 cinemas and 1,850 libraries. There are 15 schools of arts for art, music, drama and dancing etc. Before revolution only 2.4% of the national budget was spent on education, now 34%, or

about 1,171,000,000 roubles is spent per year. If we add expenditure on cultural activities to it, the expenditure comes to about 65%.

By the year 1955 seventh standard education will be made compulsory in the villages and tenth standard in the cities. The number of secondary schools will grow from 750 to one thousand, and the number of students will grow from 144,000 to 280,000. Before the Revolution only 2% of the Uzbek people were literate. Today there is no illiteracy.

Medium of instruction

Before 1915, there were no national schools. In the year 1915, Russian national schools were opened. There were only 126 such schools and only 6,000 students. Mostly rich could read in them. In these schools, either Russian or religious books were taught. National schools were organised only after Revolution. Now, there are Russian, Tajik, Korean and other minority schools also in Uzbekistan. In the Uzbek schools, first ten standard of education is imparted through the Uzbek medium, but Russian language is also compulsory from the second standard. In Uzbek pedagogical institutes, instruction is given through the Uzbek medium. In the medical colleges also education is being given through the Uzbek tongue. In other subjects higher education is still imparted through the Russian language. But books are being prepared for higher education in the Uzbek language. The Republic invites teacher for the teaching of the parti-

cular national languages from these Republics. Also, the students belonging to minority communities and other nationalities are free to continue their higher education in their respective nationality.

Sources of Income

There are two sources of income for education: the Republican budget and the Union budget. The Union controls the syllabus of higher education and subjects like Mathematics and Science, but the teaching of national subjects is controlled by the Republic itself. While the department of education appoints and transfers teachers, the local boards look after the buildings, and render financial help also.

Students of different nationalities get education in their own mother tongue upto the tenth standard. Education is free and compulsory upto seventh standard. After that, students of European nationalities are required to pay 200 roubles as tuition fee. These are the Russians, Jews and Tartar. Students of Asian Republics do not have to pay any fee. But soon education will be free and compulsory upto tenth standard. Moreover large number of these non-Asian students get concession. In order to avoid undue strain on the students, Uzbek language is not taught to the student of other nationality. Out of 5,200 schools in Uzbekistan, 730 are Tajik, 700 Kazak and some belonging to Turkmen, Russian and Korean nationalities.

Medical College

Before the Revolution, there was no medical college in Uzbekistan. In 1920, Lenin laid the foundation of Tashkent University and founded the medical faculty in the university. In 1930, this faculty has turned into independent institute. Now it is not only the biggest institute in Asia, but it is the first grade institute of the Soviet Union. There are three faculties in the institute, out of which two adopt with the Russian and the Uzbek language as the medium of instruction. During the war, the medical course was raised from the five to six years. The sixth year is devoted to practical work. A number of these doctors are members of the Academy of Sciences and three of them are the members of Uzbek Parliament.

There is one doctor for every between 400 to 700 people. In all there are 10,000 doctors and between 5 to 6 hundred pass through the college every year. There is a similar institute in Samarkand. There is one pharmaceutical institute. Every district has also a secondary medical school where boys after passing their 7th Class enter it and get medical training for four years. This institute has a hospital attached to it which has 1500 beds and in which, among others, there are war invalids. They are supplied with small Motor cars. The institute has an area of about one hundred acre.

In a Tashkent Mosque

13th November was a Friday and we chose to visit a mosque. There was a small mosque, a few rooms adjoin-

ing it, and a large compound with walls round it. This locality was quite similar to one in Allahabad or Lucknow. There are some mud houses also, but they are quite clean and whitewashed. As we reached the Mosque, a large number of men and women surrounded us. They were spectators. The Mosque was full of men in their thirties and above. They had their turbans, their coats, their beards and Muslim moustaches. A 96 year old Mufti, Babahan, was leading the prayer and the two Mullas were repeating it from two corners of the roof of the mosque. The Namaz was over in a matter of about fifteen minutes, and then we entered the inner part of the mosque. Mufti Saheb then drove to his residence in his beautiful little car and we followed him on foot, for the lane was too small for our bus.

Mufti Saheb gave us an Asian meal, very similar to ours, with Korma curry. We got Pishta, Angoor, anar, badam, Kishmish and Sev. They pronounce these words as we do. There are Chaklates (Chocolates ?) and sugar candies as well. Very soon we got tea in the ordinary Muslim Pyalas. These cups bore Persian couplets in praise of the Afghan king. Pulao was also served. It was after a long time that such food could be had. Hence our friends ate to their utmost.

The Mufti told us that there was a religious department of which he was the head. The head is elected by the believers, and the department is run through the contribution of the devotees. During the war the department contributed one hundred carore roubles and Stalin sent a

letter of thanks with his own signature.

There is a religious school at Bokhara. The government lends them ground when they need to erect a Mosque. Muslims go to Haj every year and twenty two went last year. There are 190 mosques in the country. The Mufti is the member of the Peace Council, and propagates peace and brotherhood.

Mufti's deputy, Khwaja Ziauddin said, "Our great Allah said that people should not be enemies of one another, but they should be friends. This truth is becoming obvious every day. Yesterday we had Indonesian guests, today we have Indians. We shall pray to our God for friendship" And then he asked if our religious leaders take part in the peace movement, and if different nationalities enjoy a status of equality in our country as they do in the Soviet Union.

Academy of Science

Uzbekistan has its own academy of Science which was founded in 1943. It has some twenty five institutes under it and has produced some six thousand scientists. It has four departments dealing with mathematics and physics, biology and agriculture, geology and art. They have a new Ali Sher Nawai theatre with 1,156 seats and six halls with an accommodation for six thousand, named after their old cities and built in that style. Thus there are Samarkand, Tashkent, Khiva, Bokhara and Trimiz halls. The last one is after the name of their national poet, Ali Sher Nawai whose poems have been painted on the walls. We

saw in this theatre the opera "Hunch back of Notredame".

On 14th November, while some of our friends visited the Ministry of agriculture, we went to see the secondary girl's school which has one thousand students on rolls. Here we also saw the Uzbek youth paper. There are forty-five teachers, some of them with higher education but the rest are also studying in the university. Here the Russian language is taught from the second year, and the French and English from the fifth year. The salaries range between one thousand and 1,800 roubles. There is a staff of 21 office workers etc., and their salaries range between 400 and 800 roubles.

Then we motored to the village side. It was a rainy day and there was mud and ditches in the kutchka road. We saw a State farm, a cotton research station, a machine tractor station with all kinds of tractors, ploughs etc., including the cotton picking machine. At the Kaganovich farm we found the radio transmission being used to control tractor teams, and to provide amusements for its inhabitants. The Director of this farm, Hamrakul Tursun kulavo, was a slave of the Begs in the pre-revolution period. Today he is a member of Soviet parliament. He has seven daughters. The farm has a ten grade school and a nursery. At night we attended their theatre, their dances and songs reminded us of Asian dances and tunes. A particular tune reminded us of Punjabi Tappa.

The Tashkent Textile Mill is one of the biggest, employing twenty thousand workers, and employing the best and biggest machines. The concern pays salaries higher

than in Moscow, for the Mill requires higher technique. It provides a large number of amenities to its workers. We now supplement the account of Mr. Asha Ram with an article by Fatima Vildashbayeva on.

Women of Uzbekistan

“Annals and legends of Uzbek people keep fresh the memory of many of their daughters whose names have become immortal as fighters for the liberty and independence of their country. Even today our people sing praises of Queen Suluv who headed her troops and defeated the enemy when the country was attacked by the Persian conqueror King Cyrus.

For many generations mothers handed on to their daughters the story of Yunus Peri, who, at the end of 11th century, raised the banner of revolt among women against foreign conquerors. Songs were composed about the heroins Barchioni who did same thing several centuries later.

Throughout many centuries of history of the Uzbek people their women always fought shoulder to shoulder with their fathers, husbands and brothers in time when the country was in danger. In our days when German Fascism made an attempt to deprive the Uzbek people together with Soviet people of their liberty and independence, women of Uzbekistan revived and increased the glorious tradition of their mothers and have given their traditions new content resulting from traditional changes in the position of Uzbek women that have occurred during years

of Soviet powers, the growth of their social and political consciousness and improvement in their culture.

Under the rules of Khans and Beks there was no creature in existence with less rights than the Uzbek women. Years under Tsarism did not bring any changes. The Uzbek women are doomed to lifelong slavery at first in the home of their father and then in the "Ichkar women's quarters in their husband's house. The man usually bought his wife from the parents the moment she was twelve or thirteen years old. There was no education for Uzbek women and less than one percent of them could read or write. Uzbek women could not play any active part in political or social life.

The present situation is quite different. The Stalin constitution guarantees equal rights to all men and women of all nationalities. The rights of Uzbek women are outlined in article 121 of the constitution of the Uzbek Soviet Republic. Women in Uzbek S. S. R. have equal rights with men in all spheres of economic, state, cultural, social and political life. The possibility of exercising these rights is ensured to women by granting them equal right with men to work, payment for work, rest and leisure, social insurance and education and by state protection of interest of the mother and child, prematernity and maternity leave with full pay and the provision of a wide network of maternity homes, nurseries and kindergartens.

The Uzbek women now take an active part in building up their country. Amongst the Deputies to the Supreme Soviet of the Uzbek Soviet Republic there are ninety

two women. Women of Uzbekistan also take part in deciding issues of importance to the whole Soviet Union; amongst their Deputies to the Supreme Soviet of the U.S.S.R. the Uzbek people elected thirteen women.

Uzbek women have opened to them the highest post in state and economic bodies. One of the Vice Chairmen of the Presidium, the supreme Soviet of the Uzbek Republic is a woman, Pasha Mahmoudova by name, formerly collective farmer from Khoresm.

Thousands of Chairmen and vice Chairmen of the regional city and village Soviets and collective farms are women; there are also women in leading positions in various economic and cooperative bodies and industrial enterprises.

The road to knowledge and culture is open to our women. In both urban and rural districts girls constitute a half of the total of elementary and secondary school pupils. Many Uzbek women graduate from higher educational establishments had become engineers, preachers, builders, doctors, scientific workers. There are Uzbek women writers, artists, actresses and singers.

Onakhan Tishabayeva, Master of Science, is lecturer at the Tashkent Medical institute. Muharram Arifkhanova, also Master of Science, lecturer on physiology of plants at the Central Asian state University. One of the engineers at the Stalin Textile combine in Tashkent is Mahbuba Muhammedova. Works of two women writers, Oldin and Zulfia, are very popular in Uzbekistan. Halima Nasyrova, Uzbek nightingale, Stalin prize winner, is popu-

lar on the stage of Moscow and other large Soviet cities as she is in her native town of Uzbekistan.

In order to make it easier for Uzbek women to participate in political, industrial and cultural life and to help them to bring up healthy and strong children, an extensive net work of institutes for health protection of mothers and children had been set up; no such institution existed in Tsarist times. Today the Republic has 1,764 permanent nurseries with accommodations for 58,800 children and 6,596 collective farm nurseries with accommodation for 161,875 which are open during the farming season.

There are maternity homes, outpatients clinics and women's and children's welfare centres in both towns and rural districts; there are also milk distribution points and special children's sanatoria. The state maintains hundreds of medical specialists who give free medical attention to women and children.

Our government has spent millions of roubles to assist expectant mothers. Many Uzbek women have received the highly respected title of Mother Heroine and have been awarded "Order of Glory of Motherhood" and motherhood medal.

When Fascist Germany attacked U.S.S.R., Uzbek women were unanimous in their efforts in defence of their country and the rights which the October Revolution of 1917 had given them.

Soon as the war broke out, tens of thousands of Uzbek women went to factories on their own initiative in order to work in place of men who had gone to the front

and help supply needs of army. Before the war a majority of these women were housewives who had no special trade or qualifications. They are working as milling mechanists, tool makers, turners, welders, roofers, moulders and in many other trades that were formerly followed exclusively by men.

Here is a typical example taken from among many similar ones. Faizi Suleimanova was a housewife, who at the beginning of the war, went to work in one of the largest defence factories in Tashkent. She is now a master of tool setter, a trade which requires a very high degree of skill and knowledge. One of the result of her fine work is that workers in the sections under her control systematically over fulfil the programme set for them.

Take another example: Hadicha Saidhojayeva was one of the first textile Mill workers to undertake the task of mending the double number of machines required by the normal standards. Her example was followed by a number of other women workers and the productivity of their labour was greatly increased. Hadicha has now been promoted to be inspector in the factory.

Uzbek women are an important factor in the war time farming. The cultivated area of the Republic has been increased by hundreds of thousands of acres since the war began; this was made possible only by the splendid work done by Uzbek women on fields. Women of collective farms, like those working in industry, are not doing ordinarily rank and file work but have also become skilled workers following many different professions; we

have Uzbek women tractor drivers, mechanics and combined operators.

One of the initiators of the nationwide campaign for greater cotton output which began in Uzbekistan last year was Tajikhon Asharova Uzbek woman deputy to the supreme Soviet of the U.S.S.R. and a leading worker on the Stalin collective farm in Namangan district Farghana valley. Another popular name in our republic is that of Zamira Mutalova of the Ilyich Collective Farm in the Tashkent region who last year obtained a record harvest of an average of 9.7 tons per hectre on five hectres cultivated by her group workers.

Uzbek women have not confined themselves to working in industry and agriculture as their bit towards the war efforts. They have volunteered for service at the front. Hibkhon Gantiyeva, girl sniper from Andijan, earned fame on the Leningrad front where she killed dozens of enemy.

(b) Kazhakistan

Absament Kazakpayev, Presidium of Supreme Soviet, the Kazak Soviet Republic thus reviews of his country's progress:

"The long path traversed by the Kazakh people during years of Soviet power and the tremendous successes that have been achieved in the strengthening of Kazakh state and in the development of economy and culture are indivisibly bound up with names of Vladimir Lenin and the great continuer of his work Joseph Stalin.

“Lenin was the founder of the Soviet State. His name is pronounced with gratitude and affection by all peoples of our union. In the folklore of the Kazakh republic mirror of thoughts and hopes of the people, Lenin is represented as a *Batyr* (Titan), the liberator who brought liberty and happiness to the Kazakhs. In Lenin’s ideas people saw the way to national renaissance. Every year was a step forward in realising these ideas, a further proof of their vitality.

“The main principle of the national policy of the Soviet Union formulated by Lenin before the October Socialist Revolution is the right of all nations to self determination, including the right to secession from the union and the formation of separate states. It is a well known fact, that before October Revolution, Kazakhstan was one of the most backward colonies of Russia. The national economy consisted of animal husbandry and primitive agriculture. The national culture of the Kazakhs was persecuted by the Tsarism. The people were without any rights, were oppressed and poverty stricken.

