

Relatives Or Strangers?: On The Relations Between Turkey And Finland

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Abstract

This article focuses on the Turkish-Finnish relations which have never been a popular issue on both sides' academic literature. However ties between the two states have been much closer than one can expect. Illustrating five main points, the article aims to show that Turkish-Finnish relations have a great potential to improve. First, Ottoman Empire was one of the earliest states to recognize Finnish independence from Russia. Second, the new Republic of Turkey paid attention to the Finns who they believed to come from the Central and Northern Asia to find relatives to the Turks. Third, a part of the Muslim-Turkic population of Russia had immigrated to the Finnish territory which declared independence from Russia in 1917. Since then, there is a Muslim-Turkic population in Finland and they want to maintain their relations with Turkey. Fourth, trade relations between Turkey and Finland are strong. Fifth, Turks have a naïve and honest perception of the Finns as a brother nation.

Introduction

Turkey, a state between Asia, Europe and Africa, and Finland, the cultural lone wolf of the North¹, seem remote on the



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map. It is almost impossible to hear about Turkish-Finnish relations on both sides' media as well. Finland is a not a popular destination for Turkish tourists either, while Finnish tourists rarely visit Turkey's southern coast. One may even question is there really a communication and interaction between the two states. This work aims to contribute to meager literature on the Turkish-Finnish relations illustrating five points.

First of all, Ottoman Empire was one of the earliest states to recognize Finnish independence from Russia, a common threat for both. This meant a great deal for the independent Finland and the Ottoman intellectuals who were fond of the Europe. Second, the new Republic of Turkey paid attention to the Finns who they believed to come from the Central and Northern Asia to find relatives to the Turks and consolidate the idea of the Turkishness. Third, a part of the Muslim-Turkic population of Russia had immigrated to the Finnish territory which declared independence from Russia in 1917. Since then, Muslim-Turkic population of Finland has been actively establishing some organizations and trying to form relations with Turkey. Fourth, trade relations between Turkey and Finland are strong. Turkish-Finnish relations have a great potential to improve on the economic and political sphere. Lastly, it is possible to argue that Turks have never had a negative prejudice against the Finns. On the contrary, Finns have always been portrayed as a naïve and sympathetic nation.

I. Recognition of the Independent Finland and the First Contacts

The relationship between Turks and Finns can be traced back to the 18th century when Finns lived under the rule of

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ISLAM IN THE WEST

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THE NORDIC COUNTRIES

Ingvar Svanberg

Source: David Westerlund and Ingvar Svanberg (eds), *Islam Outside the Arab World*, London: Curzon, 1999, pp. 379-401.

The Nordic countries are, according to sociologist David Martin's research, among the most secularised in the world. Only a very small minority of the population are regular churchgoers. Apart from participation in religious activities, secularisation may also be defined by the role that religion is allowed to play in society. The majority regard religion as a personal matter of conscience that does not have any major social dimensions or implications. There is certainly a prevailing Lutheran tradition that still permeates the Nordic societies, but the concepts of being Swedish, Norwegian, Finnish or Danish are more closely associated with democracy, modernity and other non-religious concepts.

Since World War II Sweden, Denmark and Norway in particular have experienced a religious revival in at least two different ways. Parallel with a steadily decreasing religiosity in the traditional sense, new religions have entered the scene. The more marginal variety has been the interest among young people in various so-called sects, sometimes originating in the United States, sometimes in India and other Asian countries. Satanism, Veganism and Neo-Paganism are new elements on the religious scene. Of particular importance is the spread of New Age ideas and practices. However, an apparently more substantial change on the Swedish, Norwegian and Danish religious maps has come with immigration from other countries and cultural spheres.

As a result of this influx, well-established religious congregations such as the Roman Catholic Church and the Mosaic congregations have experienced an important revival and a substantial increase in the number of active members. Other churches and religions have been established for the first time as a result of adherents moving to Scandinavia. Today there are congregations of various Oriental churches and Muslims, Buddhists, Hindus and Sikhs exercise their religion within Nordic societies. These congregations

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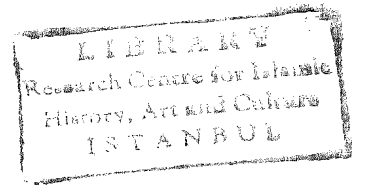
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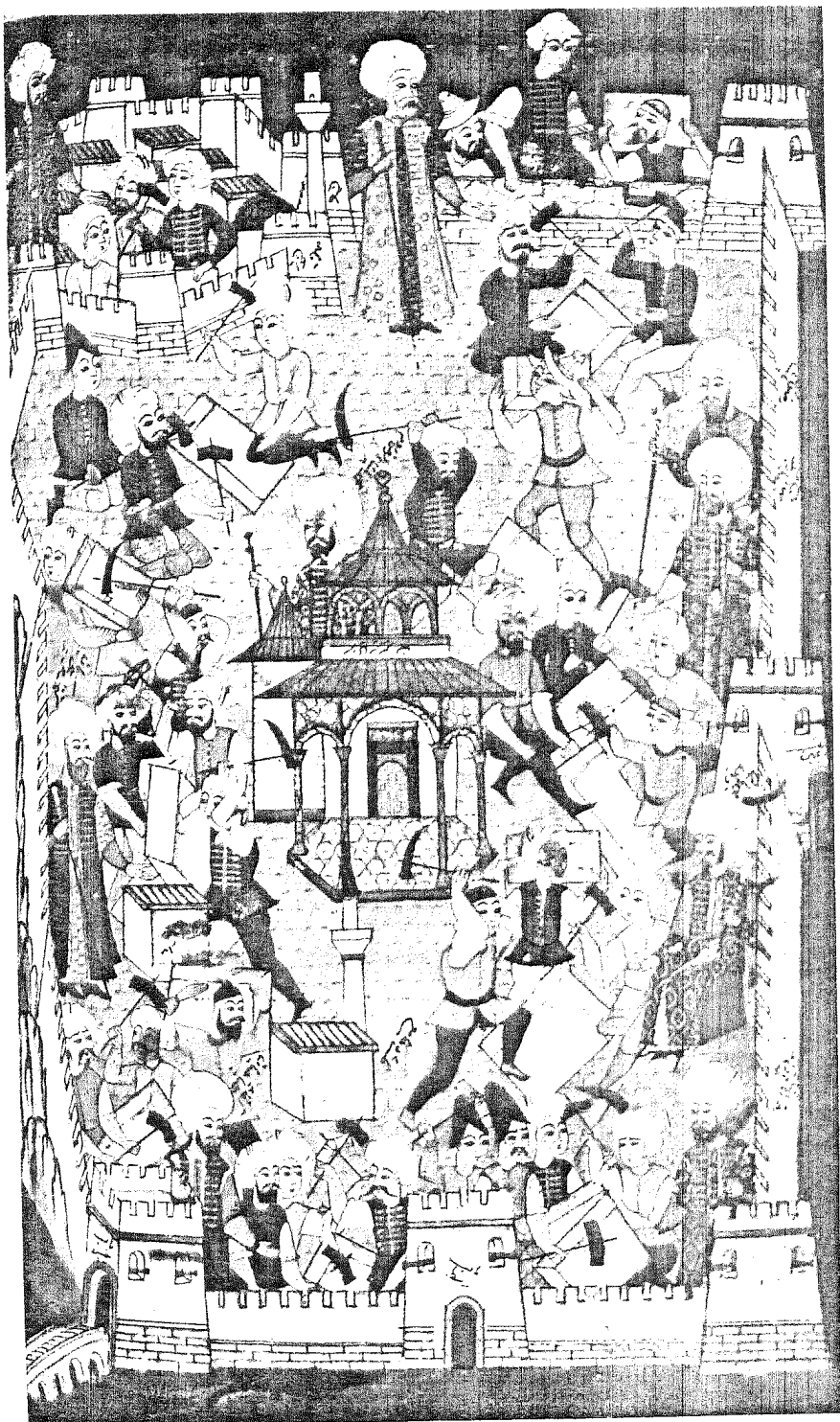
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Costruzione di una fortezza, Istanbul, Turchia XVI sec.

Islâm in Finlandia: i Tatars

di Giorgio Pieretto

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«Subito dopo che i Russi erano giunti davanti a Tallinn, il loro comandante aveva inviato 1200 cavalieri tatarsi verso le coste della Finlandia meridionale, attraverso i ghiacci.

Questi, dall'isola estone di Pranglin, giunsero all'isola di Mjölö, che dista solo cinque chilometri da Helsinki. Da lì tentarono di raggiungere la città, ma per fortuna un vento da sud, alcuni giorni prima, aveva spinto i ghiacci del mare verso le isole antistanti frangendoli e riducendone lo spessore, cosicché i tatarsi dovettero all'inizio rinunciare alla loro impresa, e raggiungere la costa nei pressi di Helsinki.

Si accamparono su un'isola situata a circa dieci chilometri dal continente. Il giorno seguente duecento uomini lasciarono il campo per andare a spiare. Percorsero otto chilometri lungo i ghiacci dell'arcipelago, verso ovest, verso la penisola di Porkkala, e furono così abili negli spostamenti che nessuno seppe sospettare il loro arrivo prima di una mattina quando, di buon'ora, attaccarono alcuni villaggi di Porkkala uccidendo e imprigionando gli abitanti».

È la descrizione, a tinte un po' fosche, dell'attacco tataro del 1577 alle coste della Finlandia meridionale durante l'assedio posto dalle composite truppe dello zar Ivan IV il Terribile a Tallinn, allora svedese come tutta l'Estonia¹.

I territori di Helsinki e Sipoo furono i più colpiti: i Tatarsi avrebbero depredato e bruciato 23 villaggi.

Ma oggi esiste una vera e propria pacifica comunità di tatarsi finlandesi, la Comunità Islamica di Finlandia, che ha festeggiato nel 1986 i suoi 60 anni. La sede è a Helsinki, Fredrikinkatu 29, dove si trova la « Casa dell'Islâm » (*Islam talo*) con due locali per l'insegnamento, una biblioteca,

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NOTES ON THE ORIENTALISM DEBATE AND ORIENTALISM IN FINLAND

Hannu Juusola
University of Helsinki

To Kaj Öhrnberg, one of the few who have tackled Orientalism in Finland.

FROM ORIENTALISM TO MIDDLE EASTERN STUDIES

In addition to specific disciplines such as history, linguistics, and political science, the Middle East has been studied within two broader and distinct research traditions. The first is the so-called Orientalist research tradition, which has a long-established history, especially in the European universities. The heyday of Orientalism was the nineteenth century, when research in the field went through a period of great expansion. At its core, Orientalism has involved the philological research of mainly ancient and mediaeval texts based on methods developed in Classical and Biblical studies. Oriental studies and Biblical studies have been particularly closely related. In addition to Semitic and other "Oriental" languages, religion has been very much at the centre of this research tradition, so much so that religion and culture have often seemed to be synonymous with each other. In particular this has been true in terms of Islam, which has typically been understood in the broadest possible sense, more as a culture or even civilisation than as a religion. By reading and analysing classical texts, Orientalists could "translate" the essence of "Oriental or Islamic culture" for Westerners. The modern "Orient" has played a much more limited role in this tradition than its predecessors. Sometimes the modern Orient has been relevant only to the extent that it has reflected ancient heritage in general and Biblical heritage in particular.¹

The other main research tradition related to the Middle East is so-called Middle Eastern studies, which developed first in the USA and later also in Europe as part of area studies. After the Second World War, Middle Eastern studies have increasingly replaced Orientalism as the main tradition of studying the Middle

¹ On the history of Orientalism, there are now a number of good general introductions. For details, see, for instance, Lockman 2010.

