

TRAVELS IN THE
NEAR EAST

PART II

A. M. AHMAD B. C. L. (OXON)
BAR-AT-LAW

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PART II

SYRIA

AND
NEW TURKEY

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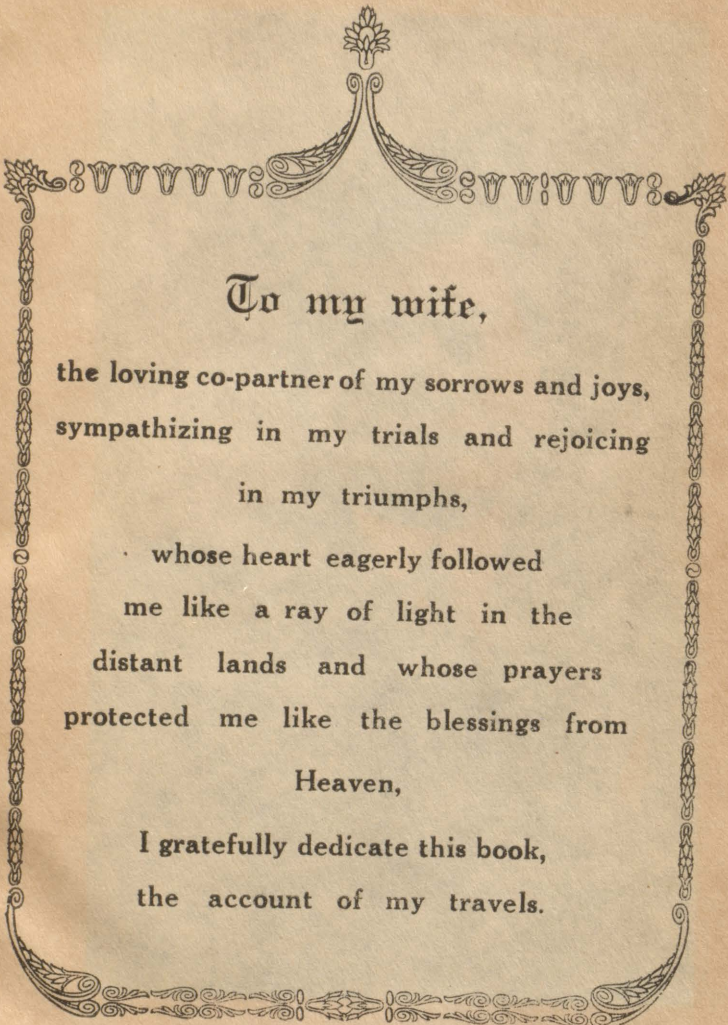


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To my wife,

the loving co-partner of my sorrows and joys,
sympathizing in my trials and rejoicing

in my triumphs,

whose heart eagerly followed
me like a ray of light in the
distant lands and whose prayers
protected me like the blessings from

Heaven,

I gratefully dedicate this book,
the account of my travels.

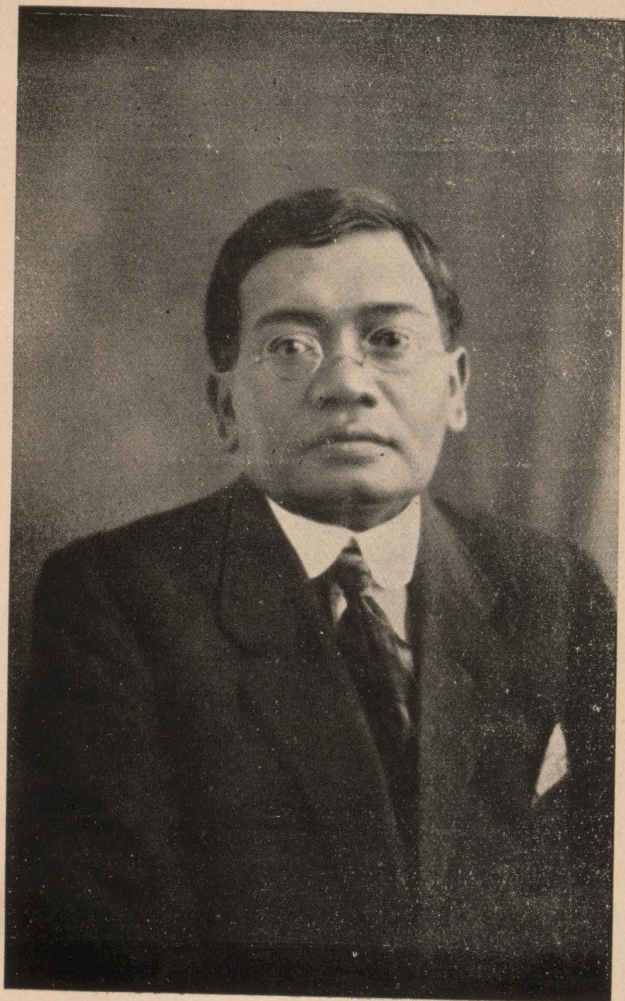
To my wife

The joy and comfort of my travels and
the knowledge of my trials and tribulations
is yours

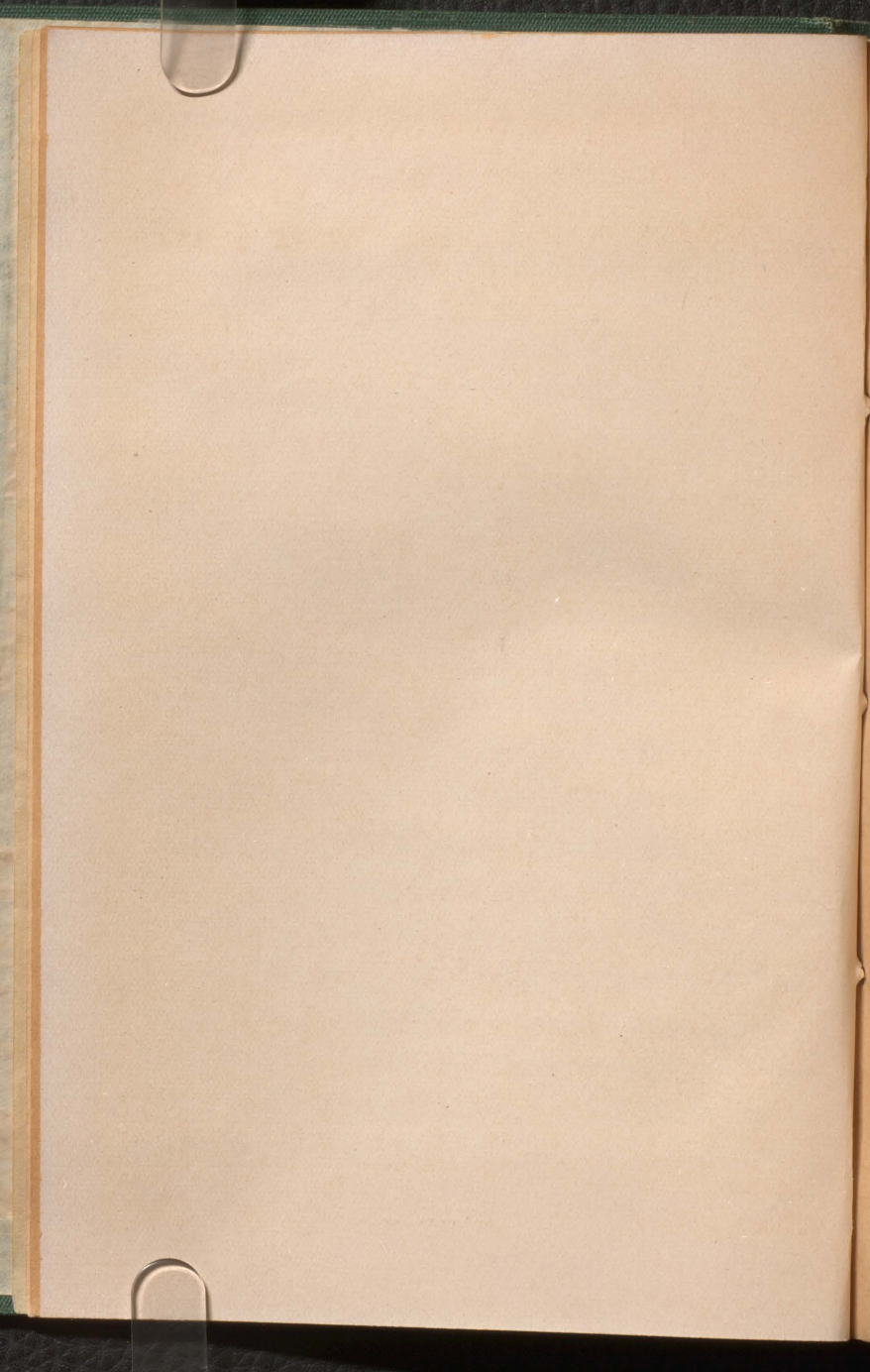
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TRAVELS IN THE NEAR EAST ~~~~~



AUTHOR



Travels in the Near East

PART II

BOOK III

SYRIA

CHAPTER I.

On the Morning of the 14th February, 1928 with a heavy heart I bade adieu to the holy city of Jerusalem. On the previous night my friend Ali Bey Jarulla had given a farewell dinner in my honour which was attended by Asaf Nassissibi. With the thought of impending separation, we all sat gloomily at the table. But Asaf Nassissibi with his witty and humourous remarks tried to enliven the company now and then. My friend Ali Bey Jarulla insisted on seeing me off at the time of departure, but I told him not to take such trouble as I had to leave very early in the morning by a motor car specially engaged for going direct to Beirut via Haifa, I was lucky enough to secure a new motor car (Hudson Super Six) and shall relate later on how this new and splendid car actually saved my life on the

perilous journey to Beirut through the sandy and treacherous track from Haifa to Acre. Our motor car left Jerusalem at 7 A. M. by the road leading to Damascus gate and we then turned north by Nablus Road and passed by the house of my friend Ali Bey Jarulla. I just caught a glimpse of Ali Bey Jarulla while going to court in his carriage. I wanted to stop the car to bid him a last farewell, but the car and the carriage did not wait and soon I lost sight of him with much regret, wistfully looking back to his new house which remained visible for sometime. We had a splendid run to the town of Nablus and passed through a very lovely and picturesque country-side and the scenery was one of the finest I ever saw—an undulating plain covered with the green foliage of fig and olive trees and the verdure of the surrounding cultivated fields. The whole road was quite smooth and splendid for motoring. I enjoyed the drive immensely and was refreshed by the pure and cool breeze of the neighbouring hills which I breathed. The engine of the motor was working splendidly and without much noise. We passed through the old town of Nablus which still retains the characteristics of an old Samaritan town and also noticed the site of the antiquities of the Romantic Queen of Sheba ; on to Samaria and then to the great plain of

Ascalon and there my motor driver pointed out the site of the well into which Joseph was thrown by his brothers before being sold as a slave to the merchants on their way to Egypt. We also noticed in the great plain of Ascalon (which is so famous in the Jewish history for the great battles which were fought there) the new Jewish colony of Afula and the station on the Railway line from Haifa to Damascus. We travelled on to the region of Jeblah and then to the Mount of Nezarath where two of my priestly fellow-passengers got down. I saw from a distance the mount of Tabour *i. e.* the mount of Transfiguration. At Nezarath I saw the ancient church on the hill and felt very cold there during our short halt before again descending to the great plain of Ascalon. A part of the road was at that time under repairs. We sped on to Haifa and halted there for lunch at 1 P. M. Haifa on the Mediterranean has a good harbour and is a centre of the Railway lines leading to Damascus, Jaffa & Jerusalem. I had a nice lunch in Arabian style with the driver of the motor car, Khalil Kamal and had some interesting discussion with him over the old Arabian customs even now prevailing amongst the Arab inhabitants of Palestine. Khalil Kamal appeared to be an intelligent young man. He served as an interpreter in the last war and so he could speak English fairly well.

He had some very new and original ideas regarding the reformation of Islamic laws of which I shall speak later.

After a substantial lunch we left Haifa at 2-30 P. M. and the most perilous part of the journey began as we came out of the town and found the road from Haifa to the Bay of Acre practically washed away by the Sea. Standing on the high cliff of Haifa we had a very splendid view of the Mediterranean as the waves were dashing against the high and precipitous rocks of the shore. Without fully realising the danger of this eroded road we rushed headlong into a sandy track and in some parts of the track we actually came in contact with the dashing waves of the blue Mediterranean. The sight was so grand and unearthly that I sometimes used to cry out in sheer ecstasy of joy and thankfulness to the Almighty God for granting me this opportunity of feasting my eyes on this grand and never-to-be-forgotten scene. But at one place the driver checked my exuberance of feelings and peremptorily ordered me to keep quiet as we were in the very danger of our lives. For the wheels of the motor car had stuck in the sand and we were in immediate danger of being engulfed and sucked away by the high and mountainous waves of the sea. But through the

infinite mercy of God the engine worked splendidly and with one tremendous heave, got the wheels out of the sandy rut and thus saved us from a watery grave. None the less, I shall always remember with great delight and thankfulness the magnificent and splendid glimpse of the sea which I caught at that time. The sight greatly widened my soul and filled it with infinite love of God. As soon as we reached the Bay of Acre with the town of Acre at its head, the road became quite good and we soon left the Bay and the town of Acre on our left. I also noticed the great aqueduct of Acre from a distance, with high arched ways securing the flow of fresh water from some old spring far away from the town. We then passed through the village of Janina and on to the Syrian frontier of Rasul Nakura or the Head of Mount Nakura which divides Palestine from Syria. It was drizzling all the time and we were shivering with cold. The whole scenery of the place from the Bay of Acre to Rasul Nakura appeared to be very grand and picturesque as the blue waters of the Mediterranean seemed to be constantly mingling with the evergreen foliage of the garden and of the fields around. Running all along the coast, at some places close to the water's edge, we soon passed into the French Territory and at the frontier a

French soldier stopped our car and had a look into our passports and on being satisfied with our papers he then allowed the car to pass.

After this we had another splendid run just along the shore of the blue Mediterranean on our way to the ancient towns of Tyre and Sidon. All along the road there was the magic of alternate rain and sunshine while the blue waters of the Mediterranean seemed to be playing, as it were, the game of hide-and-seek, with the rocks on the coast. Sometimes the whole stretch of the Mediterranean came into view from the summit of a high cliff and again disappeared like a fairy vision behind the high cliffs which rise precipitously from the water's edge. While passing through the open country leisurely between the ancient towns of Tyre and Sidon and discussing with my driver about the proposed reformation of the Islamic laws especially the divorce laws, as prevalent among the Mussalman inhabitants of the locality (both in Palestine and Syria), we descried from a distance a solitary female figure standing on the road and weeping as our car approached her. She asked the driver to give her a lift to Beirut. The driver peremptorily refused her request and left her standing on the road drenched with rain. But I soon prevailed upon the driver to take the

lonely girl in the car, escorting her to her destination. As we returned to the girl she began thanking us profusely in fluent Arabic which was interpreted to me by the driver. This was a sort of miracle. For we had just been discussing the inequities of the Moslem law of divorce and the girl strangely related to us the pathetic story of her sudden divorce by her cruel husband that very day only a few hours before. The tragic story was soon told : She came of a good Mussalman family of Beirut and that her erstwhile husband was working in the house of her father and married her by exercising undue influence over her. He then brought her to his village and soon began ill-treating her and as a result of the wedlock a daughter was born to them, but the child soon died and the husband became more anxious to discard the wife and ultimately arranged to marry another girl. A few hours before he had gone to marry a new wife by divorcing his old one without any excuse whatsoever. My friend the driver just jumped up from his seat and cried out that here was a living example of the tyrannies and Zulooms of Mussalman husbands over the wives which he was just recounting to me, and; there was the clear hand of God in sending the divorced girl to us at this juncture. It is highly

necessary and quite imperative that the Moslem law of divorce as at present prevailing in Palestine and Syria should be reformed and this immediately is giving greater rights to the females. I fully agreed with his views and promised that in the course of my travels I would try my best to bring this fact to the notice of all the Muslim leading gentlemen whom I hope to meet in Syria and Turkey. As we were passing through the ancient town of Sidon with the gold-tinted orange gardens all around the coast the Sun was fast sinking on the sea in the distant horizon and the sunset was quite lovely and gorgeous and one of the grandest that I have ever seen. With hearts full of divine love and thankfulness both the driver and I instinctively sat down to offer our evening prayers on the seats of our car and we said our prayers in the midst of some of the sublimest of sceneries and with full concentration of our souls (Hudure Qualb) After finishing our prayers the driver told me that we had one of the best prayers which could be offered under such circumstances and he fully agreed with me that the essence of the prayer consists in the concentration or communion of the soul and not in its outward formalities.

CHAPTER II.

BEIRUT

We then rapidly passed through one of the biggest olive gardens in the world all along the coast of the Mediterranean and reached the famous sea port of Beirut at 7 P.M. I took up quarters in the hotel Continental just fronting the Sea. I had a very nice and tasty dinner with plenty of Syrian oranges and other luscious fruits. From the dining room the sea was quite visible and it had a very charming effect. After finishing dinner I went out for a stroll on the strand in front of the hotel. The sea was calm and silvery with the moon-light playing upon its bosom and the moon-beams seemed to sleep on the shores of the sea. The vast expanse of silvery water purified and as it were expanded my inner-most soul. Tears involuntarily rushed to my eyes, as I gazed round the long and unending expanse of the ever cheerful and debonair Mediterranean.

"Tears, idle tears, I know not what they mean
Tears from the depth of divine despair
Rise in the heart and gather to the eyes.
Thinking of the days that are no more."

After thus enjoying my stroll along the strand I retired to bed in a sumptuously furnished room of the hotel late at night with the music of the rushing waves still ringing in my ears.

Awoke from sleep rather late in the morning of the 15th February, 1928 and had a nice cup of tea in bed which refreshed me greatly. After a bath I went out to the dining room of the hotel and had a very substantial breakfast with the eternal sea in front of the room. It has truly been said by a writer that "the Mediterranean is always debonair and cheerful and bears no grudge and forgets its caprices in a night. This mutability, this mobility, this allegro in its nature, it imparts to the coasts which environ it and to the peoples who dwell thereon. That is why they are lovable". Truly I found all the people sitting at the table including some of the handsomest of women charming and courteous in their manners. Though a perfect stranger, I felt quite at home in their company. After taking my breakfast I went to the British Consulate close by and called

upon the British Consul General Mr. Satow and handed over to him an introduction letter of the Government of India. Mr. Satow received me very kindly and gave me letters of introduction to Mr. Hall, the British Consul of Damascus and also to the President of the American University of Beirut. He also deputed one of his office bearers to take me round the town. We first visited the law courts of Beirut. The building was the residence of the Governor of Beirut during the Turkish Rule. It is a big palatial building. I met some of the Mussalman Judges of the present Law court under the French Mandate and learnt from them that the courts are being still run on former Turkish line and that Moslem laws are still in force in all the Shariah courts or religious courts of Beirut, while into secular courts, the French law based on Code Napoleon is being gradually introduced. I had some discussions with the Mussalman Judges over the reformation of Musalman law especially with regard to the marriage and divorce. These judges also agreed with me that there is much room for reformation and improvement in the above direction. I left the court buildings and went sight-seeing in the bazar. There are electric tram cars running in all over the principal streets of the city which had

the appearance of a busy seaport town. I found some stately and lofty buildings, modern hotels, mosques and bazars in the centre of the town. There are also fine squares with gardens in the heart of the city near the Exchange and the General Post Office. The city appeared to be quite prosperous and thriving and the wide streets were thronged with the people of various nationalities. *e.g.* Arabs from Damascus and other neighbouring towns Drases, Greek, Maronites American & French. Though the upper class people speak French, the general language of the people is Arabic and it is spoken with much fluency and grace. I returned to the hotel for lunch at 1 P.M. After a substantial lunch I again set out sight-seeing and went up to the famous American University of Beiro Beirut by tram car. Alighting from the tram car before a ponderous gateway of the University buildings, I found a large number of Arab students with red Fez congregated near the gateway. One of them kindly conducted me to the office room of the University and there a lady typist phoned to the acting President Mr. Stork about my arrival. Mr. Stork kindly invited me to tea in his house and on reaching there he introduced me to his wife and we had a pleasant tea party.

After taking tea Mr. Stork kindly took me round the grounds of the University and briefly outlined to me the methods of teaching and the kinds of students under his control and showed me the Chapel, the dining hall and museums of the University. I also met some of the students in the common room of the University. The whole site of the University with spacious and lofty buildings overlooking the blue waters of the Mediterranean is one of the grandest sights which I witnessed during my travels. There are play grounds attached to the University and they appeared to have been very well-kept. The University appears to be very popular as students from all parts of the world flock to it. There were no less than 404 Mussalman students out of the total of 1200 or so on the roll of the University at that time. This American University of Beirut owes its foundation to the American Mission in Syria. The Mission first started a college in the autumn of 1866 with 16 students in a rented house and the first collegiate class was graduated in 1870. The school of medicine was opened in 1867 and the first class was graduated in 1870. A preparatory school was started in 1871 and was fully organised in 1880. In 1872 the school of pharmacy was founded. In 1873

the present site of the University building was first occupied. In 1919 a joint office was established in New York to conduct the business of this institution along with that of Robert College and the Constantinople Woman's College. In 1920 the Board of regents of the University of the State of New York changed the name of the institution to the American University of Beirut. The control of the University is now vested in a board of 12 trustees in America, who control the funds and have ultimate authority over the administration of the institution. The University has no connection with the American Government except as it holds a charter of incorporation from the regents of the University of the State of New York and has been authorised by them to issue diplomas. The trustees delegate to the Faculty and Council at Beirut authority to conduct such University matters as arise in Syria. The University comprises : (a) The Faculty of Arts and Sciences, (b) The Faculty of Medicine, (c) Attached to the University is the preparatory school.

- (a) THE FACULTY OF ARTS AND SCIENCES consists of (i) one fresh-men school. The end of Fresh-men year is equivalent to the secondary certificate granted by the Egyptian Govern-

ment and the Palestine Matriculation certificate.

(ii) The higher classes—the completion of Fresh-men year is followed by 3 years of junior and senior classes leading to B.A. There are also advanced courses leading to the Degree of M. A. Incorporated into the school of arts and science there is a course of commercial and economic studies leading to the B. A. in Commerce.

A normal course for the training of teachers and courses representing 2 years of work in Civil Engineering and Agriculture may also be selected as subjects of major interest in the work leading up to the degree of B.A.

(b) THE FACULTY OF MEDICINE—This faculty has direct control of the schools of Medicine, pharmacy and dentistry and general supervision over the school of nursing. The course in medicine represents 5 years' work leading to the Degree of Medicine and Surgery.

(c) THE PREPARATORY SCHOOL—This school includes 8 years of elementary work for pupils whose homes are in Beirut and certain special classes for boarding pupils, so that they can

adjust themselves to the programme of the institution. It also includes regular high school work leading up to entrance into the Freshmen school.

One division emphasises French and Arabic with only a limited number of classes in English. Another division emphasises Arabic and English with less work in French. Arabic is not required of non-Arabic speaking boys.

A little before dusk I took leave of Mr. Stork and started by the tram to the Jesuit College or commonly called Isawia which is situated in the opposite direction of the town.

I reached the college a little before dusk and was introduced to the Father in charge of the institution who received me very kindly and showed me the library which contains a large number of books and some rare manuscripts and specially old copies of the Quoran. I was then introduced to Father, Lammens who is a great French authority on Islam and its culture. Father Lammens very kindly presented me with a copy of his book *La Islam*, in French with his autograph. I then visited the Chapel and saw the students at work in their class rooms in the evening.

On the morning of the 16th February, 1928 I left Beirut for Damascus by motor car at 10 A. M., a distance of about 57 miles or so. On my way to the foot of Mount Lebanon, the snow-clad peak of which dominates the city and is visible from a long distance with some of the red tiled houses built on the slope of the mountain, I passed through the busy quarters of the city with big shops and buildings of old Saracenic style.