Naturally, the first decrees published by Lenin under the Soviet power—decrees on land, declaration of rights of people of Russia and others, aroused great enthusiasm amongst the Kazhaks. I would even say that, for the first time in their long history, the suffering Kazhaks felt that they were really a people when they heard Lenin’s warm-hearted words. Lenin’s word’s aroused in them feelings of human dignity and like a torch lighted their way to the great heights of the happiness which have been

reached in a quarter of century of persistent labour.

Immediately after the establishment of Soviet power in October 1917, Lenin and Stalin—the latter at that time headed the people's commissariat for affairs of non-Russian nationalities—signed an appeal to Moslems of Russia and the East. The Civil war was still in progress when Kazakhstan was organised as an autonomous Soviet Republic. On August 26, 1920, Lenin signed a decree to this effect. Local Government bodies using the native tongue were set up; Kazhak schools were opened; clubs were established and newspapers, magazines and books were published in the Kazakh language. Even in those days Lenin and Stalin worked out a programme for overcoming the bad heritage handed down from the old Russia—inequality in economic, cultural and political life between the more cultured and backward nationalities.

An important step in the strengthening of the Kazakh republic was taken by Lenin when he organised the demarcation of Central Asia on ethnological lines and added to the republic, a number of regions in which a majority of the population were Kazakhs.

In 1924 people of Soviet Union lost their great leader and friend, Vladimir Lenin. The great figure of Lenin lives in the memories of the people and in their creations. Joseph Stalin continued Lenin's work, led people of the Soviet Union—amongst them the Kazakh people—along the path pointed out by Lenin. The achievements made by Kazakh Republic found their reflections in the constitution which the people call the Stalin constitution, after

him who drafted it. According to this constitution adopted by the Congress of the Soviets on December 5, 1936, the Kazakhs autonomous Republic was made a constituent Republic of the Union.

All sections of the people take part in the government of Kazhak republic. Amongst the Deputies of the Kazakh parliament, the Supreme Soviet of the Kazakh Republic, there are: the world famous centenarian Jambul, the former collective farm woman, now aero technician, Nuripe Daskoshanovea, workers from fish canaries at Guriev, Kadisha Habdullova, also the people's actress, Kulyash Baisertova.

"If you take a glance at the economic map of U.S.S.R. to the south of Orenburg and Omsk you will see a huge stretch of territory, the country of heavy and light industry, the country of coal mines, iron and steel works, lead refineries and oilwells, the country with large scale mechanised agriculture and highly developed stock breeding industries, country of science and culture. This is Kazakhstan transformed after the Stalin Five year plans.

Many industrial regions and enterprises established in Kazakhstan during the period of the Soviet power play important part in the economy of Soviet Union: such are the Karganda coal basin, the Emba oil fields, mines and refineries in Altai and at lake Balkash, the Chimkent lead works, the Aktiubinsk Chemical plants and a number of others. Suffice it to say that a year before the war broke out the coalmining industry increased its output to seventy times more than that of 1913, the Chemical industry over

sixty three times and metal industry over 137 times.

During the years of Soviet powers Kazakh collective farms have been equipped with modern machinery. Tens of thousands of tractors combines and other farm machines are in use on the Kazakh fields. On the outbreak of the present war the grain output was more than double the pre revolutionary figure while cotton gathered was eight times that of 1913.

During this period new towns have appeared on the map of Kazakhstan. A fine contingent of national workers, engineers, teachers, agronomists and others were grown up. Talented Kazakhs are making their way in fields of literature, art and science. In Kazakhstan there are now 7,600 schools, dozens of institutions of higher learning and scientific research institutes, a branch of the academy of Sciences of the U.S.S.R.—which this year will become independent Academy—thirty seven theatres, thousands of towns and rural clubs and other cultural and educational establishments. In this way under Stalin's leadership the great behests of Lenin are being fulfilled.

Naturally when the war broke out, the Kazakh people, like all other peoples inhabiting the Soviet Union, were unanimous in their support of the war effort. They have never been deterred by difficulties and privations. The Kazakhs were fighting on all fronts and Germans called them "terrible soldiers". Orders and medals have been awarded to thirty four thousand Kazhaks, forty nine have earned the coveted title of Hero of the Soviet Union.

Those who remained at home supported the Red

Army by their selfless toil. The new industrial east, built up by Stalin and Lenin played an important part in making possible the victories of the Red Army. During the war years many new factories have been built in Kazakhstan to work the available rich supply of raw material. New branches of industry are growing up. The industry has as a whole increased production 50% as compared with the last pre-war year and the output of electric power has been doubled. Collective farms have become a high source of supply both to the army and to the people".

And B.U. Ermagnebtova (vice Chairman, Presidium of the Supreme Soviet, Kazakhstan Soviet Socialistic Republic), thus speaks of the Women of Kazakhstan:

"During the year of the Soviet power in Kazakhstan great efforts have been made to raise the cultural level of women and to attract them to the management of state affairs. In pre revolutionary Kazakhstan the Kazakh girls received practically no education whatsoever. Today elementary and middle schools are attended by hundreds of thousands of Kazakh girls, besides those specialising in one or other technical school.

Prior to the war over a hundred thousand women were employed at various industrial enterprises: on railways, in building trades and machine and tractor stations. Since the war their number has more than trebled. In the town of Alma Ata, the capital of the Republic alone, tens of thousands of girls and women are doing various jobs in factories and offices. In agriculture women lay-

out prevails every year. During the war women have demonstrated their patriotism and love for their motherland. Two hundred Kazakh women were awarded orders and medals of Soviet Union. More than a thousand women were awarded by the Kazakhstan government.

Fifteen thousand women, thirty three percent of the total number, have been elected deputies of regional towns and village soviets. Many women deputies have been charged with responsible duties in the regional district and town soviets.

Women have displayed exceptional ability in the management of state affairs. Thus the Chairman of the executive committee of Suzak district in the southern Khakhistian region has developed her district into one of the most advanced regions.

Since the war a good deal of attention was paid to the work among women specially the villages.

No matter where woman is employed, she never ceases to worry about her children. Therefore, improvement of living conditions of women in towns and villages is of paramount importance. New kintergarten have been opened; nurseries, playgrounds, laundries and relief to the families of fighting men has been extended on a large scale.

(c) *Tajikistan*

Between two mountain ranges—Tianshan, meaning “celestial hills” and the Pamirs called the ‘roof of the world’ lies Soviet Tajikistan stretching the U.S.S.R. bounda-

ry with Afghanistan and Western China. Tajikistan covers an area of 143,900 square kilometres and has a population of nearly two millions. The highest mountain in the U.S.S.R., the Stalin peak, 7,495 metres; the Lenin Peak, 7,127 metres; and the Fedchenko glacier 77 kilometre long — largest in the world — are found in Tajikistan.

Under Tsarism Tajikistan was notorious for its low level development. With the fraternal assistance of Russian people the Tajiks cast off the fetters of Tsarism and the power of Amir of Bokhara, establishing in 1924, an autonomous Republic which later, in 1929, became a union republic. Three quarters of Tajikistan's inhabitants are Tajiks, the remainder being Uzbeks — living in north west—Kirghiz and Russians. Within the Tajik republic an autonomous region has been formed on the plateau and slopes of the Pamirs, with Khorog as its centre, and its population consisting chiefly of Tajiks and Uzbeks. Many economic successes have been scored by the people of Tajikistan since the establishment of the Soviets. An irrigation system has been built in western Tajikistan and the adjoining mountain with the help of funds allocated by the Soviet government. Thus, the area under irrigation was in 1938, 290,000 hectares larger than in 1914, which means an increase of 67 percent. Rice and cotton plantations have been considerably extended: they are now six times of the size they were in 1914. And their area has increased by 110,000 kilometres. In 1939, Egyptian cotton was raised on an area of 40,000 hectares. Fruit

growing is an important occupation in Tajikistan. On the unwatered land the Tajiks raised wheat and barley covering an area approximately of 600,000 hectares—thirty percent more than that before the first world war. Nowhere in the world does the farming thrive on such an elevated land as it does in Tajikistan. Here vineyards are spread on land 2,000 metres high and barley is grown 3,500 metres above sea level.

Horses, large horned cattle, sheep and goats are found in Alpine pastures. Tajikistan is famous for its sheep, and it has some of the finest mutton in the world.

Large textile mills sprung up recently in the republic, as well as fruit and vegetable canneries. Coal, oil, gold, and non-ferrous and rare metals have become important products. As compared with pre-Revolutionary times, the volume of production in Tajikistan has increased no less than 400 times. In the recent years the water power of Tajikistan has increased no less than 400 times. In the recent years the water power of Tajikistan's river has been set in exploitation. Tajikistan had no roads under Tsarism but only winding paths cutting through the Pamirs with hazardous passage ways across yawning abyss of mountain ravines. At present the country is criss crossed with Motor roads.

Soviet Tajikistan yielded twice the quantity of rare metal concentrates during the past ten months as compared with that yielded last year. Moreover, the republic this year obtained sixty times the quantity of concentrates obtained in the first year of the war. These figures are

an indication of the mounting tempo in extraction of important strategic materials in Tajikistan.

This republic, which was formerly known as the agricultural country with well developed cotton growing, rice growing, and livestock breeding economies, is rapidly becoming an industrial land. Deposits of iron ore, whose reserves are estimated at thousands of millions of tons, as well as coal and oil have been discovered in mountain region of Tajikistan. Deposits of high quality of mica, salt, lazulite have been prospected in Pamir mountains whose peaks are covered with eternal snow. Among glaciers of Darvaz mountains, whose highest point the Stalin peak, is 7,495 metres above sea level, many deposit of rock crystal have been found whose quality is equal to that of the crystal found in Brazil, Madagascar and Japan.

The Tajikistan branch of the academy of Sciences, U.S.S.R. under whose supervision this geological work is being conducted, has officially reported that, out of ninety two elements in Mendelene's periodic law, over sixty have already been found in Tajikistan.

The years of the Soviet rule have been marked by a rise in the standard of living and educational level of the Tajik people. Formerly deprived of all rights and with little say in her own home, the Tajik woman has gained her emancipation and is participating in building a new and happier life. 4,000 elementary schools, over a hundred high schools and hundreds of public libraries and club houses have sprung up in the recent years. A quarter million children are attending schools which is 600 times the

number of pupils prior to the Soviets. Illiteracy has dropped from almost 100 percent to 28 percent. There are at present five colleges in the republic. Seventy newspapers, mostly in Tajik, Uzbek and Kirghiz, are published here, while Tajikistan's national theatres, musicians and artists have gained a country wide recognition. A good deal of ancient research is carried on in the republic under the auspices of the affiliated branch of the Academy of Science, U. S. S. R.

Deeply loyal to Soviet System, which has brought to them freedom, national independence and cultural efflorescence, the Tajik people sent their fearless sons to defend the mother country against the Nazi hordes." (Muslims in U.S.S.R. by Mr. B. P. L. Bedi-117-120 pages.)

(d) *Azerbaijan*

The Azerbaijan Soviet Socialist Republic has an area of 860,000 square kilometers and a population of about five millions. Its capital is Baku with over 800,000 inhabitants. It lies in the eastern part of Trans Caucasus and borders of Iran.

The natural wealth of Azerbaijan, whose history goes back to 3,000 years, was only poorly developed under the Tsarism. Baku with its oilfields was the only industrial centre in the country. Semi self sufficing agricultural economy prevailed in the rest of the country. It embraced cattle grazing, grape growing and silk growing. Cotton growing was in its inception. What irrigation there were, was under the control of a handful of feudal

magnates (beks). Tsarism artificially fanned enmity among the nationalities inhabiting Azerbaijan, while equally oppressing all their national cultures.

In 1920, the Azerbaijan people set up Soviet republic which, later, together with Armenia and Georgia, was affiliated to U. S. S. R. Soviet Rule brought them freedom, independence and economic and cultural progress. The former enmities between the nationalities of Azerbaijanis gave way to close friendship. Over 60 percent of the population consist of Azerbaijanis (Turks), the rest made up of Armenians, Russians, Kurds, Tats, Talyshes and Georgians. The Azerbaijan republic embraces the Nakhchivan autonomous republic with Nakhchivan as its capital, and the highland of Karbakh autonomous region (capital Stepanakert) with an Armenian population.

Almost entirely illiterate and poverty stricken under the Tsars, the Azerbaijan people under the Soviet rule have become active, conscious and cultured builders of their free country. Already by 1936 over 99 percent of the population was literate. Some half a million children attend three thousand schools. Even secondary schools were a rarity before the Revolution; now besides secondary schools, there are 15 higher educational establishments and about a hundred technical colleges. Before the Soviet rule there were only 12 Azerbaijani engineers; now there are seventeen thousand of them.

In addition there are over 500 Azerbaijani professors and scientific workers, the centre of scientific life being the Azerbaijan branch of the Academy of Science, U. S. S. R.

The Republic has 15 theatres or opera and ballet. The works of Nizami, one of the greatest poets of the world, who lived 800 years ago, and those of the Azerbaijan classics, have been printed in large editions. New writers, composers and musicians have arisen. Under Tsarism only two newspapers were published in Azerbaijan language; today there are about a hundred. Once socially oppressed the Azerbaijan women now enjoy full equality with men.

On the outbreak of war the Baku oilfields were producing 25 million tons per year, which was three times the output of the first world war. Oil refining industry has been built up. Industries working up agricultural raw materials have expanded considerably.

A similar progress is to be observed in agriculture. The crop area exceeds one million hectares. Numerous irrigation canals have been dug, the largest being the Samur Devichi canal—107 kilometres long and irrigating 60,000 hectares—which was built in 1940. Azerbaijan is the second largest cotton growing republic in the U. S. S. R. and the largest producer of long staple Egyptian cotton. The hill slopes are covered with fruit orchards, vineyards, tobacco plantations and mulberry groves. Tea and Citrus are now being grown in the Lankaran lowlands, while to the north, near the Caspian rice is grown on irrigated land. Large droves of horses, herds of cattle and flocks of sheep graze in winter in unirrigated lowlands and, in summer, on mountain pastures. Sturgeon, Oyster, beluga, herring and sander are fished for in the Caspian where three quarters of the world supply of black caviarre is produced.

And following is the account of women in Azerbaijan by Ehinmaz Ablanova—Vice Chairman of the Soviet nationalities, U. S. S. R.

Women in Azerbaijan.