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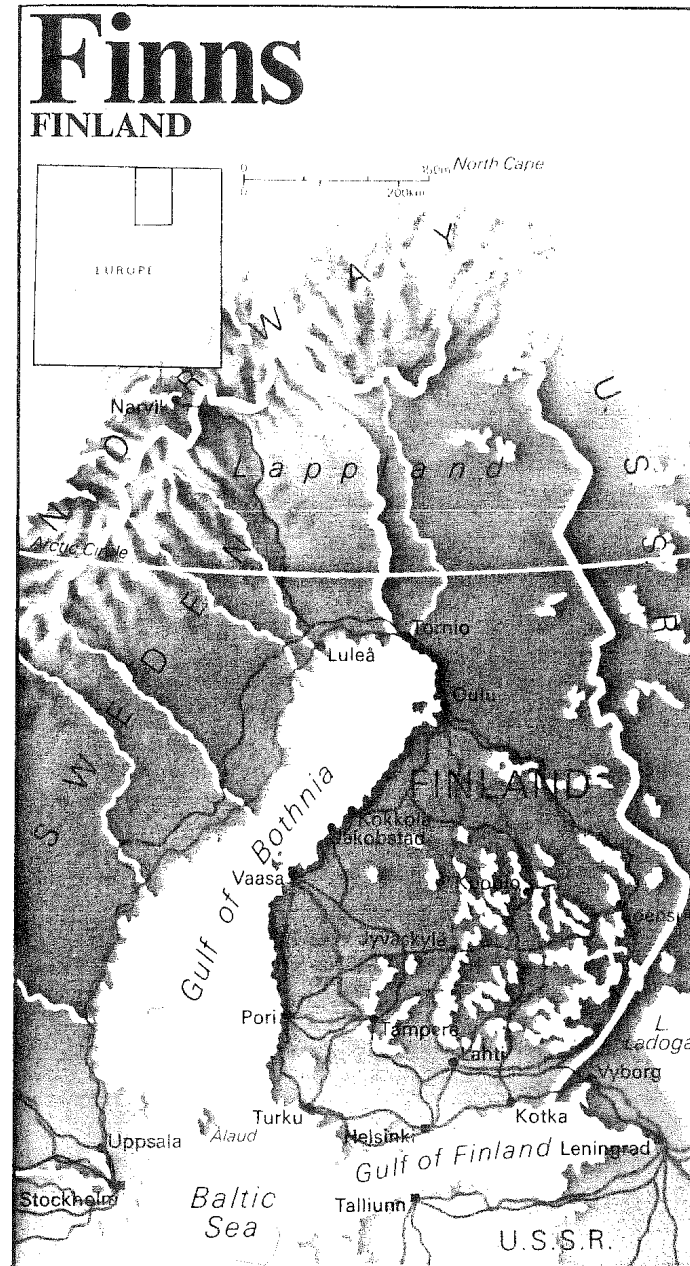
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THE ILLUSTRATED ENCYCLOPEDIA OF
MANKIND

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Scandinavia in 90 AD but today it is generally thought that these were the Lapps who already inhabited some of this area. Just where the original ancestors of the present 4,700,000 inhabitants of this rugged region came from is not certain. The Finns probably entered Finland during the first three centuries AD, coming from several different directions. Because their language belongs to the Finno-Ugrian family, which is related to languages spoken between the middle Volga and areas east of the Urals, it is likely they came from the south across the Gulf of Finland, and from the southeast and east via the Karelian Isthmus and around the northern side of Lake Ladoga. These early Finns settled in three main areas: Suomi in the south west, Hame in the middle and Karelia in the east.

It was not until the spread of Christianity in the 12th century, when Eric IX of Sweden instigated the First Crusade, that any record was made of Finnish history. But Christian influence from the east had already been felt in Finland before the First Crusade. The English-born Bishop Henry of Uppsala accompanied St Eric on this journey to establish the first bishopric in the country; and after being murdered near Turku, he was made Finland's patron saint.

After this initial contact with Sweden, the ties between the two countries continued to strengthen over the following centuries. From 1352, Finns participated in the Swedish royal elections and in 1556 Finland was established as a Duchy by the Swedish King Gustavas Vasa. This long and

This Finnish farmer uses a sledge to transport his bull across a frozen lake to the local market. To protect them from the cold, cattle are kept indoors during the winter, and in summer they are housed at night.

When the great ice sheets covering northern Europe retreated around 10,000 years ago, they left what is now known as Finland in their wake—a flat, barren country covered with numerous lakes and straddled by hills and towering ridges of granite rock.

Today, Finland's 130,000 square miles are largely covered by blanketing forests of hardy spruce, pine and birch trees. To the east lies Russia, while the northern and western frontiers are shared with Norway and Sweden. Finland's coastlines along the Gulf of Bothnia, the Baltic Sea and the Gulf of Finland are dotted with thousands of small islands, as are most of her extensive inland lakes. The climate of the area appears strange and uninviting to the southern European. The northern area of Finland, which lies above the Arctic Circle, is often covered with snow for six months of the year while the brilliant summers, when the sun shines for as many as 24 hours each day, are comparatively brief. The climate of the southern parts of the country are relatively mild: in some years the capital city, Helsinki, sees hardly more snow than London.

Rock carvings found by archaeologists at certain coastal locations indicate the presence of Man in Finland around 7000 to 8000 BC and perhaps earlier. The Roman writer Tacitus mentioned a people he called the Fenni from



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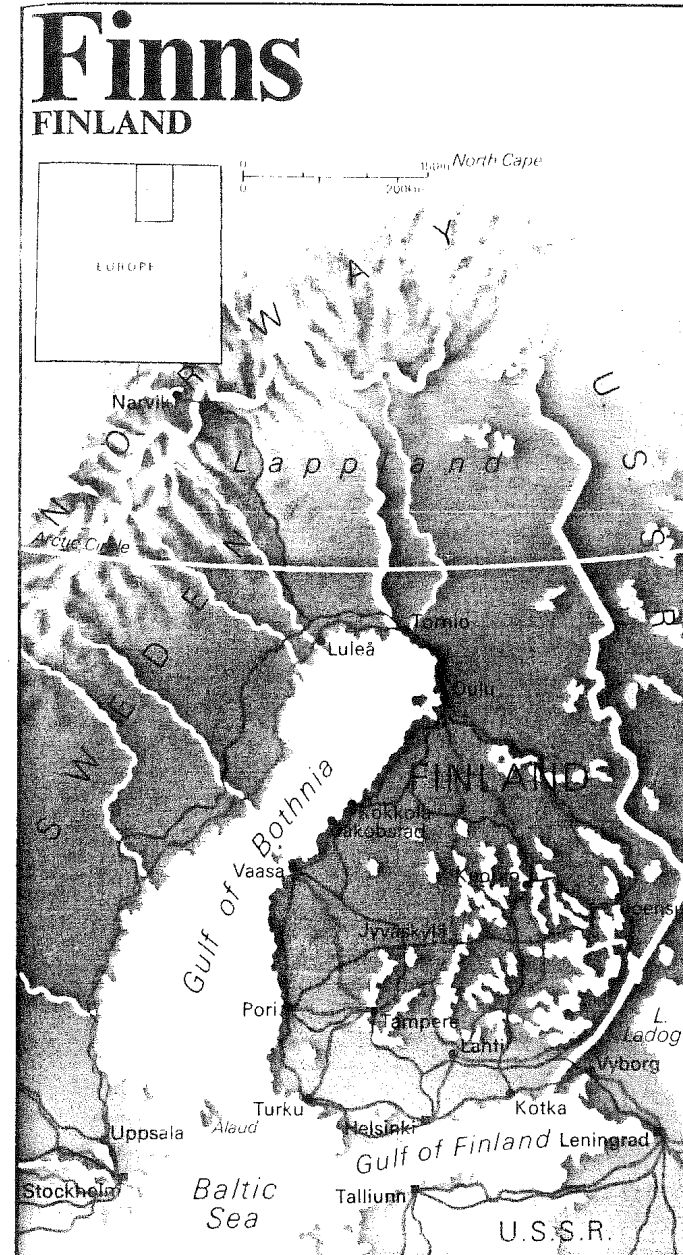
THE ILLUSTRATED ENCYCLOPEDIA OF
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A BIBLIOGRAPHICAL SURVEY
OF THE PUBLISHING ACTIVITIES
OF THE TURKIC MINORITY IN FINLAND

BY

HARRY HALÉN

HELSINKI 1979

HARRY HALÉN

A BIBLIOGRAPHICAL SURVEY OF THE PUBLISHING ACTIVITIES
OF THE TURKIC MINORITY IN FINLAND

Historical background¹

Sporadic visits to Finland by Orientals have been quite common in connection with Russian military campaigns ever since the disastrous raid on the coast of Uusimaa/Nyland in January, 1577. After the khanates of Kazan and Astrakhan were subdued by Ivan the Terrible, many Tatars, Bashkirs etc. were compelled to serve in the Russian army and recollections of strange-looking, small and sharp-scented soldiers among the Russians were not infrequent. These historical facts were soon mixed up with old folkloristic beliefs concerning the cruel and savage cynocephals, or dog-headed cannibals.²

¹ For further information, see: Martti Räsänen, Suomen turkkilaisista ja heidän vaiheistaan. (*Suomen Heimo* 5/1941, 64-67); Suomen Islam-seurakunta 1925-1975. Helsinki 1975, 47 p.; Zuhur Tahir, The Muslims of Finland. Helsinki 1955, 29 p.; Leman Arbatlı, Finlandiya Türkleri ve Finlandiya. Istanbul 1966, 30 p.; 'Ayâz Ishâqî, Finlandiya. (*Yana Milli Yul* 5/1937, 13-19 and 6/1937, 12-17); Naile Binark, Finlandiya'da kurulmuş olan cemiyetler. (*Kazan* 15/1975, 1-8); Suomen musulmaanit. (*Suomen Kuvalehti* 23/1935, 944); Mirja Wilenius, Rukoushetki suomalaisessa moskeijassa. (*ibid.* 8/1961, 14-15, 34); Leif Rantala, Tatarerna - vår okända minoritet. (*Hufvudstadsbladet* 9.1.1975); Margita Andergård, Kazans turkar i Finland sammansvetsad minoritet. (*ibid.* 26.1.1975); M. A., De trivs i vårt samhälle men odlar egna traditioner. (*ibid.* 30.1.1975); Hilma Granqvist, Våra 950 muhammedaner. (*Nya Pressen* 4/1957); Suomen turkkilaiset. (*Orava. KOP:n henkilökunnan Lehti* 4/1975, 14-15); Marja-Leena Marjamäki, Tataarikulttuurin päivät Kinnarin kansakoululla 2.6. (*Keski-Uusimaa* 25.5.1974); Tataarikulttuuri esittäytyi J-päässä. (*ibid.* 4.6.1974, 2 ill.); Tataarikulttuurin päivää vietettiin Järvenpäässä. (*Truusulanjärven Viikkouutiset* 5.6.1974, 8 ill.); Ilkka Kortenesniemi, Suomalainen puolikuu. (*Yhteishyvä*, helmikuu 1975); articles dealing with summer courses for Tatar children: *Mäntsälän Seutu* 13.6.1975 and 22.7.1977 ("Leiriä turkiksi Onkimaalla", 4 ill.), *Uusimaa* 12.6.1975, *Kansan Uutiset* 8.7.1979; Silja Lauha, Piirteitä Suomen muslimien seurakuntaelämästä. Helsinki 1963, 104 p. (typed master's thesis in dogmatics, Univ. of Helsinki); Marja-Leena Marjamäki, Suomen tataarimusiikki. Kenttätutkimus Järvenpään tataariyhteisön musiikkikulttuurista.