We soon motored up to the foot of Mount Lebanon. The name of Lebanon or French Liban is derived from the Arabic root *Laban* which means milk or to be white or whitish, and it probably refers to the white walls of chalk or limestone and not to the perpetual snow of this mountain range. Mount Lebanon rises almost at right-angles from Mount Taurus in Asia Minor and is the central mountain range of Syria extending about 100 miles from North-east to South-east. There is a valley called El Bakka which divides this mountainous range into two parts, the one lying to the west is called Jebele Liban or the Greek Libanos, French (the grand) Liban; while the eastern mountain range is called Jabel El Sharki or the Greek Anti-Libanos or popularly known as Anti Lebanon. In this mountain


range the most lofty summits occur in the north the highest of which is Zahar El Kazib about 10,018 ft. above sea level. Further to the south is the snow-clad Sunnim which is visible from Beirut and is about 8895 ft. high. Between this group and the southernly range Jebel Kunei-Seh (about 6700 ft. high) passes the motor road constructed by the French between Beirut and Damascus. There is now also a newly constructed Railway line from Beirut to Damascus which generally gets blocked up during the winter months owing to heavy falls of snow. While traversing this mountainous road we had glimpses of the Mediterranean Sea from the top of the snow-clad hills and the sight was picturesque and grand and sometimes weird. I also noticed many beautiful villas on the slopes of the hills which are said to be summer residences of people from Damascus or even from Egypt. This hilly region is said to be one of the healthiest places in the world. In many places the road was covered with snow and the weather was chilly and we were shivering with cold. We soon passed the village of Zahla on our way to the broad valley of Nakka which separates Lebanon from Anti Lebanon mountain ranges. This valley of Bakka used to be known as Coele-Syria and its present full name is Bakka El Aziz or the

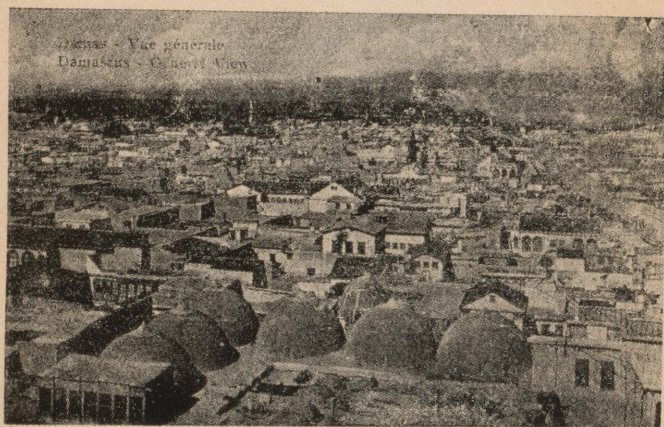
dear Bakka. The valley is from 4 to 6 miles broad and has an undulating surface. There appeared a few settlements and houses in the valley skirting the hills. After crossing the valley of Bakka we began to ascend Anti Lebanos range. Anti Lebanos is about 67 miles long and about 13 to 16 miles broad. The highest summit of this range is about 8721 ft. high. The motor road after leaving Bakka enters a little valley which bears the ruins of the ancient cities of Chalias and Gorha. It then passes to the Gorge of Wadi Ul Harir and on to the plain of Dimas and finally it enters the valley of Barada, the famous river of Damascus. This river Barada or the Abana of the Bible rises in the centre of the mountain range and passing through a sublime Ravine enters the plain of Damascus and flows across it eastwards for 20 miles and empties itself into a lake. On the bank of this Barada about a mile from the mouth of the Ravine stands Damascus, the most ancient and one of the most beautiful cities of the world.

CHAPTER III.

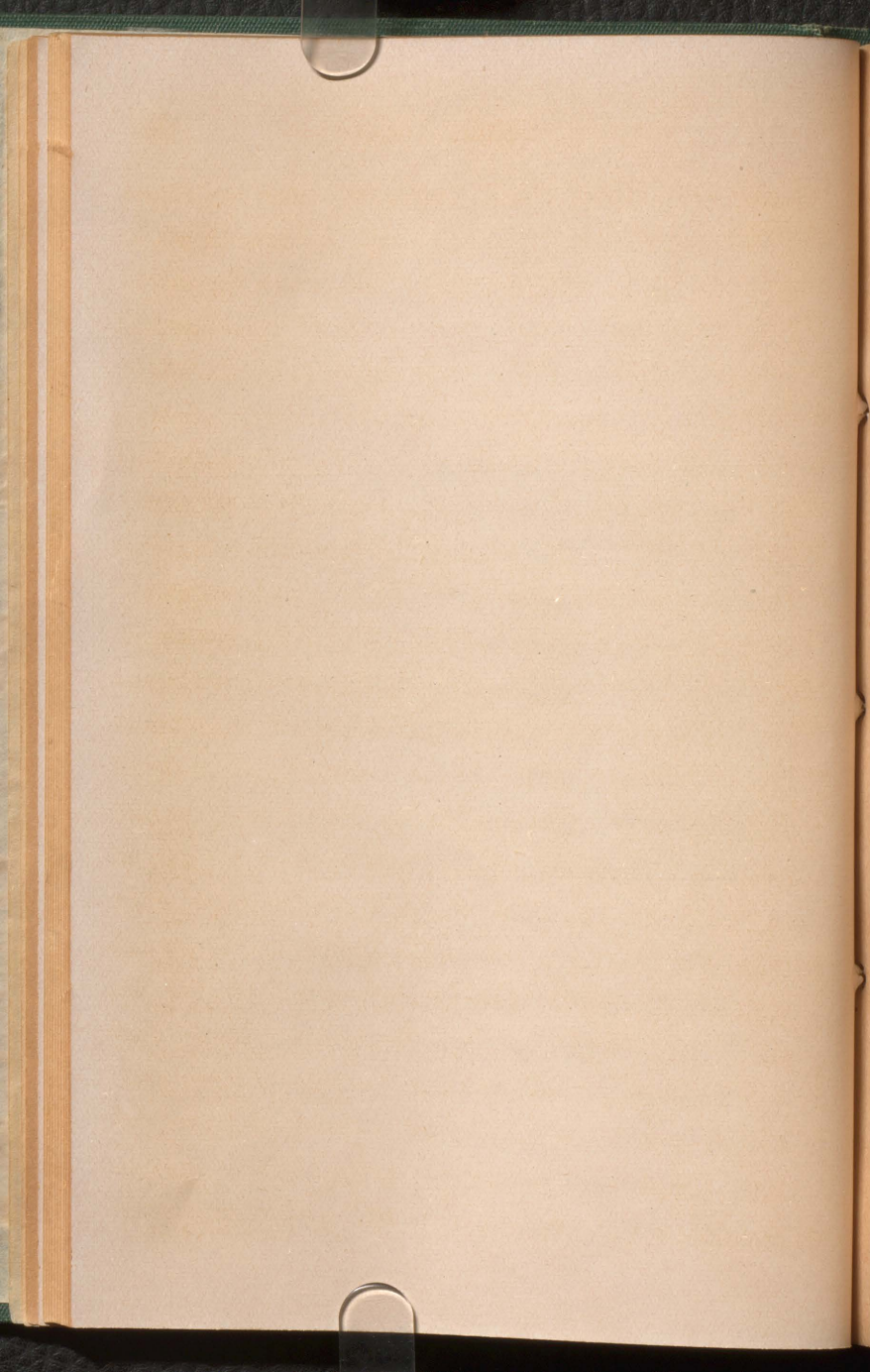
DAMASCUS

A bird's-eye view of Damascus from the top of Anti Lebanos is at once grand and enchanting and is one of the finest sights in the world: The city really looks like "A pearl set in emerald"; long and slender minarets, and shapely swelling domes surmounted with golden crescents, proudly rise above the white terraced roofs of the Saracenic buildings, and in many places these white buildings looking like pearls are embosomed in the green foliage or the emerald of the surrounding garden. In the centre of the city proudly stands the Jame Masjid of Damascus or the great Mosque of Ommaiydes and near it are the grey battlements of the old castle. The city is intersected by the river Barada with its numerous branches or channels irrigating the whole city and converting it into a veritable garden of Eden. Some of the channels *e. g.* seven of them are of great antiquity and through pipes the waters of the river are conveyed not only into every quarter of the town

TRAVELS IN THE NEAR EAST 



DAMASCUS



but also into almost every house. This river is also extensively used for irrigation purposes and channels are let out from it at different elevations above the city. There are orchards, gardens and vine-yards round about Damascus which cover a circuit of at least 60 miles and they owe their luxuriance and beauty to this perennial stream. The gardens and orchards surround the whole city like one great Sea of verdure and beyond this green circuit are large clumps of trees standing on the plain as far as the eye can see. On the northern bank of the river there is a large and newly built suburb; while the ancient walled city and the main buildings are spread over the banks of the river to the south.

I reached this beautiful and ancient city on a cold and foggy day, the 16th February, at about 2 or 2-30 P.M. tired both in body and mind. The weather was quite frosty and it was raining hard with cold northern wind blowing from the snow-clad mountain. I took up quarters at the Damascus Palace Hotel in the heart of the city and after a hurried lunch retired to my room for rest.

After dinner in the evening I went out with a German friend who had come with me in the same

motor car from Beirut to have stroll in the streets of the city and also to visit some of the Cafes and the native night clubs of the town. We found one of the places of amusements very much illuminated with artificial lights etc. We went inside the place, paying a small entrance fee, and took our seats in a big hall with a platform somewhat like a stage, at the other extremity of the hall. The attendants soon came up with coffee and other intoxicating native drinks called "Araque". I took black coffee while my German friend patronised the native Araque which he praised very much as very good stuff. Soon afterwards the curtain went up and the show began. It was a sort of musical Revue and there were weird and fascinating Arab dances with songs in Arabic. The dance was much appreciated by the audience. There were also Exhibition dance which were loudly applauded. We soon left the place and went to a modern Cafe, run on quite Parisian lines and full of French soldiers and French girls. Here there were European dances, Tango Fox Trot, Charleston etc. There are some Syria, young-men also who took part in the dance and were imitating French manners and customs. I was much grieved to find this ancient city of Damascus being rapidly modernised

and fast imitating Parisian life in all its worst and depraved phases. I soon left the place in disgust and returned to my hotel at about mid-night and immediately retired to bed.

17th February 1928—In the morning after taking quite a substantial break-fast I went out sight-seeing in the street of this most ancient and famous city of Damascus. In the famous square of the city, which is the meeting place of the Tramways of the town like the Esplanade of Calcutta, I took a Tram to the northern part of the city to the house of the English Consul and on reaching there I met the English Consul who received me with much affability and gave me a letter of introduction to the French Delegate ; with that letter I went to the office of the French Delegate which is in the heart of the town, and located in the building formerly occupied by the officers of the Turkish Government. The French Delegate also received me with due official courtesy and gave me a letter of introduction to Sheikh Tajuddin, the head of the newly formed Syrian party of Damascus. I then passed through the celebrated bazars of Damascus on my way to the great mosque of Ommayyad to offer my Friday prayers. The bazars are narrow covered lanes with ranges of open shops on each side and there are different sections

for each kind of merchandise. Besides the Bazars there are Khans or public marts where the merchants meet and expose their articles for sale. The largest of these Khans are Hamidia Khan and Asad Pasha Khan. In passing through the bazars I noticed an open carriage drawn by horses and escorted by Police guards. I was told that in the carriage Sheikh Tajuddin and other notables of the city were proceeding to the great mosque for Friday prayer and the party alighted at the northern gate of the mosque. I made acquaintance with the Mudir of Police or the Head of the Police of Damascus, a devout and courteous Moslem. With a thrill of joy and great reverence I entered the world-renowned great Ommayyide Mosque of Damascus, bare-footed and ready to offer my prayers. My heart leapt up with joy on beholding such a vast congregation of devout Moslems about 4 or 5 thousand in number. I offered thanks-giving to God, the Almighty Father, for fulfilling my long-cherished desire of visiting the world-renowned Mosque of which I read glowing accounts in Persian books during my boyhood. I was practically lost in this vast congregation inside the Mosque and somehow managed to press forward near one of the four Imams of the four Sunni sects who were simultaneously leading the prayers. I headed

towards the Imam who was standing in the centre of the Mosque and was later on told that he represented the great Hanifi sect to which I belong, and offered my Friday prayers with much peace and satisfaction. After the prayers were over I noticed Sheikh Tajuddin and his old father sitting within an enclosed space with other notables of the city. I tried to approach Sheikh Tajuddin, but the party soon began to move away towards the cave in the centre of the Mosque, the iron doors of which were flung open and Sheikh Tajuddin and his companions were allowed to pass through the gates and I also hurriedly entered the cave with the party and the doors were closed. I was then told that the cave contained the head of John the Baptist (or our Yahiah Paigamber) in a golden casket and was considered to be a very holy place. After offering prayers there I came out of the cave with the party, But in the bustle and hurry I lost sight of Sheikh Tajuddin who hurriedly left the Mosque with his retinue. I then leisurely went around the great Mosque and noticed that it occupied a quadrangle about 163 yd. long and 108 yd. wide. In the northern side of the Mosque by which I entered there is an open court surrounded by cloisters resting on pillars of granite, marble and limestone. I was told that the

interior dimension of the Mosque is 431 ft. by 125 ft. The interior is divided into 3 aisles of equal breadth and there are two ranges of Corinthian columns about 22 ft. high supporting round arches. As stated above there is a cave in the centre of the Mosque and over this cavity there is a Dome resting on four massive pillars and it is dedicated to St. John the Baptist. There are three minarets in the Mosque, one of which is 250 ft. high. There is a tradition that the Prophet Jesus will descend upon this minaret on the last day of judgment. As to the antiquities of this Mosque it is said that it was formerly a Greek or Roman Temple which was converted into a Christian Church in the 4th century A. D. Then the Ommayide Caliphs of Damascus converted it into a Mosque and the style and the workmanship of three periods are still noticeable in the building. Round the Mosque are traces of a court about 1100 ft. long and 800 ft. wide encompassed by colonnades. It is a great pity that at present the Mosque has been so greatly hemmed in by bazars and houses that its exterior is hardly visible from outside. After finishing my prayers I came out of the Mosque in a very gloomy mood thinking of the past old glories of Islam, and was soon besieged by a

band of importunate beggars and little urchins, all crying for Bakshis. After distributing a little alms to these beggars and little urchins I again came out into the streets of the bazars and while making enquiries about some guides I fortunately met an Afghan merchant who volunteered to show me round the holy places in the neighbourhood. He then took me to the small chapel containing the tombs of the world renowned chivalrous Sultan Saladin the Great. We entered the Mausoleum with reverence and awe and found it to be a well-preserved chapel with orange trees and other flowering shrubs. The place appeared to be quite deserted and lonely. After prayers in the shrine of the famous Saladin my Afghan guide again took me to the great Mosque by the southern gate and there pointed out the shrine where the head of the great martyr of Karbala Hajrat Syeda Emam Hossain lies buried. We entered the place by removing the thick velvet curtains hanging over the doors and the guard in charge of the shrine opened the door for us and we offered our prayers and felt a great relief. I again entered the great Mosque which was now practically empty with the exception of a few groups of students who were learning their lessons, and an old man was delivering a lecture to

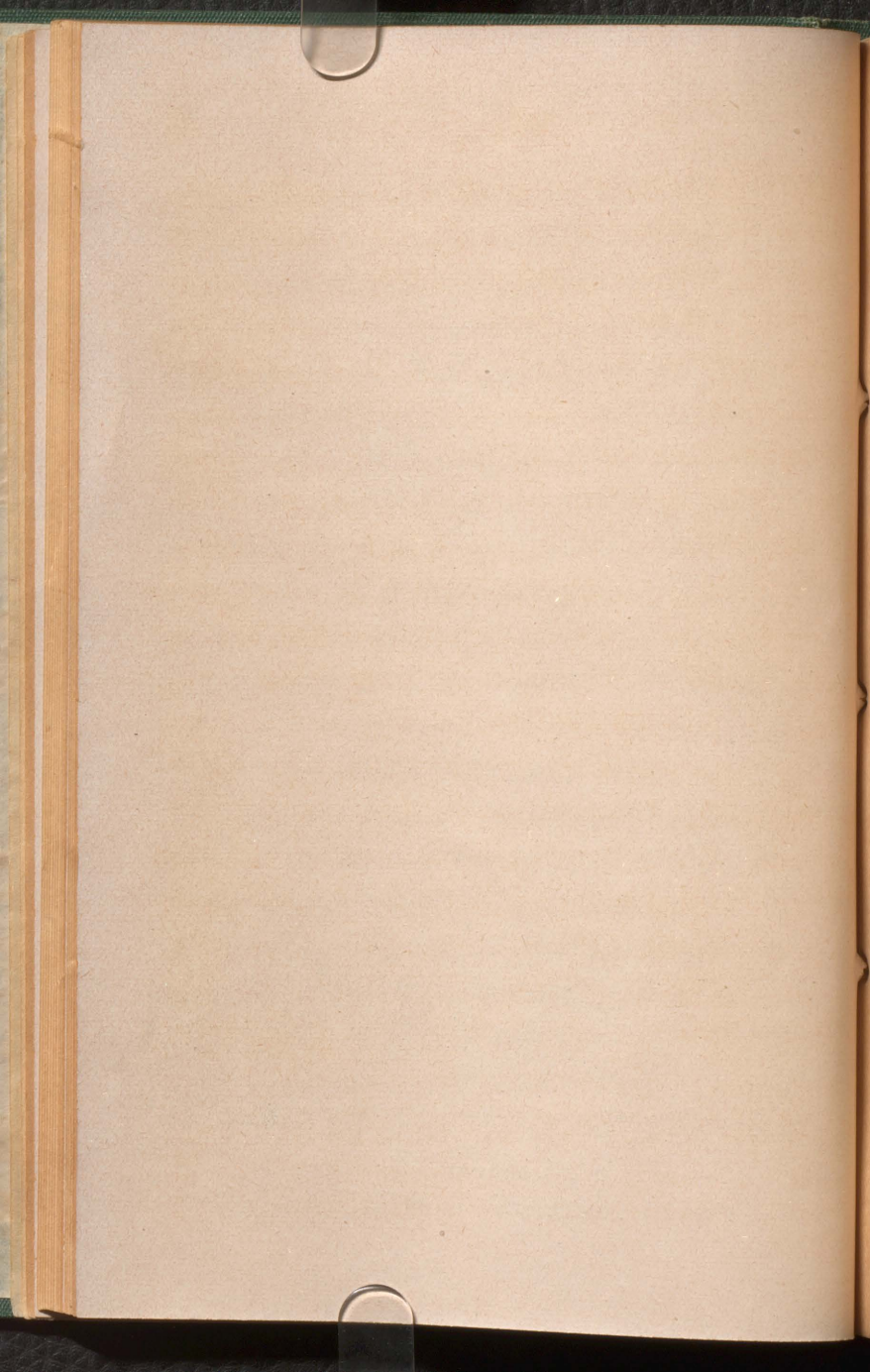
them. I was told that the old man was the father of Sheikh Tajuddin and was greatly revered by the inhabitants of Damascus. Thinking of the present pitiable condition of the people of Syria and the decadence of the great faith tears involuntarily rushed into my eyes. My Afghan companion greatly sympathised with my feelings and also joined me in my grief. We then came out of the Mosque by the northern gate. My new friend then conducted me to my hotel and I reached there late in the afternoon much exhausted.

I felt severe cold and great discomfort in my bed at night, as there was no arrangement for heating the room. The cold appeared to be severer than that of Palestine. On the morning of the 18th February 1928 after taking my breakfast in the hotel, I went out to the Government offices to meet Sheikh Tajuddin. I was soon conducted into the presence of Sheikh Tajuddin who was holding a sort of informal meeting of the notables of Damascus at that time, and the big Reception Hall appeared to be much crowded and there appeared to be a suppressed excitement amongst the audience. As soon as I was introduced to Sheikh Tajuddin, he received me with great cordiality and affability. One

My Travels in the near East.



Mohammad Ali,
President, Syrian Republic.



of his officials soon came up and acted as an interpreter. I was then offered coffee and Sarbat and was very pleasantly surprised to find amongst the notables present there my old friend Mahammad Ali Bey Abed whom I had met in Shepherd's Hotel at Cairo before. Mahammad Ali Bey then invited me to his house which is close to Damascus Palace Hotel.* But while we were engaged in the conversation, suddenly the whole assembly appeared to be astir with much excitement and on looking towards the door I found some French dignitaries and deplomats being ushered into the Hall. They all advanced towards the place where I was sitting with Sheikh Tajuddin and after shaking hands with all the people present with much cordiality, all these French officials sat down and began to talk with us in a quite informal and homely manner. I was surprised to find how these high French officials began mixing with the audience, both high and low in a

*I revisited His Excellency Mahammad Ali Bey, the then President of the Syrian Republic in his Palace at Salaihia Hill surrounded by French soldiers on the evening of 21-10-23 during my short visit to Damascus from Jerusalem. His Excellency Mahammad Ali received me with open arms and gave a State Dinner in my honour and introduced me to the Ministers of his cabinet. I bade adieu to His Excellency late at night and returned to my old Damascus Palace Hotel and on the following morning left Damascus on my way back to Jerusalem via Lake of Gallili or Tiberious.

quite genial and unofficial way. Soon afterwards the Delegate of the French Consul who came from Beirut especially for this occasion got up and read the proclamation declaring the establishment of a new Syrian Government under Sheikh Tajuddin as the Prime Minister, with other Syrian noblemen both Arabs and Christians, as ministers of the State. Another friend of mine Mr. Kurd Ali Bey, was also appointed as the minister of education. I then realised that I was lucky enough to be present at the most momentous and epoch-making occasion in the history of the Syrian struggle for independence. For it is well-known that after the Druises rebellion † in the latter part of 1925 the whole country was in a state of great disaffection towards the French Government, which had got the Mandate for the whole of Syria after the Great War. As the Mandatory power in Syria, the French are not quite so successful as the British are in Mesopotamia and Palestine. This was practically the first step on the part of the French Government to pacify the Syrians by giving them a sort of Home Ru'e ‡ with Sheikh Tajuddin as the Prime Minister, or the head of the Council

† See Appendix I.

‡ See Appendix II. (Syrian Home Rule.)

of ministers appointed for carrying out the administration of the country under the French High Commissioner. The meeting being over, Sheikh Tajuddin very kindly deputed some Government Official to take me round the city to show the famous and ancient buildings and also the law courts, schools and colleges of the town. My guide first took me to the renowned Azem Palace. This unique and ancient Palace showed signs of recent pillage by the insurgents during the last revolt of the Druises, as some of the rebels had taken shelter in this Palace and barricaded the same during the French attack. The Palace was shelled by the French guns and many rooms of the Palace bear marks of the bullets lodged in their walls. It is now being partly restored. There are rooms inside the Palace which show Saracenic architecture at its best. The decoration of some of the rooms is gorgeous. The walls are covered in part with mosaics and in part with carved work, while the ceilings are rich in Arabesque ornaments elaborately and splendidly gilded. In one of the rooms called the Lion room I saw a representation of a lion of the Hettites. In the offices attached to the Palace there are now stores of silk clothing and other fine products locally manufactured. It may be noted here that during my

stay in Damascus I met a scion of this Azem family who formerly owned the Palace which has now been acquired by the French Government. The gentleman has married a Turkish lady and is highly educated and refined in manners. He is now residing in the northern suburbs of the town. From Azem Palace we went to the famous brass factory of Damascus under the management of Nassar & Co. In this factory there are beautiful brass articles and trays inlaid with silver and gold and also wooden furniture inlaid with mother of pearl of very fine workmanship. I was tempted to make some purchases of beautiful trays and drawing room suites, desks and chairs inlaid with mother of pearl. It may be noted here that the company very carefully packed the above articles and sent them to Calcutta where I took delivery of the same after paying heavy customs duty. But all the goods including the drawing room suites were found in perfect order without any damage whatsoever. I stayed in Damascus till the 26th February, 1928 and during this time I also visited the law courts, the schools and other places of interest, and antiquities in the town. The town has got many large and beautiful chapels, mosques, mausoleums, cemeteries, etc. I visited also the famous cemetery of the town in

which lie buried some of the members of our Holy Prophet's family. In the above cemetery I visited the tombs of Hadrat Bellal, the famous Habshi Moazzem of our Holy Prophet who is so famous in Moslem History. I also visited the Indian Takia* or rest house with some attached lands which were dedicated ages ago for the use of the Indian pilgrims by the Moghul Emperor of India. The income of the Takia is about £65/- Turkish gold per annum. It is now, I am told, very badly managed by the Sheikh of the Takia, a man from outside India. I paid several visits to the Nazer of Awkaf regarding the better management of this Indian Takia and in this connection met an Indian guide Haji Abdullah whom I proposed to be the Sheikh of the Indian Takia. But owing to my short visit I could not see to his appointment. It is hoped that the Nazer of Awkaf would appoint

* A member of the Indian Legislative Assembly Kunwar Haji Ismail Ali Khan on 10-9-32 at Simla questioned the Government of India about the mismanagement of this Indian Hostel known as Zawiat-ul-Hanood in Damascus (Syria) which was built by Mogul Emperors for the free use of Indian pilgrims. Mr. Metcalf on behalf of Government replied that the Indian Hostel in Damascus is administered by the Syrian Director of Pious Foundations under the control of the Syrian Government and that Indian pilgrims are in theory provided with free accommodation but arrangements are admitted to be at present unsatisfactory. His Majesty's Consul at Damascus has taken up the matter with the Syrian authorities.

