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News and Notes

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Women in Turkey.

RECENTLY a Turkish lady, Madame Khalida Adib Khanum, has been touring India and lecturing in important cities. The following are some extracts from a speech which she made at the Ladies' Association Club, Hyderabad, Deccan, on Friday, March 8th, 1935.

In their early history Turkish women did not observe purdah. Later, when Turkey came under Byzantine influence, one outcome was the adoption of purdah.

Polygamy was practised by the highest classes and the Court. It was an economic question. It existed amongst the peasantry, but was not much in vogue. The middle classes were practically monogamous. But in all cases the Turkish woman was the virtual ruler of the household.

Madame Khanum did not wish to speak against purdah. Old customs should be given the respect due to them. Purdah has been the natural outcome of special circumstances, and cannot be suddenly abolished. Along with any change that may come, attention must be given to education and public health.

Even when purdah was very strict, the Government organised Public Welfare Centres, mainly founded by women and conducted by women.

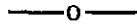
The women of Turkey have been interested in education to an extraordinary degree. More than 90 per cent of the schools attached to mosques were founded by women. They did this not just with the hope of heaven, but they took an interest in the practical side of the schools, giving instructions as to how the children should be washed and dressed and looked after.

Some of the recent changes in Turkey have been criticised as being anti-Islamic, particularly the new Family Law of 1926 which made polygamy illegal. In the speaker's opinion this law was in the

broadest and highest sense in the spirit of Islam. She quoted the Quran, "Take one wife, two wives, three wives, or four wives. But if you cannot mete out justice between them, take only one." The greatest condemnation of polygamy was that it could never be practised with equal justice to the several wives. Turkey did not want such an institution, and had the courage to abolish it.

Madame was most appreciative of what she had seen women doing in India. She made no attempt to dictate to the Indian women as to what they ought to do. She said they must find their own way through. All she could do was to tell some of the things the Turkish women had accomplished.

K. G.



Some Extracts from the Turkish Press.

THE following are some extracts taken from the valuable collection made under the direction of Professor Lutfy Levonian published in 1932 under the title *Turkish Press* and illustrating the ideas at work during the revolutionary period.

1. *Ikdam*, April 16th, 1929. Article signed by Nezihe Unhiddin. "Looking back for a while in our forward march, we see through the misty layers of the past the stages which women have passed through in Turkey. Look at the women of thirty years ago, the women of the age of the Sultans. She was the object of religious intolerance and the slave of *Fatwas*. This poor creature, trembling before man from fear, shame and ignorance, believed that she was created from the rib of a man; and the only reward which she could expect was a Paradise found under the feet of her husband. Naturally she would fear man. Ignorant and enslaved as she was, she could only feel shame before man, because the affections of man could remind her of her sex only. Woman was nothing else but a thing to be bought and sold, a well-breeding animal, and a toy to be thrown into a corner when worn out. Society, law, tradition and authority had reduced her to ignorance and a position of social contempt.

Look at the woman of the Constitution period ten years ago, Embarrassed like a criminal, considering whether or not she should lift up the veil on her face, scared of every slightest notion of herself, a poor creature helpless in her self-knowledge. The veil on her face a pretext to cover the ignorant and intolerant schemes in the political game; the limits as to the length and width of her robe dictated by the decrees of the Sheikh-ul-Islam, and her person subject to being spit on or beaten in the streets.

Most of these women are still living to-day, breathing the pure air of the Republic, and respected as human beings, a miraculous experience for them. Our laws abolished all the differences of rights between men and women. Woman is no more mere stuff arbitrarily

to be thrown away into the street. She has been emancipated both in society and in family from the state of being a mere consumer, a deficient being. In factories and in all kinds of other institutions the power of the feminine hand and mind is making itself felt. Men are looking on women as companions, as comrades having the same rights."

2. *Milliyet*, May 5th. 1929. "In our country women entered into work first of all as employees. They were employed in the Post Office and in other offices. After the Great War women were employed in all the state offices and institutions. The number of lady typists is growing constantly. To-day hundreds of house-women and young girls are attending typewriting courses all over the country. There are to-day one hundred women clerks and typists in Government Offices and more than five hundred others in Tramway, Telephone and other companies. Besides these, our women are competing with men in other practical fields of life and work. For instance there are about ten thousand specialized women workers in the Tobacco Manufacturing Companies. Another six thousand are working in other factories. In the Working House of the *Halk* Party there are hundreds of women who are taught trades. This is both a working place and at the same time a trade-school.