Finlandiya
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III. SECTION: IRANISTIQUE, TURCOLOGIE, ÉTUDES ARABES

LES ÉTUDES ORIENTALES EN FINLANDE

Par *M. Pentti Aalto*, Helsinki.

Par les conceptions du monde étrangères aux Occidentaux, par la multiplicité de langues, par l'ancienneté de son histoire et de sa civilisation et non moins par l'originalité des religions, l'Orient a toujours captivé la fantaisie humaine dans les pays d'Occident. Dans ces domaines différents, de nombreux problèmes, maintes énigmes ont éveillé la curiosité humaine pour la pousser aux recherches. Cette influence de l'Orient s'est fait sentir, de temps en temps, aussi en Finlande, bien qu'elle soit située si loin des grands courants culturels. Or, malgré les difficultés extérieures, les savants finlandais sont arrivés, dans ce domaine, à des résultats qui constituent une contribution non négligeable à la science internationale; car, comme l'a démontré d'une manière si convaincante le professeur B. HROZNÝ à qui nous sommes heureux de pouvoir offrir cet hommage, les résultats, auxquels peut arriver la science, dépendent plus du génie individuel que des possibilités extérieures favorables.

* * *

En Finlande, depuis la fondation de l'Académie de Turku (en 1640), les langues sémitiques sont une branche d'enseignement à l'Université. A l'origine, ce fut à la Faculté de Théologie et cet enseignement ne comprenait guère que l'hébreu et le syriaque; la chaire des langues orientales à la Faculté de Philosophie ne date que de 1811. Les titulaires de cette chaire à Turku d'abord, et à Helsinki par la suite, après le transfert de l'Université dans la capitale nouvelle du pays, consacraient tous leurs soins à l'hébreu. Cependant, dès 1826, le perse commençait à être enseigné. Une suite fut donnée à ces études par le professeur G. GEITLIN dont la grammaire du persan moderne, écrite en latin, lui procurait une estime internationale.

M. G. A. WALLIN (1811—1852), élève du précédent, fut le plus célèbre parmi les orientalistes finlandais. Après avoir complété ses études à St. Pétersbourg, M. WALLIN partit pour l'Égypte où il fit siennes non seulement la langue mais aussi les moeurs arabes jusqu'à pouvoir, entre

13 MAYIS 1991

Impact of Islam on Africa

With Special Reference to Nigeria

[Dr. Abdur Rahman Doi]

[The writer of this article, Dr. Abdur Rahman I. Doi, M.A., Ph.D., is a Muslim scholar in Nigeria. He is Professor in the Department of Religious Studies at the University of Ife, Ife, Nigeria. Courtesy: "Ramadan Annual of the Muslim Digest", Durban.]

The two most important and most popular religions in Africa today are Islam and Christianity. Islam in Africa is nearly as old as when it was established in Arabia in the time of the Prophet of Islam. There were among the companions of the Prophet men like Bilal, an Abyssinian, who was held in very high esteem. He was the first Mu'adhdhim (one who give a call to the prayer) of Islam. The Caliph of Islam like Omar, the second Caliph, used to address him as Sayyidi (My Lord) while seeking his advice.

Islam fosters brotherhood of all Muslims and that of mankind. Nobody is superior and therefore nobody is inferior. The Quran and the Prophetic Traditions (Hadith) go as far as saying that you should obey your leader, whosoever he may be, belonging to any race or colour.

During the life time of the Holy Prophet, Bilal and other Muslims were persecuted by the Qur'ish. The tyranny became unbearable and Muslims were advised to migrate to seek shelter in some other place.

The first batch of Muslims who migrated went to Abyssinia in the year 615 A. D. and sought refuge with Negus, a Christian King of Abyssinia. This is how the first shelter of early Muslims was in Africa and their host, who stood firm with them, was an African. In spite of the appeal of the Qur'ish delegation, who came to take them away, Negus did not give the Muslims in the hands of their enemies. Islam and the continent of Africa are closely connected from the time of the dawn of Islam.

During the time of the second Caliph Omar, Egypt and other places in Africa came under Mus-

lim rule. In the year 732 A. D., which marked the first centennial of the Holy Prophet's death, Muslims were ruling an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the lower contracts of the Nile. With respect to the Savannah peoples of West Africa, Islam reached the region in the eighth century A. D., the date from which the written history of West Africa begins.

Islam became firmly rooted in Mediterranean Africa and the Bilad al-Sudan (Country of the Black) which stretches from the Atlantic shores in the West to the Red Sea coast in the East. Arabic, the language of the Quran, became the lingua franca. Islamic schools were established and all social customs of the people were moulded in an Islamic way.

Islam has, in all countries of Mediterranean Africa and the Bilad al-Sudan, including Nigeria, proved an integrative force making it possible for the welding together of diverse tribes into a homogenous state. For example, Macina, the Sokoto Caliphate and the Mahdi-ist state achieved this end. The most important effect was that it developed a cosmopolitan attitude.

Muslims of different tribal groups and countries felt a sense of brotherhood among themselves. They developed uniformity of outlook in social, educational and cultural matters. Even the different languages had been influenced by Arabic, the language of their religion.

The sense of brotherhood increases by the congregational prayers of Muslims five times a day, the larger congregations on Fridays and still larger on Eid festivals culminating into the largest commonwealth of Islam, when all the Muslims of different tribes and races and speaking different languages and representing different cultures meet at Mecca on the occasion of pilgrimage—the Haj.

(Continued in page 3)

Muslims in Finland

[This article is by Mr. Ali Hakam A. Aziz, who recently visited Finland. Courtesy: Pakistan Times].

While walking on the Ulderman Street in Helsinki on a Friday morning, a golden crescent (Hilal) on top of a beautiful and tall building caught my attention.

The Hilal attracted me and I decided to find out what the building was about. While waiting for the lift a Finnish young man also joined me. He greeted me with an Asalaam-o-aleykum and I reciprocated his greetings warmly.

When I entered the building I was pleasantly surprised to know that it was a mosque—a fantastic specimen of high class architecture.

Since the Namaz-i-Juma was still a few hours hence I engaged the young Finnish in conversation and he enlightened me about Islam in Finland.

There are about one thousand Muslims in this Scandinavian country. The young men told me that Finland after many wars came under Russian suzerainty in the beginning of the 19th century and thus only a nominal border remained between the two countries and communication was easy and uninterrupted. The Szarist army had a number of Muslims who stayed on in Finland after the wars and were later on joined by their families. They became a well-knit community and even got a Mulla from Russia. However, after sometime they had to go back and all that remains today of their settlement are a few graves.

At this time, the grandfather of the present Imam of the mosque, late Hamidullah, lived in St. Petersburg (now Leningrad) as a tradesman. Forced by events in 1868 he migrated to Finland and settled down in Vipuri a town at the Russian border and restarted his business there. Having been highly impressed by Finnish culture and honesty and finding his trade lucrative he sent for his sons from the Central Asian Republic of Kazakistan. After the sudden disappearance of his sons, when the co-villagers came to know that Hamidullah had prospered in

(Continued in page 7)



Ph. Hétier

Finistère : île de Sein.

extrême habileté et un constant souci de recherche à l'utilisation du hasard, L. Fini propose dans ses tableaux, ses illustrations, ses décors et costumes un univers ambigu et sensuel, aux nombreuses implications psychanalytiques. Plus que ses portraits, ses toiles symbolistes (*Les Fileuses*, 1954 ; *La Gardienne du phénix*, 1954) ou cosmologiques (*Les Devenants*, 1958 ; *Mémoire géologique*, 1959 ; *La Terre rouge*, 1961) sont caractéristiques d'une démarche qui semble tendre au dévoilement d'un univers intérieur imprévisible et complexe par l'intériorisation de recherches picturales fort éclectiques.

FINIGUERRA (Maso ou Tommaso), ♦ Orfèvre, graveur et dessinateur italien (Florence, 1426-*id.*, 1464). Peut-être élève de Ghiberti et collaborateur de Pollaiuolo, il a été considéré à tort par Vasari comme l'inventeur de la gravure au burin sur métal. Remarquable nielleur, il fut l'un des premiers graveurs italiens

à acquérir la célébrité. On lui attribue notamment un *Couronnement de la Vierge* (1459-1464).

FINISTÈRE [29], ♦ Dép. de l'O. de la France, à l'extrémité de la Bretagne, région de Bretagne*. 7 029 km². — *Orogr.* Le département s'étend sur la péninsule armoricaine. Le bassin de Châteaulin au centre est drainé par l'Aulne ; il est encadré au N. par les monts d'Arrée* (384 m) et au S. par les montagnes* Noires (325 m). La mer pénètre profondément les terres : rade de Brest*, baie de Douarnenez*, baie d'Audierne*. La région côtière du N. ou pays de Léon* est ouverte par des rias (les *abers*) ; la région côtière du S. (Cornouaille*) est plus basse et moins dangereuse. À l'O., la pointe du Raz*, la presqu'île de Crozon* sont des promontoires granitiques. Nombreuses îles : Batz*, Ouessant*, Sein*, Glénan*.

♦ 52 cant., 283 comm., 828 364 hab. *Préf.* : Quimper*. *Sous-préf.* : Brest*, Châteaulin*, Morlaix*. *Ch.-l. de cant.* : Arzano (1 103 hab.), Bannalec*, Briec*, Carhaix*-Plouguer, Châteauneuf*-du-Faou, Concarneau*, Crozon*, Daoulas* Douarnenez*, Faou* [Le], Fouesnant*, Guipavas*, Huelgoat*, Landerneau*, Landivisiau*, Lanmeur*, Lannilis*, Lesneven*, Ouessant*, Plabennec*, Pleyben*, Plogastel*-Saint-Germain, Plouescat*, Ploudalmézeau*, Ploudiry*, Plouigneau (3 337 hab.), Plouzévédé (1 571 hab.), Pont*-Aven, Pont*-Croix, Pont*-l'Abbé, Quimperlé*, Rosporden*, Saint*-Pol-de-Léon, Saint-Renan*, Saint-Thégonnec*, Scaër*, Sizun*, Taulé (2 425 hab.). *Autres comm. ou loc.* : V. Aber-Wrach [L], Audierne, Batz (île de), Beg-Meil, Bénodet, Brennilis, Cabellou [Le], Camaret-sur-Mer, Carantec, Conquet [Le], Folgoët [Le], Forêt-Fouesnant [La], Glénan, Guilvinec, Lanvéoc, Locronan, Loctudy, Morgat, Penmarch, Plogoff, Plougasnou, Plougastel-Daoulas, Plouguernau, Plouhinec, Pont-de-Buis-lès-Quimerch, Pouldu [Le], Primel-Trégastel, Relecq-Kerhuon [Le], Riec-sur-Belon, Roscoff, Saint-Guérolé, Sein (île de), Tréboul.