Haji Abdullah or some other better man to be the Sheikh of the Indian Takia. While going to the cemetery I passed through the long street which is served by a tram line crossing the south-western portion of the town called the Maidan and noticed many houses in a demolished and dilapidated state, and was shown marks of bullets and shells lodged in the walls and roofs of the buildings during the last rebellion of the Druses. This rebellion of the Druses broke out towards the end of 1925 when General Surrail (who died in March, 1929) was the French High Commissioner in Syria, and his administrative policy in dealing with the revolt proved a great failure and under his order Damascus, which was in a state of siege, was bombarded and the lives of a large number of people were lost. So General Surrail was recalled to France a ruined man. This insurrection of Druses broke out under Sultan Pasha El Etras and lasted many months with severe losses to both sides. I was told that many a time and oft the French troops were entrapped and outmanœuvred by the well organised Druses and the revolt ended in the general shelling of Damascus by the French army. The revolt cost France a little fortune and her garrisons were badly depleted, and it led not only to a political crisis in France but was

the cause of great anxiety to other European powers who are greatly interested in the Near East. Another result of the revolt was that the Syrians got very much disaffected towards the French Government. But now, as stated above, the French Government are trying to pacify the Syrians by giving them a sort of Home Rule under the leadership of their own people.

CHAPTER IV.

The Law-Courts of Damascus.

I visited the Courts of first instance and also the Court of appeal in the town. The Ottoman Code is still in force. There is a Court of Cassation which hears appeals from murder cases. In this Court the President is a Frenchman; while in the other courts there are native Judges. In the Court of appeal three Judges sit. There are also a mixed Court and a Court of Arbitration called Sallsheah Court for trying petty cases.

The Educational Institutions of Damascus.

In Damascus also the female education is making rapid progress. The females are fast thinking of giving up their veils, while men appeared to be tired of wearing Fezes. I visited some girls' schools as well as boys' schools in the town. In the classes I found girls working without the veils but as soon as any male Minister appears, they try to put their black veils on their faces,

but not very tightly. I found the girls learning Chemistry, Algebra and other Science subjects quite well. The educational course is roughly 2 years for kindergarten 5 years for primary and 3 years for secondary education. After a 3 years secondary course the girls may take a two years training course to become teachers. I found more than 200 students in the secondary schools for girls which I visited. I also visited a primary school for boys in Mahajeria or the northern quarter of the town. Boys could recite the Quoran very well and they were also learning in kindergarten and other modern systems.

Society in Damascus.

As stated above I was lucky enough to meet my old friend, Mahammad Ali Bey El Abed who happens to be one of the premier noblemen of Damascus and fabulously rich. He is the son of Izzat Pasha, the famous Arab Vizir of Sultan Abdul Hamid. He was also for some-time a Turkish Ambassador in the United States of America during the time of Sultan Abdul Hamid. He is a fine specimen of an Arab gentleman with refined and up-to-date European manners. The whole family consisting of two sons and two daughters, have also been educated in modern and up-to-date European style. His

e'dest son Nasuh Bey El Abed who has become one of my best friends has been educated in Paris and also in England and can speak French and English very fluently besides Arabic (his mother tongue) and Turkish. He is a young man of very refined manners and imbued with a great zeal for reformation in Islam and in the ancient Arab customs of his country. He is also a great partisan of female education and emancipation. He is one of the pioneers of the new movement for giving up veil among the Arab women of his country. He is also very much in favour of European costumes and also for replacing Fez by a Bowler hat. But his compatriots, the Arabs of Damascus are renowned for their fanaticism and conservative ways. I am afraid it will take a long time for my young friend to introduce these innovations in his country. But Nassuh Bey is an enthusiast in these matters and he has established a Branch of the Islamia Education Trust in Damascus under his own leadership with a band of ardent workers who are eager for the cause of reformation in Islam. A programme of this infant institution appeared in the daily paper of Damascus called El Muktabas in Arabic on 25-2-28. The editor of this paper is our friend Mr. Kurd Ali Bey who is now in the Ministry of education for

Syria. It may be noted here that only the other day I received a letter from my friend—Nassuh Bey E! Abed giving a glowing account of the working of the above institution in Damascus and of the rapid progress of his ideals. May the Almighty Allah help the pioneers of this new movement for improving the conditions of Moslems in Syria. Amen. Before leaving this subject I must also give an account of a very successful dinner party which we had in the house of my friend Mohammad Ali Bey Abed. This dinner party was attended by all the elites of the town and also by the Turkish Consul Surrayia Bey Sammi and his Turkish wife. The dinner was served on the table in a quite European style and was quite successful. The Turkish Consul's wife was the only lady at the table and she conducted herself with becoming dignity and affability. All the persons attending the dinner felt greatly charmed by her gracious manners. Lastly I must also describe here a tea party which I had within the harem of my friend Mahammad Ali Bey Abed's house. It is well known that all the Arabs and Turkish houses of this town and other Moslem countries are divided into two parts, Salum Lik and, Harem Lik, the outer house where the males meet and the inner apartments where the females reside. In the Salum Lik

most of the houses have a reception room and also an outer court-yard with tasselled pavement and one or two marble fountains, orange and lemon trees and flowering shrubs and green plants which give freshness and fragrance to the apartments opening into the court-yard. Then there is a narrow winding passage which leads to the Harem Lik which is the principal part of the house and is occupied by the females. In this Harem Lik also there is an open Court with fountains and shrubs. The apartments also open into to the court. Decorations of the room are generally gorgeous according to the oriental style. Into this Harem Lik formerly no male outside the family circles was allowed to enter. But my friend Nassu Bey El Abed very graciously took me one after-noon to take tea inside this Harem Lik. I at first felt very greatly surprised and honoured by this great distinction bestowed on me. I was soon led to a gorgeously decorated hall, on the walls of which life-size oil-paintings and pictures were hanging. Among the pictures I noticed that of a lady of great beauty placed in great prominence in the centre of one of the walls. Within a short time I found a lady walking into the rooms heavily veiled, and then suddenly she threw aside

the black veil and was introduced to me as the mother of my friend, Nassu Bey El Abed. She was the living image of the picture of the lady on the wall. She spoke to me with great kindness and affability. Shortly afterwards a French lady also was ushered into the hall and we all sat down to take our tea. The lady of the house began to pour out tea into our cups with much grace and charm and began to talk of India, Egypt and other countries with much knowledge and intelligence. I was simply charmed with her society and she treated me like her own child. I shall never forget the maternal kindness and sympathy which I received from her. She was goodness itself.*

*I revisited Damascus in October, 1933.

CHAPTER V.

With a heavy heart I took leave of Damascus on the morning of the 26th February, 1928. Some of my friends including the Indian guide Haji Abdullah and my friend Rafat Godht came to see me off at the Railway station and the train left for Baalbac at 7-45 A.M. in the morning. The morning was bright and clear with a chill wind blowing from the snow-clad mountains of Anti Lebanon. The train passed along a meandering stream at the base of snow-clad mountains. The site was grand and picturesque. But I was feeling very cold inside the train as there was no heating arrangement in the compartment. The train soon reached Reayak station at 11-30 A.M. where I halted for lunch and also to change to another train going up to Baalbac. The whole station building was covered with snow and the station porters were busily engaged in removing snow from the Railway lines. I had a nice lunch at the station restaurant where I met two German gentlemen at the table. They kindly gave me many

useful hints and instructions regarding my short visit to Baalbac and also recommended some Hotels in Constantinople from where they were returning. After lunch I took the train and reached Baalbac at about 3 P.M. and had a glimpse of the gigantic pillars of the great temple which seemed to dominate the whole town. Here I feel tempted to give a short description of Baalbac, one of the most ancient cities of Syria. The origin of Baalbac is lost in the mist of antiquity and is considered to be identical with the Greek Heliopolis or the city of the Sun as the city was called from the great temple of the Sun for which it is so famous. Even now Baalbac is world-renowned for the magnificence of the ruins of its three temples, known as the great temple, the temple of Jupiter, Apollo or the sun and the Circular temple. The town is situated on the west declivity of the Anti-Libanos and it is about 35 miles north, north-west of Damascus. The ancient walls of the city are about 4 miles in compass. But in contrast with its historic past the present town appears to be a collection of mean looking buildings with the exception of two ancient mosques, (of one of which the great poet Sadi speaks in his Golestan) and other Saracenic fortifications. It is about 4,500 ft,

above sea level and is bitterly cold during the winter months and a portion of the town is covered with snow. To save time, I at once drove for the station to the ruins of the famous temple of Baal. The ruins are generally grand and wonderful and the six standing columns of gigantic size are one of the wonders of the world. The great temple is situated on a huge platform rising high above the ground and extending from east to west about 1100 ft. in length. The doorway or portico of the temple is on the eastern side and is about 260 ft. from north to south. A threefold entrance leads into the first court. I felt a thrill of joy when I entered the first court which is of hexagonal shape. The whole ground was covered with snow and was glittering in the rays of the setting sun. As in some portion snow was melting, I had to tread the ground with great caution. The hexagonal court measures about 250 ft. from corner to corner. On the western side of the Court there is a portal-about 50 ft wide leading to the great quadrangle or the great court of the temple. This immense court-yard is about 440 ft. long and about 370 ft. wide, thus enclosing an area of about 3 to 4 acres. On all sides of this court there were exedrae or niches of various sizes enclosed by pillars and

surmounted with numerous statues. But statues and pillars all are gone and are mixed up in a common heap of ruins. The peristyle of the temple proper consisted of 54 columns, the front line consisting of 10 and the side lines of 19 each. The height of the shaft was about 62 ft. with a diameter of 7 ft. at the base and 5 ft. at the top and were crowned with rich Corinthian capitals, and supporting an entablature of 12 to 14 ft. in height. Most of these shafts were formed of 3 blocks united without cement by strong iron dowels only. Six of the gigantic Corinthian columns still stand and rise to kiss the Heavens at the western end of the southern side, proclaiming their prehistoric origin as the handiwork of those giants of old. And to see these marvellous columns people from all parts of the world now flock to this deserted and ruined town of Baalbac. The part of the great platform on which the peristyle stands consists of huge walls about 50 ft. high from the ground and outside these walls, about 29 ft. off there is another wall on the north-west and probably also on the east side which is built of large stones and contains 3 huge blocks of such extraordinary measurements *i. e.*, about 64 ft., 63'-8 and 63 ft. respectively in length and 13 ft. in height and have

been raised 20 ft. from the ground in the western wall. From these huge blocks of stone the temple acquired the ancient name of Trillithon or "Three-Stone Temple". Two Subterranean passages 17 ft. broad and 30 ft. high run from east to west along the sides of the platform of the great quadrangle and are connected by a transverse tunnel of smaller description.

On the south western side of the great temple is the temple of the Sun, the temple of Jupiter, of Apollo or the Sun which is still in better preservation than the great temple. Though it looks quite small beside the great temple, it is in fact larger than the Parthenon at Athens. It is also built on a platform and there was a flight of steps from the eastern end. The arrangement of Peristyle is also very beautiful and the height of the columns is about 45 ft. including the Corinthian capitals and circumference of each is 19 ft. and supporting an entablature of 7 ft. high from which a ceiling was carried back to the wall of the Cella consisting of slabs enriched with sculpture of great beauty. Each slab contains a hexagonal moulding enclosing the figure of some God or hero. The elegance and the beauty of the fret work cannot be easily described. After passing through the vestibule we

reached an exquisitely carved doorway giving entrance to the interior of the temple. On the ceiling there is a figure of the Eagle, the emblem of the Sun-god. The Cella like the rest of the building was richly ornamented. In the quadrangle and the northern sides of the great temple I also noticed some traces of Saracenic fortifications showing the occupation of the temple by the Arabs after their conquest of the town. This temple has got a chequered history. Long after its use as the temple of Baal or the Syrian Sun-god we find the great Roman Emperor Antoninus Pius erecting a temple of Jupiter at Heliopolis, and two inscriptions still exist on the bases of the columns in the great temple belonging to the age of the Emperor, Septimus Severus. We then find that the Emperor Theodosius the Great converted this temple into a Christian Church. After the capture of Damascus it was besieged by the Arabs and was captured by them. There are still signs of Saracenic fortifications in the temple showing its occupation by the Arab soldiers. After leaving the great temple the guide took me to the small circular temple which stands further east and is of small dimensions, but of beautiful architectural design and workmanship. It has a semi-circular Cella surrounded by 8 Corinthian

columns. It was used as a Greek Church, but it is now completely in ruins.

After visiting these ancient magnificent ruins I hurriedly drove to my hotel Villa Kayum which is pleasantly situated on a high land and has a grove of trees. The hotel appeared to be quite deserted as the tourists' season has not yet set in. I hurriedly retired to my bed room and after a change of clothes came down to dinner which was nicely served with plenty of fruits. On the following day I left Baalbac by the morning train for Aleppo. For a long while from the train I looked back to Baalbac to catch a glimpse of those giant Corinthian pillars of the great temple which remained visible for a long time and seemed to dominate the view of the whole landscape. In the train I luckily met a German Architect with whom I began to while away the time by hearing his learned discourses on Saracenic architecture. We soon passed by the old town of Homes in which we had a glimpse from the train of the tombs of the Prophet, Noah and of our great Arabian soldier and Hero Khaled Bin Old Saifulla or the sword of God who conquered Syria during the time of Caliph Omar. There was no heating arrangement in the train and I felt very uncomfortable. It was also

foggy and cold. I reached Aleppo at about 4-30 or 5 P. M. shivering with cold and without lunch and tea. It was drizzling when I came out of the train and drove to Bagdad Railway station for Hyder Pasha Train in a hackney coach. My friend the German gentleman then asked me to go round the town and see the old buildings of Aleppo with him. Reluctantly I followed him with the hope of getting some tea in the Bazar. We visited the famous covered market or Khan Eldriz of Aleppo and as the sun went down I heard the booming of guns announcing to the faithful the time of breaking their fast as it was the month of Romjan. I found the shops in the market quite well-arranged and full of various goods and eatables. Hurriedly, as I felt very hungry, I purchased some bread and roasted meat and gulped them down while hurrying to catch the train. With the help of a Syrian guide I purchased a Railway ticket for Angora and took my seat in the train. I tried hard for a seat in the wagon-lit or the sleeping saloon, but failed to secure any. So I had to pass the night sitting in my berth, but there was plenty of room in my compartment and I also arranged for getting some dinner in the train. The train left Aleppo at about 9 or 10 P.M. Early in the following morning I was hustled out of my seat to a Turkish

train going direct to Hyder Pasha or Constantinople. The Turkish porter handled my goods rather roughly and demanded a large amount for his Bakshis but I paid him a Syrian pound which he refused to take at first but later on as I gave him all the small changes which I had, he had to leave the train as it soon began to move. In my compartment luckily, I met a British and a German fellow passenger. They at first pretended not to understand English but later on I found that they knew English quite well and we soon became friends. We have now entered into the Turkish territory and I shall describe the rest of my journey in the following book dealing with Turkey.

APPENDIX

(I)

Ever since the tragedy of Kerbela, the Muslim world was exposed, as we have seen, to outbursts of fanaticism in favour of the house of 'Ali'. The Persian Shia, with its mystic tendencies stimulated the sentiment, while the decline of the Caliphate, and the disorder prevailing in consequence offered ready advantage to pretenders. Hence the growing frequency of Alid risings. The feelings thus abroad were now to assume concrete and permanent form.

The numerous sects and schisms which developed at this time were all based on the sanctity of the line of Ali, and the survival in it of a divine authority. Some held to twelve of the line; others to seven, these being numbers to which singular virtues were ascribed. Schools, multiplied all over the land in which the mystic faith was quietly and cautiously taught,

embracing such recondite doctrines as the formation of the universe by the divine-Reason, transmigration of souls, immanence of Divinity in the Mehdi and the early expectation of his coming. The novice was initiated in such esoteric doctrines, under oath of secrecy and became henceforward, soul and body, his leader's devotee. The teaching of the Mehdi, it was held, might supersede the Koran, the tenets of which were all allegorically rendered; and the changes both of dogma and ritual were so strange and sweeping that Prophet himself would hardly have recognised the system thus evolved as in any respect his own. The superstition spread with marvellous rapidity over the whole east, and along the southern shores of the Mediterranean.

ISMAILIANS—In the latter half of the third century A. H. (873-874 A. D.) there arose an enthusiast of this school, Abdullah Ibn Meimun al-kaddah of Jerusalem, who propagated a system designed to weld all religions into a universal faith. It was to be the seventh and last religion of the world, under the seventh in succession from Ali, the divine Mehdi, Mahommed son of Ismail. From his patronymic the faith is named Ismaili.

311 A. H. (923 A. D.) he surprised that unfortunate city again by night and for seventeen days made it the scene of fire, and blood and rapine. It was not till the approach of troops from Bagdad, that the Carmathians retired laden with spoil and multitudes of captives whom they sold as slaves. The pilgrim caravans were again the object of savage attack, successive companies treated with brutal cruelty as before ; thousands were plundered, slain or taken captive. One caravan of 7000 was pursued and scattered close to Al Kufa ; the city was stormed and for six days subjected to like treatment as Al-Basra.

At last suffering defeat, the fanatic host withdrew into Arabia ; but only to renew their horrid out-rages at Mecca. The holy city was given up to plunder and so little regard was shown to the sacred places that bodies of the slain were cast into the sacred well Zemzem. The Kaba itself was robbed of its precious things and to crown the sacrilege the Black Stone was in 929 A. D. carried off to Hejer, and not restored for above 20 years. The Fatimid Caliph whose authority they recognised, now interfered from the west to stay the scandal and ravages of the Carmathians, which hitherto had been of service to him against the Caliphate of Bagdad, Suleiman

returned to Hejer, and we hear little more of him. But the Carmathians still survived.

It will be convenient here to notice another Branch of the Ismailis from which sprang the *Fatimid Dynasty* of Egypt. The new transcendental doctrine was widely spread in Southern Arabia, and its votaries so grew in power that their leader gained possessions of Yemen and Sana. A propaganda was started amongst the Berbers of North Africa, for which the Idrisid success had prepared the way. One of the Missionaries was Abu' Abdulla who had been sent out by Mahammed, son of Abdulla Ibn Meimun, founder of the Ismailis. There following up the canvass of previous missionaries, this emissary played a role of unexampled and romantic success. He found the Berbers so ready for the call, that he drew vast crowds after him, by their help defeated the Aghlabid dynasty and after much fighting gained possession of their capital and kingdom. He preached the impending advent of the Mehdi and to meet the expectation so raised, summoned Said, the son of his deceased master Moham-mad. Said came but not under his real name. He claimed to be descended from the Imam Ismail, and called himself Obeidullah. The adventures of this Medhi in his flight through Egypt and wanderings as a merchant with a caravan to Tripoli form quite a romance by

themselves. Suspected by the Aghlabis, he was cast into prison, and so remained till released by the victorious Abu' Abdullah who for a time professes to be in doubt whether veritable Mehdi or not. At last however they placed him on the throne, and himself reaped the not infrequent fruit of disinterested labours in the founding of a dynasty ; for he was assassinated by command of the Monarch who owed to him his throne, but had now become jealous of his influence. Assuming the title—Commander of the faithful, Obeidullah, in virtue of his alleged descent from the Prophet's daughter Fatima, became the Fatimid Caliph of a kingdom which embraced both the dominions heretofore held by the Aghlabid dynasty, and the nearer districts of the Caliphate bordering on the Mediterranean. Its capital was Al-Mehdiya-near-Tumis the 'Africa of Froissart. The name means 'belonging to the Mehdi.' He made repeated attempts to gain Egypt also but was repulsed by Munis, Al-Muktadir's commander there. Some fifty years later, however both Syria and Egypt were conquered by his followers and the foundations laid firm on the Fatimid anti-Caliphate. A literary duel then opened between Fustat and Bagdad on the purity of Obeidullah's descent from Ali and Fatima, on which the claims of the Egyptian dynasty

rested. The heated debate was maintained long after its political moment had ceased. The Fatimid anti-Caliphate lasted from 909 to 1171 A. D.

When the Fatimid dynasty had passed away, the Ismaili faith was banished from Egypt by Saladin, who was strictly orthodox in his profession. Another branch of the superstition, however, still curiously survives, that namely of the *Druses*. This strange sect was established, early in the fifth century by the impious Fatimid, Al-Hakim, whom Druses were encouraged to worship as an incarnation of the Deity. Driven from Egypt by his successor, they retired to the heights of the Lebanon where they still look for the return of their Caliph, the divine Hakim.

About the same time another offshoot of the faith was established by a Persian fanatic, which under the title of Assassins or Hashishine * (from the drug Hashish to which they were addicted) long held

* Hashisin—the name that arose from the drug Hashish to which they were addicted. They were long the terror of the East for the treacherous use of the dagger, both for the fanatical ends of their sect, and also as hired assassins. The Assassins of Syria have never entirely disappeared. Even at this day they are to be found in the Lebanon. Some representatives of the sect also exist in Persia, and even in Zanzibar; but since the thirteenth century they have become inoffensive. (vide. Caliphate,—Rise, Decline & Fall by Sir William Muir, K. C. S. I.)

in check the princes of the East and earned for themselves an unenviable fame in the days of the Crusaders. They retired on the invasion of the Mongols but still survive a small and now inoffensive sect in the Lebanon and elsewhere.

In the midst of all this strife of parties the orthodox Muslim faith was reasserted about the year 300 A. H., by Abu Hasan Al Ashari who made use of the scholasticism of the Motazila against themselves. The latter gradually disappeared from history, while the teaching of Al-Ashari won always wider acknowledgement, The Arabic word for Scholasticism is Kalam, the scholastics being the Mutakal-Limin.

On the other hand the Motazili free thought seemed to spring to life again in the society of the Ikwan as Safa "Brothers of Purity" or Encyclopædists, who under the protection of the Shia Buweihids, published about the year 970 A. D. some fifty tracts, intended to reconcile Science with Religion and Islam with Greek Philosophy. They followed up the work of Al-Farabi and led up to that of Ibn Sina (Abicenna) and transported to the west, they gave rise to the famous disputation of the Nominalists and Realists of the Christian school men.

APPENDIX

(II)

Syrian Home Rule.

It is well-known that at the earliest stage of the French Mandate over Lebanon (Grand Leban) and Syria (Damascus) the mandated territories of Syria and Lebanon were formed into republics under the supervision of the French High Commissioner for the Levant States. Soon after this the French High Commissioner, M. Ponsot suppressed the Constitutoin of the Lebanon. M. Debbas, the President of the Lebanon Republic was allowed to carry on the Government with the help of a Board of Heads of Departments under the direct control of the High Commissioner.

In the case of the Syrian Republic the Syrian nationalists headed by their leader, Hashem El Attassy Beg refused to recognise the constitution but later on decided to take part in the first general elections under the constitution and the nationalists

secured only 17 out of 69 seats in the Syrian Parliament, the remainder being filled up by the Moderates. The Moderates also stand for strong constitutional government with the hope of transforming the mandate into a treaty of alliance with France and a united Syria with a national army strong enough to defend the country and thereby replacing the French army of occupation. My friend Mohammad Ali Beg El Abed, who is the head of the Moderates, became the First President of the Syrian Republic in 1932. But the nationalists though forming a minority in the Parliament secured not less than four ministerships in his Cabinet while the moderates received only two Portfolios. The parliamentary session came to an end soon after the formation of the ministry. But during the recess of 1932, the country became disturbed by a good deal of agitation and terrorism carried on by the nationalists. There have been serious disturbances in Aleppo and burning speeches were delivered in every mosque of the country against the French Mandate and the moderates who were regarded as the supporters of the French. The French Government then resorted to wholesale arrests of nationalist leaders and suppression of terrorism by the imposition of a Prevention of Crimes Decree.