The number of women employed in Commercial Firms and Lawyer's Offices is growing. The success of Turkish women in the life outside has attracted the attention of foreign institutions also, and they have begun to employ them. Besides this, though in small numbers, we have women lawyers, doctors, journalists and chauffeurs."

3. *Resimli Ay*, August, 1929. "Feminism is not a Utopia, a struggling for equality between men and women. It is the struggle of women with religious, social, economic and moral institutions. The Congress (of women) took action on the following points: (1) Equality in morals; organisation of women police to fight immorality, (2) Protection of family life, (3) Co-operation with the League of Nations for the peace of the world, (4) Organising of women to provide work for women."

4. *Son Saat*, February 8th. 1927. An Indian lady's declaration on Turkish women. Lady Mazhar ud-din Khan, Directress of the Girls' College, Madras.

"The civilization of the twentieth century has caused a great change in the life of women. Women are no longer slaves. They possess equal rights with men. To-day the most civilized and progressive country is the one which has given the greatest freedom to women. The Moslem religion is the only religion which gives real freedom and liberty of action to both men and women. But notwithstanding this fact, the women, especially in Moslem countries, have led a life almost of prison and slavery, whereas in the Holy Koran there is not a single law or restriction commanding the veiling of the faces of women, and against their sharing in social activities.

All these things are the arbitrary regulations of intolerance. It is a great joy to me to see the free position of Turkish women to-day, and the fact that this freedom is not misused by them has added a great deal to my joy. There is no doubt that a misunderstood freedom is extremely dangerous. I notice with great satisfaction that my Turkish sisters do appreciate the real meaning of freedom."

5. *Resimli Ay*, September, 1927. A protest by a Turkish lady, Sahiba Zakaria Khanum, against restrictions on women entering into business without the consent of their husbands.

"The Turkish woman is just entering life. The family and social environment about us are not yet prepared to see us enter into it. They do not favour such a movement and our efforts still lack their sympathy. There is yet a great majority of men, for whom the idea of their wives working is a thing connected with personal dignity. Women are compelled to fight such a mentality at the threshold of their new freedom. If in addition, Turkish law gives the right of veto to the husband in the business activities of his wife, we can merely guess at the degree of profit which women will receive from this so-called freedom. This simply means that women do not possess the right of enterprise, so long as they are compelled to secure their husbands' agreement to it.

All the religions especially the Christian and Jewish religions, have given the barest rights to women. Women, in order to achieve their freedom, to free themselves from the absolute reign of religion have fought first of all with their sons, then with society, and last of all with the state. Our Civil Code ended the struggle with religion (Islam) on behalf of Turkish women. There remains for us the struggle with society.

It comes to me that the intolerance of the Christian religion has not yet disappeared totally from the Swiss Civil Code. It says 'the head of the family is man.' The actual state of Turkish women, who are primarily consumers, is robbing them of their rights both in the family and in society. The best way to lift them out of their inferior state is through economic independence. As long as the stipulations of the law limit the right of women to work and do business, I don't see the least possibility for women ever to be able to profit by this Civil Code which our country has adopted."

(The whole of the book is of a most interesting character. The full name is *The Turkish Press, Selections from the Turkish Press showing Events and Opinions 1925-1932*. Translated and arranged under direction of Lutfy Levonian, Published by School of Religion, Athens).

An Addition to the Classified List of Urdu Books.

List of books in Urdu suitable for translation into other vernaculars for the use of Muslims or workers among Muslims.

(The numbers refer to the classified list).