FINISTERRE (cap), ♦ Promontoire de l'Espagne septentrionale, en Galice* (prov. de La Corogne), à l'extrémité N.-E. de la péninsule Ibérique et surplombant l'Atlantique. Les Romains l'appelaient *Promontorium Atrabum* ou *Nerium*.

FINLANDE, *n. f.* (en finnois *Suomi*). ♦ État de l'Europe du N., limité à l'E. par l'U. R. S. S., au N. par la Norvège, au N.-O. par la Suède et baigné au S.-O. et au S. par la Baltique (golfs de Botnie* et de Finlande). Elle comprend aussi les îles d'Åland*. 337 032 km². 4 800 000 hab. (1983) [*Finlandais*, dont env. 2 500 Lapons]. *Cap.* : Helsinki. *V. princ.* : V. Hämeenlinna, Imatra, Joensuu, Jyväskylä, Karhula, Kemi, Kotka, Kuopio, Lahti, Lappeenranta, Oulu, Pori, Rovaniemi, Tampere, Turku, Vaasa. *Langues off.* : finnois (92,4 %), suédois (7,4 %). *Rel.* :



Ph. Ostuni/Ricciarini

Finlande : Turku, vue générale.



Ph. Hétier

Finlande : environs de Kuopio.

De la «الثقافي الأمريكي الإسباني» conquista a la independencia: Tres siglos de historia cultural hispano - americana (1944). وأيضاً أحد أعماله الأكثر أهمية «الأزمة والتغيير والتقاليد» Crisis, cambio, tradición (1952). ومن الوجوه الأدبية البارزة الأخرى في الأدب والفكر الفنزويلي يُعد خوان ليسكانو Juan Liscano ومؤلفه «القدر الإنساني» Humano destino (1950) الأهم في القرن العشرين. أما في النصف الثاني من القرن فقد برز كتاب في مجالات الرواية القصيرة والقصة القصيرة والمقالة مثل أدريانو غونزاليس ليون والمقالة مثل أدريانو غونزاليس الذي كتب حول العنف في المدن، وغستابو لويس كاريرا Gustavo Luis Carrera الذي كتب بحس اجتماعي، ولويس بريثو غارثيا Lois Britto Garcia الذي أسهم في التجديد اللغوي في روايته الطموحة «أبرابلابرا» Abrapalabra.

اعتمد المسرح في فنزويلا على تقديم المسرح الأوربي والأمريكي بالدرجة الأولى، إلا أن عدداً من الأدباء كتبوا في هذا الجنس، منهم ميغيل أوتيرو سيلبا وأبرزهم غاليفغوس الذي مهد الدرب لمسرح جدي في «معجزة العام» El Milagro del año (1915).

طارق علوش

الأدبية ومنها «رسائل ورجال من فنزويلا» Letras y hombres de Venezuela (1948). ومن الآخرين الذين كتبوا في الحقبة الزمنية الروائية ذاتها لوسيل بالاثيوس Lucila Palacios التي كانت ذات توجه اجتماعي، وميغيل أوتيرو سيلبا Miguel Otero Silva الذي وصف بدقة الواقع الاجتماعي الفنزويلي العنيف.

قامت ردة فعل ضد تيار الحداثة وممثليه فيما عرف بـ «جيل 1918»، وكان أندريس إلوي بلانكو Andrés Eloy Blanco أشهر ممثلي هذا الجيل. أما أنطونيو آرايس Antonio Arraiz فقد كان أبرز ممثلي «جيل 1928» «الطليعي»، الذين تحلقوا حول دورية «بيرنيس» Viernes، وتبوأ مكاناً بارزاً بعد نجاح ديوانه «قاس» Aspero (1924) وكان روائياً مهماً وكتب القصص القصيرة أيضاً.

ازدهر الشعر النسائي على يد شاعرات مثل إيدا غرامكو Ida Gramcko، وتحلق شعراء آخرون تأثروا ببابلو نيرودا Pablo Neruda حول دورية «سارديو» Sardo مناهم رامون بالوماريس Ramón Palomarès، وكان ماريانو بيكون - سالاس Mariano Picón-Salas من أبرز كتاب المقالة ويحاثه وإنساني كتب «من الغزو حتى الاستقلال: ثلاثة قرون من التاريخ

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أكبر كتاب التيار بروايات مثل «أوثان محطمة» Ídolos rotos (1901) وقصص قصيرة مثل «حكايات ألوان» Cuentos de color (1899)، وأيضاً تيريسا دي لابارا Teresa de la Parra التي تعد من الرائدات في الرواية النفسية الفنزويلية في «يوميات صبية كتبت بسبب الملل» Diario de una señorita que escribio porque se fastidia (1924)، التي أعادت عنوانها لاحقاً «إفيجينيا» Ifigenia، و«تذكريات ماما بلانكا» Las memorias de Mamó Blanca (1929).

يعد رومولو غاليفغوس Rómulo Gallegos عميداً للأدب الفنزويلي في القرن العشرين، كتب في الرواية والمسرحية والقصة القصيرة والمقالة. ركز في رواياته الكبيرة «السيدة باربارا» Doña Barbara (1929) و«المغني الشاب» cantaclaro (1934) و«كانايما» Canaima (1935) وفي مجموعة القصص القصيرة «المغامرون» Los aventureros (1913) على موضوعات محلية، وفتحت أمام مؤلفها باب الشهرة العالمية. كذلك برز أديب آخر من المستوى العالمي ذاته هو آرتورو أوسلار بييتري Arturo Usler Pietri الذي كتب في الرواية التاريخية «الرمح الملونة» Las lanzas coloradas (1931) و«الطريق إلى إلدورادو» El camino de El Dorado (1947)، وفي جنس المقالة

الموضوعات ذات الصلة:

- أمريكا الجنوبية - البرازيل - غيانا - كولومبيا

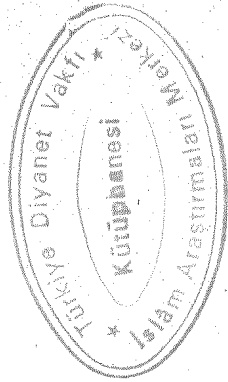
■ فنلندا

شرقاً أراضي روسيا الاتحادية، وغرباً الأراضي السويدية، في حين يشكل كل من خليجي فنلندا وبوتينيا Bothnia

ويسمى «أرض شمس منتصف الليل»، إذ تسطع الشمس فترة أربع وعشرين ساعة في فصل الصيف. وتحيط بها

تقع فنلندا Finland في شمال غربي أوربا، حيث يقع الجزء الشمالي منها ضمن الدائرة القطبية الشمالية،

STUDIA ORIENTALIA, III, 1930.



IDRİSİ

LA FINLANDE

ET LES AUTRES

PAYS BALTIQUES ORIENTAUX

(GÉOGRAPHIE, VII 4)

ÉDITION CRITIQUE

*du texte arabe, avec facsimilés de tous les manuscrits connus, traduction,
étude de la toponymie, aperçu historique, cartes et gravures
ainsi qu'un appendice donnant le texte de VII 3 et de VII 5*

PAR

O. J. TALLGREN-TUULIO

Prof. e. o. à l'Université de Helsinki

A. M. TALLGREN

Prof. à l'Université de Helsinki

HELSINGFORSIAE 1930
SOCIETAS ORIENTALIS FENNICA

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27 EKİM 1995

FINLAND

by

Kaj Öhrnberg

1991

27 MART 1995

ORIENTAL STUDIES
IN FINLAND

1828-1918

by

Pentti Aalto

Professor of Comparative Linguistics

Helsinki University

Helsinki 1971

Finlandiya

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- Finlandiya

Die orientalischen Studien in Finnland während des ersten
Halbjahrhunderts der Universität zu Helsingfors.
1828—1875.

Von
Edv. Stenij.

Eine besondere Professur für orientalische Sprachen wurde an der Akademie zu Åbo 1811 errichtet. Vorher waren diese Sprachen zusammen mit dem Griechischen ein und demselben Professor anvertraut gewesen.¹ Der erste ordentliche Inhaber des neuen Lehrstuhles wurde HANS HENRIK FATTENBERG (1769—1844), der sein Amt am 2. Juli 1812 antrat. Nach der Verlegung der Universität nach Helsingfors blieb dieser in seinem Amte als Professor der orientalischen Sprachen. Er war 1796 Dozent dieser Sprachen geworden; als Professor hielt er sich fast ausschliesslich an das Hebräische und lehrte nur privatim die Elemente des Syrischen und Arabischen.

CARL GUSTAF SJÖSTEDT (1799—1834) war ein anderer Orientalist aus der Åboer Zeit. Er wurde 1826 Dozent der orientalischen Sprachen. Er hatte zu dem Zwecke eine von Gründlichkeit zeugende Abhandlung herausgegeben, die kritische Beiträge zu Richardsons persischem Lexikon enthielt: *Dissertatio academica explicans voces Pentateuchi Persici in lexico Richardsoniano vel omissas vel non satis expositas*. Sjöstedt ist der Erste, der auf dem Gebiete des Persischen geforscht und Unterricht an unserer Universität erteilt hat, und er blieb hier später auch nicht ohne Nachfolger. Aus dem

¹ Vgl. I. A. Heikel, *Filologins studium vid Åbo universitet* (Åbo universitets lärdomshistoria. 5), Helsingfors 1894.

Not: Mokatle "271-312" sayfaları arastırıldı.

Finland

An independent republic in northern Europe, Finland (Finnish: Suomi; in full, Suomen Tasavalta, or Republic of Finland) was a part of Sweden from the 12th century until 1809. It was a Russian grand duchy until, following the Russian Revolution, the Finns declared their independence on Dec. 6, 1917; independence was formally recognized by the Soviet Union in a treaty signed on Oct. 14, 1920.

Finland is bordered on the north by Norway, on the northwest by Sweden, on the west by the Gulf of Bothnia, on the south by the Gulf of Finland, and on the east by the Soviet Union. Its area is 130,559 square miles (338,145 square kilometres), of which the Åland Islands, an archipelago at the entrance to the Gulf of Bothnia, comprise 599 square miles. Finland's area was reduced by about one-tenth during the 1940s, when it ceded to the Soviet Union a large part of southeastern Karelia (an autonomous region within the Russian S.F.S.R.) and the Petsamo (Pechenga) area, which had provided a corridor to the ice-free Arctic coast. About one-third of Finland lies north of the Arctic Circle.