To end this disturbed state of the country, in the beginning of 1933 M. Ponsot, the French High Commissioner attempted to negotiate a treaty of friendship and alliance but the negotiation soon fell through as the nationalists insisted on the principle of national unity, that is, to abolish the frontiers which at present divide the mandated territory of Syria and Lebanon. The proposed treaty was opposed by the nationalist ministers who thereupon resigned and a cabinet was formed consisting solely of moderates. M. Ponsot was then succeeded by the new French high Commissioner M. de Martel who on the 16th of November 1933, got a treaty of friendship and alliance signed by himself and Hakki Beg El Azam, Prime Minister of the Syrian Republic, which provided for the cessation of the mandate after a preparatory period of four years and after that period France would support Syria's application for admission to the League of Nations. But Syria would remain under the tutelage of France for another 25 years during which period French troops and a French military mission would help Syrian Government in its defence and French experts, advisers and Magistrates would be employed in the administration. But as soon as the terms of the

proposed treaty became known in Damascus the nationalists began to start a violent agitation against the treaty, and they forced a member of the cabinet to resign and when the debate on the treaty opened on Nov. 21, 1933, the nationalists arranged a deputation of women to wail and bemoan and rend their clothes at the entrance to the parliament building. The French High Commissioner M. de Martel then suspended the sitting of the parliament and also prorogued the parliament for the rest of the session, with the object of allowing the deputies and the public a chance for duly considering the terms of the proposed treaty in calm and peaceful atmosphere.

This state of affairs continued till the beginning of 1936 when the French Government began earnestly to consider its future relations with the mandated territories of Syria and Lebanon and it was decided to constitute Syria and Lebanon into independent republics allied to France called "The States of the Levant" and that Syria and Lebanon would be freed from the mandate, in the same manner as Iraq, under the British and they will possibly enter into the League of Nations also. But the French troops will remain to protect the frontiers.

The above proposals have been given effect to in the new treaty with Syria. And following this new Franco-Syrian treaty new elections for the parliament were held and the former President of the Syrian Republic Mahammad Ali Beg El Abed officially resigned in favour of Mr. Hashem Beg El Attassy who has been elected as the new President of the Syrian Republic. A new cabinet has been formed with Mr. Jamil Mardan Beg as Premier with the following other members :—

- (1) Mr. Shukri Kotle — *Minister for* Finance and
Defence.
- (2) Mr. Saadullah Jaibri— „ „ Home and
Foreign affairs.
- (3) Mr. Abdur Rehman— „ „ Education
and Law.

Let us hope and pray that this new Syrian cabinet will work well for the improvement of the country. But it is to be noted that the Syrian Nationalists are sore at heart for dividing their country into different States of Syria and Lebanon and as a result of the formation of a separate Lebanon Republic there have been serious disturbances both in Beirut and Alexandretta, the inhabitants of which are mainly the Sanjak

Turks who now claim that they should be placed under the Turkish Government. This led to some misunderstandings between the French and the Turkish Governments at first but it has ultimately been smoothed over on some understanding being given by the French Government to the President of the Turkish Republic Kemal Ataturk.

The above arrangement gives autonomy to the Sanjak Turks of Alexandretta which forms the northernmost part of the new Syrian Republic and recognises the Turkish language as their official language. But the Arabs of Damascus and other Syrian towns are all demonstrating against this "betrayal" and find fault with the British for siding with the Turks.

Travels in the Near East

BOOK IV.

THE NEW TURKEY.

CHAPTER I

ANKARA

On the morning of the 28th February, 1928, after entering the Turkish territory and leaving behind the Aleppo train at the frontier station Foudji Pasha, we soon found ourselves thundering along the valleys of the snow-capped ranges of Taurus Mountain. The mountain peaks glittering in the sun-shine were grand and picturesque but around and below them lay bleak and desolate fields of snow, stretching far as the eye could see. The train was heated and so the inside of the Railway compartment was quite warm and comfortable. The cushions were covered with velvet and were quite cosy and I had a good substantial breakfast with my fellow passengers and became quite chummy with them. One of them, a German gentleman, was a photographic artist who had a fine collection of photographs of Bagdad and Persia whence he was returning to

Constantinople. He was anxious to reach that city where he hoped to get some decent food. Being a German, he naturally recommended me to Hotel Newatney of Constantinople. In the afternoon we purchased some fine apples and boiled eggs from the Turkish peasants who flocked to the railway stations through which the train passed. In the evening, we reached the town of Konea or ancient Iconium. At the station, we found a large number of Turkish ladies in their new modern dress without any veil. My German friend whom I had met on the Aleppo train came round to see me and wanted to take me out to visit those "priceless historical buildings of the Seljoucide period" for which archæologists from all over the world come to Konea. But being afraid of missing the train I had to decline the offer of that kind (but shrewd) German who wanted me to be his companion to share his expenses of the journey to and from the town. But I still regret missing the opportunity of visiting those world-famed ruins of ancient Iconium which was the city of the Sultans of Rum of which we read so much in Persian literature. It is also the burial place of Hazrat Moulana Jalaluddin Rumi, the Founder of the "Moulavi" order in Anatolia and his grave is visited by thousands

of devotees from all parts of the Muslim world! I am told that in Konea, Ghazi Mustapha Kemal Pasha has his own villa with a fine view. Konea was the ancient Seljoucide capital known of old as Iconium or Rum. It is an oasis in the great desert. The journey between Angora and Konea which can be finished at about six hours by motor car, at that time took 24 hours by train. On reaching Es Kichahir Junction, sometime before midnight my compartment was attached to the Angora train. I met a Turkish soldier named Akram in the train. I tried to speak in English with this soldier but he became furious hearing the name of the British and so I had to change to Persian and mostly conveyed my ideas by signs. He appeared to be very courteous in his manners and offered me something to eat and poured out some water from his jug, which action I appreciated very much. At about midnight a lean man, old and gaunt suddenly came up to my compartment and began to speak Hindustani and asked me not to go to Angora as the Turks were bad people and hated the Indians. I told him that I did not expect such treatment from the hands of the Turks whom I regard as fine gentlemen and whom I like inspite of their faults. But all the time I felt very much

disheartened and disillusioned. This old man had come over to Turkey from Afganistan during the Great War and as he cannot go home, he is now working in the Turkish railway line under difficult circumstances and with much hardship, and all the privations have made him very bitter against the Turks.

29 - 2 - 28

As the morning dawned, I found a vast expanse of uncultivated land with a few cattle straggling here and there. The land appeared to be quite barren and waste and was in a very neglected state and mostly rocky. It is no wonder that the Turks are so poor, for however hard one may struggle, it is very difficult to get any good crop from such a poor land. There appeared also very few roads and all of them were in a neglected state. What gigantic work Turkey has before her to plough up and improve these barren lands! At an intermediate station, I had my lunch consisting of good and substantial Turkish dishes and I relished them very much. Late in the afternoon, at about 5 P. M., the train just crawled up to the historic and now famous and ancient town of Aneyra or Ankara as now called by the Turks. The whole town with its suburbs appeared to be gradually growing up in the midst of the surrounding

bare and bleak mountains. Lots of Turkish gentlemen and ladies came up to the Railway station to receive their friends and there was a great hustle for conveyance. I hired a hackney carriage which drove me up the hills to Hasan Bey Hotel, one of the best newly built hotels of the town. The Manager, a fine Turkish gentleman, showed me my room on the first floor but charged me very heavily for the same. Very fatigued with the journey I hastily retired to my bed after a tolerable dinner in the Restaurant Hall of the Hotel. The menu was written up in Turkish and so I selected some dishes by guess and fortunately found them to be quite palatable. One of the dishes was named "*Danda Roti*" which turned out to be roast turkey. In the Restaurant Hall of the Hotel I found many Turkish ladies and gentlemen taking their dinner in European style.

1 - 3 - 28

I woke up on the morning of the 1st March, 1928, and after a hasty breakfast in the Restaurant room of the hotel, went out to the Police-Station close by, to get my passport vised by the Turkish police officials in order to go to Constantinople.

Though it was the 10th of Ramzan I noticed a large number of Turks taking their breakfast in the hotel. On

reaching the Police Office, I was told by the Police authorities to get six copies of my photograph for submission to the Police. I found the Turkish passport rules very stringent and annoying but there was no option but to comply with them. I had my photos taken by a professional photographer whom I met on the way to the police station. After this, I went out sight-seeing along the main roads of the town and saw the famous equestrian statue of the Ghazi Pasha in the square at the centre of the town. At the foot of the statue, there are statuettes of soldiers of various nationalities, including some women carrying shells, who fought with Ghazi in the War of liberation.

This plaque at the foot of the War-Monument of Angora immortalises the war work of the Turkish women like Halide Edib Hanum and host of others. The whole group of statues with the figure of the Ghazi at the top is grand and impressive. Leaving the victory memorial I passed along the newly laid out road leading to the Railway Station. The road was flanked on one side by Government buildings and on the other by the newly erected house of the Grand National Assembly. This wide avenue has broad foot-paths on both sides and trees newly planted along the road give it the

appearance of a pleasant Boulevard of Paris. The road was astir with motor vehicles of modern and up-to-date types which were passing and repassing the road continually. Near the Railway Station motor buses were hurrying backwards and forwards at short intervals from early dawn to dewy eve. The Turkish porters were fetching and carrying luggages and they appeared to be industrious and punctual in their work. I passed the station and was shown a moderate sized building which was the office of the Private Secretary of the Ghazi Pasha. The building appeared to have all modern conveniences and amenities. I asked for an interview with Hekmat Bey, the Private Secretary, to whom I carried a letter from the Turkish Consul of Damascus, Souroyea Sami Bey, regarding my proposed interview with Ghazi Mustapha Kemal Pasha. I had to talk with Hekmat Bey on the phone as he was too busy in the office upstairs to see me just at that time. It was soon settled on the phone that Hekmat Bey would arrange for my interview with Ghazi Pasha that very afternoon and he spoke to me with kindness and cordiality in fluent English. But just at the moment, to avoid any probable political complications, I thought of phoning to the Charge-d'Afaires of the British Embassy at Angora regarding my proposed


visit to Ghazi Pasha. I got a prompt invitation to tea that very afternoon in the British Embassy. But as there was plenty of time on my hands I began to wander about the new roads and streets of Angora before going to my hotel for lunch. On every side I found modern houses and roads springing up with great rapidity; there appeared to be feverish haste in building up the place anew. The new ivory built villas, banks, houses and spacious hotels were rearing up their heads round about the place. The geography or topography of the place was fast changing. There were scaffoldings on all sides and every one appeared to be zealous to convert this hilly and desert city into a worthy capital of the new Turkish Republic!

Angora is the spiritual home of Turkish nationalism. The story of Angora is a sacred history to the young Turks. They know the story well and never get tired of hearing it. It is their Bible, their Epic. "The story of their struggle for independence," says Grace Ellison in her "Turkey To-day," "is the New Testament of the Turks. The National Pact is their prayer-book and nationalism is their religion." The story of Angora will also inspire the student of history who will never forget the heroic and marvellous achievements of a handful of brave

patriots who turned defeat into victory. When everything seemed lost, a little band of patriots left their all to follow their great and trusted leader into the desert and hilly town of Angora to save their country. After the Great War, on Armistice Day, the Turks found themselves hopelessly defeated, without a leader, their Caliph in enemy's hands, their faith apparently lost for ever, and their nobility and high officials banished from the country. Those who remained, had not the heart to continue the struggle and were ready to accept any humiliation save the occupation of Smyrna by the Greeks. A superman, a gigantic personality arose in the person of Mustapha Kemal—styled the Ghazi or the Victorious—to drag his people out of the lowest depth of degradation and to lead them to victory and freedom !!

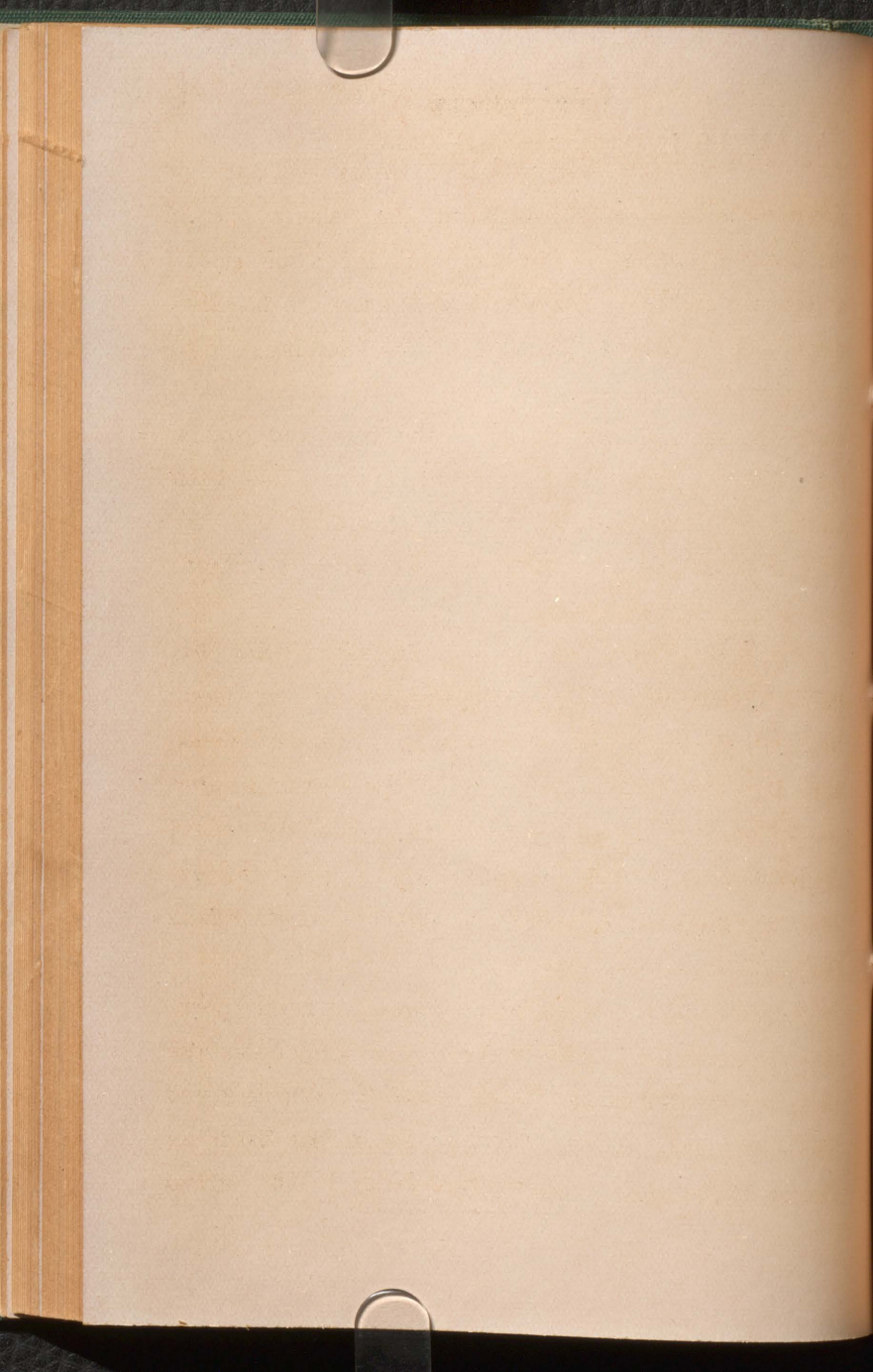
On 19.5.19 General Mustapha Kemal landed at Samsun on the Black Sea as Inspector of the Army and Governor-General of the Eastern Vilayets (or provinces) appointed by the Imperial Turkish Government and approved by the Allies. But the General changed his role as soon as he heard of the landing of the Greek army in Smyrna on 14-9-19, and the deplorable results that followed. Backed by a handful of trusted followers like Rauf Bey, Refat Pasha, Kaisim Karabekir Pasha

and Ali Fuad Pasha, he first held the Congress of his people at Erzerum on 23-7-19 and then at Sivas — a small town situated in the remote part of Central Anatolia and thus free from undesirable interruptions, and there formulated the peace terms, known as the National Pact, called in Turkish "Misaki Milli", "the Magna Charta of New Turkey". The rest is a matter of history. In June 1920, the Greek army supported by the Allies, began overrunning and ransacking the whole of Asia Minor, and the Sultan Caliph — a mere puppet in the hands of the Allies at Constantinople, set a price on the head of Mustapha Kemal as a rebel and a traitor to his country. The Armenians on the east, the French on the south ; Lo ! a miracle happened and a great victory was achieved and the Greek army was signally defeated on the banks of the Sakaria in August 1921. The newly formed Turkish army was hopelessly outnumbered. But they fought with such valour and bravery that the world was astounded. Clare Price in his "Rebirth of Turkey" truly remarks :—"Turkish victory on the banks of the Sakaria radically changed the political complexion of the near and middle east. For 200 years the west had been breaking down the old Ottoman Empire, but on the Sakaria river it encountered the Turk himself

TRAVELS IN THE NEAR EAST 



KEMAL ATA-TURK



* * * * and the tide turned. History will one day find in this obscure engagement on the Sakaria one of the decisive battles of our Era". In the same strain, a German author — Dagobat Von Mikusch in his Biography of Mustapha Kemal — writes forcibly :— "The Turkish victory on banks of the Sakaria altered at a stroke the political orientation of the near and middle east. The decline of the Mahamedan world had been arrested. Later historians will recognise that the struggle at the Sakaria was one of the most significant battles of this generation".

The immediate effect of this Turkish victory was the establishment of the Government of the Great National Assembly at Angora with Mustapha Kemal as its President. It also paralysed the Greek army in Asia Minor and sowed seeds of discord in the Allied camp. France at once recognised the Angora Government and made peace, while Italy withdrew from Adalia (Anatolia).

Again in August 1922 almost a year after the epoch-making battle of the Sakaria, the Turkish army under the command of Mustapha Kemal took the offensive and hopelessly defeated the Greek army in the battle of Dumlu Punar near Affion Kara Hisar. The retreat

became a route, and it lasted a whole week. The Greek army, hotly pursued by the Turks, retreated headlong to Smyrna and thence to the ships waiting to rescue them. The whole country was then cleared of the entire Greek army by the triumphal march of Mustapha Kemal and his men on Smyrna.

At this point the Allied powers called a conference at Lausanne to settle the peace terms. But before going to the Lausanne Conference, the Great National Assembly after a prolonged and heated session, abolished the Sultanate while retaining the Caliphate. Sultan Vahed-ed-din having escaped in a British warship on 17.11.22, the Caliphate, a title without power, was conferred by the Assembly on Prince Abdul Madjid, son of Sultan Abdul Aziz, and a cousin of Sultan Vahed-ed-din. After thus settling once and for all the important question of the separation of the Sultanate from the Caliphate the Turks went to the Peace Conference of Lausanne in November 1922 where peace was negotiated and not dictated and it ended in July 1923 in favour of the Turks who secured all that they wanted, for the Allied powers confirmed and ratified all the clauses of the National Pact. The German writer Dagobert Von Mikusch speaks of this treaty as follows:—"The treaty

of Lausanne became the Carter of a New Turkey, sealed by 12 powers. For the first time modern Europe had suffered a defeat at the hands of Asia. The expansion of the western nations towards the east had been brought to a stand-still on the threshold of the Asiatic Continent".

After the treaty of Lausanne the Great National Assembly in one of its most momentous sessions on 29.10.23 voted for the establishment of a Turkish republic with a Cabinet system. The committee of the Assembly to which the question was referred had made one single addition *vis.*, that Islam should remain the State Religion of Turkey. But this proviso also was abrogated a year later. Soon after the passing of the bill establishing the republic, Mustapha Kemal was elected its President. The Caliphate was also abolished in March 1924 and all the members of the Turkish Royal family including the Caliph were forbidden to dwell in Turkey and were required to leave the territory of the republic within ten days ; and all the ecclesiastical offices in the State were abolished and the possessions of the Church became state properties. The last Caliph Abdul Madjid left Constantinople on the 4th March 1924. Thus ended the Ottoman dynasty which had ruled over the vast Ottoman empire for 700 years !!

Such in brief outline is the epic story of Angora and no wonder the Turks regard it not only as the Capital of their newly established republic but also as a place of pilgrimage, for in that town their new nationalism took its birth. Angora is Turkish through and through. It is dear to the heart of every patriotic Turk and it is in the centre of Anatolia. Above all it is free from the interference of foreigners and the dangerous cosmopolitan population which is the bane of Constantinople or Istanbul.

To resume my itinerary on my way back along the avenue of government buildings, I noticed the buildings of the new Turkish bank on entering which I met some young Turkish bank officials and financiers who received me very kindly and gave me every help and assistance in ascertaining the rates of exchange etc. After getting through my slight business I had some illuminating talks with a young Turkish Bank official regarding the achievements of the Ghazi Pasha in re-organising and strengthening the financial position of Turkey by establishing throughout Turkey banks run on national lines. I then wended my way along the path to the opposite side of the station road and passed through the mercantile quarters of the city where there were big

business houses run on modern lines. I noticed lots of European furniture, wares and goods exposed for sale in the windows of the shops. A little farther ahead I noticed the famous stone lions of the Seljoucide period. Angora has still got interesting Roman and Byzantine remains and relics and a Temple of Augustus. On the road I met lots of Turkish gentlemen and on the pretext of asking my way I conversed with some of them in English and all of them appeared to be quite polite and courteous and offered to render me every help in the strange city. I hurriedly returned to my hotel and had a nice lunch and though it was the month of Ramzan I found very few Turks observing the fast and the table in the restaurant hall was fairly full. In the afternoon the weather became very cold and inclement. I had to go out to Tchan Kaya quarters to take tea in the British Embassy situated in that region. On my way to Tchan Kaya I noticed on the road another War Memorial of the Ghazi Pasha in which Ghazi Pasha is seen in the battle-field wearing a Kal Pak; in fact the whole town of Angora is full of the relics, mementoes and souvenirs of the Ghazi and Angora may well be termed *Kamalabad* or *Kamalnagar* of Turkey. Shivering with cold I had a somewhat difficult journey up the hill

in a motor bus and the chilly wind was blowing from the mountains against my face. On the way I noticed some beautiful villas and amongst them that belonging to the Prime Minister Ismet Pasha. The tops of the hills and the paths leading to them were covered with snow and the drive was a difficult one. The British Embassy is situated on one of the finest sites in Angora and overlooks the wild stretch of Tchan Kaya and the city beyond. It is a long and tedious drive up the hill where the Embassy villa is situated. At a short distance from it lies the villa with its well-guarded grounds, where the Ghazi Pasha, the President of the Turkish Republic, resides. With much difficulty I dragged myself up to the doorway of the villa of the British Embassy and on knocking at the door, one of the Secretaries of the Embassy Mr. Mellet came out to greet me. His greetings were cordial and I soon found myself in his den around a tea table with a cheerful fire blazing in the fireplace. We soon had tea and while sipping the delicious cup Mr. Mellet broke the news to me that it would not be possible for me to see the Ghazi just yet. The Ghazi Pasha being very busy it would not be wise and prudent on my part to intrude on his valuable time. But I pointed out to him that I had some

letters from Ghazi's personal friends which would ensure my interview with him. Mr. Mellet, however, told me that even if I got such an opportunity, it would not be proper for me to visit the Ghazi without the concurrence of the British Embassy. On the conclusion of our talks Mr. Mellet very kindly placed his car at my disposal and also one of his guards or Kabasdar to see to the visa of my pass-port so that I might start that very night for Constantinople. Mr. Mellet assured me that it would serve no useful purpose to wait indefinitely at Angora in the hope of having an interview with the Ghazi Pasha and that I might try my luck on my return journey from Constantinople. Thanking Mr. Mellet for his kindness and valuable instructions I left Tchan Kaya before dusk in his cozy and comfortable automobile which soon took me back to my hotel. On returning to the hotel I was faced with a very stiff bill from my landlord for the sojourn of one day and night therein. The hotel bill came to about 12 or 13 Turkish Pounds (One sterling Pound = 10'25 Turkish Pounds.) I then packed up my things and left for the station in the British Embassy Car and at the station caught the night train for Constantinople. But there being a heavy rush of passengers I could hardly get a seat in the train. There

was no question of getting any berth in the wagon-lit or the sleeping car either for love or money at such a short notice. So I had to sit up the whole night in the train. But I was lucky enough in getting two Turkish and one Japanese gentlemen in the same compartment with me. Neither of the Turkish gentlemen could speak much English nor could I understand their Turkish, but the Japanese gentleman proved to be very useful, as he knew both Turkish and English quite well and could act as our interpreter. The night passed away in merriment and careless chat. In the morning I had a nice tea with the Turkish gentlemen as the Japanese had got down at some intermediate station overnight to his plantation of rose plants which he cultivated there. How commercially enterprising the Japanese are! They are even trying to penetrate the wilds of Anatolia for rearing roses on a commercial basis. The train had good heating arrangements, we had not to complain of cold as we thundered along the low hills on the plateau of Anatolia.

2-3-28.