1. *Haqiqi Dost*. L. Bevan Jones.
4. *Ek Tarikhi Waqi'a aur uska Akhlaqi Natija*. Upson.
5. *Haqiqat ul Masih*. Translation of Carnegie Simpson's book "The Fact of Christ." (Needs revision in Urdu).
6. *'Isa ki Sirat*. Translation of Horace Bushnell's book "The Character of Christ."
20. *Khuda ki Jihat-i-salasa*, Translation of Gairdner's book God as Triune, Creator, Incarnate, Atoner. (Needs revision or retranslating in Urdu).
22. *Qadamat i Baibal*. Translation of Paterson Smyth's, "How we got our Bible."
23. *Baibal kã Ilham*. Translation of Paterson Smyth's, "How God inspired the Bible."
24. *Sihat-i-Kutub-i-Muqaddasa*. Rev. Barakat Ullah. On the Authenticity of the Books of the Bible.
28. *Masih ki Maut ke Mukhtalif Pahlu*. Aspects of the Redemptive Act of Christ by Gairdner.
34. *Kya Masih Jabran Maslub hue?* Abdullah and Upson. Did Christ die voluntarily?
58. *Main Kyun Masihi ho gaya?* S. M. Paul. Why I became a Christian?
59. *Khufya Shagird* by F. M. Najm-ud-din. Secret Disciples.
62. *Asmar i Shirin*. (Sweet First Fruits, a translation of a story from the Arabic).
80. *Kalimat Ullah ki Ta'lim*. Rev. Barakat Ullah, Teachings of Jesus Christ.
82. *Al Masih 'Isa Mazhar-i-Khuda*. Jesus Christ the Manifestation of God. An eight page tract.
87. *Iklil ul Injil*, M. T. Titus. Select passages from the Scriptures. At any rate a similar compilation would be useful in the other vernaculars even if this were not taken as the sole guide. Only the headings and sub-headings would need translation, the various versions of the Scriptures would give the text.
92. *Insan-i-Kamil*. S. M. Paul. The Manifestation of God or The Perfect Man.
95. *Yanabi 'ul-Islam*, Translation of St. Clair Tisdall's book on the Sources of Islam. (Needs revision).
99. *Yanabi 'ul Quran*. Based on 95.
104. *Ayat ur-Rajm* by Gairdner and others. "The Verse of Stoning."

NEWS AND NOTES

108. } These three are the pamphlets by Gairdner on the Quranic
 109. } doctrines of Man, Sin and Salvation. In the absence
 110. } of others covering the same ground they are useful.
111. *Muhammad Sahib az ru-i-Islam*. Goldzack. Muhammad in Islam.
112. *Ahadith-i-ahl-i-Islam* do. Traditions in Islam.
113. *Kalam-i-Ullah as ru-i-Islam* do. Bible in Islam.
114. *Islam men Masih* do. Christ in Islam.
116. *Kawaiif-ul-'Arab*. Ghulam Masih, Arabs before Islam.
117. *Jang-i-Badr wa Jang-i-Uhud*. Sell. Battles of Badr and Uhud.
118. *Ithna-i-'Ashariyya*. Sell.
119. *Roza*. Anwar-ul-Haqq. The Muslim Fast.
120. *Roza*. Upson. Ramazan, Fast and Feast. (four page)
123. *Al-Ghazali*. (A Muslim Seeker after God), Zwemer.
124. *Hazrat Muhammad aur Kitab-i-Muqaddas*. Goldzack. Muhammad and the Bible.
- 132-3 *Nur-ul-Huda*. Rev. Barakat Ullah. Mystery Religions and Christianity. A reply to Khwaja Kamal-ud-din's Sources of Christianity.
135. *'Isa Ibn-i-Maryam*. S. M. Paul. Jesus, Son of Mary.
137. *Zarbat-i-'Isawi*. Akbar Masih. Refutation of the Mirza of Qadian.
138. *Isbat-i-Salib*. Ghulam Masih. Confirming the Cross.
142. *Tahrij-i-Injil was-Sihat-i-Injil* by W. Machin. Are the Gospels corrupted.
146. *Hamari Baibal aur Muslim 'Ulema*. Ghulam Masih. Our Bible and Learned Muslims.
148. *Abdul Masih walad-i-Ishaq Kandi*. Al Kindy's Apology.
151. *Injil-i-Barnabas*. Abd-ul-Ahad and Gairdner. The Gospel of Barnabas.
153. *Al Masihiyat wal-Islam*. Qalander. (But needs revision).
156. *Shahadat-i-Qurani bar Kutub-i-Rabbani*. Muir. Testimony of the Quran to the Scriptures.
164. *Haqa'iq-i-Quran* (Said to be by a Maulvi). Truths of the Quran.
183. *Ilham*. Gairdner. Inspiration.
196. *Ruh ul-Quds az ru-i-Quran wa Baibal*. Mylrea. The Holy Spirit in Quran and Bible.
197. *Al-Tariqat*. Takle. The Inward Way.
198. *Sirat-ul-Mustaqim*. Takle. The Straight Path.
200. *Injil ya Quran*. Thakur Das. The Gospel or the Quran.