Soviet women enjoy equal rights with men and take part on an equal footing with men in political and social life of their country. The radical changes that have taken place in the conditions of women are particularly evident in non-Russian republic, such, for example as Azerbaijan. Prior to revolution not a single woman of Azerbaijan had higher education. For that matter, even secondary education was something that only a few women, representatives of wealthy sections of the population, received. While the entire people were disfranchised, women were doubly trebly so. Barriers between nationalities which the Tsarist regime artificially put up, kept women in worst isolation. Women in towns, to say nothing of rural districts, Azerbaijane women never communed with Russian or Armenians. They were actually under three locks—those of social, national and family isolation.

The Soviet state has liberated women, and the latter have shown their appreciation by widespread participation in social activity, which has assumed particularly large proportions in the present war. The petroleum industry for example, was always regarded as man's affair. Today, however, women are widely represented in the industry and you may find them at every kind of post—from managers to rank and file operatives. Half of the workers of Baku

petroleum industry are women. And all nationalities are represented. The Azerbaijanis, Russian and Armenian women usually work in the same brigades. The Azerbaijane woman Zinaida Hassainova, teaches Russian girls working under her on the petroleum fields. The Armenian woman Susanna Kachorova, who works as foreman is highly respected by girls of various nationalities working in her brigade.

Women of Azerbaijan have made an invaluable contribution to our wartime agriculture. Formerly, women were mostly busy in their homes and on their kitchen gardens, taking hardly any part in farming. Today, however, women represent 75 percent of the collective farm membership in Azerbaijan and they do most of the work on the farms. It may be stated without exaggeration that today the woman is the central figure in the countryside. Women have given a particularly good account of themselves on cotton fields. About six thousand women of Azerbaijan have been awarded medal for the defence of Caucasus for heroic work at their jobs in the rear.

Urge for knowledge is a characteristic trait of Soviet girls. In the Industrial college, one of the largest higher educational institution of Azerbaijan, over twelve hundred, out of a student body of twenty two hundred, are girls. In medical and pedagogical colleges women represent 75 percent of student body.

We have many women scientists. Not so long ago the Azerbaijani woman, Dilshad Muganilinkaya, received the degree of the doctor of Biological Sciences. She is the

first Azerbaijanese woman to receive the highest scientific degree. In the countryside women form the backbone of intelligentsia. In any rural district and large village you will find woman doctors, agronomists and teachers. In the village of Vayan, Khanlar district, which is remote from the cultural district, the doctor, a Russian woman, Nina Bobkina is on excellent terms with the local Azerbaijanese population.

Scores of thousands of women, mothers and wives of men who have been called to colours, are active socially, and helping the Soviet governing bodies. They see to it that families of men at the front receive proper care. They make it their business to provide material aid, when necessary to help place for a child in the kindergarten or see to it that she or he attends the school. They perform many other functions of this nature.

Soviet women, who have received equal rights with men are keeping pace with them in political and social activity, are controlling their full share to their country's war efforts.

And finally, G. Guseinov thus describes the art and culture of Azerbaijan.

Art and Culture of Azerbaijan

The art of Azerbaijan has for itself a worthy place in the cultural wealth of Soviet Republic. Having made the most of their rich historical heritage, people of Azerbaijan have promoted arts in every way and, in the trying years of the great patriotic war, have placed their art in

the service of the struggle against Hitler's barbarous hordes.

In recent years the roles of theatres in Azerbaijan has gained in importance. Prior to the advent of Soviet rule the theatre in Azerbaijan was in sore plight. The existing order of society and age old superstitions hampered the creative art. It was, for example, forbidden for women to appear on the stage.

With the coming of Soviet power requisite condition for the growth and development of Azerbaijanese theatre were created. Important national theatres, such as the Azizbekov State drama and Akhundov Opera Theatre and a whole network of other theatres came into being. At the present time Azerbaijan boasts of 24 theatres.

During war years many important plays have been added to the repertory of Azerbaijan theatres. These plays were written by such outstanding writers as Samed Vurgun, Rasulzede and Suleiman Rustum. Valiant deeds of the fighting men and supreme effort of people on the home front form thesis of the plays.

Over fifty musical compositions have been dedicated to the present war by composers of Azerbaijan. Patriotic songs written by Uzeir Gadijibekov, Stalin prizewinner, Said Rustum-off and other composers have gained wider publicity.

Some of the republic's most widely known actors are Mirza Agha, Stalin prizewinner and People's artist of Azerbaijan and People's Artist of the Republic, Sidqi Rulullo and Alekperov. By their excellent impersona-

tions the actors have won their way into the hearts of Azerbaijan audiences. Important successes have been scored by the republic in the Cinema field.

Azerbaijan actors have been entertaining fighting men and soldier patients in army hospitals ever since the beginning of the war.

The present war has not interfered with the cultural progress of Azerbaijan.

Artists of Azerbaijan, many of whom have been and still are at the front, have painted hundreds of Canvasses reflecting the heroism of Azerbaijanian soldiers at the front and the energetic efforts in the rear.

An exhibition of paintings, graphic art, sculpture and ornamental art is scheduled to open in Baku in the near future. Represented at the first section of this exhibition called "Our Country" are mainly landscapes of Azerbaijan, original beauty of its mountain peaks and valleys, the Samur Devichi canal which changed the landscape for many scores of kilometers, ancient Kuba and Baku with its forest. A special section of the Exhibition is dedicated to Azerbaijan's agriculture and oil. Of interests among the exhibits is Makhmud Tegiyev's picture "Cotton picking" and "picking grapes", a colourful canvass by Sheriff Sherifzade.

The "Battle of the Caucasus" is the title of the section which exhibits works of frontier artists. On display in the section are also numerous drawings and cartoons by the late Azim Azimzade, People's artist of Azerbaijan.

Carpets and rugs occupy a prominent place at the

exhibition. Three splendid rugs designed by the talented artist Latil Kerimov reproduce portraits of Lenin and Stalin and the Azerbaijanian statesman Mir Dzaffar Bagirov.

Fuad Abdurahmanov, youthful Azerbaijanian sculptor, is completing his work on monument to the great Azerbaijanian poet, Nizami, 7.5 meters tall, this monument will be mounted on granite pedestal in the city of Kairovobad.

(e) *Turkemenia*

Bordering on Iran and Afghanistan and stretching from the Caspian Sea to Amudarya river Soviet Turkemenia spreads over a territory of 413,600 square kilometers of which four-fifths are taken by the Karakum (Black sand) desert. In the latter years Soviet explorers discovered the desert rich with underground and surface waters and pastures well able to feed five million heads of cattle. Turkemenia has about two million inhabitants, and its capital is Ashikabad.

A backward country under the Tsarist regime, its people were chiefly engaged in raising cotton near oases, tending sheep and camel breeding in the desert.

After the Turkumanians, with the assistance of Russians, formed the Union of Soviet Republics, Turkemenia began to travel uphill at a rapid space. Apart from Turkemenians, who form the bulk of the population, Russian, Uzbeks, Kazhakas, Baluchi and Iranian reside in Turkemenia. Today Turkemenia is proud of the fact that her valiant sons defended the freedom and indepen-

dence of the mother country.

Turkemenia's peasants have organised collective farms and were provided with tractors, combines and seeds by Soviet Govt., as well as finances for their irrigation system. The Turkemenian intellectual class is rising to the fore. Whereas in the Tsarist times, there were only three native agriculturists in the whole of Turkemenia, now there are 1500. In 1939 the annual income of about eight hundred collective farms exceeded one million roubles. Radio, Telephone, Cinema Houses and Library became part of village scene. New irrigation dams have been built and are bringing about considerable expansion in cotton plantations, particularly of Turkemenia's famed Egyptian varieties, as well as vineyards and orchards. Agriculture has even penetrated into the Karkorum desert. Over two million heads of cattle graze in the pasture in desert and foothills where "Caracul" sheep, strong fleet footed horses and large horned cattle are raised.

Cotton ginning plants, textile factories, silk spinning Mills, large meat packing plant and boot factory have sprung up in the recent years. Mining has developed extensively, and fishing along the shores of Caspian Sea, the home of black caviare, has become an important industry. In 1937 the production of Turkemenials grew seven and half of that in 1913.

The Soviet system has not only put new blood into economic life of Soviet Turkemenia, but led people to prosperity and enlightenment. In twelve years upto 1939 the population increased by 25%. 1400 schools, conduc-

ted in the languages of various people inhabiting Turkmenia, have been opened, as well as 33 colleges and four universities. Both men and women of Turkmenia are given every opportunity of higher education. Sixty newspapers are published in the republic, forty of which appear in Turkemenian language.

Also seven magazines and numerous books are published in millions of copies annually. Thirty scientific institutions, headed by the Turkemenian branch of the Academy of Sciences U.S.S.R. conduct research in the republic. There are 37 theatres, 700 libraries, 600 club houses. Due homage is being paid to Turkemenia's cultural heritage. Within the past years many poets, writers and artists have come to the fore in this once dark and obscure land.

Ashkabad, Turkemenia's capital, has been converted into a thriving cultural and manufacturing centre with its own colleges, theatres, beautiful parks and speckless wide avenues rimmed by tall modern building (B. P. L. Bedi).

To supplement Mr. B. P. L. Bedi's account we give below the observations of I. Pomelov who recently visited Turkemenia.

In the Land of Sand. To the east of Caspian Sea, bordering on Iran and Afghanistan, lies Turkemenia, one of the Soviet republics which may well be termed the "Land of Sand", as ninety five percent of its area could not be called anything else but desert.

Over part of Turkemenia's territory stretches the famous Kara Kum desert. In speaking of it a century ago, lieutenant Barris of the East India Coy, had said that the Indian deserts were nothing compared to the Kara Kum which is boundless ocean of sand, terrible to behold". And true enough; for long centuries Turkemenia's deserts repelled settlers rousing in them superstitious fear.

Today, however, the desert has been found to contain rich mineral deposits and part of it has been turned into vast pasture lands for cattle to graze.

In the spring of 1941, when I had occasion to take an automobile trip through Turkemenia, I found apricot trees in full blossom in Kara kum desert. Here also sheep and goats grazed and there was a steady movement of heavily laden caravans, as well as good deal of automobile traffic.

Ancient oases like the Pedjak, Murgaba, and Amu Darya, separated by the Karakum sands, are situated in south eastern part of Turkemenia. There are fertile lands around them, and ample light and sun for vegetation, but not enough water. Thus, to cultivate the land, it was necessary to irrigate it. However, it was only recently that an adequate irrigation system was erected here with assistance rendered to Turkemenian people by the Soviet Government. Hundreds of millions of roubles were allocated by the Government for the construction of dams and canals in Turkemenia. The building of only dam on the Murghab river had run into five million roubles. Besides this, the Government has helped the Republic by

providing it with modern machinery, materials and irrigation building experts. This resulted in an expansion and reconstruction of the Republic entire irrigation system which today, extends many thousand kilometers. By these means rational utilisation of land and water in the Republic has been achieved and the area under cultivation enlarged, greatly diminishing the desert area.

After the erection of the irrigation system, agriculture in the Republic began to develop by leaps and bounds. The acreage of cotton plantations, the main crop of the Republic, had expanded in 1940 to two and half times their size in 1913, whereas the yield per acre doubled. The cultivation of grain, rice, water melons, cantelepes, lucrenc, sesame has been renewed and many vineyards and orchards appeared in recent years.

It is, however, cattle breeding, cotton growing, and agriculture that have shown particularly marked development. Cotton, Caracul, meat, and silk are the principal products with which Turkemenia supplies the Soviet Union.

During the war agriculture in Turkemenia has scored several significant successes. In 1943, Turkemenia's collective farms have expanded their planting acreage by little over 40,000 hectares. One and half times as much grain has been sown as in the last prewar year. Collective farms record a considerable increase of livestock. In 1942 goat herds increased by 30,00,000 heads.

These tremendous advances in agriculture have made it possible for Turkemenia to augment its deliveries to the

Red Army, as well as to the Urban population. Turkmenia has also been able to supply industry with greater quantities of raw materials such as cotton, silk and various.

It was through intense efforts and wide enterprise that the collective farmers have succeeded in expanding cattle breeding and the raising of the crops. The increase of the acreage under cultivation was made possible by the new irrigation system. Despite the fact that the majority of the men folk are at the battle lines, still the farmers have built and are building today new irrigation systems. Among the large irrigation system under construction are the Soviet Jab, Klych bai, Bassaga Sakinsky Uzboi canals.

Where the existing pastures could no longer accommodate the growing herds and there was a great demand of water, Soviet Scientist undertook a close study of the desert. They discovered water in places which till recent times were regarded as absolute dry.

Eight years ago wells were dug in these parts and already in 1937, nearly 100,000 sheep belonging to the collective farms grazed there. Since the beginning of the war many new wells were dug and large herds transferred to this part of Karakum desert.

The desert today is being studied more carefully than ever with a view to making it serve agriculture. To make the land yield bounteous harvests with the least possible expenditures of water is a major problem now being solved by Soviet agricultural experts in Turkemenia. Good results have been obtained from the very start.

According to an approximate estimates, Karkum desert

should provide pastures to five millions heads of cattle. This is what the Turkemenians have set themselves out to achieve”.

(f) *Kirghizia*

Soviet Kirghizia, with a population of nearly two millions, spreads over an area of 197,000 square kilometers. It is situated in the Eastern part of Soviet Central Asia bordering on western China. Frunze, the capital of the republic has 100,000 inhabitants.

Kirghizia was one of the most backward of provinces in Tsarist Russia. Its people, ousted from irrigated mountain valleys led a nomad life moving with their herds, felt tents and household utensils, from place to place. Cattle grazing was one of their main occupation. Agriculture was in a very primitive state, there being hardly any implements with which to till the small strips of land. With the exception of few handicraft shops and a scant sprinkling of mines, there was not the least evidence of industry in the country.

The Kirghiz people were actually on the verge of extinction, their number having dwindled by ten percent in the decade preceding the first world war. The low level of their culture may be judged by the fact that 98 percent of the population was illiterate. In all the schools of Kirghizia, including Russian schools, 7,000 children were in attendance.

With the advent of Soviet power came the rebirth of Kirghiz people who received their national autonomy and

set up the Soviet autonomous republic in 1924 which, in 1936, became a union republic. Two thirds of Kirghizia's inhabitants are Kirghiz, and the rest are Russians, Ukrainians, Uzbek, Uigur and Dungans.