We were soon passing through the devastated villages and farms which clearly showed the havoc wrought by the savage Greek soldiery. It will take a

long time and considerable financial backing before the country can be restored to its pristine glory and prosperity. There appeared to be stretches of undulating fields capable of being turned into gardens of Eden but they all looked bleak and desolate for want of money and men. The agricultural improvent of the country is the most important problem facing the new Government. Already, I am told, Agriculral Banks have been started by the Ghazi Pasha for advancing :money without interest for farm produce and seeds. This has already given a fillip to agriculture and when the season is bad the farmers are not pressed to return the money. They are put on their honour to work and get as fine a result as possible.

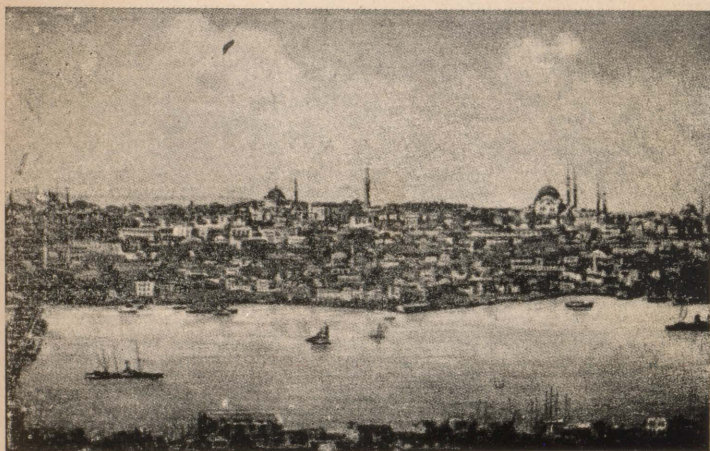
CHAPTER II.

CONSTANTINOPLE.

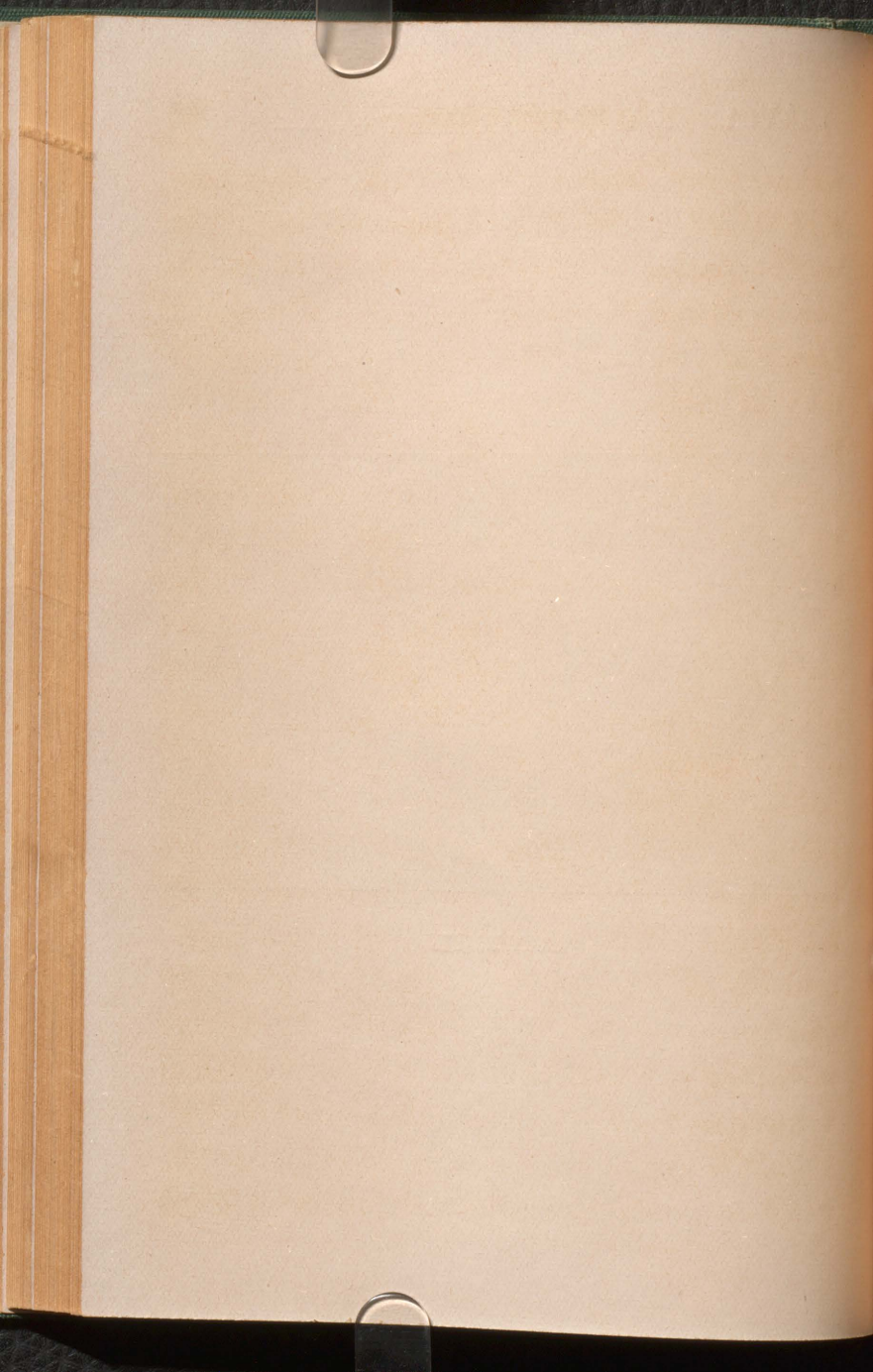
ISTANBUL.

In the afternoon of 2nd March, 1928, as we were approaching Hyder Pasha station, many Turkish ladies and gentlemen began boarding our train. The ladies were all unveiled and had the dress and deportment of those of other European countries. Soon we began catching glimpses of the blue waters of the Sea of Marmara and the sight was grand and exhilarating. The vast expanse of the blue waters of the sea with tiny islands dotted over its surface appeared from a distance like a fairy vision. Sometimes the train passed along the very edge of these waters and sometimes it receded a little inland. In this way playing as it were hide-and-seek with the blue sky and waters of the sea of Marmara the train reached Hyder Pasha station at about 5 P.M. The day suddenly become cold and foggy. With much difficulty I had to take out my luggage after its examination by the Customs Office to the ferry

TRAVELS IN THE NEAR EAST ~~~~~



ISTANBUL



Steamer plying between Hyder Pasha and Galaata. From the deck of the Ferry Steamer, my wistful gaze caught glimpses of the shapely domes and slender minarets of the innumerable mosques and palaces of Istanbul or Constantinople, especially those of the world-renowned mosques of St. Sophia or Aya Sofia. My heart leapt up with joy when I beheld for the first time the towers, minarets and domes of my beloved city of Istanbul. I at once fell in love with the grand panorama now actually exposed before my eyes. Dear, dear, Istanbul or Islambul (the city of Islam)! how I have dreamt of thee from my boyhood in the waking and sleeping hours of my life! The image which I had so long cherished of thee in my mind's eye was in no way equal to the actual scenery which was then unveiled or unfolded before my gaze. Though the day was foggy and a silvery mist was hanging over the city, distance lent enchantment to the view. In utter amazement and total forgetfulness I gazed and gazed over the fairy scenery like one in a trance till the ferry steamer weighed its anchor and steamed right ahead through the chilly wind and ice-cold water of the sea.

As the steamer approached the shore on the side of Galaata or the quay of Tophane, the arms or the

inlets of the world-renowned harbour called "the Golden Horn" and the waters of Bosphorus came into view. The priceless architecture, the eternal and serene beauty of the surroundings, the tall cypress trees, the silvery minarets, shapely domes and mosques and palaces became more vivid. How unique and majestic are the two opposite shores of Europe und Asia, displaying to each other, minarets and palaces, dotted along the banks of the Bosphorus with the blue waters of the Sea of Marmara circling the horizon! I stood like one lost in the dream till the steamer touched the sacred shore of the fairy city. In the company of my young Turkish friend, I landed and had some difficulty in paying the Turkish porter who wanted to fleece me, taking me to be an American tourist, but my Turkish friend resisted his rapacity. A taxi-cab was soon called and it took us through the steep streets of Galaata, then covered with white powder of the newly fallen snow to the Pera Palace Hotel, situated in the heart of Pera. Pera and Galaata are the European quarters of Constantinople, separated by an arm of the Golden Horn, from the old grand Istanbul. There are two bridges of boats which span the Golden Horn and connect Istanbul with Galaata and Pera. The old or

inner bridge, constructed in the reign of Sultan Mahmud, stretches from the western end of Galaata to the quarter on the Istanbul side called Oun Capu*. The new or the outer bridge, known as that of Kara Kiui as it extends from a part of Galaata so named, is also called the bridge of Valedah Sultan as it rests on the opposite shore below the mosque of that name otherwise known as Yeni Jami or the new mosque.

Constantinople to-day is the collection of towns and villages situated on both sides of the Golden Horn and along the shores of the Bosphorus including the suburbs of Scutari (or Iskudri or ancient Chrysopolis) and Kadi Kiue (or the ancient Chalcedon or the city of the Blind) on the Asiatic side. The main parts of this huge city are Istanbul, Galaata and Pera. † The Sea of Marmara between Hyder Pasha on the Asiatic side and the Seraglio Point in old Istamboul on this side of Europe,

*This old bridge has been blown down by the storm of March 1936 and it is no longer in existence. It will be reconstructed soon on the old site and will be named Kemal Ataturk Bridge.

†The city was founded by Constantine the Great, on the site of the old Greek town of Byzantium in 320 A. D. It was named New Rome but it soon came to be known as Constantinople after the name of its founder. Like the eternal city, it is enthroned upon seven hills. It was the capital of the Roman Empire in the East for more than eleven centuries (320-1453) and then it became the capital of the Ottoman Empire which followed,

has gradually narrowed down at its north-eastern end till the water is only about four miles across. The old City of Istamboul * stands on a high ground on a promontory lying between the Sea of Marmara and the Golden Horn :— (i) THE SERAGLIO POINT — On a high rock at the point stands the Seraglio Palace originally built and inhabited by Constantine the Great and afterwards used as the Palace of the Turkish Sultans having their Seraglio or Harems therein. I visited this old Palace with much awe and reverence. Under the present regime, it has been turned into a museum and one has to pay certain fees (52·5 Piastres for outer palaces and treasure rooms and 105 Piastres for seeing the Seraglios or the inner harems of old Sultans) for entering it. It was thrown open to the public in 1926. There is an outer gate called Bab-i-Humayoon or the Imperial Gate leading into the Court of the Janissaries, (N. B. the world-renowned Turkish irregular army which was suppressed by Sultan Mahmud. Derived from *Yeni*—New ; *Cheri*—the recruit or the new recruits) in which there was the headquarter of the old Janissaris and there is still the stump of an old tree

*Derived from the Greek word "into the city." Like the name, the emblem of the city, the crescent and star, was adopted from the Greeks by the Ottomans.

which served as a scaffold for their destruction during their revolt against Sultan Mahmud who abolished the Janissaris in 1826. In this courtyard there is the Church of St. Irene—the oldest building of Istanbul built in the time of Constantine the Great. In this old church is now housed the Military Museum or Askari Musi where the old iron chain closing the Golden Horn from the Seraglio point to Galaata for defending Golden Horn from the Turkish fleet has been kept. There are also models of Janissaris, other dignitaries like Shaikh-ul-Islam and his satellites and Turkish officials of different periods with military armours and costumes of different times from the Crusades to the modern times. There are also the swords, helmets and pistols of the Fateh Sultan Mahmud II and of other Sultans. A big shell found at Dardanalles which did not burst during the last Great War has also been kept near the door of the museum. Behind this court-yard of Bab-i-Humayoon there are the Museums of Antiquities, of Islamic art and of ancient oriental nations. In the Museum of Antiquities there are many priceless Greek, Roman and Byzantine works of art and statues and the most famous of them is the Sacrophagus of Alexander the Great. This Museum was opened during the reign of Sultan

Abdul Hamid in August 1880. There is another museum of Islamic art just opposite the Museum of Antiquities and it was opened in 1896. This museum is housed in Chinley Kuchuk which was built in 1473 during the reign of Sultan Mahmud II—the Fateh, as a part of the Seraglio Palace and is a gem of Turkish art. There is yet another museum of ancient Oriental nations and in this museum are housed the relics of Assyrian and Babylonian civilizations all dating back to 3000 to 4000 years before the birth of Christ. There is another museum called Evkaf Museum which was opened in 1908 after the declaration of the constitution. It is to the south-west of the Mosque of Soleman the Magnificent. It contains many priceless gilded copies of the Holy Koran in manuscripts of various early cufic and other characters. It also contains a golden inscription, ketabs, autographs, embroideries, ivory and mother of pearl boxes and desks and a number of old Seljoucide and Turkish carpets. I met the Director of Museum Bay Abdul Kader who spoke with me in fluent Persian and he is a great Persian and Arabic scholar.

After passing through this imposing gate-way I entered the Orta-Kapu or the Middle Gate which is now the gate of entrance at which fees are realised for

entering the Seraglio Palaces. Within the enclosure of this gate-way the Turkish Sultans held state receptions and attended the assembly of their generals, nobles and the common people. Then passing through these outer gates I entered the inner gate of Bab-i-Saadat or Gate of Felicity where the Sultans formerly received ambassadors and in this gate there is a tablet showing in golden letters the names of all the Turkish Sultans right down to Sultan Abdul Madjid. This gate leads to the exquisite and magnificent inner palaces and halls and rooms sumptuously furnished — like the Throne Room, the Bagdad Kiosk etc. There is a separate block of building in which are now housed the Crown Jewels and the Imperial Robes of the Sultans of different periods. The views from the Yeni Kiosk and Bagdad Kiosk halls are really enchanting and most lovely and many of the objects stored therein are of priceless value to all lovers of Oriental Art.

One has to pass through a narrow passage to the Harem or inner palaces of the great Sultans. The way to these inner palaces is very intricate and of a zig-zag nature and requires the assistance of an expert guide. The sleeping rooms of the old Sultans with their attached sitting rooms, bathrooms and the places of

accouchment of their queens are truly marvellous and are gems of Turkish art and architecture. I noticed with great wonder that in all the living rooms the main items of interior decorations were the verses of the Holy Koran written in Togra in the best Arabic calligraphy. Even in the pleasure or drawing rooms I found the Suhras of Aitul Kursi or Yasin written in the finest ornamental characters. After visiting these harems or inner palaces* I came out of the Orta-Kapu Gate into the great courtyard of Bab-i-Humayoon which commands a lovely view of the Sea of Marmara. The Seraglio palace grounds occupy a spacious and a truly magnificent site dominating the waters of the Bosphorus and the Golden Horn and commanding the view of the modern quarters of Pera and Galaata which lie opposite on the northern shore of the Golden Horn. In one of the corners of this Seraglio point, which is one of the finest sites in the world, with a highly picturesque background of undulated gardens and palaces of mighty Sultans of Turkey, there stands an unostentatious statue of

* During the reign of Sultan Abdul Madjid, the Seraglio Palaces were abandoned first for Dulma Bagcha Palace on the shores of Bosphorus near Bashiktash and then for Yeddiz Kiosk on the heights above that suburb.

Mastapha Kemal the Ghazi in the garb of an ordinary citizen without any adornment or embellishment facing the East and a foot put forward as if going to walk. This statue of Mustapha Kemal is highly significant. Though it stands on the furthestmost corners of Europe, it has got its face turned towards the east. For in the east he has built a new capital for his people and to the east he looks for the consolidation of the powers of his newly created young Turkey !

(ii) THE MOSQUE OR CHURCH OF SANTA
SOPHIA OR AYA SOPHIA.

In close proximity to the old Seraglio palace stands the great mosque of Santa Sophia. I visited the grand marble mosque several times during my stay at Constantinople as I invariably went there to offer my Friday prayers. The mosque of Aya Sophia is one of the most wonderful edifices of the world. The glory of the Aya Sophia Mosque lies in its interior ; in the Majestic sweep of its mighty dome, in its precious marbles, its columns of porphyry and verd antique and finally in its splendid mosaics. At the centre of its lofty dome there is the intricate and most lovely tracery in Arabic

of the famous passage from the Koran—"God is the Light of the Heavens and of the Earth",—(Koran-Surah XXIV-35) the noble idea symbolised by thousands and thousands of tiny lamps hanging, all around the ceiling. This edifice was formerly the Church of Santa Sophia or the Church of the Divine Wisdom built by the Emperor Justinian the Great and dedicated to Christian worship in 537 A. D. on the site of a basilica founded by Constantine the Great in 326 A. D. It was converted into a Muslim mosque by Mahomed II when he conquered Constantinople in 1453 and since then it has undergone various alterations and improvements. After the Turkish conquest four minarets—one at each of the four extreme angles of the building, were erected and the interior was adapted to the requirements of Muslim worship mainly by the concealment of most of the mosaics which adorned the walls. There has been a pretty complete restoration by the Italian Architect Fossati in 1847-49. The dome was reinforced and reroofed in 1926-27. I would not attempt to give a detailed description of the building, here in all its technical or architectural aspects. Even if I could write pages about it, I would not have been able to do full justice to the theme. Suffice it to say that the very

sight of its tall and slender minarets and especially of its enormous dome which is one of the largest in the world filled me with awe and reverence. I felt myself thrice blessed in having the opportunity of seeing the renowned mosque which is loved and revered throughout the whole of the Muslim world. I felt myself strangely inspired while inside! Here you have got a great hall about $241' \times 223'$ without a single pillar and with a sort of chancel built at each end and chapels at each side—all of them $90'$ wide, opening into the central hall. In this, one of the largest single halls of the world, about 25,000 people are said to kneel down and pray at the same time on occasions of big festivals. The floor is covered with fine old prayer carpets and this vast hall is lit up at night by multitudes of lamps and when all are lit the effect is truly magnificent! The dome above the hall is raised at the centre $188'$; its curve is so slight that the depth is only $46'$ and round the rim it is relieved by a row of 40 windows. There is the niche (the mehrab or kebla) on the southern or at a little south-eastern side of the building indicating the direction of Mecca to which all the Moslems turn their faces at the time of their daily prayers. There are also the pulpit and the platforms

raised on columns from which the Koran is read and the sermons (khotba) are preached by the Imam (priest) who leads the congregation in prayers. There is also the Royal Gallery which was used by the reigning Sultans when attending prayers, especially on Fridays.*

As stated above I attended the Friday prayers several times within this holy mosque. I found the hall of the mosque almost full on each occasion. All sorts of people especially poor people attended the prayers. I also noticed

*Alas ! when I revisited this world-renowned mosque on 23-8-36 accompanied by two of my Turkish friends Bay (Mr.) Ishan Hokkaci and Muhtar Fehmi, I found that it had been converted into a Museum by the present Turkish Government and I had to pay 10 Piastres for entrance fee with other tourists who entered the building with shoes on and found at the entrance gate, a newly uncovered mosaic of madona with the Holy Babe and two figures (one of Justinian) on her two sides. I also saw in the interior corridor the signs of Croes restored and in the middle there is a figure of Christ sitting on a throne and the figure of a disciple probably Justinian the builder of the church prostrating himself at his feet. In the interior of the great hall I found the whole aspect bleak and desolate—the names of Allah and his prophet Mahammad, Ashabs or the companions of the Prophet have been taken down and negligently kept in the corner. The whole of the interior plaster has been removed for bringing out or exposing the ancient mosaics for which the Church of Santa Sophia was so famous in the ancient world. But seeing this even my two young Turkish friends who had before this been lecturing me over the utility of converting this ancient Mosque into a Museum could not restrain themselves from having profound sighs of sorrow and grief and had to admit to me that they did not like this work of restoration !

several ladies with black veils offering prayers on the back rows behind some sort of cloth-screens. The prayer was led by a Turkish Imam who recited the verses of the Koran quite sonorously and well and the service was short. At the beginning of the prayer there was a long *khotba* or sermon in Turkish which was listened to quite eagerly by the whole audience. I also appreciated the tone and demeanour of the preacher very much and was pleased that unlike Indian custom the Imam was preaching the *khotba* in vernacular instead of in Arabic. (N. B. It is true that there is a movement on foot in India also to preach the *khotba* in vernacular, Urdu or Bengali and not in Arabic. There is also an advanced section of the Moslem community who advocate that even the five times prayer may be offered in vernacular instead of in Arabic and that the Koran itself may be translated into vernacular and that the translated version of the Koran may be used in prayers. While in Constantinople, I heard of a similar movement gradually gaining grounds amongst the educated section of the Turks and I understood that a Turkish version of the Koran was soon going to be published.* I met a Turkish

*This has been published by a specially appointed Committee of Turkish Olemahs appointed by the Director of Religious Affairs. There are private translations as well.

scholar who worked as a soldier during the Great War, telling me that he had translated the whole of the Holy Koran into Turkish verses and was going to publish his translation soon.)

At the conclusion of the sermon and the prayers which were apparently much appreciated by the whole audience, the huge congregation melted away in silence. All this goes to show how devoutly religious the Turks are despite the attempt at westernisation. For even now from the lofty minarets of the innumerable mosques of Istanbul the silvery cries of the Muezzin rise to the sky five times every day calling the faithful to prayer and bidding them leave all their worldly affairs and to hasten to their heavenly Father for communion and worship.* A Christian writer Miss Grace Ellison in

*The azans or the calls to prayers by Muezzin are now delivered in Turkish and not in arabic though prayers are still held in Arabic. No one is allowed to call to prayer in Arabic. Any breach of this order is severely punished.

The Turkish words for Azan or call to prayers are :--

Tanre uludur, Tanre uludur, (Allah-O-Akbar, Allah-O-Akbar,) Tanre-
dan bas'ka tanre Yaktur (La, Ellaha-Il-Lillah) Elcisdidir Mohammet
(Mahammad Rosul-ull-lah.)

Haydi Namaza, Haydi Namazah

(Hai Alas Salah, Hai Alas Salah)

Haydi Felaha, Haydi Felaha

(Hai Alal Felaha, Hai Alal Felaha)

Tanre Uludur, Tanre Uludur, (Allah-O-Akbar, Allah-O-Akbar.)

her "Turkey To-day" depicts this phase of Moslem daily life in these noble words, "There is one picture of Turkey of which one can never tire and which it is hoped will never be driven out by even the wisest and most necessary progress. Is there any act of worship so truly witnessing to the presence and power of God, as the cry of the Muezzin over the land, bidding all men stay their hand from whatever it may be engaged upon, wherever they may be, to prostrate themselves in silent prayer before the Creator of us all?" "There is no God but God! — to prayer — lo! God is great!"

Besides the Church Mosque of Santa Sophia, there are some other remarkable mosques which were formerly Christian churches. The most important of them may be enumerated as follows and they are the most valuable monuments of the ancient Byzantine architecture which flourished in Constantinople or New Rome. The most ancient of these buildings is the Basilica of St. John of Stadium of the 5th century A. D. now called

It may also be noted here that during my visit to Constantinople in August 1936, I have been told by a High English official that there is soon going to be a religious revival in Turkey and that the Turks are getting very religious. They are keeping fasts and mosques are full to overflowing during Ramzan festival.

Emir Ahore Jamissi. This is the oldest ecclesiastical building in the city. But it is now almost a complete ruin. We have then got the Kuchuk Aya Sophia—the original model of the great Church of Santa Sophia. It was built for Justinian before his accession and dedicated to the martyrs of his own country *e. g.*, Sergius and Bachus. Then comes the Church of Santa Sophia built by Justinian the Great, the glory of Byzantine art. Then there is the church of Panto-Crator (the Almighty) now Zerk Kilissi Jamissi—a tripple church of the age of Comneni. Then there is the church of the Saviour with the Monastery of the Chora which is a gem of architecture with rich mosaics of the 14th century. It is said that in this Church which is the oldest dating from the 3rd century A. D. the holy robe of the Vergin Mary was kept and it used to be carried in processions when the walls of Constantinople were threatened by invaders. These are the few old world churches of Constantinople which still survive the ravages of time.