Although geographically remote, Finland has, since World War II, steadily increased its trading and cultural relations with other countries. Finland's international activities became better known when the Conference on Security and Cooperation in Europe was held in Helsinki in 1975. Finland has continued to have especially close ties with the other Scandinavian countries, sharing a free labour market and participating in various economic, cultural, and scientific projects. Since 1955, Finland has sent representatives to the Nordic Council, which makes suggestions to member countries on the coordination of policies. Under a U.S.-Soviet agreement, Finland was admitted to the United Nations in 1955. Finland is also a member of several European economic organizations. Politically, Finland is carefully neutral; although its 1948 treaty of friendship and mutual assistance with the Soviet Union requires Finland to repel any attack on the Soviet Union through its own territory, Finland has no other military obligations to the Soviet bloc.

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Physical and human geography

THE LAND

Relief. Finland is heavily forested and contains some 55,000 lakes, numerous rivers, and extensive areas of marshland; viewed from the air, Finland looks like an intricate blue and green jigsaw puzzle. Except in the northwest, relief features do not vary greatly, and travelers on the ground or on the water can rarely see beyond the trees in their immediate vicinity. The landscape nevertheless possesses a striking—if sometimes bleak—beauty.

Finland's underlying structure is a huge worn-down shield composed of ancient rock, mainly granite, dating from Precambrian time (4,600,000,000 to 570,000,000 years ago). The land is low-lying in the southern part of the country and higher in the centre and the northeast, while the few mountainous regions are in the extreme northwest, adjacent to Finland's borders with Sweden and Norway. In this area there are several high peaks, includ-

ing Mount Haltia, which, at 4,357 feet (1,328 metres), is Finland's highest mountain.

The coastline of Finland, some 2,760 miles (4,600 kilometres) in length, is extremely indented and dotted with thousands of islands. The greatest number of these are to be found in the southwest, in the Turun (Turku) archipelago, which merges with the Åland Islands in the west. The southern islands in the Gulf of Finland are mainly of low elevation, while those lying along the southwest coastline may rise to heights of more than 400 feet.

The relief of Finland was greatly affected by the Ice Age. The retreating continental glacier left the bedrock littered with morainic deposits in formations of eskers, remarkable winding ridges of stratified gravel and sand, running northwest to southeast. One of the biggest formations is the Salpausselkä ridges, three parallel ridges running across southern Finland in an arc pattern. The weight of the glaciers, sometimes miles thick, depressed the Earth's crust by many hundreds of feet. As a consequence, areas that

MUSLIMS IN FINLAND

[By Mr. ZUHAR TAHIR
 President of Islamic
 Congregation of Finland]

When at the beginning of last century Finland fell as an autonomous state under the rule of Russia, the first group of northern Turkish merchants who wandered about in various parts of Russia came also to Finland. A part of them settled down in Finland. An Islamic Association was founded in 1830 in Finland, though it was not officially recognised by the Finnish authorities.

First after the First World War and after Finland became independent and declared religious liberty by some alterations in the Constitution, the Islamic Congregation was refounded and this time officially.

In the nineteenth century the Turko-Muslim minority gradually began to take shape. They are of northern Turkish origin and still speak their dialect. To-day they number about 900 and they live scattered in 15 towns and villages. About 400 of them live in Helsinki (the capital) and its surroundings. Most of them are merchants dealing in furs and textiles. Among them are doctors, lawyers and engineers. They cling to their religion and nationality.

The democratic Constitution of Finland and the mentality of its people enables the Turko-Muslims to protect and improve their own culture. Good relationship exists between the Finns and the Turko-Muslim minority.

Having settled down and got the Finnish citizenship, the Turko-Muslims of Finland founded in 1925 at Helsinki a colony in order to attend to religious affairs and named it the Islamic Congregation of Finland. Another Congregation was founded in Tampere in 1943.

In 1928 the Islamic Congregation bought a flat in a building at Helsinki. The biggest room was made a mosque. In 1941 a building was purchased and in 1948 a wooden house in the centre of Helsinki. A mosque is under construction now. Appeal for help was sent to leaders of Islamic countries. The Government of Pakistan has donated £ 5,000 and it is expected that other Muslim countries would follow.

(From a booklet "The Muslims of Finland" by the Chairman of the Islamic Congregation of Finland, Mr. Zuhar Tahir.)

INDIA-PAKISTAN WAR AND AFTER

Here are a few extracts from President Ayub Khan's Address to the Pakistan National Assembly on Nov. 15 :

"On September 4, the UN issued an appeal for peace. The Indian response to this appeal from the world body was a treacherous attack on Pakistan on the 6th of September in the Lahore area. It was a three-pronged thrust. Anticipating this, our forces had occupied forward positions and within a matter of hours, the massive Indian advance was halted and repulsed. Outnumbered 4 to 1, our gallant forces, supported by our valiant Air Force, delivered crushing blows on the aggressor and pushed him back to positions from where he was not allowed to advance. Frustrated in the Lahore sector, the Indian forces launched another offensive towards Sialkot. It was here that for ten days and nights some of the grimmest battles were fought and it was here that the Indian dream of subjugating Pakistan was finally shattered. In the meantime, our forces launched a counter offensive in the Khem Karan and Fazilka sectors, and occupied strategic positions in Indian territory. The Indian Army then opened another front by moving across our border in Rajasthan and occupied a small post in our territory. In response, our forces struck back hard and captured extensive areas deep in Indian territory.

"When the cease-fire came on the 23rd of September, the Indian forces had little to show for all their aggression. They had suffered heavy casualties on the battlefield and their war-machine had been mauled. They were in occupation of an area of 430 sq. miles in different sectors as against which they yielded over 1600 sq. miles to our forces.

"The Pakistan Air Force had struck vital air bases in India causing heavy damage. Indian Air Force suffered grievous losses and surrendered the command of the air to the Pakistan Air Force, who throughout the war exhibited great qualities of imagination, valour and precision. The Pakistan Navy maintained a constant vigil on the seas and inflicted swift and telling blows.

"To have brought the Indian attack on Pakistan to a decisive halt and to have compelled her to seek a cease-fire is an achievement

PALESTINE COMMITTEE'S DELEGATION TO U.N.

The Higher Arab Committee for Palestine (led by the Grand Mufti, Al-haj Sayed Md. Amin Al-Husseini) is carrying on its efforts for the Palestine Cause. The Committee's delegation to the U.N. has again condemned the partition plan for Palestine and called for the appointment of a custodian to supervise the collection of income from the property of the Arabs in Palestine.

A statement issued recently by the Committee said that Emile Ghori, member of the delegation, addressed the Political Committee of the UN and accused the United States of continuing to arm Israel and helping it to produce an atom bomb.

On Nov 4, Issa Nakhle, a member of the delegation, also addressed the Political Committee, discussing the legal and constitutional aspects of the Palestine case, emphasising the rights of the Palestinians for self-determination and independence.

DR. SAIFUDDIN PASSES AWAY

Dr. Syedna Tahir Saifuddin, 77-year old head of the Dawoodi Bohra Community and Chancellor of the Aligarh Muslim University, died on Nov 12 at Matheran Hill Station near Bombay. He has been succeeded by his eldest son Syedna Mohammad Burhanuddin as leader of the 500,000 members of the Bohra Community.

of which the people of Pakistan can well be proud.

"It is not possible to forecast what the Indian leaders will do next. They have so far concealed the results from their own people and they are keeping them in a state of war hysteria.

"Appeals from various quarters to Indian leaders for establishing a peaceful atmosphere have evoked no response so far; just as the United Nations appeals for peace have not deterred them from the path of aggression.

"I only hope that the results of the recent war and its implications which the Indian leaders must know even if their people do not, would deter them from pursuing a sterile and dangerous course.

"In any event, we are prepared. If they decide on yet another trial of strength, they will, Insha-Allah, again find the people of Pakistan ready to face them."

gest). The 75 surviving pieces of verse are not classified according to the alphabetical order of the rhymes. They are succinctly presented but more extensively commented upon. On the apocryphal elements in them, see Barbier de Meynard, *Un poète arabe*, 17 ff. A further ms. of the *Dīwān*, plus a fragment, are now known, see Sezgin, *GAS*, ii, 529.

Bibliography: The Leiden ms. was the basis of the 1875 Leiden edn. of M.J. De Goeje, *Diwan poetae Abu-'l-Walid Moslim ibno-'l-Walid al-Anḡarī* cognomine *Ḥarīo-'l-gḥawānī*. This *dīwān* was reproduced lithographically, without the introd., notes and indices (which were in Latin), by Mīrḡā 'Alī Muḡ. al-Husaynī, at Bombay in 1303/1885; in 1325/1907 there appeared at Cairo, with a reclassification according to the alphabetical order of rhymes, a reproduction of De Goeje's Arabic text, soon followed, again at Cairo, n.d., by a further pirated edition. Finally, one may consider as definitive the work of Sāmī Dahḡān, who published at Cairo in 1376/1957 a *Sharḡ Dīwān Sarī' al-Gḥawānī* of 69 + 524 pp. This remarkable work, based on the Leiden ms., includes a long introd. on the poet, his work and the history of the *Dīwān*, and then, after the 75 pieces, 205 fragments drawn from various sources, the texts of notices devoted to the poet by 45 mediaeval authors and seven indices (including one of rhymes, lacking in De Goeje's edn.). Amongst the classical sources brought together by Dahḡān, the most extensive is that of the *K. al-Aghānī*, ed. Beirut, 313-53. There are very few modern studies. Apart from the histories of Arabic literature, see the review of the De Goeje edn. by Nöldeke, in *GGA* for 9 June 1875, 705-15; C. Barbier de Meynard, *Un poète arabe du II^e siècle de l'hégire*, in *Actes du XI^e Congrès des Orientalistes*, Paris 1899, 1-21; A.F. Rifā'ī, *Asr al-Ma'mūn*, ii, Cairo 1927, 374-92; Sezgin, *GAS*, ii, 528-9.

(I. KRATSCHKOWSKY*)

MUSLIMŪN (A.), Muslims.

1. The old-established Muslim communities of Eastern Europe
2. Migrant Muslims in Western Europe
3. Migrant Muslims in the Americas [see *DJĀLIYA*]
4. The so-called "Black Muslims"

1. The old-established Muslim communities of Eastern Europe.

The Muslim communities of Europe as a whole may be divided into two distinct groups: on the one hand, the old communities, formed in the distant, or very distant past, through the vicissitudes of history, in a certain number of countries (Greece, Bulgaria, Rumania, Albania, Yugoslavia, Hungary, Poland and Finland); and on the other hand, the new communities, established much more recently, in the industrialised countries (France, Great Britain, Germany, Belgium, the Netherlands, Sweden, etc.), as a result of the uninterrupted flow of immigrants arriving from the most diverse of origins (North Africa, Black Africa, East Africa, Near and Middle East, the Indian subcontinent, Indonesia, South-East Asia, etc.). The brief survey which follows deals exclusively with the former group.