In the course of 12 years preceding the last census in 1939, the population of Kirghizia showed an increase of 45 percent, whereas in 1939 already 70 percent of the population could read and write. It was during this period that written Kirghiz language was introduced. The number of schools in comparison with the Tsarist time was multiplied 17 times; there are at present nearly 2,000 schools in Kirghizia and the number of pupils is 300,000. In high schools there are 170 times as many students as before the first world war. Five higher technical colleges have been founded in the republic.

Scores of public libraries and clubs have been opened in all parts of Kirghizia. Its folklores, such as epic poems, "Manas" has been given its rightful place. New Soviet literature has come of age in the republic, and numerous newspapers and magazines are being issued. The establishment of 17 new theaters as well as the first Kirghiz opera is further proof of the cultural upsurge in the republic. Scientific research activities have developed around Kirghiz affiliated branch of the Academy of Sciences, U. S. S. R.

The way of life of the Kirghiz people has likewise undergone a deep-rooted change; Kirghiz women have gained their emancipation and, with the help of Soviet government, the Kirghiz shepherd folk have settled on the land.

On the mountain and foothills of Tyanshan settlements of former nomads, the modern standard of living came into being. Kirghiz peasants united into collective farms, and were provided with tractors, combines and other machinery by the Soviet state.

Today, cattle breeding has come into its own in Kirghizia which has over three millions of horses, large horned cattle, sheep and goats. To what extent agriculture has extended in the republic may be seen from the following facts—already in 1937 over one million hectares were under cultivation, that is 63 percent more than in Tsarist times: four times more technical crops have been raised at the valley adjoining the mountain slopes and powerful irrigation canals have been erected. Recent years have witnessed the addition of 300,000 hectares to the area under irrigation.

The food industry, particularly meat packing and sugar refining is rapidly growing in Kirghizia. The Textile industry has developed. As to the mining, Kirghizia is supplying all Central Asia with her coal. Kirghiz towns have changed beyond recognition, particularly Frunze has grown into an important economic and cultural center with paved streets, and fine esplanades bordered by poplars and oaks and comely modern buildings.

And Japar Shukurov (Vice Chairman of the Academy of Sciences) thus describes the Science progresses in Kirghizia.

Science Progresses in Kirghizia

The setting up of a branch of the U. S. S. R. Academy of Science in Kirghizia was a major event in the life of the Central Asian Republic. It comes as recognition of progress made and holds out still bigger prospects for the future.

A study of the natural resources of the republic and ways and means of utilising them for the development of the industry and agriculture forms the major task of the branch. It was only in the Soviet times that a systematic study of natural wealth of Kirghizia was launched. The efforts of the indefatigable mineral hunters brought to light many valuable deposits.

The mountain ranges have been found to contain oil, coal, iron, gold, non-ferrous metals, tungsten, molybdenum, vanadium and a host of other minerals. There is hardly a chemical element in the Medeleyn Table that is not to be found in the Tian Shan mountain Range, the Pamirs or the Altai. Kirghizia occupies first place in the Soviet union for rare metal resources. It also contains three quarters of the prospected reserves in Central Asia.

One of the first order geological jobs facing the branch is a detailed survey of known deposits with a view to accelerating their exploitation for the country's needs. The potentialities for establishing a chemical industry working on local raw materials will be investigated.

Kirghizia with its wide range of climes from sub-tropical in the valleys to sub arctic in the mountains offers great possibilities to agriculture as yet far from fully tapped with

what nomad stock breeding prevailing there but two decades ago.

Efforts of biologists will be concentrated on pushing agricultural development. Their programme of research will include a study of local flora aimed at disclosing medicinal herbs and plants suitable for producing insecticides to combat agricultural pests.

Special attention will be devoted to the introduction of new crops a field in which notable achievements have been scored. Although sugar beet cultivation was launched but several years ago, within three years the yields in the Chu valley were the biggest in the country. One of the new crops scientists will help to introduce is tea.

Stock raising occupies a prominent place in Kirghizia's economy and, consequently, considerable effort will be directed by the branch to apply the latest findings of science for promotion of livestock breeding.

In line with these tasks the branch is extending the activities of the agricultural raw materials, biochemical, physiological and other related laboratories.

The humanities will also come in for much consideration. The institute of language, literature and History has worked out the grammar of the Kirghiz language, compiled dictionaries and published a number of papers on linguistics and history. One of the major tasks tackled by the institute's staff is the recording of the "manas" and "Semetei" epic poems. More than one million verses of different variants of the Kirghiz epics have been recorded to date.

Archaeological excavations carried out on the territory of the republic have yielded valuable finds. Several works on archaeology have been published and others are being prepared.

(g) *Tartaria*

The Tartar people, one of the numerous brotherly people in the Soviet Union, are now celebrating the anniversary of their free, national existence. On May 27, 1920 in Kremlin at Moscow Lenin and Kalinin signed a decision about the formation of the Tartar autonomous Soviet republic out of the former Kazan, Ufa, Samara, Vyatka, Simbres Astrakhan and Daghestan provinces, embracing about ten millions of people. Before the revolution of 1917, the Tartars were engaged primarily in farming. The main crops were rye and oats. The peasant allotments were small and were constantly subdivided and reduced in size. The methods of farming were the most primitive. The land was cultivated with wooden ploughs and wooden harrows. The yield was small. Thus it went on for centuries.

Only after the revolution of 1917 and the formation of the Tartar republic was ushered in the epoch of progress. In the twenty three years of their autonomous national existence, the Tartar people have effected a radical reconstruction of the republic's agriculture. Primitive implements have been replaced by six thousand tractors, three thousand harvester-combines, large number of motor lorries and large quantities of the most uptodate farm

machinery. Rye and oat have been largely replaced by wheat, potatoes, vegetables and industrial crops (flax, hemp, and sunflower seeds). The area under cultivation has increased from less than two and half million hectares in the Tsarist times to over three million hectares.

Livestock farming has also made a great progress primarily along the lines of dairy meat and wool production. The Tartar republic has now about four thousand large horned cattle, and one and half thousand pig farms. Also about 400 rabbit farms and 150 farms where furbearing animals are raised (silver black foxes, racoons and mink). There have further been organized fifteen special poultry farms provided with incubators.

The Tartar republic has made a still greater progress in industry.

Before the Revolution of 1917 the industry on the territory covered by the present day Tartaria was largely of a semi handicraft nature, engaged mainly in working local agricultural raw materials. This insufficiently developed industry could not provide employment to all hands of thousands of Tartars who were compelled to seek employment elsewhere.

In the Soviet times the Tartar people have reconstructed and expanded old plants with the help of the Russian people and built a large number of new industrial establishments. On the eve of the present war the industry accounted for three quarters of Tartaria's national income. The number of workers employed in the large scale industry has increased four fold within the decade preceding the

present war. The value of industrial output has increased twenty fold compared with the Tsarist time. The plant value of the large scale of industry alone amounted to 8,000 millions roubles on the eve of present war. Tartaria's fur dressing industry became world famous at the international fur auctions. There has been created the largest fur dressing plant of the Soviet Union accounting for half of the entire Soviet fur output. Autonomous Tartaria is also the centre of felt industry and type writer production.

Under the Soviet system Tartaria is firmly standing on her own feet. It is an agricultural and industrial country, with the industry predominating over agriculture (75 per cent of total output). This is apart from the factories evacuated here during war time.

As members of harmonious family of the people of Soviet Union, the Tartar people are working tirelessly for the war effort; Tartaria's sons at the front are fighting the fascist invaders together with the sons of other nationalities (J. Miranov).

New Culture

Under the Tsarist rule there were only about 3,500 teachers in elementary and secondary schools in the territory of the present day Tartaria (most of it was the former Kazan Province on the Volga). Only a hundred thousand children attended schools in those years. About twelve percent of the Tartar population could read and write. Those were practically all men. Among the Tartar women hardly one in a hundred was literate.

Universal obligatory education was introduced in Tartaria after the October Revolution of 1917 in Russia. In the Soviet times about two thousand new elementary and secondary schools have been built in Tartaria with an attendance of over half a million boys and girls. Twenty two thousand teachers work in these schools. Today ninety percent of the population, between the ages of nine to fifty, can read and write.

In the Tsarist times Kazan had three colleges with a student body of three thousand. Today the Tartar republic has fourteen colleges wherein study eleven thousand students. During the last decade alone fourteen thousand qualified experts graduated from the colleges in Tartaria. This apart from the twelve thousand who during the same period graduated from special secondary schools.

In the Tsarist times hardly any scientific research work was conducted in Kazan. Today Tartaria has nineteen scientific research institutes wherein 200 scientists are engaged in research work.

Tartaria has at its disposal two thousand public (apart from special) libraries in the towns and as many in the rural districts, as well as 1200 village reading huts. Yet in Kazan, a little over two hundred years ago, there was but one library for ten thousand of population, and for the country side there were no libraries at all.

The working population of Tartaria has at its disposal one hundred clubs in towns and about three thousand clubs in the rural districts. That is something the Tartar

people did not even dream of it in the Tsarist times.

Before 1917 were published two small newspapers in the Tartar language. Today seventy five Tartar dailies and magazines are published in the Tartar republic. The Tartar State Publishing House issues nearly six million copies of various books and pamphlets. The support and encouragement of the State and the public have enabled gifted Tartar writers and journalists in the Tartar language.

Before the Revolution there existed some wandering companies of Tartar actors. It was only under the Soviet system that the national Tartar theatre has fully developed. In 1921 the first Tartar State Academy theatre opened in Kazan. Subsequently this theatre supplied forces for other Tartar theatres: the Worker's Art theatre, the Lnera Studio and the Collective Farm and state Farm and state Farm theatres wherein are employed over three hundred Tartar directors and actors.

The seat of the Tartar people has long been known far beyond Tartaria. There exist Tartar buildings dating back the thirteenth century and characteristic features of primeval architecture of the Middle Ages. Ornamented articles and coloured Morocco leather was exported from Tartaria as far back as 16th Century. Primeval Tartar paintings before the Revolution had known many numerous miniatures but only under the Soviet system did the Tartar art found powerful stimulac for further rapid development. The paintings and other works of the Tartar artists attracted wide attention when placed on view in the Tartar All Union Agricultural exhibition in Moscow shortly before

the present war. The pavilion itself was designed by the Tartar architect, Guinutudinov.

The Tartar people are fully aware of the benefits of free life under the Soviet system. For this reason they show such self sacrifice in their work for the country's defence, displayed such heroism in defending the free and happy life of the entire Soviet Union against the Hitlerite robbers and enslavers.

Note from the Editor:—

Subsequently the Tartaria was broken into autonomous states of Kazan, Chuvash, Bashkiria, Nogai, Daghestan, Crim Tartary and merged into the Russian Federal Socialist Soviet Republic.

TURKEY

In November 1922, a change of capital importance took place in the internal economy of Turkey. Upto that time Istamboul continued to be the residence of the Sultan, and a Government deriving its authority from him still existed there. This government, however exerted no effective power outside Istamboul, together with a small adjacent area and another small area adjoining Chanak Kalaah on the Dardanelles. Except for this small area, the whole of Asia Minor was under the authority of *de facto* Government set up at Angora in April 1920, under the name of the Government of the Grand National Assembly of Turkey. On November 1922, the Grand National Assembly voted a resolution declaring that the office of Sultan had ceased to exist and providing that the Office of the Caliph,

which has hitherto been vested in the person of the Sultan, should be filled by election from among the princes of the House of Osman. Previous to this the Angora Government had made preparation not only to take eastern Thrace from the Greek occupying authorities in accordance with the military convention concluded at Mudanya in October 11, 1922, but also to take over the administration of Constantinople whenever an opportunity offered. On November 4, 1922, the administration of Constantinople passed into the hands of the Angora Government. The same day the Grand Vizier Tewfiq Pasha, presented the resignation of Constantinople cabinet to the Sultan. The Sultan himself, on November 17 left Constantinople in secret. Nearly a whole year was, however, to elapse before the decisive step of proclaiming a republic was taken. On October 29, 1923, the national leader Ghazi Mustafa Kamal Pasha, who had been born at Salonika in 1881, was elected first President of the Turkish Republic, and the revolution was complete when, on March 2, 1924, the Grand National Assembly decided upon the abolition of the Turkish Khilaphate, a decision which was immediately followed by the expulsion from Turkey of all the members of the House of Osman, at the same time depriving them of their Turkish citizenship. On November 1, 1927, Mustafa Kamal Pasha was re-elected President of the Republic by the unanimous vote of the New Assembly which met on that day. On the death of Kamal Ata-Turk on November 9, 1938, Ismet Inounou (born 1881), who had been Premier for 12 years, was nominated second President of

the Turkish Republic.

Area and population

The treaty of peace between the Allied powers and Turkey which was signed at Lausanne on July 24, 1923, defined the European frontiers of the New Turkey and to some extent her Asiatic frontiers. This treaty was ratified by the Grand National Assembly in August 23, 1923, and entered into force on August 6, 1924, on its ratification by three of the four Allied Powers.

The treaty of Lausanne and the conventions attached to it provided for the demilitarisation of zones adjoining the European frontier, the Dardanelles and the Bosphorus, subject to the right to maintain a garrison at Constantinople, for the demilitarisation of Imbros, Tenedos and Rabbit islands as well as the islands in the Sea of Marmora with one exception, and for a special administrative regime in Imbrose and Tenedose.

On July 20, 1936, a new Straits Conventions was signed at Montreux (ratified on November 1936) to take the place of the 1923 convention, whereby Turkey obtained the right to remilitarise the zone of the Straits, and this area was re-occupied by troops on July 21, 1936. The International commission of the Straits ceased to function on September 30, 1936. By an agreement between the Turkish and the French Governments concluded at Angora on June 23, 1939, the Sanjak of Alexandretta (The Hatay) was incorporated in the territory of Turkish Republic. Its population is 273,350.

The area of the Republic of Turkey was 767,119 Sqr. Kilometer or 296,107 Sqr. Miles. Population is given as follows :

In round figures

October 1927	14 millions
October 20, 1935	16½ millions
October 30, 1940	18 millions
October 21, 1945	19 millions
1950	21 millions
1955	25 millions (approximate)

Of these the majority were Muslims. In 1935, they represented 98% while Christian and Jews about two percent. Exact figures being Muslims—15,838,673; Orthodox—125,046; Jews—78,730; Georgians—44,526; Roman Catholics—32,155; Armenians—11,229; Protestant—12,965.

The whole country is divided into 63 districts, each under a Vali.