It is said that there are about 350 to 500 mosques in Constantinople besides many Turbas or mausoleums over the graves of mighty Sultans of Turkey. Many of these mosques occupy the sites of ancient churches. The great mosque of Soleiman was built by the great

Turkish architect, Senan, of the remains of the Church of St. Euphemia at Chalcedon above the valley of Hyder Pasha near Kadi Kui. Out of the innumerable mosques of the town, nine besides that of the ancient mosque of Eyoub Ansari* are styled as imperial mosques. They are (1) the mosque of Sultan Mahammad the Conqueror built on the site of the Church of the Holy Apostle (1463-69), (2) the Mosque of Sultan Selim, (3) the mosque of Shazada, (4) the mosque of Sultan Suleiman, (5) the mosque of Rustom Pasha, (6) the mosque of Sultan Bayezid II, (1497-1505), (7) the mosque of Sultan Ahmed I or the blue mosque (1608-10) on the site of a great palace of Byzantine Emperors, (8) Eni Valide Jamissi (1615-65) and (9) Nuri-Osmaniah (1748-55). The first six of the above mosques were built during the 15th and 16th centuries which were the flowering periods of Turkish architecture. The famous architect was Senan. Most of these mosques stand on high ground and on the most beautiful and

* It is said that during the siege of Constantinople by the Arabs in 672 A. D., Eyoub Ansari, the Standard-bearer of our Prophet Mahammad fell in attacking the town on the land side at the end of the Golden Horn. The Turkish Sultans after their coronation used to visit this mosque and there they used to be girt with the Sword of Osman by the Imam of this mosque.

commanding sites of the town. They, as it were, beautify the whole view of this enchanting town with their harmonious contrasts of domes and minarets and during high Muslim festivals the slender and soaring minarets of the stately mosques shining with festoons of light present a picture of fairy land dominating the encircling waters of the Golden Horn and the Sea of Marmara. It is true that in their architectural designs, the above grand mosques betray the influence of Byzantine style as embodied in St. Sophia. But there can be no doubt that the architects of these grand mosques of Istanbul had a style of their own and made improvements on the Byzantine art by the invention of semi-domes in support of the main dome of the mosque thereby extending the arched roof over the big halls of the mosques. In many cases the big domes rise much higher than the semi-domes thereby giving a bold and commanding appearance from outside which is more pleasing to the eye than the squat and uncouth appearance which spoils the beauty of the great dome of Santa Sophia. These great mosques of Constantinople in their bold and stately designs truly represent the mighty and world-conquering spirit of the great Ottoman Empire in its pristine glory !

I then passed on to the world renowned Hippodrome or the old At-Maidan or the Race Course (At—Horse, Maidan—field). It is situated to the west of the mosque of Sultan Ahmed I. I also visited Sultan Ahmed mosque. It is perhaps the only mosque in the Muslim world, apart from the Kaba at Mecca that has got six minarets. It is one of the grandest mosques of Constantinople and is a priceless gem of Turkish architecture. After visiting the mosque I went round the newly laid spacious park at the ancient Hippodrome. In ancient times it was used not only as a race-course where chariot races were held but it was also the arena of political life of the city. Here the Emperors held their military triumphs, criminals were executed, martyrs were burnt at the Stake. There now remain only three ancient monuments which mark the centre of the building. They are the Egyptian obelisk of Totemes III, the triple serpent column, which stood originally at Delphi to commemorate the victory of Platea (479 B. C.) and an obelisk once covered with plates of gilded bronze. † The dimensions of the Hippodrome are 480 meters \times 117.5 meters. During

† There is also now the Kaiser Wilhem fountain, the gift of the German Emperor to Sultan Abdul Hamid.

the excavations of the site by the British Academy in 1927 the plan and dimensions of the Hippodrome have been recovered.*

From the Hippodrome one can take the tram cars going along the meary or mese (mese—middle street) or the main street of the city now called Divan Yolu. Here I wish to give a short account of the general topography of Istanbul with its surrounding walls on the northern, western and southern sides and the streets and bazars therein.

The promontory on which the city stands is divided into three natural divisions. In the centre there is a long ridge running east to west and on both sides of which *i.e.* on the north and south are the level grounds and slopes facing the Golden Horn and the Sea of Marmara respectively. Now in each of the above three

*I have also seen excavations which are now being conducted just behind the Sultan Ahmed Mosque by a Scotchman Mr. J. H. Baxter of Balliol College, Oxford on behalf of his St. Andrews University for finding out the old Byzantine palaces of Justinian's time. He has been fortunate in discovering some very beautiful mosaics in the floors of some of the halls and rooms of the ancient palace. Some £5000 have already been spent and some more money is needed. The idea is to build a British Museum at Istanbul over the site of the old palace exhibiting the beautiful mosaics on the floors newly discovered.

divisions there is a great street running through the city from east to west lined with arcades on one side and even on both sides when running through busier quarters of the city. The main or the middle street (or Mese) now called Divan Yolu as stated above, runs along the central ridge and on reaching the west of the third hill it divides into two branches—one leading across the 7th hill to the south and the other going to the church of the Holy Apostles to the Edirne Kapusu or the Adrianople Gate to the north. The central ridge has also been divided by cross valleys into six eminences or hillocks overlooking the Golden Horn and they are in turn separated, by a winter stream called the Lycus (now dried up) flowing through the promontory west to south-east into the Sea of Marmara, from a large isolated hill in the south-west called the 7th hill. Hence Istanbul may truly be said to be enthroned or built upon seven hills like ancient Rome. Thus the city of Istanbul may be divided according to the seven hills and the intervening valleys as follows :—

1. On the first hill which is the most easterly are situated the Seraglio Palaces, Aya Sophia and Hippodrome and the Mosque of Sultan Ahmed and along

the 1st valley the Bab-i-Ali or the Sublime Porte. The tramway runs in this valley.

2. The second hill has the burnt column of Constantine the Great or Chemberlitash (which stood in the centre of the Forum and under which are said to be buried the instruments of Crucifixion and a palladium of Troy) and the Mosque of Nure Osmania and its valley is occupied by the bazars and several khans and the Mosque of Valide Sultan or Yeni Jami overlooking the new Galaata Bridge and the head of the tramway.

3. The 3rd hill has the war Office (Seras Keriati), the cemetery of the Byzantines and the Forum of Theodosius, Fire Tower and the Mosque of Suleiman. Along the valley of this hill is carried the aqueduct of Valens built out of the walls of Chalcedon and near it is At-Bazar or Meidan (horse market).

4. The 4th hill has the mosque of Mahammad II (Fatch) where stood the Church of the Holy Apostles and the Church of Pantocrator. South of this mosque in a garden is seen Kiztash, the Maidens' Column or Column of Mercian once that of Venus.

5. The 5th hill has the mosque of Selim on the edge of a large open cistern south of which is the

covered cistern of Arcadius. Below on the north lies the Phanar, (so named from a light-house), the Greek quarter which reaches to the Golden Horn. It also includes the Church of the Patriarch—the great School of the Greek nation and the Church Mosque of Fateh Jamissi and the Church of the Mongols.

6. The 6th hill has Takfur Serai or palace of the Lord or the Palace of the Hebdomon with the coronation hall built by Constantine. At its foot there is the Church Mosque of Kharish. In Byzantine days this hill was called the hill of Bla Chernae.

7. The 7th hill which is to the most southern corner of the city has the fortress of seven towers or the political prison of the Sultans and the quarters of Psamatia. In Byzantine days this hill was called Xerolophos or the dry hill.

THE WALLS OF CONSTANTINOPLE.

Almost the whole of the above tract was enclosed by the landward walls erected by Constantine to defend his New Rome and it stretches over a distance of four to five miles from the coast of the Sea of Marmara to the head waters of the Golden Horn. Roughly speaking the walls of Constantine the Great ran across

the promontory from the vicinity of Un Kapan Kapusi (Porta Platea) at the Istanbul head of the inner bridge over the Golden Horn to the neighbourhood of Daud Pasha Kapusi (Porta Æmiliani) on the Marmara and thereby include the third and fourth hills and portions of the 5th and 7th hills of the city. There are two indications of the course of these walls on the 7th hill—one is found in the name of Isa Kapusi (or Gate of Jesus) attached to a mosque formerly a Christian church situated above the Psamatia quarters. The other is in the name of Alti Mermer (or the six columns) given to a quarter in the same neighbourhood. Alti Mermer is the corrupt translation of Exakionion (Hexa-Kionion) or a name given in Byzantine days to the quarters marked by column outside the city limits. Here the Arians upon their expulsion from the city by Theodoseus I were allowed to hold their religious services as it was an extra-mural district. Hence the Arians are sometimes called Exo-Kionitæ by ecclesiastical historian. It may thus be held that the Constantine line of walls ran a little to the east of the quarters of Alti Mermer. Besides the tract, enclosed within the walls, just described, the suburb of Sycae or Galaata on the opposite side of the Golden Horn

and the suburb of Bala-Charne on the 6th hill were regarded as the parts of the city and they stood within their own fortifications. During the reign of Theodoseus II (408-450) the walls of Constantinople were raised and enlarged from the Golden Gate at the Seven Towers to the Golden Horn and the last wall tower of Theodoseus was near about Takfur Serai.

The old walls of Constantinople have withstood siege after siege in the days gone by. They were attacked by the Avars in 627; by the Saracens in 673-77, again in 718; by the Bulgarians in 813 and 913; by the forces of the 4th Crusade in 1203-04 and by the Turks in 1422 and 1453 and not to speak of the last attempt made by the British for forcing the Dardanelles during the Great War and the heroic defence made by the Turks under General Mustapha Kemal Pasha in the battles of Gallipoli.* The town was taken only twice in days gone by — first by the Crusaders in 1204 and secondly by the Turks in 1453 when it ceased to be the capital city of the Roman

*In May 1932 Sir George Clerk, the British Ambassador in Turkey presented to Mustapha Kemal Pasha a copy of the War Office History of Gallipoli Campaign in the following glowing terms:— "Presented to Mustapha Kemal by the British Government in memory of a great Commander, a noble foe and a generous friend."

Empire in the east and became the capital city of the Ottoman Sultans. The situation of the city is really unique throughout the world and approaching from the Sea of Marmara it offers a spectacle of unrivalled splendour as in addition to its truly beautiful site it appears, when the rays of the rising or setting sun strikes its countless golden mosque and minarets to be a veritable city of palaces !!

GALAATA AND PERA.

Leaving the old city if we now re-cross the new Galaata Bridge over the Golden Horn and pass on to the suburbs of Galaata and Pera with fine though steep streets, we find electric lights and trams and stately buildings and all the evidence of prosperity and enterprise which distinguishes a new European Capital. Continuing up the hill within a mile we find ourselves in the "Grande Rue" of Pera, the European residential suburb which irresistibly recalls Paris and the shops of Rue de La Paix. The names, Pera and Galaata have not always been used with respect to their present boundaries. Pera like *Peræ* in Greek means the region over the water and was employed to indicate the region of the city which lay on the other side of the Golden Horn. It was first given to the lower region of the town now called

Galaata and formerly Sicae (the fig tree). This part of the city was enlarged and adorned by Justinian and even before him when under Arcadius it was reckoned as one of the regions of Constantinople. Even earlier than that the site was used as a Cemetery for the Christian citizens (*cf.* the war office Sares keriat) on the 3rd hill has been described as a spot which is regarded as a burial place of the heathen citizens of Byzantium). The name Galaata appears to be a corruption of the Italian word *Galatai* (descent) meaning the quarter of an Italian sea-port town which spreads over the sloping shore. As all Galaata in former times was called Pera, so a portion of Pera seems to have been included in Galaata. For example Galaata Serai the palace of the Turkish Governor of Galaata now used as the famous Turkish school which is regarded as the Oxford of Turkey (of which I shall speak later on) is situated in the centre of Pera. The history of Galaata is a long and varied one. A portion of it was occupied by the Arabs in the 7th century when they tried to conquer Constantinople as is evidenced by the fact that there is a remarkable mosque, called Arab Jamissi near the sea-ward wall of the great tower of Galaata, which is now used as a fire tower originally built about the

end of the 5th century by Emperor Anastasius Dicorus. The minaret of this mosque, unlike the minarets of Turkish mosques, is square reminding one of the Moorish towers in Spain and there are remains of Genoese Monuments on the floor of the mosque and in the outer court showing its use as a Christian church. This remarkable mosque was originally built by the Arab Colonists that lingered here after the invasion of Constantinople by the Saracens or Arabs in the seventh century A. D. (673—77 A. D.). It is also to be noted here that the famous mosque of Eyoub Ansari now called Eyoub Jamissi on the Istamboul side was also built at this time of Arab invasion. Genoese monuments in this old mosque also show the occupation of Galaata by the Genoese at the commencement of the 13th century A. D. when Emperor Michael Paleologus on his recovering the city from the Latin conquerers made over Galaata to the colony of the brave Genoese merchants who helped him in his war with the Latin occupiers of the city. The Genoese merchants occupied Galaata for about two centuries and they used this mosque as their church. But after that period when the Ottoman Turks became the rulers of Constantinople the building reverted to its original purpose of a Muslim mosque. In days gone

by Galaata and Pera were separated by dry moat which has now been filled up with sands. Both these quarters are chiefly inhabited by Christian natives and foreigners. Galaata is the seat of commercial establishments while Pera that of diplomatic bodies. At the foot of the great tower of Galaata is gathered a cluster of English institutions, the Consulate, Seamen's Hospital, Post Office, Sailors' Home. General institutions, native and foreign have been established of late years in Pera. There is a main street which connects these two quarters and it comes up from the outer or the New Bridge of Galaata.

This street is crossed by another street rising windingly from above Tophaneh and it is said to have been formed by the track of Muhammed the Conqueror's fleet of boats which were rolled up to the crest of the hill and then down on the other side to the inlet below Kasim Pasha on the edge of which the Divan Haneh (Admiralty) was situated. This street is also called Kumbaraji Sokak the street of Bombardiers.

Such in brief outline is the general topography and the internal arrangements of the old-world city of Constantinople with its modern suburbs of Pera and Galaata.

BOSPHORUS.

Beyond Galaata and Pera there are the beautiful suburbs of Istanbul on both the Asiatic and European shores of the strait of Bosphorus which will be about 25 or 27 miles long connecting the Sea of Marmara with the Black Sea. The two opposite shores are very beautiful and enchanting and at the head of the strait is the Maidens' Tower, miscalled (Leander's Tower) or the Turkish Kizi Kulasi (Princess or Daughter's Tower) where according to Turkish legends, a daughter of a Sultan shut herself up for fear of being bitten by a snake as predicted. But she died of being bitten by a snake hidden in a basket of grapes sent to her for eating! On a beautiful evening I passed through the strait in a tourist steamer and saw all the suburban towns and villages on both sides of the charming strait. I first passed by the Dulma Bagcha Palace which is now the residence of Kemal Ataturk, the President of the Turkish Republic. I also saw Rumalia Hissar on the European side and Anadolian Hissar on the Asiatic side. I also saw the Cheragan palace in ruins. There is also another palace called Bashile (?) which is a perfect gem of Turkish architecture in white marble. I also noticed the sweet waters of Asia—a stream of sweet water

falling into the strait from the Asiatic shore. Close to it there is a tiny palace and people gather there for picnic etc. Pierre Loti in his "Desenchantees" gives a fine description of the sweet waters of Asia and how the Turks flock there in myriads during summer for picnic and merry making. The steamer passed on to a place where there is a big shoe factory and on to Tharapia or Tarabia where the Grand Hotel Tokatlian has got a branch hotel. Near Rumeli Hissar, I saw the American Robert College which is a famous American school in Istanbul but it is gradually declining with about 400 to 500 boys in place of 10,00. On the way I saw a beautiful mosque at Ortakeuy. The steamer trip up to Bosphorus is a very enjoyable one. The breeze flowing down the Black Sea is cool and bracing. The strait of Bosphorus is swarming with fish of all kinds. The fish Pelamys comes out of the Sea of Azoff and the Black Sea and when it approaches the white rock on which stands the Maidens' Tower, (miscalled Leander's Tower,) it glances off it and shoots straight into the Golden Horn which abounds in that fish. It is said that this harbour is called Golden Horn because of the enormous revenue which is derived by the sale of the fish Pelamys which is caught there in large numbers.

The city of Constantinople has become modernised under western influences since the middle of the 19th century and is fast losing its oriental character. The modernisation of the city is fast progressing under the new regime. Electric lighting was introduced in 1912 and in 1913 and 1914 electric tramways and telephones were introduced and an effective fire fighting organisation or fire-brigade has been created under the able administration of the former Prefect of Stanboul Hyder Bay now in 1936 Bay Mahiuddin. The conditions of the streets of Constantinople which were notorious for their lack of cleanliness and bad repair have at last been improved. About 25 kilometers of new roads were constructed and 250 kilometers of old roads were repaired. The water supply of the town has been augmented.

WATER SUPPLY OF THE TOWN.

As to the water supply it may be noted that the former Sultans had increased and enlarged the reservoirs in the forests of Belgrade and had also added new aqueducts to the ancient ones built by Byzantine Emperors. Old cisterns like Bin Bir Derek with its 224 columns and the cistern Yerin Baten Serai (Cistern

Basilica) with its 336 columns in 12 rows to the right of Aya Sophia have now been abandoned and water is now led to basins in vaulted chambers (Taxim) from which it is distributed by underground conduits to fountains. Formerly the city was supplied with water mainly from two sources— (1) from the streams immediately to the west and from the springs and rain collected in the reservoirs in the forests of Belgrade to the north-west. The water was then conveyed by aqueducts concealed below the surface and stored in covered cisterns or in large open reservoirs. For the supply of Pera and Galaata and Basiktash, Sultan Mahmud I constructed in 1732 four bends in the forests of Belgrade and the fine aqueduct which spans the head of the valley of Buyukdere. From 1885 a French Company, La Compaigne des Eux has brought water to Istanbul and Pera from lake Terkas which lies close to the shore of the Black Sea some 29 miles distant from the city. The Terkas water has been laid on in many houses. A German company in 1893 has supplied water to Scutari and Kadi Kui from the valley of the Sweet Waters of Asia. Both these companies have now been bought up by the Istanbul Municipality.

MUNICIPAL ADMINISTRATION.

For order and security the city has been divided into four divisions—Baladi-Arba *viz.*, Istanbul, Pera-Galaata, Basiktash and Scutari. The municipal government of the four divisions is run by a Prefect who is appointed by the Ministry of the Interior. He is called the Prefect of Istanbul and is helped by a council of 24 members appointed by the Minister of the Interior. The city is again divided into ten municipal circles *e. g.* Istanbul (1) Sultan Bayzid, (2) Sultan Mahammad, (3) Djmal Pasha (Psmatia) on the European side of the Bosphorus and the northern side of Golden Horn, (4) Basiktash, (5) Yeni Kui, (6) Pera, (7) Buyukdere ; on the asiatic side, of the Bosphorous (8) Anadal Hassar, (9) Scutari, (10) Kadikeui. Each circle is subdivided into wards or Mahallas. The municipal administration is going on effectively under the present Prefect, Emin Bey Mahiuddin. The construction of a thoroughly modern swerage system has been begun in Istanbul and going to be finished soon. A new slaughter house, ice factory, refrigerating plants, dispensaries and hospitals have been built and placed under municipal management. In 1925 the city budget was increased from £T 4,000,000 to £T 65,000,000. The

former Imperial Palace Yildiz* which I also visited has recently been leased out to an enterprising Italian for conversion into a Casino and is expected to be a source of much revenue to the city. But I am told that the Italian left the place after a short time.

Galaata Quay completed in 1899, Istambul Quay in 1900 and the quays and facilities for handling merchandise which have been established at the Hyder Pasha at the head of the Anatolian Railway are of great importance and credit to the city. The fine Medical school building between Scutari and Hydar Pasha which has since been removed to Bayzid in Istanbul and the Hyder Pasha Hospital and Asylum for the poor Hyder Pasha the main philanthropic institutions of the city. Though the city has lost its proud position of the capital of Turkey which has been transferred to Angora, still it retains the educational and cultural centre of the nation. The National University has been housed in the large

*The Yildiz Palace :— Sultan Abdul Hamid practically rebuilt this palace and made various improvements therein. Throughout his reign he occupied this palace with his harem and imperial guards and spies all around. I visited the palace and was shown round all the stately and magnificent rooms of the palace. I also visited the inner gardens and the secret passages leading to the royal apartments. It is situated on a hillock overlooking the Bosphorus and the view from the palace is really marvellous and enchanting.

and commodious building of the Sares Kariat or the old War Office and it has opened all its departments to women.

There are two normal schools one for men and one for women in the city. From 1923, 40 new secondary and primary schools have been established making a total of 562 schools with 81,865 students. Many foreign educational institutions also flourished in Constantinople and the schools which existed before 1924 are allowed to continue their work with the provision that no new ones may be opened and that they should not indulge in any sort of propaganda work for their religion.

THE CLIMATE OF CONSTANTINOPLE.

The climate of Constantinople is quite healthy and bracing and generally free from epidemics though a little damp and humid and sometimes producing enervating and relaxing effects. It is also liable to sudden and extreme changes of temperature. The winds from the northern cliffs, the Bosphorus and the Black Sea are often very cold while the winds from the south are quite warm and they are at constant conflict and the winds blow hot and cold in a most arbitrary and

changing manner, even in the course of a single day. It is wittily said that there are two climates in Constantinople — that of the north and the south winds. The winters are often severe. But when mild they are wet and not bracing. The heat is tempered in the summer by the sea water all around and the blowing of north-east wind from the shores of Bosphorus. The rain-fall is copious though not excessive. Constantinople 28·3 inches, Scutari 29·29 inches. The mean temperature in Constantinople is 57·17 degrees F. Scutari 58·1 while the maximum temperature in Constantinople is 99 degrees and in Scutari 103 degrees. The heat in the months of July and August is sometimes like that of Calcutta. In those months I also found mosquitoes even in Pera Palace Hotel and had to use mosquito-nets in my room overlooking the Golden Horn. The minimum temperature in Constantinople is as low as 17 degrees and in Scutary 13 degrees. The population of the city in 1924 was 10,65,867 of which 6,56,281 were Muslims, 2,79,788 were Greeks, 73207 Armenians and 12083 Jews. An accurate Census was taken in 1927 and the population of Istanbul with Pera and Scutari was found to be 10,71,470 on 1.1.1927. It is understood that most of the Greek inhabitants have been repatriated

or transferred to Greece in exchange of Turkish subjects residing in Greek territories thereby greatly augmenting the number of Muslims in the city.

Having thus given a brief outline of the historical buildings of the city, of its inner arrangement and municipal administration and climate etc., I shall now proceed to describe generally some of its modern institutions—educational, legal, political and social with the far reaching and sweeping changes introduced into each of these institutions by the dynamic personality of Kemal Ataturk the President of the Republic in the course of a few decades after the World War.

CHAPTER III.

Educational Institutions of Constantinople.

In dealing with the new Turkish educational institutions, I must first mention the Turkish University, called Universitese which has been installed in the old war-office of Istanbul called Sares Kariat. It is the educational and cultural centre of the nation. It is mostly run on the French System. But it has got peculiarities of its own. On reaching Constantinople I had first been to the British Embassy at Pera and there met Mr. Edmunds, the then British Ambassador in Turkey and Mr. Pears, Bar-at-law and there I also met Halil Khaled Bey who was the former Consul General of Turkey in Bombay. I was then introduced to Mr. Shafkat Bey—a Turkish dignitary who gave me a letters of introduction to Mr. Mosleuddin Adel Bey, the Editor of the Daily paper 'Wakt'.* Bay Moslehuddin received me very

* Bay Moslehuddin Adil is no longer the editor of the paper "Wakt". The name of the paper has been changed into "Kurun" and it has got a different editor.

cordially, in his office at Galaata Serai and gave me letters of introduction to the Director of Public Instruction, Constantinople, Mr. Bejhat Bey (who is now the President of Galaata Serai College) and also to the Attorney-General, Kanun Bey of the Court of Justice, Constantinople. Mr. M. Moslehuddin Adel Bey very kindly took me to the Turkish University which is now housed in the commodious building of the old war-office. He took me round to the Faculty of Science, Faculty of Law and other departments of the University and also to the Library. I found both boys and girls attending lectures in the different departments of the University. The Turks appeared to be great advocates of co-education of boys and girls on the best European model. While going round the University classes I cultivated the acquaintance of Mr. Soad Hiry, a promising student of the University and a son of the late Shekul Islam of Turkey, who is a fine specimen of modern Turkish scholars. During my stay in Istanbul I met him several times and had tea and luncheon with him. I have got a very high regard for his gentlemanly qualities and erudition of a real scholar.* I then visited Bejaht Bay

*During my second visit to the Turkish University in August 1936 I met the Rector of the University Bay Cemil Bilsel and Bay Menemenli M.

in his office near the Babi-Ali or Sublime Port and Bejhat Bay also received me very cordially and had long talks with me over educational questions of India specially of Bengal. He also gave me letters of introduction to the heads of four schools—2 for boys and 2 for girls. On the 11th March 1928 I visited Baizid Secondary Girls' School with about 700 students. This School is no longer in existence now. It was a high school and a sort of college for girls with six years' course. I examined some of the girls in their classes and had interesting talks with them. I questioned some of them on Plane Geometry and asked one of the girls to trisect an angle. Nothing daunted — the girl came forward to the black board and amidst confusion and laughter of the teachers and students tried to trisect an angle. After some vain attempt she was told that it could not be done according to Plane Geometry. All the girls appeared to be quite well-behaved and very intelligent and up-to-date. All the teachers are women and they appeared to be quite efficient in their work.