The long-established Muslim communities (those of South-Eastern Europe, Poland and Finland; all of them Sunnīs' of the Ḥanafī rite) are composed of a relatively large number of ethnic groups, speaking a dozen different languages and living under conditions which vary according to the successive régimes of the countries to which they belong. This account relates to the current situation as it exists "on the ground", first in northern Europe, then in the Balkan peninsula and the adjacent countries.

A. The Muslim communities of northern Europe.

(1) Poland. The Muslim community of Poland was constituted by the arrival and settlement, in the Grand Duchy of Lithuania, of two groups of Tatars: one comprising natives of the *Khānate* of the Golden Horde and the *Khānates* situated on the Volga (arriving in the 14th and 15th centuries), and the others comprising emigrants from the Crimea [see *ḲIRIM*] (arriving especially in the 17th and 18th centuries). Subsequently, these two groups were fused into a single entity, living in harmony with the diverse populations of the region, but conserving their religious and cultural identity. It is generally reckoned that, around 1930, these Muslims numbered approximately 10,000. Decimated and dispersed during the Second World War, this community was to lose a large proportion of its members following the changes to the eastern frontier of the country which favoured the USSR. Currently, no more than some 2,200 Tatars remain in Poland (notably in the villages of Bohoniki and Kruszyńniany, also in Warsaw, Gdańsk and Białystok). On the history and recent situation of this community, see LEH; LIPKA; A. Popovic, *La situation actuelle*, in *L'Islam en Europe à l'époque moderne*, Paris 1985, 99-104; G. Lederer and I. Takacs, *Chez les musulmans de Pologne*, in *La transmission du savoir dans le monde musulman périphérique* (C.N.R.S./E.H.E.S.S., Paris), *Lettre d'information*, no. 8, January 1988, 39-47, which contains the list of principal publications on the subject.

(2) Finland. The Muslim community of Finland consists of about a thousand "Turko-Tatars", the descendants of emigrants from the Idel Ural and Volga regions, who seem to be perfectly integrated in their new domicile. Some of them arrived in the country during the 19th century, and the majority after the Soviet revolution of 1917. These Muslims live dispersed among a dozen towns and villages, and almost all are engaged in trading in furs, fabrics and carpets. They would include a number of wealthy individuals. Relatively little is known of the current conditions of life of this tiny community, still less of its potential role in the international scene. It was officially recognised in 1925, and its headquarters are located in Helsinki, see Popovic, *op. cit.*, 105, where other references are to be found; and, in particular, a valuable article by the best contemporary expert on the subject, Harry Halén, *Islaminuskoisista Suomessa*, in *Eripainos*, no. 5 (Helsinki 1984), 341-53, containing a thorough bibliography.

B. The Muslim communities of South-Eastern Europe.

(1) Hungary. Two Muslim communities have existed successively in Hungary. Both have subsequently disappeared in peculiar circumstances. The history of the disappearance of the first Muslim community of the country is well-known. This had been formed between 1526 and 1699 as a result of the Ottoman conquest and occupation of some Hungarian territory, but it had disappeared totally in the aftermath of the reconquest at the end of the 17th century, with the flight of Muslim populations, and the massacre or summary conversion to Christianity of the populations who remained. Subsequently, especially from 1878 onward, the birth was witnessed of a new Muslim community in the country, and this for two reasons: on the one hand there was an influx of a number of Muslims from Bosnia-Herzegovina (a migration provoked by the military occupation of these two regions by Austria-Hungary in 1878, under the terms of the Congress of Berlin, and later by their annexation in 1908 by the Double Monarchy [see *BOSNA*]); on the other hand there was an influx (as a result of increasingly close ties with Turkey) of a

Muslims in Finland

Location	:	Northern Europe
Area	:	130,120 square miles
Population	:	4,448,575 (Muslims about 1,500)
Head of the State	:	Urho Kekkonen (President)
Capital	:	Helsinki.

The following article is based largely on a report prepared by Mr. Zuhur Tahir, a leading figure among the Finn Muslims. Mr. Zuhur Tahir was the Chairman of the Islamic Congregation of Finland and was also a correspondent of the Motamar. It grieves us to say that he is no longer with us; may Allah shower His choicest blessings on his soul.

Ed. M. W.

General Remarks :

Off the eastern coast of Sweden, across the Gulf of Bothnia, there lies the land of crystal lakes, Finland, measuring an area of 130,120 square miles. It may rightly be called a land of lakes as it contains more than 60,000 lakes of various sizes. The river Oulu, among other rivers, flows through a large number of lakes and is navigable. The lakes are fringed with evergreen forests and the green foliage, reflected on the crystal surface of the lakes, presents a spectacular scene.

Forests constitute Finland's most valuable natural wealth. They cover about 35% of the total area of the country. Barges, laden with lumber, traverse rivers and lakes conveying their cargo to the coastal cities whence it is exported to foreign countries. Lumber alone accounts for about one third of the total export value of the country. Other exports include paper and wood pulp.

The Finns are believed to be a people of Mongolian origin. They arrived in Finland by the end of the seventh century A.D. In 1157 they were conquered by the Swedish King Eric IX. Their country was conquered by the Russians in 1809. When Russia's control was weakened as a consequence of the March Revolution of 1917, the Finns proclaimed their independence. During the World War II the Finns were forced to cede quite a large portion of their country to Russia.

The Finns have been able to develop their industry to a good extent. Industrial products include food, luxury items, machinery and

textiles. Stock raising is largely practised. The country enjoys a sound economy.

Muslim Society in Finland :

After the Russian conquest of Finland in the early part of the 19th century a number of Turkish merchants of Russian nationality, who formerly roamed about with their merchandise in various parts of Russia, came to Finland. In the Finns they found a hospitable and sympathetic people who seemed to have many things in common with them. Lured by the character of both the land and its inhabitants a large number of the Turkish merchants chose it for their permanent settlement. The present Muslim population of Finland mainly consists of their descendants. They have been loyal to their country and fought, alongside their fellow countrymen, in World War II and a good many of them laid down their lives for the sake of their homeland.

The Muslim Finns have preserved their Turkish language and culture to this day which is a strong proof of their determination and also of the toleration of their fellow country-men. They constitute a very small religious minority in the country and are estimated at about 1,500.

Under the democratic constitution of Finland the Muslims have been granted the liberty to protect and improve their own culture. There are a number of Muslim organisations in Finland which work for the welfare and progress of the Muslim community. Among these the Islamic Congregation of Finland is probably the oldest and certainly the most influential. It was founded in 1925 originally to attend to religious affairs and was officially recognised. It later extended its activities also to cultural affairs. The Congregation has arranged courses in religion for school going children; it arranges cultural parties and programmes in which Muslims from all parts of Finland participate, providing thus an opportunity for the Muslims to have closer contacts with their brothers in faith.

It also gives its full support to sporting clubs and other cultural organisations. In 1953 the government of Pakistan had granted a donation of £5000 sterling to the congregation for the construction of its Congregation House. The Islamic congregation has its office in Helsinki, the capital. It is an imposing structure of stone, a part of which is being used to conduct 'Salat'.

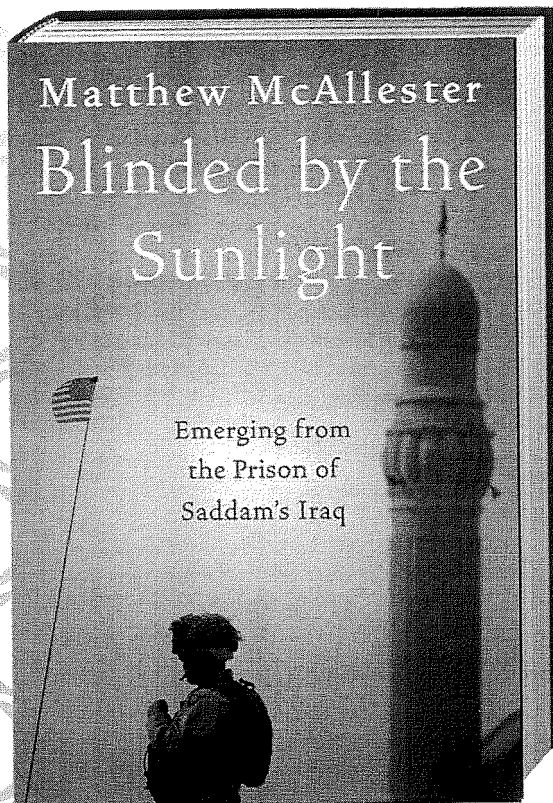
Other Muslim organisations include the 'Islamic Congregation of Tampere' founded in 1943, and the 'Turkish Association of Finland', founded in 1953.

The Finn Muslims are an active community. They love their religion and culture. Most of them are merchants but among them there are also doctors, lawyers and engineers. They are well organised and economically sound. Not a single beggar can be found among them. A majority of the Finn Muslims live in Helsinki and its suburbs where they have established an elementary school for their children. In this school both Finnish and Turkish languages are used as mediums of instruction. After completing their course in this school, they get admission in the government schools for further education.

ISRAEL TO SPEND A BILLION FOR WATER DESALTING

U. S.—Israeli cooperation in desalting water by nuclear methods for agricultural use in Israel is expected to cost estimated 1,000,000,000 dollar, according to an article in ROSE EL YOUSSEF, important Cairo weekly. This is the amount actually offered in the discussions between President Lyndon Johnson and Premier Levi Eshkol, the weekly said. It added that an agreement, in principle, on the amount had been arrived at, but that expenditures in this connection might exceed the estimates by 300,000,000 dollars once work on the project has begun, because the study calls for building a huge atomic reactor capable of ensuring an adequate supply of water for irrigation purposes.

THE IRAQI EXPERIENCE




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D. 284

Middle Eastern Studies in Finland

Jaakko Hämeen-Anttila
University of Helsinki

The tradition of Middle Eastern studies in Finland is long but rather thin. The chair for Oriental Languages (mainly Hebrew and Aramaic) was established at Turku University in 1640, changing its name (Linguarum Orientalium Professio) several times over the years before becoming Semitic Languages. After the great fire destroyed almost the whole city of Turku, the university was relocated to Helsinki in 1828. In the mid-19th century, the chair was held by G.A. Wallin (d. 1852), an explorer of the Arabian Peninsula (and a visitor to the holy city of Mecca) and one of the first scholars, worldwide, to study Arabic dialects. In the latter part of the 19th century, Assyriology became the most flourishing field of Middle Eastern Studies in Finland, several great Assyriologists, such as Knut Tallqvist (d. 1949), holding the chair of Oriental Languages. Though concentrating on Assyriology, Assyriologists also kept alive Arabic philological studies, which gained additional weight in the 1960s when the Assyriologist and Comparative Semitist Jussi Aro (d. 1983) was appointed as professor. He retrained himself as a dialectologist, working with Lebanese dialects. It was only in 1980 that a chair for Arabic Language was established and another dialectologist, Heikki Palva, was appointed to it in 1982. After the retirement of Professor Palva in 1998, the chair was renamed Arabic and Islamic Studies. The chair, at the Institute for Asian and African Studies (IAAS, University of Helsinki), has been held by the present writer, Jaakko Hämeen-Anttila, since 2000.