Education

According to Census of October 1935, only 2,517,878 of the population was literate in Latin characters. Only 23.3 percent of the male population and 8.2 percent of the female population could read and write. Elementary education is nominally obligatory for all children of both sexes. According to provisional law of October 6, 1913, all children from 6 to 16 are to receive primary instruction, which may, however, be given in State schools maintained by communities or private schools, or, subject to certain tests, at home. The State schools are under the direct

control of the Ministry of Public instruction. They include not only primary schools, but also secondary schools, "preparatory" schools (for students intending to enter higher schools, and a certain number of Lycees or secondary schools of a superior kind. There are also training schools for male and female teachers, and a certain number of higher technical schools, besides the University of Istantboul founded in 1900, and completely reorganised in 1933. Number of students, 1941-42: men—6,607; women—2,106. Number of teachers, 1941-42: 316 (57 women). The following table gives the statistics of education for 1942-43.

	Number	Teachers		Students	
		Male	Female	Male	Female
Primary Schools	11,404	15,224	6,407	640,471	290,940
Secondary Schools	247	2,285	1,572	60,638	24,180
Lycees	80	1,059	521	21,781	6,329
Normal Schools	31	359	210	10,050	2,649
Professional Schools	103	822	460	12,503	4,581
The University and Higher Educational Institutions	23	928	192	12,562	3,382

Total expenditure on education in 1942-43 £T. 54,596,654. A general tendency had been manifested since 1926 to introduce the use of Latin alphabet in Turkey. A commission was formed to study the question, and on November 1, 1928, the Grand National Assembly voted a law for the adoption of Latin characters in Turkey. This law decreed the use of Latin character obligatory in

the case of all correspondence in Public Departments as well as all companies, societies and private offices, newspapers, cinemas and advertisements as from December 1, 1928. The publication of books in Arabic characters was forbidden after January 1, 1929 and the employment of the New alphabet became general throughout Turkey in 1930. Previous to this important reform the Grand National Assembly had also adopted the bill introducing the numeral system as used in European countries.

Productions and Industries

(a) *Agriculture.* Modern methods are now being adopted. Number of people engaged in agriculture is, according to census of 1953, 10,546,846, being 68.2 percent of the total population. The soil for the most part is very fertile; the principal products are tobacco, cereals, figs, silk, olive and olive oil, dried fruits, licorice roots, nuts and almonds, Moleskin and hides, furs, wool, gums, canary seeds, linseed, sesame and cotton. Opium is an important crop in Konya and Afium Karahissar. Tobacco is grown in both European and Asiatic Turkey. The principal tobacco districts are Samsun (the most important), Bafra, Izmit, Charshamba and Ismir. In 1943, tobacco was grown by 121,666 cultivators on 171,205 acres. Estimated tobacco crop in 1943, 52,457,341 kilos. The principal centres for silk production is Brusa. The production of Olive oil, mainly confined to the Vilayet of Aidin, is very important. Sugar production in 1943, 96,417 metric tons. The area under cultivation in 1943

was (in hectares): cereals, 6,623,255; leguminous plants, 396,104; industrial plants, 551,991.

On January 7, 1945 the Grand National Assembly passed the Land Reform Bill under which large tracts of agricultural land will be distributed to peasants without land or with insufficient for their subsistence.

On February 8, 1937, a new forest law was voted, providing for state control of all forests, including those under private ownership. It contains measures for planting, protection against fire, marauders and insects, and lays down penalty for infringement of any of its clauses. About 9,169,859 hectares (22,924,647 acres) are under forests. The most wooded vilayets are Kastamouni, Aydin, Brusa, Belu, Trebezon, Konya and Balikessir. Of the forest land about 88 percent belong to state, 6 percent to private persons, and the rest to communes and *Vacouls* (pious foundations).

At the end of 1943 there were in Turkey 16,124,981 sheep, 8,494,957 ordinary goats, 3,320,685 Mohair goats, 7,170,980 cattle, 1,217,997 asses, 716,327 horses, 649,712 buffaloes, 90,400 camels and 70,213 mules.

The wool crop in 1942 was 30,39,000 kilos, the Mohair clip 7,552,000 kilos, and the hair clip of ordinary goats 6,800,000 kilos.

Mining

The Turkish provinces, especially those in Asia, are reported rich in minerals, which are little worked. In 1936 the Government acquired the Zunguldak coal mines. Pro-

duction of principal minerals in 1912 and 1943 was as follows:

	1912	1943	
Coal	2,500,614	3,165,741	metric Tons
Lignite	389,878	553,695	"
Copper	13,778	10,348	"
Chromic	130,053	65,634	"
Antimony	1,419	—	"
Mercury	176	271	"
Cement	210,853	151,472	"
Sulphur	2,884	2,320	"
Meerschaum	369	170	"
Manganese Ore	3,418	2,684	"
Magnesite	115	137	"
Emery	10,710	7,765	"

Industry

In 1934, there was inaugurated a five year plan for the industrialisation of the country, with a view to make Turkey economically independent, and the following staple industries have been established: Iron and steel, textile mining, paper, glass, sugar and cement. In February 1936, a second five years plan was prepared, relating mainly to mines, mining industries and electrification, and it is estimated that a special credit of £T. 100,000,000 will be required to carry it through. An additional impetus has been given to mining by the grant of a credit of 10,000,000 £T under the Anglo-Turkish guarantee Agreement, as the interest and amortization of these credits are to be paid for

by the revenue derived from the sale of these metals on free markets.

In 1936 there were 65,245 industrial establishments in Turkey employing 256,855 hands.

The first blast furnace at the Karabuk iron and steel plant (180 tons capacity) was lit on August 9, 1939. Cost of construction approximates 3,000,000l. Estimated annual output (in metric tons): Pig iron, 219,000; Slag, 70,000. Coke, 229,000, rolled steel products, 150,000 and steel ingots 171,900.

Commerce

Imports and Exports for five years:—

	1938 £T.	1939 £T.	1940 £T.	1942 £T.	1943 £T.
Imports	140,836,689	118,248,934	68,922,708	147,000,000	203,000,000
Exports	144,946,511	127,338,997	111,446,486	165,000,000	247,000,000

Communications

Turkey had (1939) 5,987 miles of good roads and 4,380 miles in need of repair.

The total length of Railway lines in exploitation on December 31, 1943 was 4,609 miles, of this total 4,339 miles were state lines. Mileage operated by the Government consisted of 6,563 kilometers (4,069 miles) of standard, 312 kilometers (193 miles) of narrow, and 124 kilometers (76 miles) of broad gauge track. In the fiscal year ending May 31, 1942 total revenues for the Railways amounted to £T. 86, 441,558 (£T. 33,198,576 for passenger traffic carrying 43,025,820 passengers and £T. 42,655,535 for freight).

In 1941, 20,025,796 letters, 1,259,687 postcards and 15,939,524 printed papers were handled internally, 3,716,922 letters were received from and 4,251,549 letters sent abroad. In 1941 there were 18,015 miles of Telegraph lines with 42,793 miles of wires; 1,329 offices, 8,539,718 internal telegrams and 500,255 foreign telegrams.

Banking and credit

In January 1927, the Turkish Government issued a charter for a new National Bank, to be styled the Central Bank of the Turkish Republic (Merkez Bank). Its capital is 15 million Turkish pounds, which has been fully subscribed. The future status of this bank was determined by a law passed by Grand National Assembly on June 11, 1930. It began its activities on October 3, 1931, following the approval of the Status by the Government. The Bank has a concession for thirty years, renewable during the last five years of this period, and is the sole Bank of issue in this country. There are 7 other state controlled Banks. The Khalk Bankasi (people's Bank), a popular Savings Bank, the Sumer Bank (Industrial), capital £T. 150,000,000; the Ziraat Bank (agriculture); the Eti Bank (development of mines and marketing of minerals) capital £T. 100,000,000; the Emlak Bank (real property and mortgages) the Is Bank, capital £T. 5,000,000 and the Municipal Bank, capital £T. 15,000,000. The principal foreign Bank in Turkey is the Ottoman Bank, extended in August 1925, by the Turkish Government, for a further period of ten years, was prolonged (June 5, 1935) until March 1952.

The total amount of paper currency in circulation September 22, 1945, was £T. 927, 135,000; gold coins and bullion, £T. 292,107,581.

Present progress and General attitude of Turks towards Islam

So far we have drawn the picture of Turkey in facts and figures from the Statesman's Year Book, 1946 and we now append it with a brief survey made by the Muslim World, a Presbyterian Missionary Review of New York. Writing on Turkey in its "Notes of the Quarter", it observes:

The thirtieth anniversary of the founding of the Turkish Republic was celebrated with enthusiasm throughout the nation in October last, and there were also special commemorative ceremonies marking the anniversary of Ata Turk's death in November. The new Ata Turk Memorial Mausoleum in Ankara was inaugurated and the mortal remains of the founder of the Republic were laid there. As the casket was lowered in the ground it was covered with earth from each of Turkey's 63 provinces. The grounds of the Mausoleum which occupies an impressive natural position, are planted with trees from many nations, including Israel. Commemorative stamps have been issued to mark both anniversaries with their accent on their industrial and transport developments within the nation.

The latter have been noticeable in the recent past. Turkish Airways more than doubled their revenue during the summer of 1953 as compared with 1952. New Air-

fields have been laid down and additional flights established. Work on the Seyhand dam irrigation and power project has begun. Oil resources are being rigorously sought in Turkey with the cooperation of foreign capital. There are several large new sugar factories, cement works, and textile Mills. The volume of foreign trade in 1953 was around 30% greater than 1949.

Appropriation of the Ministry of Public works are more than three times greater in the budget of 1953 than that of 1950. Several thousands of villagers have received or will shortly receive pure drinking water, involving an expenditure of more than \$16 millions. Whereas 289 bridges were constructed in the year between 1923 and 1950, more than 700 are now being built. An interesting detail comes from Istamboul where street slot machines for the sale of newspapers have attracted much interest. Legislation is being enacted by the Government to make Turkey a more attractive market for foreign investors and to terminate some of the old handicaps.

Grain production is also increasing phenomenally in Turkey and in 1950 there had been a 43% increase in acreage of land under cultivation. Ceasing to be a grain importer, Turkey has become the fourth largest grain exporter in the world, (Muslim World, April 1954, page 155) and here the Islamic Review, Woking, throws further light on the material and intellectual progress of Turkey:

“It is by way of raising the cultural level of the people that the security and stability of Civil and economic development can be maintained. That is why Turkey attaches

great importance to the development of elementary education in its quantitative as well as qualitative aspects. Large sums are being spent and great efforts are being made for this purpose.

During the ninth term of national assembly, Turkey has constructed 2,649 new elementary schools. The average annual increase in the number of each school has been 883 during the past three years (as against 298 per year in the period upto 1950), along with an increase of 134,000 in pupil attendance.

There has been a gratifying increase in the number of secondary schools. Budgetary appropriations for secondary education in 1953 totalled over \$12,678,000 compared to the \$9,642,000 set aside for the same purpose in 1950. 125 additional secondary schools, and 9 new lycées, were opened during the past three years, as against the total of 213 secondary schools and 36 lycées opened prior to 1950. This means an average of 62 secondary schools and 3 lycées per year for 1951-1953 period, whereas the average was 8 secondary schools and $1\frac{1}{2}$ lycées for each of the twenty seven years from 1923 to 1950.

The Government has decided to open at least one secondary school in every district and one lycée in every province. It is hoped to realise this programme in full within the next three years.

The rapid expansion of technical installation and equipment used in every branch of Turkish activities continues to increase the demand for technical personnel. A start was made last year on the construction of Izmir and

Adana of new machine and Motor schools to train mechanical and automotive technicians. The one at Izmir, now completed, will start instruction this year. The Adana machine and Motor School is still under construction. The construction of similar institution at Eskishehir is under consideration.

The expansion in facilities for university education has paralleled the progress received in other branches of public education. The fact that more than \$15,214,000 was allocated to universities in 1953 as against \$9,107,000 in 1950 is sufficient to indicate the extent of the importance the Government attaches to this subject.

Also included in this category are the measures adopted to increase rapidly and in large measure the ability of the technical university to train a large number of qualified engineers and technical personnel.

Preparations have been completed, and construction started to establish a new university in Eastern Turkey. This institution will bring a great centre of culture and civilisation to Eastern Anadolia. The Veterinary Department and Department of Fine Arts of this university will be located in Erzeroum, the department of social sciences at Van, the College of Engineering at Diarbekr, and the Department of Geology, Biology, Agriculture and Forestry in Elazig. The great new cultural institution will be named Ata Turk University, after the founder of the new Turkey and the creator of its reforms.

The cultural level of nations can also be gauged to some extent by the superiority of their aesthetic taste.

Throughout its history the Turkish nation has demonstrated its sensitivity to the arts.

An allocation of \$3,571,100 were previously approved by the Turkish Government to complete the construction of the new theatre and opera building in Istamboul. When ready, it will come within the framework of the State Theatres administrations. Steps have been taken to train the artists who will be employed by the new opera and theatre.

A school of music has been opened in Izmir, and will later be expanded and converted to a conservatory.

Action is being taken in accordance with the law enacted during the past session of the parliament to ensure that Radio programmes may be clearly heard in all part of the country. Bids have been invited for the construction of three new radio broadcasting, transmitter and studio, stations of Erzeroum, Adana and Izmir.

Historic research and archaeological excavations constitute sources of material proof of services rendered to history and civilisation of mankind by the Turkish nation. New museums were opened at Istamboul and Izmir in 1953, and a fourth gallery was added to the Department of Precious Jewels of Topkapu Museum.

Planned and systematic excavations continue to be carried out in different parts of Turkey, the site of great civilisation since the earliest ages of history. (The Muslim Review, March 1954, page 29).