On the following day *i. e.* 12th March 1928 I delivered a lecture to the girls of the Baizid Girls

Edhem, Professor of Public International Law, Istanbul. I also met a girl law student Bayan Mawalla Ulgachæ of the 2nd year law class who kindly took me round and showed me the classes.

School mainly on the relation of religion to education. My friend Soleman Showkat Bey, an inhabitant of the island of Cyprus and a student of the Istambul University, kindly interpreted my lecture into Turkish to the audience. The lecture was a great success and was much appreciated by the girls and the teachers present. I next visited the Chapa Normal Girls School towards Psamatia site in which there were 450 students. Here I found the girls working both in Physical and Chemical Laboratories and they were much advanced in their studies. I gave a lecture to the girls on the 13th March 1928 on Islam and it was much appreciated by them. The girls gave me a great ovation. At the conclusion of my lecture while describing the noble work done by the Islamia Education Trust in Bengal, some 3 or 4 girls came forward and offered their service to me for working in Bengal for the uplift to the Bengali women. I thanked them heartily for their noble offer and assured them that I would certainly remember their self-sacrificing spirit when there would be need of any such help from outside Bengal in future. When I was leaving the school they waved their handkerchiefs and went on cheering me till I left the precincts of the school. I was much moved by this

affectionate demonstration of love and good-will towards me. Tears trickled down my eyes while leaving the place in a tramcar. I shall always remember the affability, cheerfulness and hearty sympathy of these noble Turkish girls. Their encouraging and cheerful words will always be a source of inspiration to me even in the darkest moments of my life.*

On the 14th March 1928 I visited the famous college of Galaata Serai in the heart of Pera. This college is the Oxford of Turkey. Here the scions of all the noble families are being educated. It is one of the best educational institutions in the whole of Turkey. There were about 1100 boys on the roll of the college of whom 800 or so were boarders. The building is a large and commodious one. Its hall is vast and spacious and has a well-equipped library full of useful books. There are spacious play-grounds attached to the College. The

*I revisited the Chapa Girls School in August 1936. There are now only 350 boarders and about 400 day scholars. The wide atmosphere of the school has been much changed. I met the Head Mistrees of the school. Bayan Ismet Ozen, who received me in her office with other lady teachers (one of them Bayan Vecihe Karam Ehmed) with much courtsey and formality and offered me some chocolates. She then took me round the school as the classes had been closed for the summer vacation. The mosque attached to the school has now been closed and turned into a museum. I went inside the mosque and found it to be a gem of Turkish Architecture. On the Mehrab of the mosque Sura Aitul Kurai has been inscribed in the best of Arabic calligraphy.

new Turkish educational authorities realizing what sport has done for all young men of European countries have made ample provisions in the college for all the manly and outdoor games and sports *e. g.* Tennis, Hockey, Cricket and Football and all other sorts of gymnastics, The healthy and athletic appearance of the students fully testify to their love of outdoor games and sports. It may further be noted here that not only the boys are keen on outdoor sports but the girls are also encouraged in all the various games of the boys and they are also competing on equal footing with the boys in all their manly games. This is indeed a very healthy sign for the improvement of the Turkish nation. There cannot be a sound mind without a sound body. "Mens sane in corpore sane". Here also I delivered a lecture on the reformation of Islam. The big hall of the college was packed with eager students and dignified Dons and Fellows and teachers of the College.* They all listened eagerly to my passionate pleading for reformation in Islam and for doing away with the

*It may be noted here that amongst the teachers of Galaata Serai College I luckily made friendship with Dr. Ziah Bey who is one of the leading Professors of the College and he has promised to become the President of the Constantinople Branch of the Islamia Education Trust, with Dr. Sophia Hanum as Secretary and Bay Soleman Shawkat as Treasurer.

formalities of religion while adhering to the basic truth and fundamentals of Islam. The eagerness and enthusiasm with which the boys heard my lecture shows that the heart of Turkey is sound and that it has got a true love for Islam. With all their advanced and modern ideas all these youngmen still whole-heartedly believe in all the essentials and fundamental tenets of Islam. I was pleasantly surprised to find this deep religious and spiritual feeling pervading the whole community of students. All of them with one accord approached me and made me a life member of their college and gave me a badge inscribed with the letters "Gain & Sin" therein. I felt truly proud to wear the badge of that well-renowned college which I shall treasure with great love and reverence! How much I yearn to go back to the company of those young Turkish students with zeal and enthusiasm for the religion of Islam animating their handsome faces! Would to God that this noble zeal and enthusiasm for the religion of Islam which proclaim above all the unity of God or Tawhid should for ever lie enshrined in their young hearts! We hear of so much anti-God and anti-religious propaganda spreading in Turkey and there are many false reports that the Turks have

abolished Islam or religion from their lives. But whenever I remember the shining and handsome faces of the young Turkish students of Galaata Serai I can never think that those young heroes would ever divorce religion or Islam from their lives. It would be a fatal day for Turkey when it would discard Islam from the life of its citizens. With a heavy heart and with the cheering of all the students present I left Galaata Serai* for Pera Palace Hotel which stands nearby. So much about the educational institutions of Constantinople which I visited during my short stay in the city.

*I revisited Galaata Serai College on 20-8-36 during the summer vacation. Bay Sait Ozcelik who was then in charge of the College took me round the empty class rooms and dormitories of the College Hostel which was on the 1st floor. I found the college much changed. The President of College is now Bay Babajat. I also found the oil-painting of the national leader Tewfik Fekrat in one of the halls of the College. An exhibition of the paintings drawn by the boys of the College was then in progress. I visited some of the exhibition rooms and found some good paintings. But I noticed the [paintings of many naked women exhibited.

CHAPTER IV

Administration of Justice and the Legal Reforms.

I would begin this chapter with the description of my visit to the Courts of Justice in Constantinople and my first meeting with the Attorney General of Turkey, His Excellency Kanun Bey and also his Lordship the Chief Justice of Constantinople. On Saturday the 10th March 1928, I visited the law courts* close to that of Aya Sophia or the Mosque of St. Sophia, and there met the Attorney General Kanun Bey, the Chief Justice and some of the Judges of the Court of Justice. In this connection I cannot resist the temptation of shortly describing the incidents which led to my first acquaintance with the Attorney General of Constantinople. As stated before I had letters of introduction to the Attorney General from Mr. Moslehuddin Adel Bay, the Editor of the daily paper Wakt and also from the English Consul General. But when I took those letters to the

*This old building was destroyed by fire and the law courts have been removed to another building close by.

office of the Attorney General in the law Courts of Constantinople I was told by his Secretary that I could not secure any interview with His Excellency the Attorney General unless I be accompanied by a Dargoman (Turkish Interpreter.) Being thus baffled I retraced my steps to the square in front of Aya Sophia and was at sea how to secure the services of a Turkish interpreter in this strange city. But lo ! a miracle happened. As I was standing helplessly by the side of the busy road, a Turkish youngman hailed me saying "Bhaia, Kanha Jaten haey." I was startled to hear my native tongue Hindustani spoken by a Turk. The youngman soon hastened to me and greeted me with much affability and courtsey. He then began to talk Hindustani very fluently and I was soon told that his father was an Indian Muslim from Bombay and had settled in Turkey and married there and that he was acting as a guide to the Indian tourists who used to visit this city. After the death of his father the boy has taken up his father's work. I then told him that he was to take me to His Excellency the Attorney General and he at once refused saying that the Attorney General would take away his head. I then assured him that I had credentials and letters of introduction from very big persons of the town

and so he need not be afraid. Any how I persuaded him to accompany me to the office of the Attorney General. As soon as I was ushered into the presence of the Attorney General in his chamber the usual coffee for visitors was ordered. Some coffee was then brought and offered to me. I told my interpreter to tell the Attorney General that I thank him for the coffee but I would not take it as it was the month of Romzan and it is against the Muslim etiquette to take anything publicly in the month of fasting and that the Attorney General might himself take the coffee if he liked. On being informed of my views the Attorney General appeared to have been very pleased and came forward and actually embraced me stating in fluent English that I was a true Muslim. We soon fell talking with each other in English. I then found that the Attorney General was fully conversant with good and idiomatic English and his Secretary had sent me away on a false pretext. This also indirectly shows that all the Turkish high officials though outwardly wearing European costume and adopting European modes of life are really true Muslims at heart and that most of them practise and follow the tenets of Islam. At that time a newspaper man took my photo with Kanun Bey. Kanun Bey, the Attorney General then

took me round the courts and I had the honour of being introduced to some of the Judges in their Courts. I found the courts to be spacious and well-lighted and the proceedings of the court conducted ably and efficiently. I had discussions with the Attorney General and the Chief Justice about the reforms made in the law by the new Turkish Republic and the introduction of the Swiss Code in place of the old Ottoman Code which was effected in October 1926 and the effect which it had produced on the social and political life of the Turkish people. Here I wish to give a brief account of the previous Ottoman legal system and the effects produced on the same by the wholesale introduction of the Swiss Code.

It is well known that there are two main conceptions of law—they are the Roman or Aryan conception and the Semetic or Arab conception. According to the Aryan conception, law is man-made and made by the consent of the governed ; while according to the Semetic or Arab conception, the law is God made or based on divine scriptures and in some cases made by the ruler. It is really based on the moral conception of good or beauty (husn) and evil or ugly (kobh)—absolute and certain which no human reason can attain. Hence the

Mahamedan law is based primarily on the Quoranic revelations or the verses of the scriptures and also on the practice of the Prophet or Sunna followed by the Rules of Interpretation, (kown as Usul-ul-Fiqh) or Roots of the Law, of the above two sources as propounded by the four founders of the orthodox doctrines of Islam viz., (1) Abu Hanifa (2) Malik (3) Esh Shafii and (4) Ahamad Ibn Hanbal. Thus according to the Arab or eastern conception law is something divine, God-made awe-inspiring and can never be conceived or promulgated by any human being. It can never be the product of human reasoning which is imperfect and liable to errors and mistakes, and is always and on all things at variance. Again the general principles of method or Hermenutics also known as the Science of the Roots of the law (Usul-ul-Fiqh) for the interpretation of scriptures and traditions are of such elaborate and powerful logical structure and are of such perfection that they command, up to the present day, the admiration of the world! The high intrinsic value of this powerful logical system as built up by the great doctors of law also favour the tendency amongst the Muslims to follow the rules unquestionably and blindly. Hence we find that in the long line of Umayyad and

Abbaside and Culiphates there are very few laws or statutes on record which have been passed by any of those Caliphs. The jurists of later ages simply tried scrupulously to follow the rules laid down by the four founders of the law with the theory of the seven ranks of Juris consuls (Cf. Roman Law of Citation) which from the third rank, downwards closed the gate of interpretation* (Saddu Babul Ijtehad). Though much of the Mahamedan law thus became rigid and inflexible under the above artificioial barrier and restraint, it is wonderful how these great Arab thinkers on the basis of the revealed law laid down the principles of the rights of man detailing the rights of individual liberty and of inviolability of person and property and laid down the laws of warfare of such a humane and chivalrous nature that they have astounded even the modern world and they have also elaborated the doctrines of toleration towards non-muslims on the

*There is, however, one escape out of this rigid system through the principle of Ijmaa or the infallibility of the Muslim nation as represented by its doctors of law. As for the Validity of Ijmaa or concensus of opinion as a source of law though some writers are inclined to confine it to the companions of the Prophet and their immediate successors and no further ; but the great Imam Abu Hanifa held it to be valid in every age. It may thus be regarded as the only authority for legislation which may even now be utilized by the Muslim nation though the possibility of further revelation has ceased with the death of the Prophet.

principles of "Aman" which Europe had to wait a thousand years before adopting in its courts of law !!!

The Quoranic law or the Shariat aims at regulating all human relationships, while the "Fekha or the Science of Law" embraces all the obligations that the Shariat imposes on the Muslim in his triple capacity of a believer, a human being and a citizen of the Muslim Theocracy.* In almost all the Muslim states the Shariat or the Quoranic law was preserved in its pristine form faithfully holding it to be God-made law and as such immutable though in practice more or less flexible in application. But such was not the case in Turkey ! The Ottoman Turks from early times began adding to the Shariat supplementing it by man-made laws or statutes called Quanuns. Soleman the Magnificent (called by the Turks Quanuni enacted in early 16th century quanun or statutes regarding criminal and commercial laws which were incorporated in the Shariat law and administered by Shaikh-UI-Islam in Shariat Courts, which were the only courts in existence at that time. It may be noted here that Soleman the Magnificent became so well renowned for his laws throughout Europe that a mission was sent by Queen

*Laman--Islam its belief and institution, p. 82.

Elizabeth to his court to study the laws then in force in the Ottoman empire. Later on in the beginning of the 19th century the Tanzimat Turks (during the reigns of Sultan Mahmud and Abdul Madjid who were influenced by ideas of the French Revolution) made far-reaching changes in the law and judicial system of Turkey. They introduced the French Penal Code and French Commercial laws wholesale and thereby superseding the old Mahamedan system of punishments, *e. g.* lapidation of adulterers, flogging of wine-drinkers, mutilation of thieves and crucifixion of highwaymen and in the case of commercial transactions allowing interest on money lent which is forbidden by Mahamedan law. Then between 1869 and 1877 a huge work of codification was undertaken and the famous Ottoman Code Civile or Melljee was enacted. This Code though outwardly European in its arrangements by chapters and sections remained Islamic in spirit and substance. It became the law of Ottoman subjects irrespective of caste and creed. But the family laws of each community-marriage, divorce and inheritance remained to be administered as before by communal courts or churches. The Muslim family law also remained in the charge of the Shariat Courts under the direct supervision of Shaikh-Ul-Islam at their

head. But the common law of the land came to be administered by the Nizamiah Courts under a Ministry of Justice as created by the Tanzimat reforms from 1856 onwards. There came to be in existence the Courts of First Instance, Courts of Appeals and the Courts of Cassation. Such were the drastic changes effected by the Tanzimat reforms towards the close of the 19th century.

There can be no doubt that the Ottoman Turks were more incline to man-made laws. The young Turks of the Union and Progress Type who are the successors of Tanzimat or reformed Turks went a step farther. For in 1916 they placed the Sharia Courts under the Ministry of Justice and tried to reform the Muslim family law in the light of the spirit and not the letter of the Islamic laws. This new Muslim family law was enacted by an Ordinance. It was left to the choice of the people whether to make use of the old or the new law in their family affairs, especially marriage, as the old Muslim law was allowed to stand side by side with the newly formed family law. All these go to show that the present judicial reforms of the Republic through drastic and far-reaching in their effects are not quite distinct and different in essence from previous reforms effected

by the Tanzimat Turks and their successors, the Young Turks.

It is true that the present school of modernist Turks are not only inclined towards man-made laws but they, like Western Europeans, are very much in favour of changing even their family laws, according to the requirements of modern society and culture, though they may be quite alien or antagonistic to Islamic ideals and laws as crystalised by the Four Founders of Mahamedan Law and the Jurisconsults of the middle ages. Hence the wholesale adoption of the Swiss Code (Code Civil Suisse) specially in the matter of family law, prohibiting polygamy, permitting marriage between man and woman of any religion, equality of husband and wife in the matter of divorce and divorce admitted only for specifcid reasons before Civil Court and the rules based on Roman principles regulating wills and inheritance, in place of the orthodox Mahamedan private law as enacted in the old Ottoman Civil Code, may be considered to be the outcome of the vast revolution that has been going on in the inner spirit of Turkish life.

The western European ideas appear to have gained the mastery in the Turkish life for the moment. But

what we know of the inner soul of Turkey, it may safely be premised that it is sound at the core and that it will yet save its soul in the shape of its culture and religion amidst the clash and warring elements of the European civilization. One of the eminent modern Turkish leaders Halide-Edib-Hanum in her "Conflict of East and West in Turkey" truly remarks that "the Turks by changing the Islamic laws have not ceased to be Muslims. The Turks are attached to their religion as deeply as any other people. Religion is a reality which no society dare ignore. Therefore if the State lets the Islamic community to evolve its own moral and spiritual destiny, free from the corruptive influence of politics, I should not be surprised if Turkey became the cradle of a great movement of spiritual reform."

These are great and prophetic words and they in my mind coincide with the predictions of an eminent European writer, who is of opinion that if Islam is ever revitalised, the impetus will not come from any puritanic revival such as Wahibism. It will be due to some spiritual impulse emanating from one of the Dervish orders in Turkey. It may also be noted here that the Republican Turkey far from repudiation of Islam or official atheism, it at first inserted a special article in the

constitution (Art 2) to the effect that the State religion of Turkey is Islam. It is true that soon after in April 1928 the above article of the constitution was abrogated and the latter is more on the line of French constitution which recognises no state religion. In spite of all this it may confidently be hoped that as the separation of Church and State has not eradicated Christianity in England or in France in the same way it will not eradicate Islam in Turkey. Islam, on the other hand, may become the starting point, as rightly expressed by Count Leon Ostrorog in his "Angora Reforms" for an important renewal of Islamic thought developing on terms of the independent liberal exigesis, as it had begun to develop in the middle ages and as more recently in Egypt "under the inspiration of Syed Jamaluddin Afgani and his disciple Shaikh Mamud Abduh.

The above writer then concludes his remarks with these noble and stirring words which will echo and re-echo throughout the length and breadth of the Islamic world. "Islam with its glorious history, its magnificent literature, its simple stoical tenets, will certainly remain, for many millions, at the very least an ideal, a moral doctrine teaching men to be clean, abstemious, brave and charitable, proclaiming as

fundamental commandment, the noble Quoranic verse, "Alla-ho-Yamaro-bil-adl-ul-Ahsun." Verily God commands you to be just and kind:—a religion, nothing more, but such a religion that even those who do not profess it, but have studied it with certain care, render it the tribute of a deep sympathy and profound respect.

CHAPTER V.

Economic Development of Turkey under the new Reforms.

In the previous chapter we have dealt with the vast changes wrought in the legal and political life of Turkey. We are now attempting to discuss a little the economical changes which are being undertaken by the new Turkish Government. It is well-known that the old Ottoman Empire was a mediæval structure built mainly on agrarian basis. Agriculture was the mainstay of the country. During the 19th century when the free trade open-door policy came into existence, the western countries under the advantage of the policy established an economic colony in the Turkish Empire to the great detriment of the Turkish peasants. But following the Great War and especially after the defeat of the Greeks in 1922 when the great Turkish leader Kemal Ataturk established the Turkish Republic, he not only gained a political independence but he also began trying to achieve economical regeneration of his country. But nothing

could be done until 1929 as the treaty of Lausanne forbade any tariff changes till that period. As soon as that obnoxious period was over, the Grand National Assembly of the Turkish Government passed its first real protective tariff in June 1929 for stimulating the textile and sugar industries. This was the first step towards the national economical self-sufficiency. But owing to the world-wide slump of 1930 and the years following nothing could be done of any note until 1933 and that in January 1934 a system of planned economy was put forward before the country. Under this new plan great stress was put on state capitalism as the industrialisation of the country depends on the intervention of the state in the nation's economic life. No country can be really independent unless it is economically and integrally organised as a self-sufficient unit. The creation of a national industry helps on the one hand to find within the country a market for raw materials and thereby the home industries utilise indigenous agricultural products and on the other hand such industries assure to the native peasants the necessary manufactured products. The aim of the state capitalism will be to create by the state itself mainly industries whose development is indispensable from national point of view such as

clothings etc. and other products necessary for national defence and secondly those industries which private capital cannot create. The State shall also organise price control and should emphasise the rationalisation of labour etc. and with sound labour laws, the relationship of workers and employers shall be duly regulated. Strikes and lock-outs shall be banned. The Turkish peasants should be helped in their struggle by providing them with cheap credit and they are to become the owners of sufficient land. Turkey is a rich agricultural country abounding in forests. Until recently agricultural livestock raising was almost the exclusive industry of the country. There are more than 23,157,300 hectares of valuable forest land and 27,000,000 hectares of pasture. Almost 90 per cent of arable lands is sown in cereals. Wheat and barley make up 85 per cent of the cereals. Tobacco, as is well known, is a very important product. The production of cotton is also growing—the chief centres being Adana and Izmir. Turkey is also a good fruit producing country. Among the fruits, a large proportion of which are exported, are dried raisins, figs, olives, hazel nuts, pistachi nuts etc.

In addition to the agriculture the Turks are also directing their attention to the development of mines in their country. The branches of industries which are to be organised and developed are as follows :-

1. Textile industries : Cotton, hemp and wool.
2. Metallurgical industries : Iron, coal, coak, copper and sulphur.
3. Paper and Celluloid industries : paper, celluloid, cardboard and artificial silk.
4. Ceramics : bottles, glass, procelain and
5. Chemical industries : vitriol, Chlorine, sodium bicarbonate and super-phosphates.

But at the basis of all this economical development there lies the problem of finance. For securing good financial backing for these industries, a bank was started at Ankara called Sumer Bank in June 1933 while the Turkiys Is Bankasi had already been in existence from 1924. The new Sumer Bank has been established mainly for the purpose of financing the new industries and it is a state concern with the avowed object of controlling, guiding and planning state industries and to act as a trustee for the state in grants to private enterprises. It is the only great industrial bank in Turkey. Its original capital was £T20,000.000 But the

government increased its working capital to £T62,000,000 and allots £T6,000,000 annually to it.

Immediately after the foundation of the above bank several industries were made over to it. It is also interesting to note that the bank manager stores in all the leading cities in order to sell the manufactured products of its industries. With the help of the Sumer Bank, cotton and paper mills were started in different parts of the country. The Cotton Mill at Kayseri is said to be one of the largest and most modern in Europe. It has 33,000 spindles, 1100 automatic and weavers' spindles and will produce 30,000,000 meters of cloth annually and consume 56,000,000 kilograms of Turkish cotton.

The other bank Turkiys Is Bankasi or Bank of Affairs had an initial Capital of £T 1,000,000 which has now been raised to £T 5,000,000. It is controlled by prominent members of the peoples party and technically speaking it is a private bank. Under this bank the first sugar industry in Turkey was started in 1928, and from its start the bank has been especially interested in the national mining industry particularly coal.

A third bank called the Merkez Bank or Central Bank of Issue determines the value of the Turkish pound and the discount rates and regulates exchange. It thus plays a very important part in Turkish economic life.

Now as to the natural resources of Turkey, the Turkish Republic is a nation of about 15,000,000 souls with an area of 294,492 square miles of which 285,235 square miles are in Asia. Turkey is also rich in mineral resources. It is the richest country in the world in Chrome and Emery. Its deposits of gold and copper are not insignificant, The Vilayet of Zonguldak on the Black Sea is the greatest coal basin in the near east with a production of 2,228,000 tons in 1934. Silver deposits are also found in the Ægean regions and rank next after coal with an annual production of about 8000 tons. Rich copper mines exist specially in the eastern Vilayet. There are deposits of iron and it is thought that oil may be produced in some quantities.

The increase in foreign trade despite the heavy tariff duties is another sign of Turkish economical advance. Another feature of the advance is to be seen in the construction of rail-roads and high-ways as a part of the industrialisation of the country. The total railway mileage constructed by the state up to the end

of 1935 was 6076 kilometers ; lines to be constructed between 1936 and 1940 will make a grand total of 7092 kilometers. More than £T 7,000,000 has been spent on railway construction. With a single small exception all railways belong to the state. Since 1928 £T 50,000,000 have been spent on high-way and today Turkey is said to have 30,000, kilometers of good roads.

In addition to the above national economic progress Turkey is not neglecting her village life. One hundred model villages,—with a garage for each cottage and automatic washing machines for women are under construction in the Smyrna district. Each cottage will have three rooms and a stable as well as a garage. Special attentions are being paid to the village wash-houses where automatic drying machines and other modern appliances will be installed the cost being borne by the villagers on the hire-purchase system. In addition to the cottages each village will have a sports ground, a park, a hotel, a village hall, a fire station and a police station. These public buildings will be grouped round what will be called the "Square of the Republic" where the statue of the President Kemal Ataturk will be erected. It is also to be noted that the sea surrounding the Turkish empire is more rich in fishes than the

American sea. But America has made itself enormously rich by its fisheries. Turkey is trying to imitate America in this fish industry. All the persons interested in fishery have formed themselves into a league and have decided to open a big concern for the purpose of drying fishes by scientific methods. By this industry it is expected that the economic condition of Turkey will much improve. Among the several exports of Turkey the export of eggs occupies the first place. Every week millions of eggs are exported to Spain and other countries by ships. The Turkish Government have called a conference of the people, who rear hens, in order to devise means to export eggs as well as hens on larger scales than at present. The net income derived from this trade is about $1\frac{1}{2}$ Crores of Turkish guineas.