New Books.

Abdullah by L. E. Browne. Translation of the English original.

Ahl-i-Masjid by L. Bevan Jones. Translation of the English original.

Book of Instruction for Catechumens by Gairdner and Padwick. Translated from the English.

[In addition to the above should be added the undermentioned books for Women.]

BOOKS SUITABLE FOR WOMEN OR FOR WORKERS AMONG WOMEN.

1. *Haqiqi Dost.*
13. *Ribqah.* L. T. Mead, translated by Muhammad Ismail.
14. *Halat-un-Nisai-as-Sabiqa.* Greenfield. Stories of women of olden times.
43. *Fagil aur gale ka Har.* Trotter.
44. *Nadi aur Manba.* Trotter.
48. *Khala 'Aisha ka Yasman.*
53. *Huquq-o-Faraiz-i-Niswan* Orbison. Rights and Duties of Women
55. *Bachchon ki Parwarish.* Care of Children.
168. *Kalima.* The Creed. A dialogue between two women based on the words of the Muslim creed.
169. *Roza.* Fasting. A dialogue started with reference to the Fast of Ramazan and proceeding to the discussion of Our Lord's emphasis on the heart rather than externals.
170. *Khuda ka koi Sharik nahin.* A simple dialogue on the Sonship of Jesus Christ.
171. *Baqr 'Id.* A dialogue on Sacrifice and particularly the Sacrifice of Christ for our sins.
172. *Zakat.* Alms-giving. A dialogue on true charity.
173. *Namaz.* Prayer. A dialogue on prayer according to Christian teaching.

New Books.

Khuda ki hamd. The Praise of God. This is in verse and expresses thanksgiving to God in simple phraseology suitable for children to memorize. The last seven form a set of the Henry Martyn School Series of Tracts for women. Each is an eight-page tract and five have a suitable black and white picture on the front page.

Ek Khushi ki kahani. Williams.

Hikayat-i-Anbiya. McLean.

Muhammadan Population.

WE thank Rev. Canon B. H. P. Fisher and his friend Mr. C. Ackroyd for figures supplied from the League of Nations Statistical Report for 1933. We quote in full Canon Fisher's communication.

"It is, of course, more or less conjectural what countries Mr. Hatim Alvi included under North Africa, but one can get very near to his figure—dividing, of course, by ten as you suggest. (They give two columns, one more or less ascertained and the other including a large amount of conjecture, and larger than the other).

<i>Egypt</i>	...	14,218,000	...	14,920,000
<i>Spanish</i>	...	86,000	...	100,000
<i>French</i>	...	6,554,000	...	6,650,000
<i>Tunisia</i>	...	2,411,000	...	2,450,000
<i>Tripolitana</i>	...	1,412,000	...	1,419,000
		<hr/>		<hr/>
		24,681,000		25,539,000
<i>Sudan</i>	...	5,508,000		5,508,000
		<hr/>		<hr/>
		30,189,000		31,047,000
		<hr/>		<hr/>

The names of the countries are in French, which may have caused him to trip up; and they are arranged, for the whole continent of Africa, not by position, but by countries holding mandates, and you have to pick out the Northern ones. It is possible, for instance, that H. A. failed to recognise "Libye" in the Italian possessions, which is down as 715,000: that brings you near his figure.

These figures which I have quoted are for *population*: there is no distinction made in the League document of nationality or religion. So, anyway, if this is the publication that our friend is working on, he seems to have taken the whole reported population in the case of "Muhammadan Countries."