But have the Turks maintained the pace of their material progress with their spiritual one? Opinions may differ

but the fact remains that some of their recent actions, for instance, the recognition of Israel, voting against the liberation of French North Africa, on the resolution sponsored by India and Asiatic states in the Assembly of United Nations, penalising the importation of books written in Arabic script including Quraan, are definitely un-Islamic if not Anti Islamic on their part, but then Islamic sentiment was never a part of their polity inspite of their avowal and claims for the Khilaphate. When Solyman the Magnificent was an all conquering power in Europe, he did not raise his little finger to help the persecuted Moors in Spain. We, Indian Muslims suffered for their sake in the last Khilaphate agitation to save Turkey from extinction in 1920, and the only reward we got from them was indifference, hatred and contempt to us and our struggle against British Imperialism. So we should not judge them by the lack of Islamic sentiments and sympathy as they were never troubled by that. The question is, whether the revolt of Mustala Kamal was against the dead formalism mistaken for Islam or against Islam itself. If the aim of Mustafa Kamal was to westernise or rather Turkify Islam along with the process of Westernization that has been thoroughly and completely done, then he was as much entitled to do it as the Medieval law givers of Islam from Abu Hanifa down to the last Sheikhu Islam have Easternised and Arabicised it. Islam of the Quraan has really nothing to do with this or that brand of Islam. It is a light of God which is neither Eastern nor Western. Islam was not started with Mohammad. It was preached by Moses and Jesus alike

and by every seer and prophet in different time and clime. What happened after the prophets and seers have passed away, was that Mullaism and Sufism took its place. To Jews it was the Phareccism and Suddeccism and to Christians it was Paulinism, Arianism etc. Reformers in Islam have fought against this evil every where and Mustafa Kamal is one of them, though rather late for the day, but the Quraan was unknown to the Turks in their mother tongue. They were nurtured in Medieval Islamic traditions which made them fanatics in relation to non-Muslims and lukewarm and unsympathetic to Muslims. The last two hundred years of the Ottoman Empire, says, M. Philips Price, M.P. who has often visited Turkey recently, "saw the religion decline into a hard legal system, interpreted by doctors of law, which killed all liberal ideas and philosophic speculation. The Revolution of 1922 swept all that away, but was also in danger of sweeping away all religions as well. That danger in Turkey seems now to be past. If Turkey allows the teachings of Prophet Muhammad to become again the foundation of her national life, though stripped of the Shariat and the legal religious system, she may lead the whole world of Islam to a Reformation which is long over-due."

EUROPE

Beyond Turkey and U.S.S.R. is the real Europe which is synonymous to Christendom. Although Europe is a fluid term and can extend to both U.S.S.R. and Turkey by geographical contiguity and historical association, being

out of the pale of Christianity, Militant Communist on one hand and aggressive Islam on the other, Europe is confined to that area where priests, prelates and kings bear the cross and have laid it heavily on the willing and unwilling mass. Till the eighteenth century it was out of the question beyond Turkish dominion for one to become or recognised as non-Christian, and consequently we find the distribution of Islam in this area in proportion to the Political power once wielded by Islam, Albania is a semi-Islamic Republic and has about one million adherents of Islam. The same number are found in Bulgaria and double of that number in Yugo-Slavia. About 80% of Albanians are Muslims and from 12 to 15% Bulgars and Yugo-Slavs. This is about four fifth of the total European population. The remaining one millions are distributed in the states of Poland, Roumania, Greece, Hungary and Finland where they can be counted in Lakhs or about a total of half a million. The other half million are problematical in the countries of Western Europe comprising Iberian Peninsula, Scandinavian Peninsula, German states, France, Italy, Czecho-Slovak, Holland and Belgium. Whether British is to be included in the fraternity of European nations has now become a definite political question. Its centre of gravity has certainly shifted towards further West, the Canada, U.S.A. and still further West or rather further East to Australia and New Zealand. This is going to be an Anglo-Sax on continent which with the Latin American continent will divide the world again into six continents already enumerated by the Geographers,

but now more rationally divided by our thesis. The last two continents of the world are yet the nursery grounds of Islam and has to be left out for the present. Like all western countries of Europe, England has very little Islamic population to be seriously considered. The Encyclopædia Britannica had hazarded a figure of about 5,000 in 1910. Let it be 15,000 now, but that figure would represent a small Indian town or only a drop in the ocean. The same applies to the two peninsulas of Iberia and Scandinavia. Here Christianity does not allow by law for any other religion to exist or flourish as a community or Church. It must be a private concern of the individual not officially counted. In Holland and France and to some extent Italy, the colonial Muslim population have planted some seeds and its growth is still in the realm of future. As the Colonialism is receding, there is a possibility of a drop in the Muslim population of these countries, but at any rate it would be most arbitrary and hazardous calculation if we exaggerate the total figure beyond another half millions and thus the total Muslim population of Europe can be calculated or estimated to about five millions, in all—a sad commentary indeed on the perverse mentality of European people in matters spiritual as well as our own lack of concern and enthusiasm for the Salvation of mankind.

(a) *Albania*

The territory known as Albania is made up of parts of the old Turkish provinces of Scutari, Yanina, Kassoia and Monastir. The Albanians from the point of view of

their language, are divided into two principal groups—the Ghegs, who live to the north of river Shku, and the Tosks, in the south. After the war of Kossov in 1389, most of the Albania was overrun by the Turks, and after the death of George Kastariota-nicknamed and popularly known. Skanderbeg in 1447, under whom the Albanians had united and heroically resisted the Turks for a quarter of a century, Albania passed under Turkish suzerainty, and thus remained—nominally or actually according to locality and period—until 1912. At the beginning of the 18th century Ali Pasha of Tepelin established a virtually Albanian independent state with Janina as its capital, and waged war against his Albanian rivals the Pashas Bushati (1750-1831) of Shkoder (Scutri), who had temporarily thrown off Turkish control in the north and the Pashas of Vlora in Brat. Between 1878 and 1880 an Albanian League unsuccessfully attempted to establish Albanian autonomy.

The independence of Albania was proclaimed at Valone (Valona) on November 28, 1912, and on December 17, 1912, the London Conference of Ambassadors agreed to the principle of Albanian autonomy. Subsequently that conference decided upon the frontiers of the new country, and agreed that a European prince be nominated to rule it. Prince William of Weid, having accepted the crown of the Principality from an Albanian deputation at Neuweid, on February 21, 1914, arrived at Durres (Durrazzo) on March 7, 1914.

Prince William's reign was foredoomed to failure.

Intrigue and treachery were followed by revolt in Central Albania. After the outbreak of European War in 1914, the prince on September 3 left Albania, which fell into a state of anarchy. By the secret pact of London of April 26, 1915, provisions were made for the partition of Albania; but this arrangement was repudiated by Italy on June 3, 1917 when the Italian Commander-in-chief in Albania proclaimed at Gjinokaster (Agricastro) the independence of Albania. After the armistice there was fighting between the Albanians and both the Italians and Yugoslavs; but eventually foreign forces were withdrawn beyond the Albanian frontier and the independence of the country confirmed. In January 1925, the country was proclaimed a Republic continued until 1928. A constituent Assembly for the purpose of changing the Albanian Republic into monarchy was opened on August 25, 1928, and on September 1, the necessary amendments to the Constitution were voted and Ahmed Beg Zogu, President of the Republic since January 31, 1925, was proclaimed king. King Zog ruled till April 1939.

During the years 1939-44 the country was overrun by Italian and German military forces, who were opposed by Guerrilla groups, and by the end of 1944 they had freed the whole Albania from the invaders.

The dominant party in Albania is the National liberation front, led by General Enver Hodja, who is both commander in chief and Premier of the Provisional Government, which is communist in character. On November 10, 1945, the British, United States and U.S.S.R. Govern-

ments recognised the Provisional Government, on the understanding that it would hold free elections. Elections were accordingly held on December 2, 1945. On January 12, 1946, the Constituent Assembly proclaimed Albania a Republic.

Area and Population

The area of the country is 10,629 square miles, while population according to Census held on May 25, 1930 was 1,003,124. Now, about two millions in estimation. The country is divided into ten prefectures, named after the principal towns. There is no state religion. The population is distributed according to following estimate. Muslims—688,280 (now about a million and quarter); Orthodox Christians—210,313; Roman Catholics—104,184. The Gheg Christians in the north are for the most part Catholic under two Archbishops, three bishops and one Mitered Abbot, and Tosk Christian in the South are members of Albanians Autocephalous Church, which was under the rule of Holy Synod (constituted February 18, 1929) and had a primate, the Metropolitan Christophorus Kissi and three bishops, and was recognised as autocephalous by the Oecumenical Patriarchs on March 17, 1937.

Education

Primary education is nominally compulsory for children between the age of 6 and 13, but owing to shortage of schools this cannot be thoroughly enforced. There were (1939) 663 state primary schools with 1,302 teachers, 38,988 boy pupils and 17,948 girls; 18 intermediate schools

for boys with 4,810 pupils, and 256 teachers, and 1 Intermediate school for girls with 1,425 pupils and 37 teachers. In the 22 infant schools there were 40 teachers (women), 1229 boys and 1,206 girls.

Production and Industry

The Albanian economic system is very primitive; each family provides for its own needs. Great tracts of the country remain uncultivated, and the areas at present under cultivation (about 1,276 square miles) are dealt with a primitive way. A number of agrarian reforms were initiated in 1930, including the formation of the Agricultural Bank, opened on August 1, 1937. The State owns some 123,500 acres of the best land in the plain between the rivers Shkumbi and Vjosra. The country for the greater part is rugged, wild and mountainous, the exceptions being along the Adriatic littoral and the Korce Basin, which are fertile. Tobacco, Timber, Wool, hides, furs, cheese and dairy products, fish, olive oil, corn, cattle and bitumen are the principal products of the country. Cattle breeding receives special attention. The wool is made up into coarse and heavy native cloth and exported.

Livestock, December 1938; horses—54,426; asses—44,579; Mules—10,391; Cattle—391,175; Sheep—1,573,857; goats—932,333; pigs—15,286. There are vast tracts of forest lands composed of oaks, walnut, and chestnut considerable but undeveloped. The copper mines in the Puk district are being exploited. The salt pits at Valone (Valona) are said to be of commercial importance, and the Selinizza

bitumen mines are also worked successfully. The principal industries in the country are those connected with agriculture, such as flour milling, olive pressing and cheese making.

Communications

All the principal towns of Albania are connected by passable roads. Mountain districts of the north are still, however, mostly inaccessible with wheeled vehicles, and communications are still by pack ponies or donkeys. The total length of roads suitable for Motor traffic in the country on August 31, 1938, was 1,383 miles. The ports are four in number. Shengiin (San Giovini de Medici), Dures (Durrazzo) Vlone (Valona) and Sarnade (Porto Edda). Durress is being fully equipped, but the others remain primitive. Number of post and telegraph offices, 53. There are ten regular air routes in service and 4 wireless stations. In May 1940 work on the first railway in the country, between Durazzo and Elbassan, was commenced.

(B) YUGO SLAVIA AND BULGARIA

Muslims in Bulgaria and Yugo Slavia were counted in 1930, as follows:—

Yugoslavia	1,561,166	(11.20 percent)
Bulgaria	.. .	821,298	(13.50 percent)

(Statesman's Year Book, 1946). Two decades have since passed and normally Muslim population in those two countries to be twenty percent more or three quarter millions added to one and a quarter millions added to other, giving all allowance of the religious idiosyncrasies of official

enumerators who like their Indian counterpart must have been dictated in deflating the number by the same *patriotic* motives. They equally suffered by the constant stream migration of population to Turkey specially if they were Turks in one case and fanatical Muslims in other case. So, instead of twenty percent increase let us have fifteen percent and take the round figure of two millions and one million, respectively.

In Yugo Slavia the Muslim religious Union has one Reisul Ulema, who represents the unity of that religious organisation. His seat is Sarajevo. The administration and supervision over all Muslim religions, educational and cultural activities is exercised by the Ulema Majlisses, one at Sarajevo and one at Skoplye. The Muslim population of Yugo Slavia is made up of the following elements. Bosniaks or real Slavs, Albanians, Turks and Gypsies. At the present time about one third of the population of Bosnia and Hezegovinia is Mohammedon, the bulk of the remainder being Orthodox. There are, however, a large number of Roman Catholics and Jews. The Catholic Serbs are called Croats, the Orthodox, Serbians and the Muslims Bosniaks. The Muslims, have, however, adopted many Turkish customs, and the bazaar of Sarajevo or any other Bosnian town closely resembles in appearance the Turkish bazaars of pre Ata Turk time. The wares sold are also oriental in character. Only the language in which the trade is carried on proves that the country is ethnologically Slavs.

The system of large landed properties everywhere en-

couraged by old feudalism of the Turks exist still in Bosnia and Herzegovina and a major portion of big landed proprietors were the Muslims converted from Bogomoiles in the sixteenth century who formed the aristocracy of the land. This system is totally opposed to the ideas of the Serbs of Serbia, where the land is parcelled out among the peasant proprietors. One of the first steps of the new government at Belgrade under the war in 1919 was to introduce measures to expropriate the Bosnians and Croatian landlords. This has naturally caused opposition on the part of the land owning class.

In no part of Europe, with the exception of Albania, does a more primitive state of society exist. The greater part of the region is shut off by high mountains from the outside world. The inhabitants live in narrow valleys, occupied with their flocks and herds and their few crops, as their ancestors have lived before them for centuries. Probably no important changes have been made in the habits of the people since their conversion to Islam. The Christians for their part, follow the custom of a thousand years ago, save that among them may be seen traces of Mohammedon ceremonial. At some Christian churches, for instance, the worshippers bring prayer mats, and it is common to see them prostrate themselves to the ground in the Mohammadon attitude of prayer.

The national costume are very strictly adhered to. They vary according to religion and variety. There are therefore a bewildering number of different costumes to be seen at any large market town. In general the men wear a

white shirt often embroidered, beneath a sleeveless jacket or waistcoat. The trousers are dark coloured woollen home spun, tight up the knees and extremely baggy above. This shape is designed to suit the custom of sitting on the heels.

"Opankes", piece of untanned hide laced to form a kind of shoe, are worn on the feet. The lacing is usually carried up the half of the leg by means of a stout strap. A brightly coloured sash or belt is worn in some districts, into which knife, tobacco box, flint and steel, and revolver may be tucked. The waistcoat is also often of gay colour. In certain districts it is of scarlet cloth finely embroidered with gold braid. A short jacket or a long trailed coat be worn over the waistcoat.

The long coat is more affected in the districts of Herzegovina towards Montenegro, where it becomes universal. Here also knee breeches and white stockings take the place of the long trousers. A turban or Fez is worn by the Mohammedons of Bosnia and by many of the Christians. The true Slav headgear consists of small skull cap, of various shapes and patterns according to locality. In winter it is often replaced by a fur cap ("Shubara").

The women have such a variety of brightly coloured costumes that no attempt can be made to describe them in detail. The Mohammedon women are strictly veiled and many of the Christian women wear veils as part of their dress. A prevailing style of costume is a short, sleeveless and richly embroidered jacket, similar to men's waistcoat, worn over a loose white robe with wide sleeves.

In more fertile districts of Bosnia and Harzegovina the

chief crop is maize. Sugar and tobacco are also grown, and in more sheltered part of Herzegovina Mediterranean fruits flourish, among them being figs, pomegranates, grapes, oranges and lemons. Plums are exported from Bosnia in large quantities in a dried state.