Lastly the Ministry of Economy of the Turkish Government have established a branch of the Turkish Foreign Trade Department in Bombay. The aim of the department and of the branches is to facilitate and develop commercial relations between Turkey and other countries. The Bombay office is temporarily located at the Ritz Hotel and is in charge of Mr. Turhan C. Boray, who was, before his arrival, Commercial Attache at the Turkish Embassy in London.

All these radical and far-reaching changes go to show that Turkey is fastly being transformed economically into a modern state with her basic structure being fundamentally changed. But simultaneously with this economic development there goes another gradual though revolutionary change of the intellectual, cultural and social development of the Turkish nation of which I shall speak in the next chapter.

CHAPTER VI.

Cultural and Social Development of the Turkish Nation under the New Reforms.

Before dealing with the social reforms I wish to discuss the literature and culture of the Turkish nation from the earliest times. It is well-known that the Turks gradually migrated from their homes in Central Asia or Turkistan formerly known in Persian literature as Turan as opposed to Iran or Persia. The Turks were mostly a nomadic race and their peculiar characteristic was the love of freedom. On their march towards the west, they were soon converted into Islam and from this period a definite turn for the better took place in their lives both political and social and they soon organised themselves into a great power in the east. This period of Turkish national life may be divided into two well-defined epochs ;—(A) Seljuk and (B) Ottoman. In the Seljuk period Persian was the Court language of the Turks while

Arabic was the language of learning. Religion played a very important part in their lives during this period as the Turks came into contact with the Crusaders and successfully resisted them. We have got the towering figures of Saladin the Great and his contemporaries—show they defended the holy land against the onrush of the uncivilized and brutal crusaders. With what chivalry and bravery Saladin the Great led the Saracens and defeated the Crusaders under Richard Cour-de-Lion has been ably depicted by Sir Walter Scott in his *Talisman*. During the Seljuk period art and learning flourished and we have got great writers of Islam like Moulana Jalaluddin Rumi who in his monumental work of the 'Masnabi' in Persian has fully elucidated and explained the philosophy of the Quoran and the Mahamedan Shariat. He is the founder of the Order of Moulvis, which exercised a great and far-reaching influence upon all the Sufistic or mystic writers of Islam.

But with his mysticism the Moulana greatly emphasised on the moral and social side of human life. During the 13th century with the decline of the Seljuk State the literature and culture of the Seljuks reached their highest points and we find the writings of the mystics like Haji Bektash and Yunus Emre. Haji

Bektash is the founder of Bektashi order and the Janissari organisation had Haji Bektash as its patron saint. This order was of democratic tendency and it emphasised love and grace in religion against the wrath and vengeance of God. Yunus Emre the disciple of Haji Bektash may be regarded as the great Anatolian poet of his age. He is known as the great hymn-writer in early Turkish literature.

At about this time another popular movement called Ahiler or Akhilier came into existence and its chief exponent was Yahia Bin Khalil. This movement which started as a guild or corporate association for small traders and tanners had very noble ideals and it was based on the brotherhood of man which Islam strictly enjoins. According to this order of Ahiler or Akhilier a brother in order to enter the order must open seven doors and equally close seven doors, e.g. he must close the door of falsehood and open that of truth. He must close the door of ambition and open that of contentment. He must close the door of luxury & self-indulgence and open that of asceticism and self-discipline &c. An atheist, astrologer, butcher and money-lender etc. cannot enter the order and an Ahilar must be a selfmade man and he must not boast of any ancestry. This would

disqualify him from entering the brotherhood. There is a passionate desire to serve the people and to uplift them morally.

We then come to (B) The Ottoman period. Under the Ottoman Turks, the Turkish became the Court language and during this period Turkish language reached its high water mark of preeminence and perfection. The Classics of the Ottoman period consisted of *Kassidas*, *Gazels* and *Marsiahs* or elegies and mystic poetry. Of the mystic school we have got the representative poet *Soleman Dede* whose *Mavlud* or the birth song of our Prophet is considered to be one of the greatest works in Turkish language. We have then got *Galeb-Dede* the author of *Laila Majnu* and *Husne Eshk* in Turkish. There are also the poets *Fuzuli Baki* (whose elegy on the death of *Soleman* is famous) and *Naima*.

We may now pass on to the *Tanzimat* period or the period during the end of the 18th century and beginning of 19th century during which the Turks were greatly influenced by ideas of the French Revolution of equality, liberty and fraternity which are also the ideals of Islam. The first great writer of the *Tanzimat* school was *Shinassi* (1826-1871). He began life as a clerk. He was a colossal writer and soon came under the

influence of Shaikh Jamaluddin Afgani and he was educated in Paris. He published a paper called Tasvir-i-Efkar or thought pictures, which finally ceased only in 1925. This paper wielded a great influence on Turkish political life. Shanassi was unfortunately a republican and an atheist. He like his master Jamaluddin Afgani worked day and night for his country. He lived a wretched life in a printing house of Istanbul. The bulk of his writings is to be found in the collections of Tasviri-Efkar.

This great writer was succeeded by Namik-Kemal who was a great Romantic writer. This writer was thoroughly Turkish and he was a constitutionalist and a devout Muslim. His principal work is the introduction to Ottoman history. He emphasised the idea of patriotism in Turkey and his drama called Watan or "Fatherland" created great trouble in the land for which he was imprisoned and exiled. He was also a great supporter of the rights of man in the State and his great work "Kaside Hurriat"—"Ode to Freedom" is a locus classicus on the subject in Turkish language. The life of this great writer was also a martyrdom and he suffered for his conviction.

Now the greatest writer of Tanzimat school is Abdul Hak Hamid who is still alive and is a member of the Grand National Assembly. He is considered to be one of the greatest poets of Turkish literature. He has passed most of his life in London as Turkish Consul and has written various dramas. His famous work is *Tarik-Ibni-Ziad*—the conqueror of Spain.

During the time of Sultan Abdul Hamid who was very much against the Tanzimat writers and their literature, a new school of writers arose and their writings were known as *Edebiyat-i-Jedide* or the new literature in which there could be discerned a frantic craze for westernization. Everything western was held to be perfect and good. This school of thought is represented by its great writer *Tewfik-Fikret* who his "*Sis*" or "*Mist*" describes the moral degradation of the Turkish people. It was written during the reign of Sultan Abdul Hamid and it played a great part in bringing about his downfall. After the revolution of 1908 he became the President of the *Galaata-Serai* College and he wrote his famous book "*Tarikhe-Kadim*" or "*Ancient History*" in verse. I saw his oil painting in *Galaata-Serai* college hall when I revisited the college in August 1936. He believed in the brotherhood of

man and greatly emphasised human reason. Diametrically opposite is the great poet Mahammad Akif, who is still alive. He deals with the subjects taken from the realities of peoples' life. His long poem East is well-known. According to him no nation can be great without its past and that no better foundation of man's character can be laid without religion. Another great writer and poet of this school was Geuk Alpzia (now dead) who was the upholder of Pan Turanistic school as Mahammad Akef is that of Pan Islamic school. This writer wanted to introduce pure Turkish words in the language discarding all Arabic and Persian. We have also got hosts of novel writers of whom Yakub Kadri and Reshad Noori are prominent. Yakub Kadri's most famous work is the "Night of Judgment" while Reshad Noori's famous work is Chale Kisha. There are also other writers *e. g.* Ahamad Hashem, an essayist and a great lyric poet whose famous work is "Pealah" or Cup.

During the present republican era, we have already stated that Geuk Alpzia stands as the prototype and Philosopher of this age and he leads the group of official writers. But besides these official writers we have got two prominent and able writers like Nazim

Hikmet and Zia Hilmi. (both of whom are alive) Nazim Hikmet is said to be of communistic tendency as he was educated in Moscow, Russia. His famous work is *Fasnay Nafiz*. He also writes on India and his first work on India is "Why Banerji killed himself." As he has never visited India he writes on India on second-hand information. But though in his writings he gives Indian names yet he really represents Turkish characters. Opposed to him is the new poet Zia Hilmi. This poet is a great admirer of the Seljuk Turks of the 13th century. His best work is "Ash Olfat" or "Morals of Love" which is a kind of Utopia. As stated above I had met this writer as a Professor of Galaata-Serai College in 1928. There is yet another writer named Peyame Safa who is a novelist and essayist and is considered as one of the greatest authors of Modern Turkey.

In the histrionic or dramatic art also the Turks are fast excelling and amongst the greatest actors of the present time in Istanbul are Etrogul Mohsin and his wife. I had the good fortune of meeting both of them in Istanbul in August 1936. Etrogul Mohsin has a theatre of his own in which both he and his wife act to the great delight and appreciation of the audience. His

wife is a great talented lady and has got the ambition of visiting London for studying British dramatic art there.

Before leaving the discussion of Turkish literature I must mention here about the adoption of Latin characters by the Turkish Republic for the closer unification with the culture of Western Europe. This introduction of Latin characters is bound to have far-reaching effects on the Turkish life from the cultural point of view as the adoption of the Swiss Family Code as stated before is greatly modifying the social life of the Turkish nation. The introduction of Latin Script when first proposed by Husain Jahid was greatly opposed by all the leading Turks at that time. But gradually the intelligentsia of the Turks came to favour the proposal mainly on the ground that it will unify the Turks culturally with the west and that it will be easier to teach and it will free the Turks from the domination of Arabic and Persian culture and that it will enable them to do away with the Ottoman past which is so hateful to the present generation. The proposal was of course vehemently opposed at first on the ground that it will destroy the cultural unity of the Islamic people and that by change of alphabhts one cannot secure cultural unity with another

civilization which is quite alien to its national thoughts and ideas and that it will also destroy the cultural unity with the Turks in Russia. But all these objections were overruled and now the Latin characters have been introduced by the Turkish Republic. It is also to be noted that with it a great work has been done in respect of literacy and mass education. But there can be doubt that the introduction of Latin characters will produce a vast change in Turkish life from its cultural side. It is doubtful whether it will be able to secure the cultural unity of the Turks with the western European nations.

In this connection it will be interesting to note that under the auspices of the Turkish President Kemal Attaturka new Sun Language theory has recently been introduced in Turkey and the President Kemal Ataturk has set his heart on this new theory and is determined that it should be accepted by the whole Turkish nation. For discussing this Sun Language theory the 3rd Language Congress "Ucuncu Turk Dil Kurultayi" was held in Constantinople on 24-8-36. It was presided over by the Minister of Education and was held in the big hall of Dolma Bagtche Palace. On the 23rd August 1936 I saw Nazim Bay, the officer-in-charge of the Conference in Dolma Bagtche Palace with a letter

of introduction written by the Governor or Waly of Istanbul, Bay Mahiuddin. I reached the palace in the afternoon and the whole neighbourhood was strictly guarded by Turkish soldiers as the President Kemal Ataturk was then in residence there. I was led to a spacious hall upstairs to the office of Nazim Bay. But I could not meet him as he was attending a Cabinet meeting held by Kemal Ataturk in another room. I was received with much courtsey and affability by the Aide-de-Camp in waiting Bay Mahmud (Turk Dil Kurumu, Ankara) and had a long discussion with him and with other Turkish officers present, about the apparent neglect of the practices of Moslem religion in Turkey. I impressed on them that as they fully believed in Islam, they should also observe the fundamentals of Islam e.g. the daily five time prayers etc. For whatever they may do and wherever they may be during the day time, they can snatch a few moments for offering prayers and I recited the famous verse, "Ke Ekdam Ba Khoda Budon Behaz takht-i-Solemani" (to be one moment with God is better than the throne of Solomon). A lady who was present in the audience fully appreciated my remarks and put down the above verse in her note-book and they all cried with one voice that they would

try to follow my precious advice. I then returned to my hotel late in evening and was assured when leaving that His Excellency the Minister of Education would send a special invitation card to me for attending the Language Conference on the following day.

In the afternoon of the 24th August 1936 I motored to Dolma Bagtche Palace for attending the opening of the Congress at about 2 P. M. I found the hall packed to overflowing with the dignitaries, ladies and gentlemen and scholars coming from distant countries like Sir, E. Denison Ross of London University. The conference opened with a speech by the President and other ladies and gentlemen present in Turkish which I could hardly understand. In the course of the proceedings a fat Turkish lady got up and addressed the audience as "Ataturk, ladies and gentlemen." This reminded me that the President Kemal Ataturk must be present in the meeting. As I turned my gaze I found him sitting on a raised dias on the right side of the hall at some distance from President's dias and two other gentlemen, the Prime Minister General Ismet Inonu and my friend Fethi Bay whom I had met at the lunch party in the house of the present British Ambassador Sir Percy Lorrain in Istanbul. Fathi Bay is now the Turkish Ambassador to the Court

of St. James in London and he had come over to Istanbul at that time on a short visit. He is a great personal friend of the president Kemal Ataturk and was formerly the liberal leader who acted for sometime in opposition to Government's party in 1930. It is strongly rumoured that he might succeed Kemal Ataturk as the President of the Republic. After long and fiery speeches for about an hour and a half there was recess and everybody began flocking round the President Ataturk and offering their obeisance and respectful homage to him. Kemal Ataturk was found moving about freely in the hall; without any ceremony and was mixing with the people quite familiarly and without any pomp or ostentation. The scene impressed me greatly as it showed how greatly and sincerely he is loved by the Turkish nation. This love and personal devotion to the great man appeared to be quite contagious and I felt greatly impelled to go forward and pay my respectful homage to him. But I was soon deterred by the feeling that I was a stranger in this great crowd. I at once remembered my friend Fethe Bay and uttered his name to some of the High Turkish dignitaries nearby. They soon called Fethe Bay to me and I spoke to him in English that I would feel myself greatly honoured if I might be introduced to the President Kemal

Ataturk. Fateh Bay was at first hesitating a little. But while we were conversing the President approached us. So Fateh Bay straight-way introduced me as "Kadi Hindi" of Calcutta. Kemal Ataturk then kindly shook hands with me and began talking to me in Turkish which was interpreted by Fateh Bay. I did not feel at all embarrassed in his august presence and replied his questions quite calmly and in a straightforward manner. He questioned me about the Indian Musalmans specially about those of Bengal and also as to whether I liked Istanbul and the Turks and the place where I was putting up. I told him that I loved the Turks and that I had been stopping at Pera Palace Hotel and was leaving the town the same evening. He appeared to be much pleased with my answers and again shook hands with me and uttered the farewell words, "Chok Mamnun (much obliged)" Thus ended my long-wished-for interview with the noble President of the Turkish Republic Kemal Ataturk.

As for the Language Conference I was told that it lasted for several days and that the President Kemal Ataturk with his Prime Minister General Inoun was present during the whole session. The ideals behind this Sun Language theory which has been adopted by Turkey, are firstly that

the Turks should regard themselves as the oldest of all civilized races and secondly that by this theory it would be proved that there is no borrowed word in the Turkish language, as all languages have a common origin. Such being the case there is no necessity of ridding Turkish language of all its foreign words whether Arabic, Persian or French, though in the previous two conferences much work had been done for the collection of pure Turkish words from old literature and dialects of the Turkish speaking countries. Now the Sun Language theory lays down that every word in every language may be reduced to a formula based on the sounds used by primitive man when he began to express his feelings in speech. It is not known who was the originator of this theory. But Kemal Ataturk has adopted the theory whole-heartedly and the scholars in Turkey and also in other parts of Europe have taken it up in right earnest and are trying to expound it with a wealth of details.

Now for social changes we have already hinted that with the introduction of Swiss Family Code the whole social structure of Turkish family life has changed. The position of Turkish women has been brought on modern European lines. Polygamy has been stopped. Women have been allowed equal rights with men in the

question of marriage and divorce and also in the question of Inheritance. Veil or the seclusion of women has been completely done away with. The women are now walking freely in the streets and can play and dance as they like with men quite openly. They also grace all the public meetings and places of amusement. This reminds me of the great Ball which I attended in Pera Palace Hotel shortly after my arrival in Istanbul. The Ball was organised on behalf of the Press and the ladies of all the noble families of Istanbul flocked to the ball room. I was amazed to find such a large number of beautiful and handsome Turkish ladies dancing with men and imitating the famous dancers of Europe in technique. But it must be noted that most of these ladies danced with rather awkward and demure steps and I was told that most of their partners were either their husbands or relatives.

When the dancing was at its height, a Turkish attendant of the hotel came up to me and informed me that a lady wanted to speak to me. I hurriedly accompanied the attendant and was surprised to find a very handsome Turkish lady, Dr. Safiye Hanum, waiting with a gentleman for me. The lady introduced herself to me saying that she had heard of me as the

Kadi Hindi of Calcutta who had come on a visit to this country and was staying in the hotel. We soon parted and she graciously consented to come over to tea with me on the following day in the hotel. I also invited my friend Soleman Shawkat Bay (of whom I have already spoken before), a student of the Istanbul University to attend the tea party. On the following day we sat down to tea in the spacious hall of the Pera Palace Hotel and had long talks over educational institutions in Turkey and India, specially in Bengal. In the course of the conversations the lady informed me that she had been educated in the Berlin University and got her Ph. D. degree there and that during the Great War (1914-18) while she had been staying in Berlin she had met there an Indian student, Dr. Ganguli of Calcutta who had been detained there by the Germans as a British subject. But soon after the war Dr. Ganguli went back to India and she also returned to her home in Adrianople. She can speak French, German and Turkish very fluently but she does not know much of English. I was much impressed with her broad and sound views on the matter of education and her great love for Islam. She readily agreed to come over to India to help the educational movement started by me under

the name of Islamia Education Trust, Bengal. She also became the first Hony. Secretary of the Istanbul Branch of the Islamia Education Trust which was opened with Dr. Zia Bay as President in that city. My friend Soleman Shawkat Bay became its first Hony. Treasurer. A group photograph of the three of us was taken in Istanbul on the following day.

It may be noted here that as I had to leave Istanbul hurriedly, it was agreed that Dr. Safiye Hanum would come over to Bengal as the Head Mistress of our girls' school at Dacca. On my return to Bengal I wrote her several letters to Istanbul but received no reply. Lastly in June 1936 before I left for my second visit to Istanbul I had received a letter from her in which she stated that in 1930 she had been married to Bay Necmi Erol, Director General of Service de Sauvetage, Lt. Col. in the Marines.

All these go to show that there can be no gainsaying of the fact that the Turkish ladies who were prevented under police regulations from even talking to males in the streets and were moving about wearing heavy veils and Tchar chaffs have now within an incredibly short time been allowed to move freely with men and even to dance with them on festive occasions. The men, on the other hand,

My Travels in the near East.



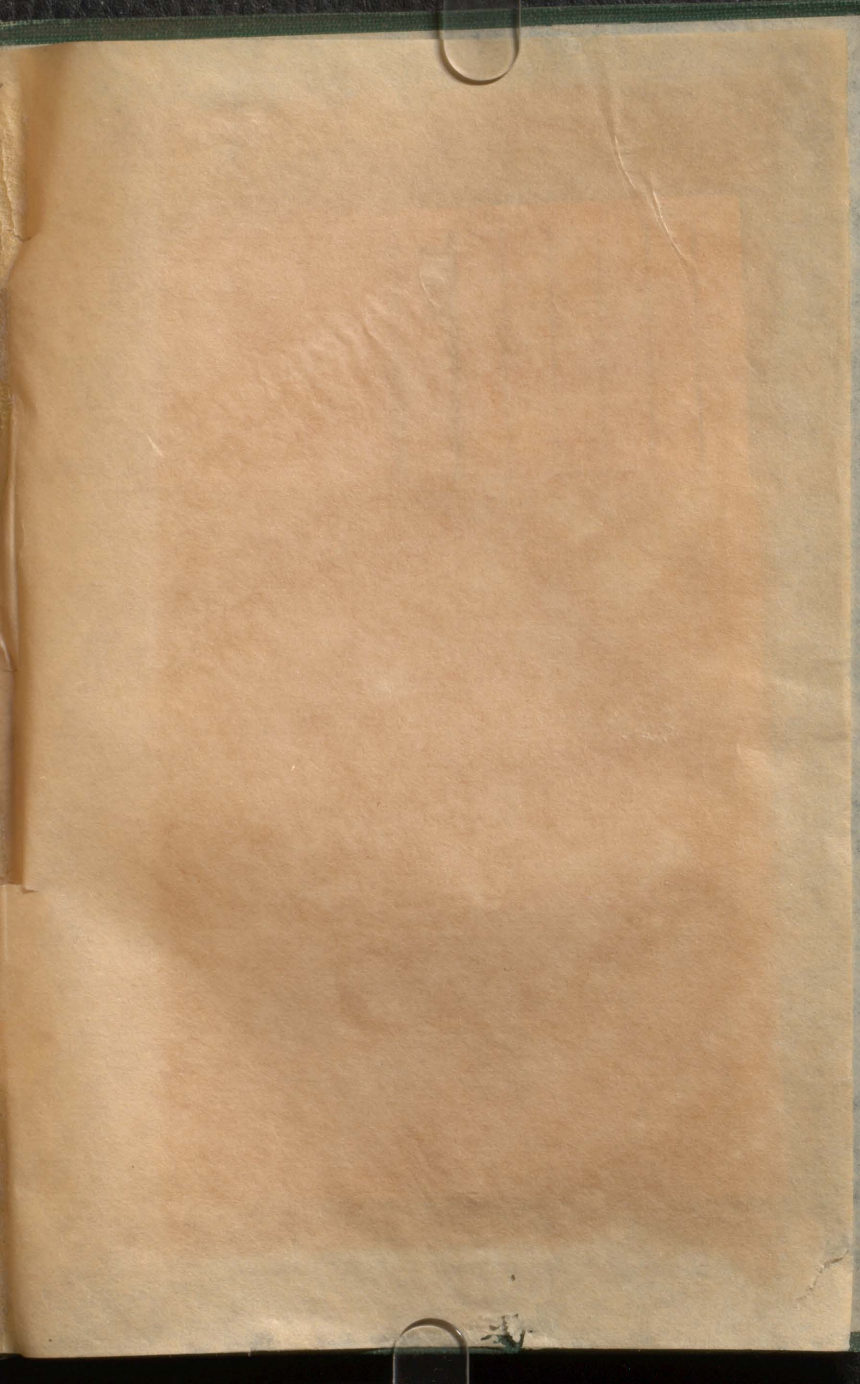
Author, Sofia Hanam and her brother.

have also discarded their Fez and have put on full European costume with top hats and evening dresses. All these marvellous and drastic changes have been effected in Turkey not as a result of any forced legislation of a single period but have been, as I have tried to show, the result of gradual development of western ideas in the national life of Turkey. These vast and stupendous changes have of course been accelerated by the gigantic personality of one superman—Kemal Attaturk—who is now loved and revered not only throughout the length and breadth of Turkey but also throughout the Muslim world. I simply write down here what an impartial European Author who had the opportunity of knowing him intimately—writes about him. Captain Rawlinson in his 'Adventures in the Near East' writes about Mustapha Kemal Pasha :—

“A great man—the remarkable nature of whose personality never fails to impress every one who comes in contact with him : European rather than Asiatic in type—with fair hair and blue eyes, Kemal is more Tutoinic rather than Turkish in appearance. He has read much and travelled widely and capable of giving a considered opinion on all subjects of general interest of present day or in the history of the past. A man of great strength of character and of very definite and

practical view as to the rightful position of his race in the Comity of Nations. He is no seeker of personal favour or advancement. But he is imbued with a deep sense of duty which causes him to place his country's interest before all others and to labour unceasingly for those ends which he considers to be of most to her advantage. This is the secret of his remarkable success in the formation of Turkish National Party of which he is the moving and controlling spirit. His military training is of German origin but it is doubtful whether his sympathies today have any general inclination towards Germany or Russia. Many scurrilous reports have been circulated from time to time with regard to his private life. But I have never observed the slightest foundation for them, though I have had every opportunity of doing so, had any such existed " !!!

These are really very high words of praise coming from the mouth of a General who acted against him throughout the War. To us Indians he is held in high esteem and reverence nay with great love for being the saviour of Turkey.



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