The most interesting thing about it to me is that he seems to be writing in all good faith, and having made the mistake by accident, it is just "Sheer ignorance" that prevents him from detecting it.

A MUSLIM CONVERT IN AJMER.

A group of some twenty persons, assembled in the drawing-room of the W.F.M.S. bungalow at Ajmer, to hear the story of the conversion of Khan Yakub to Christ. He had gone from Delhi to Bombay, thence to Hyderabad, Deccan for his first Christian service, had been persecuted for his new faith though persisting in retaining his name which shewed his former allegiance to Islam, and returned to Delhi where he took training in the Ingraham Institute, Ghaziabad, under the Rev. Wm. Dye. Yakub graphically told his story in choice Urdu while no one moved, though the time went on and on, for no one *could* move till the story was ended. He concluded by telling how his

wife even as a Muslim was put out by her father because she expressed her willingness to follow her husband wherever he went. They were caught and imprisoned but later released (after three months). The wife is now unfortunately ill with T.B. in the Sanatorium, Tilaunia, and her husband is biding his time in Ajmer, working at his old trade as watchmaker, while she is making an encouraging recovery.

To-day he brought us a new convert who like himself knows what it is to forsake all for Christ. With great joy he came forward to present his new friend who wanted work which we could not give him. We heard his story, advised him about the problems to be faced, and after a season of fellowship in prayer and the reading of Galatians 2:19, 20 supplied him with a copy of the New Testament in his own language and sent him away with liltng joy, that through Christ one is ready for anything.

G. B. THOMPSON.

A Problem for Zenana Workers.

AN enquiry has come to us and we should be glad if our readers would let us have their opinions on it. Sometimes in the course of our work we come into contact with someone, man or woman, who is greatly influenced towards Christ but yet does not take the step of acknowledging Christ in his family or seek for baptism. Sometimes such people confess to us that secretly they are disciples of Christ. This problem is acute with reference to women who are in purdah and who know practically nothing of the world. Though the law of Islam is tolerant to the woman apostate in the sense that she is not outlawed and therefore punishable by death, (it is no crime to kill a male apostate who is of age), yet if she is a married woman the marriage is thereby automatically dissolved. We have known men who have been very troubled by that text which tells us "Whosoever confesses me before men, him shall the son of man confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God," because they have been secret disciples. So here is our problem, as it affects a possible woman convert.

1. Should we insist on baptism? This will mean that the influence of a Christ-inspired life will be removed from the circle in which the change (if real) would be most appreciated and speak the loudest for the power of Christ to save. It also creates the serious problem of how to provide the necessities of life and how to gain a fully satisfying and useful life because so many women converts have no educational background to enable them to qualify as teachers and many of them are not temperamentally suited for such work. One such woman who took the irrevocable step is working as a midwife and her life is greatly exposed.

2. Should we leave them in their homes to witness and, when they can, to bring up their children to know the truth as it is in Christ?

Praise and Prayer.

LET US PRAISE God for Muslim women seeking the light and pray that they may find the Light of the World.

LET US PRAY for a young Muslim and his wife who are both seeking Christ and are about to take an irrevocable step in order to receive adequate instruction before baptism.

LET US PRAY for new missionaries going to their difficult task for the first time, that God may speak through them and that they may be guarded from such errors as might alienate sympathy, that they may have courage to face opposition and disappointment and that the presence of Christ may be real to them.

LET US PRAY for a young woman and an old man both faced with the question of public confession, the former hardly conscious of it yet and the latter looking for God to make a way for him.

LET US TAKE heart from the story from Ajmer and praise God for some who are accepting Christ 'with persecution,' and pray that they may have grace to stand and be wisely led to find those whom God has prepared to care for His flock.

Notice.

Please note the Editor's change of address.

Any notification of change of address, names of new members or remittance of subscription, etc., should be sent to the Superintendent, Orissa Mission Press, Cuttack, India, and *not* to the Secretary of the League. The annual subscription to the League is Rs. 2-0-0 (English 3s. od.)

Matters of interest to members of the League, items of news and requests for prayer should be sent (if possible, early in the month) to the Hony. Secretary :—

Rev. J. W. Sweetman,
Bowscar,
Dalhousie,
Panjab, India.