Industries have hitherto been of little importance, although the deposits of coals, iron and other minerals, together with the water power available, indicate the possibility of great industrial development. Various arts and handicrafts are plied in Turkish fashion, and in the bazaars of Serajevo, and other towns, inlaid and metal ware may be seen in process of manufacture, together with carpets, embroidery, and leather work. Much of the local trade in Herzegovina and Bosnia is in the hands of the Mohammedons. How the Mohammedons are faring at present and whether they have been westernised like the Turks, after the Bolshevisation, is still in the realm of uncertainty and speculation. A Bosnian Muslim who at present serves in the staffs of Working Islamic Mission in England has given a very depressing picture of his countrymen, where persecution and massacres have been the order of the day, but I do not believe any Muslim has been penalised because he is a Muslim. The trouble with Muslims in all countries is that every where they try to form a nation within a nation and like Jew always consider themselves and their religion as static, non missionary and tribal. Looked from this standpoint, a Slav Muslim must be suffering pain and anguish if he is forcibly deprived of his old tradition which has made him stranger in the land of his birth

in costumes, manners and customs, but once the Muslim learns to take pride in his own national greatness and ceases to despise it in preference to his Arabian and outlandish culture which he always mistakes as the main feature of Islam, most of the troubles of his own making will cease to exist. Let us hope that Marshal Tito's great ally the Turks will bring a change in his attitude towards Muslims, unless they are stark traitors to their country. The fault probably is more with them than with their compatriots, the Christians. Once they discard all those superfluities which they have mistaken for Islam and keep their personal faith with themselves and join their countrymen in all other activities of national progress, I do not think they would be singled out for persecution in this age of democracy.

Of the Pomaks and gypsies of Bulgaria who number about a million. It is satisfactory to note that they are represented in the Bulgarian parliament in proportion to their numbers and they are indistinguishable from the people of their race. In fact, Pomaks represent the true and real Bulgar. The so called Bulgar whose women folk were always preyed and concubinaged by official Turks have left very little of their ancestor's blood in their vein. Thus the Encyclopædia Britannica has remarked, "Possibly the most genuine representatives of the race are the Pomaks or Mohammedon Bulgarians, whose conversion to Islam preserved their women from the licence of the Turkish conqueror: they inhabit the highlands of Rhodope and certain districts in the neighbourhood of Lovtcha (Lovetch) and Plevna. Retaining their Bulgarian speech and many

ancient national usage, they may be compared with the indigenous Cretan, Bosnian and Albanian Muslims."

The gypsies who are scattered in considerable numbers throughout the country, came to Bulgaria in the 14th Century. They are for the most part Muslims, and retain the ancient Indian speech. They live in the utmost poverty, occupy separate cantonments in the villages and are treated as outcasts by the rest of the population.

Of the Turkish speaking people of Bulgaria, they must have cleared out of the country by now under the latest convention arrived at between the People's Government of Bulgaria and Turkey. Already more than two lakhs left the country. A few Turkish speaking Tartars still linger in the neighbourhood of Varna and Silistria who were introduced from Russia in 1861. Their number is inconsiderable. Not more than fifty thousand at most, but the strangest of these Turkish speaking people of Bulgaria are, Gagauzi, a peculiar race of Turkish speaking Christians, inhabiting the littoral from cape Emine to Cape Kaliakra: they are of Turanian origin and descendants from the ancient Kumani, perhaps they were Christians when the Turks were pagans. Whether the convention will apply to them or in other words, the repatriation is on racial or religious basis, not known.

(C) POLAND, HUNGARY, ROUMANIA AND GREECE

Muslims in these countries are in extreme minority. In Roumania, in 1930, there were 288,058 Turkish speaking people and 278,793, gypsies. Thus the total Muslim

population was about half a million and would be in the neighbourhood of three quarter of a million now, unless the Turkish speaking people have taken in their head to migrate to Turkey *en mass* which is not known, but probably they have not done so and have identified themselves with Roumanians being largely descended from the Tartars of Russia who had spread from Besarabia to Dobruja. There is a Muftiate for the Muslims at Constanza.

In Greece, there were 126,017 Muslims in 1930, and now must have increased to about two lakhs. The Turkish speaking people have probably left the country for Turkey and the remaining represent Greek speaking Muslims, mainly by the Cretans who were converted to Islam in the tenth century by the Saracens.

Very little is known about the Muslims in Hungary. One Hungarian Muslim, Abdul Karim Germanus had been a professor in the Vishwabharati, Tagore's National University of Calcutta and we hear that Islam was given recognition since 1916 and has a Muftiate. Some islands of Danube near iron gate are peopled exclusively by the Turks and there might be some scattered colonics of Turks in that country. Hungary was under the Turks for about one hundred and fifty years, but under the fierce intolerance and persecution of Christians we do not think any very considerable Muslims are left in the country.

About the Muslims of Poland we reproduce here a short description given by L. Bohodanvic appearing in the Islamic Review of May, 1935.

"It seems that the division of Poland did not bring

great changes in the situation of Lithuanian Tartars. Catherine the Great by the Ukase of the 20th October, 1734, confirmed their rights, while leaving them freedom of worship, and, to a great extent, opened upto them an access to Civil and military service. Owing to their small number, there was no disadvantage in giving them preference over the Poles, so as to be able to use them against the latter. In 1797, Paul I formed a Cavalry regiment composed solely of Lithuanian Tartars.

“There is no reason to think that this policy succeeded, at least not in the beginning. Some of the Tartars, who fought at Kocsinzko, went to serve Prussia, and there formed a Cavalry regiment; others emigrated to Turkey.

“After the creation of the Grand Dutchy of Warsaw in 1807, the Tartars obtained political rights and had seats in Parliament. Many Tartars fought in the army of Grand Dutchy until Napoleon's abdication. After the recognition of Wilno by the Grand Army the Emperor by the decree of August 1802 ordered the formation of a squadron of Lithuanian Tartars which was later attached to the Grand Army and had a uniform recalling that of the Memelukes.

“The attachment of Tartars to the cause of Poland was such that there were numerous Tartars among the insurgents in 1831 and 1863.

“Russia's systematic persecution of anything Polish (after 1863) again caused the emigration of Tartars into Turkey just as in the beginning of the 13th Century.

“In the beginning of the 20th Century there started

another emigration current. This time it was towards the United States of America, and it increased to considerable proportions, for reasons, yet unknown. There is now a colony in New York, a Tartar Colony of 500 souls. The attachments of these emigrants for their religion and the traditions of their ancestors is so great that they have built a house of prayer, own a cemetery, and not only are in friendly relations with their Polish brethren, but largely contributed to the expenses of the reparation of the mosques destroyed or damaged in the Great War.

“Although the persecution against the Poles did not specially concern the Tartars, they did not stay aloof from the struggles of the Polish patriots who, under Marshal Pilsudski, struggled for the independence of their country. One of the Marshal's first followers, Alexander Sulkeiwitz, a Tartar played an active part in the party's committee. It was Sulkeiwitz who organised the Marshal's flight from St. Petersburg in 1900. During the War he enrolled as a simple soldier in the Marshal's legions, and was killed on the battlefield in 1916.

With time, and until the Great War, the influence of the Polish culture declined in favour of Russian culture to some extent, and this for several reasons. First of all, the higher classes had little time for liberal professions, and preferred careers in the administration, or rather in the army. The consequence of this was the dispersion of the representative of this class through Russia, where they lost the use of their mother tongue. Moreover, and above all, the Russian Government did not like manifestations of

nationalism among the minorities, which made up the Old Russian Empire. Nevertheless, until the war, Polish was spoken in the houses of several Tartar families. In St. Petersburg, after the 1905 revolution, on the initiative of M. Leon Kryozynski, who is now the editor of the Tartar Year Book, and M. Szzieicz, the present Mufti, there was formed an association of Tartar young men, which had for its aim the study of the past and friendship with the Muslims of other countries.

In proportion to their numbers, the part taken by the Tartars in the Great War was considerable. We have already said that they showed a marked preference for Military career. It is strange to note—throughout the centuries—long survival of this tradition in a tribe which has lost several of its characteristic features. They were at first compelled to military service; later, this service ceased to be compulsory, but the character of the Tartars kept its stamp for ever.

It has not yet been possible to determine the exact number of Lithuanian Tartar officers in the Russian army during the great war. Suffice it to say that there were 18 Generals, a considerable proportion for a people of 150,000 souls. In consequence, the loss the Tartar underwent was considerable, which explains the small part played by the Tartars in the war against the Bolsheviks (1919-1920).

After the war the Tartar army was divided between the three states. The greater part (7,000) remained in Poland, 1,500 are in Lithuania, and 4,000 in U.S.S.R.

The Polish Government and people have not withheld

expression of sympathy with the Tartars; they enjoy all Civil and Political rights and have taken an active part in the reorganisation of the reborn state. There are Tartars in almost every branch of activity (perhaps with the exception of commerce) and they often occupy important posts,—there are among them senators, university professors and magistrates etc.

“The Polish Government has made a point of encouraging their culture and religious aspirations. For example, the creation of the Muftiate upon which the rights of the autonomous church were confirmed. This has given a strange impulse to the religions of the Tartars by coordinating and strengthening it. For, before the war, the Lithuanian Tartars depended on the Muftiate of Crimea; this link was purely a nominal one and had no effect on religious life, first because of the distance, but chiefly because of the differences in languages and customs. Now the Tartars of Poland are divided into 20 parishes, possess 17 mosques and three houses of prayer. At the head of the Muftiate there is M. Jacob Szykiewicz, Doctor of the Berlin University, and an erudite orientalist. He concerned himself chiefly with raising the intellectual standard of the Imams who were formerly recruited from among the poorer classes, and whose instruction was rudimentary, being limited to the reading of the Quraan and the knowledge of rites. The Imams are elected, but their election is submitted to the control of Muftiate, which permits them to eliminate the unworthy element. On the other hand, thanks to the subsidies of the Polish Government,

and to the generous donation of H. M. King Fuad of Egypt, who gave 60,000 Francs for this purpose as well as to the contribution of Tartar emigrants from America, it has been possible to repair and to rebuild mosques damaged in the War. Thanks to the subsidies of the State, it is possible to provide for the needs of the Imams who are thus saved from the greater part of material cares and are enabled to devote themselves entirely to their work.

As the Lithuanian Tartars live chiefly in region of Wilno, the Muftiate is established in that town, as well as the head offices of the cultural organisations.

The number of Lithuanian Tartars in Warsaw is relatively small; but there are many Mussulmans composed of emigrants from Soviet Russia, Tartars of Crimea, of Kazan, and representatives of various tribes of Northern Caucasus, there are also many Mussulmans from beyond Europe: Persians, Turks, etc., who are for the most part tradesmen.

In view of the number of Mussulmans in Warsaw, the need of the construction of a mosque has been felt for a very long time. On the initiative of M. Djabagni, a distinguished journalist, specialising in Oriental matters, there was formed in 1928 a committee for the construction of the Warsaw Mosque. As everywhere else the activity of the Committee has had the warmest welcome from the authorities. The Warsaw Town Council has presented it with a land of 209,929 meters.

In honour of the future Mosque the two streets between which the land lies have been named Mecca Street

and Medina Street. The Government has promised its financial support, and we hope that the Polish capital will soon have another artistic masterpiece.

In each parish there is a school where the Imam teaches children, several times a week, the Arabic alphabet and the rites. M. Szykiewicz has published many manuals of theology and prayers, as well as books containing instructions for the Imams.

Following the Mufti's lead, several young men are studying Oriental language and two of them have been sent by the Central Cultural committee to Cairo, to the University of Al Azhar.

From the social point of view, the Tartars are mostly farmers and live in the country in the villages, which, at the origin were simply Tartars. There is a certain number of craftsmen, such as gardeners, tanners, etc., but no tradesman. There are almost no poor but few rich. These latter are land owners, but their position has become worse with the depression. Those in a privileged position are civil servants occupying important posts. As before the War, the cultured class goes in chiefly for administrative careers. There never has been polygamy; in society, Tartar women are in no way distinguishable from Polish women of their class. Of course, according to Muslim rites, they are separated from men in the hour of prayer.

As the land inhabited by Lithuanian Tartars was part of the Russian Empire, the Russian Civil Law is still applied there (Polish Civil Law is not yet unified). At the present, by the Russian Law, the Tartars have kept

their personal stature i.e., they are governed by their Mussulman Law—Shariat.

Although they have forgotten their tongue, the Lithuanian Tartars are strongly attached to their religion—the only feature which distinguishes them from the Christian population. This is why a Tartar who changes his religion ceases at once to be a part of the Tartar community. It is also for this reason that mixed marriages are looked down upon.

As we have said before, the Cultural movement was almost non-existent just before the War. But now a days the Government and the intellectual circles encourage the cultural aspiration of the Tartars. In each parish there is cultural association, and these associations are grouped in a sort of federation at the head of which is a permanent central committee which directs and coordinates the activity of the separate associations. The activity consists chiefly in lectures, diffusion of literature and revision of documents.

The Tartars take part in all attempts to bring nearer together Poland and the Mussulman countries, being so to speak, a link between the West and the East. The Mufti represents Poland in all Mussulman congresses. In 1930 he was a member of Polish legation to Hedjaz. The Tartars are represented in the official ceremonies for the reception of Mussulman dignitaries during their stay in Poland.

In the Faculty of Arts of Wilno, some young Tartars are preparing theses on difficult subjects pertaining to their history.

There are a few periodicals of which mention might be made of two, in Warsaw. The Islamic Review is published every three months, and, in Wilno, Tartar life, a monthly Review: the former concerns itself chiefly with Islam and the relation between Poland and Muslim countries, whereas the latter with local matters.

But the chief manifestation of the cultural movement is the "Tartar Year Book" also published in Wilno (only one issue has been published so far). Most of its articles deal with their history. If we remember that during the Russian period there was no cultural movement, it is perfectly natural that at the beginning of the re-birth of this intellectual movement they turn themselves first of all towards their past: it is there that they gather the elements which enable them to remember the community of their origin and the peculiarity of their history . . ."

A small group of Tartars live also in Finland and they have their mosques and their religious and cultural centre at Helsinki but their number do not exceed few thousands. They have translated many religious books and tracts on Islam in Finnish language from English.