Traditionally, Middle Eastern studies in Finland have been mainly philological, centering on Assyriology, Comparative Semitistics, Medieval Arabic texts and modern Arabic dialects. It is perhaps the philological orientation of many Finnish scholars that has linked Finnish scholarship more to German than to, e.g., American scholarship. In addition, there have been some anthropologists, even of international fame such as Edvard Westermarck (d. 1939), who have studied the Middle East but their chairs have not been specifically Middle Eastern and they have not been able to initiate a strong tradition of Middle Eastern Anthropology. Only in recent years have the anthropological interest been rekindled in Helsinki as seen in two recent dissertations (Marko Juntunen, IAAS 2002; Susanne Dahlgren, Anthropology, forthcoming 2004). Presently, the only chairs for Middle Eastern studies are situated at the IAAS, which holds chairs for Semitic Languages and Arabic and Islamic Studies, in addition to chairs for African, Chinese and Japanese studies, as

and Windus, 1990). An exploration of the relationship between Muslims and the British state is found in Steven Vertovec, 'Muslims, the State, and the Public Sphere in Britain', in *Muslim Communities in the New Europe*, eds. Gerd Nonneman, Tim Niblock and Bogdan Szajkowski (Reading: Ithaca, 1996). A similar area is covered at local government level by Jørgen Nielsen, 'Muslims in Britain and Local Authority Responses', pp. 53-77 in *The New Islamic Presence in Western Europe*, eds. Tomas Gerholm and Yngve Georg Lithman (London: Mansell, 1988).

The history of the various subcontinent Islamic movements at work in Britain and an exploration of their possible impact on the development of the community can be found in Ron Geaves, *Sectarian Influences within Islam in Britain* (Leeds: University of Leeds, 1996). An excellent history of the early Yemeni communities is explored in Fred Halliday, *Arabs in Exile: Yemeni Migrants in Urban Britain* (London: I.B. Tauris, 1992). The incidence, motivations and impact of conversion to Islam in Britain is explored in Ali Köse, *Conversion to Islam: A Study of Native British Converts* (London: Kegan Paul, 1996). The importance of Sufism in the development of the Muslim community is explored in a forthcoming book by Ron Geaves, *Sufis in Britain* (Cardiff: Cardiff Academic Press, 1999). Finally, a statistical analysis of the Muslim populations can be found in Muhammad Anwar, *Muslims in Britain: 1991 Census and Other Statistical Sources* (Birmingham, 1993).

edited by David Westerlund and

Ingvar Svanberg

ISLAM OUTSIDE THE ARAB WORLD,

Richmond: Curzon Press, 1999, s. 379-401

- Danimarka

- Norge?

- Finlandiya ✓

DN: 76882

14 AGUSTOS 20
MABE
SONRA GELI...

Chapter Seventeen

The Nordic Countries

Ingvar Svanberg

The Nordic countries are, according to sociologist David Martin's research, among the most secularised in the world. Only a very small minority of the population are regular churchgoers. Apart from participation in religious activities, secularisation may also be defined by the role that religion is allowed to play in society. The majority regard religion as a personal matter of conscience that does not have any major social dimensions or implications. There is certainly a prevailing Lutheran tradition that still permeates the Nordic societies, but the concepts of being Swedish, Norwegian, Finnish or Danish are more closely associated with democracy, modernity and other non-religious concepts.

Since World War II Sweden, Denmark and Norway in particular have experienced a religious revival in at least two different ways. Parallel with a steadily decreasing religiosity in the traditional sense, new religions have entered the scene. The more marginal variety has been the interest among young people in various so-called sects, sometimes originating in the United States, sometimes in India and other Asian countries. Satanism, Veganism and Neo-Paganism are new elements on the religious scene. Of particular importance is the spread of New Age ideas and practices. However, an apparently more substantial change on the Swedish, Norwegian and Danish religious maps has come with immigration from other countries and cultural spheres.

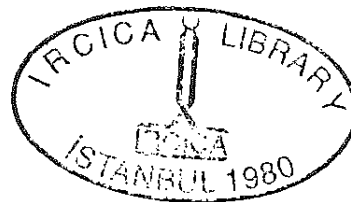
As a result of this influx, well-established religious congregations such as the Roman Catholic Church and the Mosaic congregations have experienced an important revival and a substantial increase in the number of active members. Other churches and religions have been established for the first time as a result of adherents moving to Scandinavia. Today there are congregations of various Oriental churches and Muslims, Buddhists, Hindus and Sikhs exercise their religion within Nordic societies. These congregations thus exist in environments where religion essentially is a part of the private sphere. Religious practice has become individualised and its symbolic values have become transformed.

In Finland the presence of Islam goes back to the nineteenth century – the first Muslims came with the Russian army – while organised Islamic

Nils G. Holm
(Ed.)

TEACHING ISLAM IN FINLAND

26813



Åbo Akademi
Åbo 1993

MADDE KÄNNETÄGDE
SORRY DE

و ٢٠٠ م . وأخصب الأراضي موجودة في الجنوب والجنوب الغربي وعلى ضفاف الأنهار في الشمال . وباعتبار أن فنلندا كانت في الفترة الجليدية الرابعة مغطاة بالجليد وبأنها ذات أراض منخفضة فقد تحولت الى بلاد غنية بالبحيرات التي يصل عددها إلى أكثر من ٥٥,٠٠٠ بحيرة . أما مناخها فهو قطبي تطف برودته الرياح الدافئة القادمة من المحيط الأطلسي . وتختلف درجة الحرارة حسب المناطق ففي الجنوب وفي السنوات الحارة يصل معدل الحرارة الى ١٠ درجات فوق الصفر طيلة أربعة أشهر ، حتى في فصل الشتاء فإنه لا يقل أحيانا وخاصة في منطقة الجنوب الغربي عن ٣ درجات . أما المعدلات العامة فهي ١٨ درجة في الجنوب و١٦ في الوسط و١٤ في الشمال وذلك في شهر تموز - يوليو . أما في شهر شباط - فبراير فإنها تنخفض الى ٤ درجات تحت الصفر في الجنوب والجنوب الغربي والى ١٩ درجة تحت الصفر في الشمال . ونظرا للاختلاف المناخي بين المناطق فإن تهطل الأمطار يختلف أيضا . فمعدله في الجنوب يصل الى ٧٥٠ مم وفي غربي لابونيا (Laponie) في شمالي البلاد يصل إلى ٤٥٠ مم . وأكبر كمية من الأمطار تسقط في شهر آب - أغسطس . كما ان مدة بقاء الثلوج تختلف أيضا فهي تتراوح بين ٨٠ و١٤٠ يوما في الجنوب وبين ٢٢٠ و٢٥٠ يوما في الشمال .

المساحة : ٣٣٧,٠٠٩ كم^٢ ، حوالي ٦٩٪ منها غابات و٩٪ مساحات مائية . ويقع ثلث مساحتها في دائرة القطب الشمالي .

السكان : ٤,٧٥٠,٠٠٠ نسمة . وينتمي السكان الأوائل الى شعوب الفنو - أوغريان (Finno-Ougriens) . ويتكون شعب فنلندا حاليا من ٩٣,٢٪ فنلنديين و٦,٦٪ سويديين ويقدر عدد اللابونيين (Lapons) بحوالي ٣٨٤٣ نسمة (١٩٦٢) . ويتنشر السكان بشكل خاص في

من حقه في النهوض بدور مستقل على الساحة الدولية . وقد اشتق هذا المصطلح من اسم فنلندا ، البلد الاوروبي الذي ينفرد ، مع النرويج ، في الجمع بين خاصيتين : حدود مشتركة مع الاتحاد السوفيتي ، ونظام داخلي غير شيوعي . وكانت فنلندا ، في ابان الحرب العالمية الثانية ، قد تورطت في المغامرة الهتلرية ، فدفعت ثمن هذا الخطأ غالبا . فقد فرض عليها الاتحاد السوفيتي ، بموجب اتفاق الهدنة الذي وقعه معها في ايلول - سبتمبر ١٩٤٤ ، شروط سلم قاسية للغاية . ثم أبرم معها ، في ١٩٤٨ ، ميثاق تعاون وتعاضد مشترك ادى ، فيما ادى اليه ، الى تغريبها عن اوربا الغربية بدون ان يجعل منها ديمقراطية شعبية ، ولئن حافظت فنلندا على دستورها وعلى استقلالها فقد وجدت نفسها بالمقابل ، ولا سيما فيما يتعلق بدورها على الساحة الاوروبية ، خاضعة لوصاية سوفيتية غير معلنة .

فنلندا ، جمهورية

Suomi

Finland, Republic of

Finlande

الموقع والمناخ : هي إحدى دول أوروبا الشمالية ، تحدها من أقصى الشمال النرويج ومن الشمال الغربي السويد وخليج بوسنيا (Botnie) ومن الجنوب خليج فنلندا ومن الشرق الاتحاد السوفيتي .

وفنلندا بلد منخفض يبلغ أعلى مرتفعاتها ١٣٢٤ م وأقل من عشر مساحتها لا يتجاوز ارتفاعها ٣٠٠ م وبقية الأراضي يتراوح ارتفاعها بين ١٠٠ م

العام الإسلامي

المسلمون في فينلاندا

MADDE 1. FINLANDIATAI
SONNA JULEN DOKUMAN

بقلم الاستاذ عثمان الكعك
المدرس بالمدرسة العليا للاداب

٢

القانون الاساسي للامة الاسلامية في فينلاندا

- ١- ان الاشخاص الذين يدينون بالديانة الاسلامية ويسكنون القطر الفنلاندي ويخضعون في حياتهم العملية للاصول المقررة سابقا (انظر العدد الرابع من هذه المجلة) يكونون امة (جالية) مستقلة على حدة.
- ٢- تتركب هذه الامة من اعضاء عاملين ومن اعضاء لم يبلغوا بعد سن الرشد .
- ٣- الشرط الاساسي للانخراط في سلك العضوية ان يكون الشخص مسلما مؤمنا . وعلى كل عضو ان يساعد الامة على تحقيق الغايات التي تسعى اليها . وتقع تسمية العضو باقتراح من لجنة الامة التنفيذية
- ٤- يبلغ الاحداث سن الرشد حينما يدركون الثامنة عشر من العمر . ولا يصيرون اعضاء