(F) WESTERN EUROPE

"Indeed, so gross, so petty, even superstitious and wrong headed were many of the blundering attempts to explain the significance of Jesus for the world, that to impartial observer, the one and only perfectly attested miracle (in the old fashioned sense) must seem the fact of the vital and active existence of the Christian movement in

the world today." Thus remarks Revd. R. C. Bouguet in reviewing Christianity in his book, "Comparative religion (page 183, Pelican Books), and that reminds us of the observation of the Spanish Muslim, Ibne Hazm in the tenth century when he, after examining the Christian creed, exclaimed, "Could there be a limit of human credulity when creeds like this form the religion of a people, whose numerical strength is beyond calculation and whose worldly wisdom is unquestionable. The fact however, remains that more human lives have been sacrificed at the altar of this credulity by Crusades, Inquisitions, Pogroms and Colonial expeditions than the total massacres committed by savage people of the world in the past, and the *money spent for the propagation of that chimerical idea could build and furnish hospitals and universities in all the important towns of the world. There could be no question of Islam being allowed to exist among them, and those who were convinced of its truth, men like Lord Stanley, Sir Richard Barton Burckhardt, Napoleon Bonaparte, dared not give it out until they were at the point of death.

A complete history of the opinions that have been held by the European Christians about Mohammad and Mohammanism would not be an uninteresting chapter, however melancholy, in the history of human mind. To glance for

* Replying to a question in the Lok Sabha (Indian Parliament) the Hon'ble Home Minister said that 29 crores (290 million) Rupees (1/13 of Pound) were received by the missionaries in India in 1953, of which 20 crores were received from U. S. A. alone—result about 200 aborigines were baptised in the course of ten years!

a moment at a few of them.

During the first few centuries of Mohammanism, Christendom could not afford to criticise or explain; it could only tremble and obey. But the Saracens had received their first check in the heart of France, the nations which had been flying before them faced round, as a herd of cows will sometimes do when the single dog that has put them to flight is called off; and though they did not venture to fight they could at least calumniate their retreating foe. Drances like, they could manufacture calumnies and victories at pleasure.

The disastrous retreat of Charles the Great through Roncesvalles and the slaughter of his rear guard by the Gascons turned the romance mongers and Trabadois into a signal victory of his over the Saracens; Charles who never went beyond Panonia, is credited in the following century, with a successful crusade to the Holy Sepulchre, and even with the sack of Babylon! The age of Christian chivalry has not yet come and was not to come for two hundred years.

In the Romance of "Turpin", quoted by Renan, Mohammad the fanatical destroyer of all idolatry is turned himself into an idol of gold, and under the name of Mawmet, is reported to be the object of worship at Cadiz; and this not even Charles the Great, Charles the Iconoclast, the destroyer of Irmansul in his own native Germany, would venture to attack from fear of the legion of demons which guarded it. In the song of Rolland, the national epic of France referring to the same events, Mohammad

appears with the chief of the pagan gods on the one side of him and the Chief of the devils on the other; a curious anticipation, perhaps of the view of Satanic inspiration taken by Sir William Muir. Marsilles, Khalif of Cardova, is supposed to worship him as a god, and his favourite form of adjuration is made to be 'By Jupiter', by Moham-mad and by Appollyon—strange metamorphosis and strange collocations! Human sacrifices are offered to him, if nowhere else indeed, in the imagination and assertions of Christian writers of the tenth and eleventh centuries, under various names of Bafum, or Maphomet, or Mawmet; and in the same spirit Malaterr in his history of Sicily" described that island as being, when under the Saracenic rule, a land wholly given to idolatry; and the expedition of Norman Roger Guiscard is characterised as Crusade against idol worship. Which people were the greater idolators, any candid reader of the Italian Annalists of this time collected by Muratori, can say. Even Marco Polo, the most charming and, where his religious prejudices or his partiality for the Great Khan" do not come in, the most trustworthy of travellers, yet speaks of the Mohammedons whom he met everywhere in Central Asia and the China as "worshippers of Mohammad". It is not a little curious that both the English and French languages still bear witness to the popular misapprehension; the French by the word Mahomeric, 'the English by the word Mummery', still used for absurd and superstitious rites. Nor has a Mohammedon nothing to complain of in the etymology and history, little known or forgotten, of the words, Mam-

mery and Paynim, termagant and miscreant, but to these I can refer in passing.

In the twelfth century the god Mawmet passes into the research and as such, of course, he occupies a conspicuous place in the *Inferno*. Dante places him in the ninth circle among the sowers of religious discord; his companions being Fra Dalcino, a communist of the fourteenth century, and Bertrand de Bord, a fighting troubadour, his flesh is torn piecemeal from his limbs by demons who repeat their round in time to reopen the half healed wounds. The romance of Baphomet, so common in the fourteenth and fifteenth centuries, attribute any and every crime to him, just as Athnasians did to Arius. "He is a debauchee, a camel stealer, a Cardinal, who having failed to obtain the object of every Cardinal's ambition, invents a new religion to revenge himself on his brethren".

With the leaders of reformation, Mohammad the greatest of all reformers, meets with little sympathy, and their hatred of him, as perhaps was natural, seem to vary inversely as their knowledge. Luther doubts whether he is not worse than Leo; Melancthon believes him to be either Gog or Magog, and probably both. The reformers did not see that the Papal party, fastening on the hatred of priestcraft and formalism which was common doubtless to Islam and to Protestants would impute to both a common hatred of Christianity, even as the Popes had accused the iconoclastic Emperors of Constantinople eight centuries before.

The language of the Catholic church, with the accu-

culated wisdom and responsibilities of fifteen centuries, was not more refined, nor its knowledge of Islam more profound, than was that of the Protestants of yesterday. Genebrard, for instance, a famous Catholic controversialist, reproaches Mohammad with having written his koran in Arabic, and not in Hebrew, Greek or Latin, the only civilised languages. 'Why did he do so?' ask he. 'Because' he replies to his own question, 'Mohammad was a beast, and only knew a language that was suited to his bestial conditions! Nor are some of his other arguments more convincing, however seriously they were meant'.

Now, too, arose the invention, the maliciousness of which was only equalled by its stupidity, but believed by all who wished to believe it—of the dove trained to gather peas placed in the car of Mohammad, that the people might believe that he was inspired by the Holy Ghost—inspired by the very Being, whose separate existence was the first article of his creed to deny.

In the imagination of Biblical commentators later on, and down to this very day, he divides with the Pope the credit or discredit of being the subject of special prophecy, in the books of Daniel and Revelation, that magnificent series of *Tableux*, a part of which on the principle that a prophecy may mean whatever comes after it, has been tortured into agreement with each successive act of the drama of history; while from another part, lovers of the mysterious have attempted to cast, and inspite of disappointment, will always continue to cast the horoscope of the future. He is Anti-Christ, the Man of Sin, the little

Horn, and I know not what besides; nor do I think that a single writer with the one strange exception of the Jew Maimonides till towards the middle of eighteenth century treats of him as otherwise than a rank impostor and false prophet.

Things does not much improve even when it was thought advisable, before passing judgment, or for the purpose of registering one already passed, to ascend as nearly as possible to the fountain head. The Koran was translated into French by Andre Du Ryer in 1649, and by the Abbe Maracci in 1698. Maracci the confessor of a Pope, of course dealt with the Quraan chiefly from a Romanist point of view: indeed he accompanies his translation with what he calls a 'Refutation Al Corani,' and a very voluminous and calumnious one it is: and when a certain Englishman, named Alexander Ross, ventured to translate the French version of Du Ryer into English, he thought it necessary to preface his work by what he calls 'a needful caveat or admonition which runs thus: Good reader, the great Arabian Impostor, now at last after a thousand years, is, by the way of France, arrived in England, and his Alcoran or Gaulimaufry of errors (a brat as deformed as the parent, and as full of heresies as his scald head was of scurf) hath learned to speak English.' And one who has probably as much right to speak upon the subject as any living Englishman, after quoting this refined description of the Koran and its author, remarks that 'though the education of two centuries has chastened the style of our national literature, and added much to our knowledge of the East,

there is good ground for supposing that the views of Alexander Ross, are in accordance substantially with the views still held by the great majority of Englishmen. That is not far wrong I would adduce as evidence from amongst Churchmen the tone habitually taken by a large part of the religious press when dealing with any subject connected with Islam; and from among non conformists the following hymn written by Charles Wesley for 'believers interceding' for Mohammedans, and still, as I am informed, used by some of them at their religious services:—

The smoke of the infernal cave
Which half the Christian World o'rspread.
Disperse, thou heavenly light, and save
The souls by that impostor led—
That Arab thief, as Satan bold,
Who quite destroyed the Asian fold.
O many thy blood once sprinkled cry
For those who spurn the sprinkled blood!
Assert thy glorious deity.
Stretch out thine arm, thou Triune God!
The Unitarian fiend expel.
And chase his doctrine back to hell.

France and England may, however, inspite of the needful caveat or admonition of Alexander Ross, and the popular misconceptions which are still afloat upon the subject, divide the credit of having been the first to take a different view, and to have begun that critical study of Arabian history and literature which in the hands of

Gibbon and of Muir, of Causin de Perceval and of St. Hilairie of Weil and of Sprenger, has at length placed the materials for a fair and unbiassed judgment within the reach of every one. Most other writers of the eighteenth century, such as Dean Prideux and De Herbelot, Boulainvilliers and Voltaire, and some subsequent Bampton lecturers and Arabic professors, have approached the subject only to prove a thesis. Mohammad was to be either a hero, or an impostor; they have held the brief either for the prosecution or the defence; and from them, therefore we learn much that has been said about Muhammad, but comparatively little of Muhammad himself.

It is not unnatural that in some cases extravagant detraction should have given rise to equally extravagant eulogy, and that the Prophet of Arabia should have been, more than once, held up to admiration as almost the ideal of humanity. But this is a length to which it is inconsistent alike with what Muhammad claimed for himself and with recorded facts. These facts are now all or nearly all before us; and what is most needed now is, as has been well remarked by an able writer in the 'Academy' the mind that can see their true meaning, than can grasp the complex character of the great man whose life they mark out, like a grand but intricate mosaic.

The founder of the reaction was Gagnier, a Frenchman by birth, but an Englishman by adoption. Educated in Navarre, where he had early shown a mastery of more than one Semitic languages, he became Canon of St. Genevieve at Paris; on a sudden he turned protestant, came to

England and attacked Catholicism with all the zeal of a recent convert. Having been appointed to the chair of Arabic at Oxford, he proceeded to write a history of Mohammad founded on the work of Abul Fedá, the earliest and most authentic of Arabic historians then known.

The translation of the Quraan into two different European languages by Sale and Savary soon followed; and from these works, combined with the vast number of facts contained in the Sale's Introductory discourses, Gibbon who was not an Arabic scholar himself, drew the materials for his splendid chapter, the most masterly of his three masterpieces of biography, Athnasiaus, Julian and Muhammad. He has descended on the subject in the fulness of his strength, has been inspired by it, and has produced a sketch which, inspite of occasional uncalled for sarcasm and characteristic Innuendoes, must be the delight and despair even of those who have access, as we now have, thanks specially to Sprenger and Muir, to vast stores of information denied to him. But Gibbon's unfair and unphilosophic treatment of Christianity has, perhaps, prevented the world from doing justice to his generally fair and philosophic treatment of Mohammedanism; and as a consequence of this, most Englishmen, who do not condemn the Arabian prophet unheard, derive what favourable notions they have, not from Gibbon, but from Carlyle. Make as large deductions as we will on the score of Carlyle's peculiar views on Heroes and Hero Worship how many of us can recall the shock of surprise, the epoch in our intel-

lectual and religious life, when we found that he chose for his Hero as Prophet, not Moses, or Elijah or Isaiah, but the so called Impostor Muhammad."

Bernard Shaw in his "Getting married", 1929 edition, said, "I believe the whole of the Europe will adopt a reformed Muhammadanism before the end of the century". When asked to confirm it, he said, "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe today. 'The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in darkest colours. They were in fact trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion, far from being anti-Christ he must be called the saviour of humanity. I believe that if a man like him were to assume the dictatorship of modern world he would succeed in solving its problems in a way that would bring it much needed peace and happiness. Europe is beginning to be enamoured of the creed of Mohammad. In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction.

Already even at the present moment many of my own

people and many of Europe as well have gone over to the faith of Muhammad. And the Islamisation of Europe may be said to have begun."

It has begun. The first Mosque built with the money of Her Highness late Nawab Shah Jehan Begum of Bhopal by Dr. Leitner at Woking, thanks to the selfless efforts of Khwaja Kamauddin, the first missionary of Islam to Europe, has become the nerve centre of Islam in Europe. Its Organ the "Islamic Review" gives every month reports of conversions of eminent Europeans, men like Lord Hadley, Sir Abdullah Archibald Hamilton, Sir Omar Hubert Rankin, Bart, Surgeon-General Charles William Buchanan-Hamilton of Royal Navy, Viscount De Portier, William Bashyr Pickard B.A. (Oxon), Lieutenant Harry Gifford, Mr. Walter H. Williams, Captain E. Basheer Underwood, Captain Stanley Musgrave, T. M. Macbarklie, J. W. Lovegrove, Mr. Abdullah Uno Kuller (Sweden), Dr. Said Felix Vayli (Hungarian), Prof. Mustafa Leon, Colonel Donald Blackwell, Mr. Dudley Wright, Mr. John Fisher, J. L. Ch. Van Bectem (Dutch), R. De Grey Firth, Henry Sanodbach, Mr. Daud Govan, Mr. Omar Ernest C. Clark, Mr. J. Gun-Munro, F. R. G. S., Captain Davidson, Marmaduke Pickthall, Mr. Lauder Brunton Bart, M.A. (Oxon) Robert F. Walker, Miss Effie Halfma Schwerdt, Miss Griffith, Mrs H. Buchanan Hamilton, Lady Evelyn Cobbald, Dr. Benoist M.D. (Paris), Major Farmer Ernest Eble Gover, Dr. H. Markus Ph. D. (Germany), Van Keayslong (Holland) etc., etc.

Splendid Mosques and Islamic centres have been built

and formed at London, Paris and Berlin and our estimate that the European Muslims are in the neighbourhood of about half a million is not erring on exaggeration side. We mean Muslims who have publicly announced themselves, as to those who are Muslims but do not know or do not take the trouble of publicity well, God knows them and their number best.

Other Volumes of this Series

- (1) Muhammad in the Quraan by S. M. A., pp. 325.
- (2) Muhammad in the Bible by Rev. B. D. Kaldani D. D., pp. 398.
- (3) Muhammad in the Parsi, Hindu and Buddhist Scriptures by A. H. Vidyarthi and U. Atc., pp. 255.
- (4) Muhammad in the Hadees by Dr. Abdul Fazil, pp. 258.
- (5) Islam in India and the Middle East by S. M. Ahmad, pp. 125.
- (6) Islam in China and the Far East by do, pp. 275.
- (7) Islam in Africa and the Near East by do, pp. 300.

Can be had from:—

ABBAS —MANZIL LIBRARY,
ALLAHABAD (3).