حقا انه لامر مخجل مزر بكرامة المكتبة اذ كيف يعقل ان مكتبة مثل العبدلية في نفاسها لا يدخلها في العام سوى اعداد لا تتجاوز العشرة تصل على يد اهل المبرة والفضل اذ كيف يعقل ان مثل تلك المكتبة لا يوجد بها معجم لغوي مثل المخصص لابن سيده . اذ كيف يتصور ان مكتبة كهذه ليس بها نسخة مطبعية من شرح ابن حجر على البخاري بل كيف يجيز الفكر ان مؤسسة علمية هي قبلة العصر الباحثين في هذه الديار لا توجد بها دوائر المعارف العامة والمراجع التاريخية التي لا غنى عنها في هذا انظار . تلك هي حال المكتبة العبدلية أما المكتبة الثانية مكتبة الجامع فمن تأسيسات المشير الاول احمد باشا فقد كانت لهذا الامير عناية بحركة التعليم ظهرت في تنظيمه التدريس وعطفه على اهل العلم واهتمامه بتأسيس مكتبة تليق بمثل جامع الزيتونة فجمع ما كان متفرقا في الجوامع الاخرى والمدارس داخل الحاضرة وخارجها وجعل مقرها جامع الزيتونة وضم اليها مكتبة مسجد بيت الباشا المكونة مما جمعه الامير علي باشا واستنسخه من نفائس مكتبات الشرق . كما ضم اليها كتب حسين خوجه وغيره من رجال العلم والسياسة وأوكل نظرها الى وكيلين يرجع نظيرهما لامام الجامع . وفي سنة ١٢٩١ اضيف اليها بعد محاسبة الوزير خزنة دار نحو الست خزائن من نفائس ما جمعه ذلك الوزير برسم خزانته الخاصة كما اضيف اليها الكثير من كتب الال بيرم . ولا اعلم بعد ذلك ان هناك من اوقف جملة صالحة من الكتب على هذه الخزانة سوى المرحوم الشيخ بيرم السلامي الذي اوقف خزانتين هما جملة ما بقي من خزانة تادرة ، او بعض افراد من اهل المبرة . (يتبع)

محمد الشافلي العنابي

القَارَات . المَنَاطِق . الدَّوَل . البُلْدَان . المَدُن

الموسوعة التاريخية الجغرافية

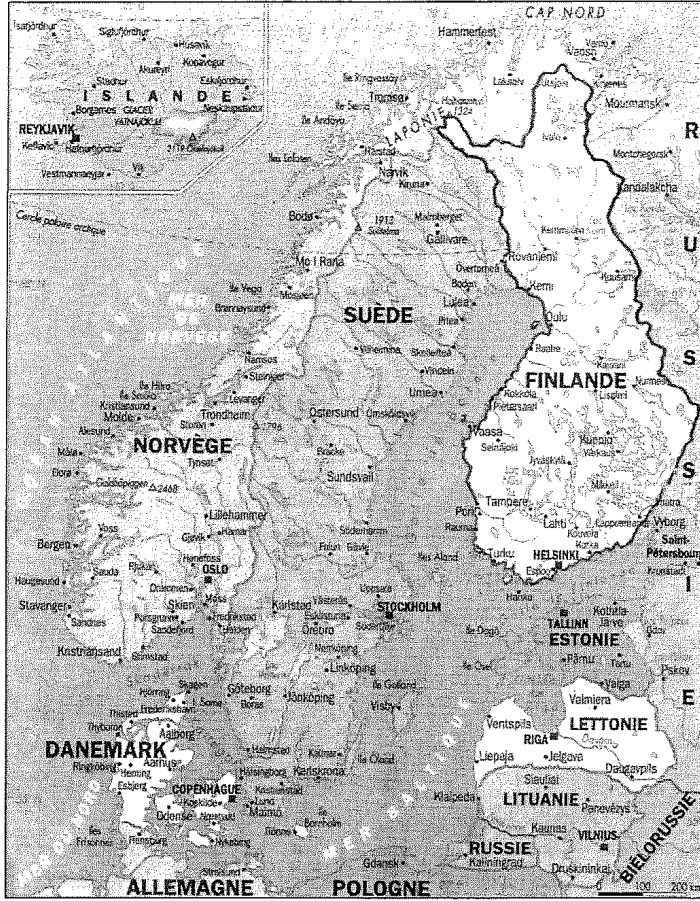
مَعَالِم . وَشَائِق . مَوْضُوعَات . زَعَمَاء

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Tas. No:	030.303 HAY.M

الجزء الرابع عشر

فلسطين - قبرص

Beirut 2003



Finlandiya

فنلندا

بطاقة تعريف

تقطين طوليا ١١٦٠ كلم، وعرضيا ٥٤٠ كلم. ويبلغ طول حدودها البرية ٢٥٢١ كلم، وطول شاطئها ١١٠٠ كلم، وتتبع لها نحو ٨١ ألف جزيرة خاصة في الجهة الجنوبية - الغربية.

العاصمة وأهم المدن: هلسنكي (العاصمة). وأهم المدن: إسبو، تامبير، فاتنا، توركو، أولو... (راجع باب مدن ومعالم).

اللغات: الفنلندية (رسمية)، وهي إحدى لغات الشعوب الفينو - أوغرية Finno-Ougriens، وهي شعوب لا

الموقع: في شمالي أوروبا، وإحدى الدول الاسكندنافية. ثلث مساحتها يقع في دائرة القطب الشمالي. تحدها من أقصى الشمال النرويج (طول حدودها معها ٧١٦ كلم)، ومن الشمال الغربي السويد (٥٣٦ كلم) وخليج بوسنيا، ومن الجنوب خليج فنلندا، ومن الشرق روسيا (١٢٦٩ كلم).

المساحة: ٣٣٨ ١٤٥ كلم^٢. تحتل الغابات ٦٩٪ والمياه ١٠٪ من مساحتها، إذ يبلغ عدد بحيراتها ١٨٧ ٨٨٨ بحيرة. مستطيلة الشكل، ومسافة أبعد

Dayfa - 305 - 320

- Finlandiya

17 EYLÜL 2007

مكتبة جامعة بغداد
SOMER

خاص بافاق عربية

من تاريخ الاستراق الفنلندي : الباحثون الفنلنديون لثلاثة قرون في الوطن العربي

١٧٥٦ في الرابعة والعشرين وهو عمر غير مألوف للحصول على الدكتوراه. وكان استاذاه في اللغات الشرقية هو جوهانز مايكلز الذي اقترح على وزير الخارجية الدانيماركي ان يدرّب اثنين من طلابه الاسكندنافيين ليصبحا مستكشفين لبلاد العرب وان يرعى حملة تتوجه الى جنوب بلاد العرب لتقوم ببحوث عن النباتات على وجه الخصوص. واقترح مايكلز في عام ١٧٥٩ ان يختار فورسكال عضواً للحملة المصممة. وكتب مايكلز في رسالة توصية «وأخيراً وجدت شخصاً ملائماً جداً... وهو حقاً أفضل حتى مما أستطيع ان أمل في ايجاده. وهو لا يحتاج في الواقع الى تدريب اضافي»

وشرعت الحملة المؤلفة من خمسة رجال في كانون الثاني ١٧٦١ مبحرة من كوبنهاغن الى الاسكندرية. وكان قائد الحملة دين كارستن نيسور وكان فورسكال عالمها النباتي.

وبعد ان مكثت عاماً في مصر، واصلت الحملة رحلتها وغادرت سفنها الى بر جدة في تشرين الأول ١٧٦٢ وقد استخدم أيضاً فورسكال المفعم بالحيوية والشغول الاقامة المؤقتة في مصر لبحوثه النباتية. ونتيجة لهذه التمحيصات فقد استطاع ان يجد ٢٤ نوعاً وحوالي ٣٠٠ فصيلة غير معروفة في ادبيات العلوم النباتية في ذلك الوقت.

وقد ابحرت الحملة من جدة نحو الجنوب في (طرادة) وهي قارب مفتوح يصنعه الاهالي ورست في كانون الثاني ١٧٦٢. في (لحيا)، ابعد ميناء في شمال اليمن. وكان الاوربيون يخشون من عداء العرب المتوقع. ولدهشتهم البالغة فقد ابدى السكان المحليون

لم يكن لفنلندا وهي بلد صغير في شمال اوروبا مطامح كولونيالية على الاطلاق كما انه لم يكن لديها مؤسسات غنية او معاهد أخرى لكي ترعى الحملات العظيمة وتمولها. ومع ذلك، فقد كان لفنلندا عدد من الباحثين قاموا باسهامات كبرى في الدراسات العالمية التي تخص الوطن العربي. سنقدم في هذا البحث ثلاثاً منهم، كل منهم يمثل حقول بحث مختلفة وحقباً مختلفة، لكنها جميعاً تشترك في شيء يميز تقليد الدراسات الشرقية الفنلندية. (*)

بيتر فورسكال (١٧٣٢ - ١٧٦٤). ولد بيتر فورسكال، اشهر مستكشف فنلندي لبلاد العرب، في القرن الثامن عشر في مدينة هيلنسكي. وقد ارتحلت عائلته، وهو في التاسعة من عمره، الى ستوكهولم، عاصمة السويد. في ذلك الوقت كانت فنلندا جزءاً من السويد وكانت جامعة ايسالا بالقرب من ستوكهولم واحدة من المراكز القيادية لعالم المعرفة. وربما كان العالم النباتي كارل فون لينا اشهر اساتذتها. وقد ارسل فورسكال في وقت مبكر جداً ليدرس تحت ارشاده. فوسع فورسكال حقل اهتمامه، كما فعل الكثير من طلاب لينا، ليشتمل على الثقافة الاجنبية واللغة، والتي كانت في حالته ثقافة بلاد العرب واللغة العربية.

وبعد ان حصل على درجة الماجستير في ايسالا، ذهب فورسكال الى غوتنجن في المانيا، حيث حصل على درجة الدكتوراه في الفلسفة عام

العام الإسلامي

21 KASIM 2006

المسلمون في فينلاندا

بقلم الاستاذ عثمان الكعك
المدرس بالمدرسة العليا للاداب

١ - البلاد الفينلاندية قطر من اقطار اوربا الشمالية يحده شرقا الروسيا وغربا البحر البلطي (البلطيق) والسويد والنرويج وجنوبا خليج فينلاندا وشمالا البحر المنجمد الشمالي. تبلغ مساحتها ٣٨٨,٤٤٨٣ ميلا مربعا - اي ثلاثة اضعاف مساحة القطر التونسي - وبها من السكان اربعة ملايين . هذه البلاد عبارة عن مائدة من حجر الجرانيت واسعة النطاق مترامية الاطراف قد خرمتها المناجح الكبرى وهي قليلة الارتفاع اذا استثنينا حدودها من جهة النرويج في الغرب فان تشعبات جبال الالب الاسكندنافية تبلغ هناك ارتفاعا يتراوح بين ٧١٥ م. و ١١٢٠ م. ومن المفروغ منه ان قريبا من القطب الشمالي قد جعلها بلادا شديدة البرد طويلة الشتاء كثيرة الثلوج حتى ان معدل البرودة يبلغ عشرة تحت الصفر في الشتاء وه ١٥ فوقه في الصيف . ومع ذلك فان اقليمها من اصفى اقاليم العالم واجملها واصلاحها لسلامة الابدان . تمتد بسبب الثلوج الى ما لا نهاية له تتخللها غابات الصنوبر والبحيرات الكبيرة اللوغة السطح البديعة التقطيع . يسكن هذا القطر شعب مغولي الاصل فطري الحضارة قد هاجر من اواسط اسيا الى اوربا في القرن الثالث الهجري (٨ م) كان يعيش قديما من صيد البر والبحر . ثم تحول من عهد المدنية الحجرية الى عصر المعادن وتدجين الحيوانات : وقد بقي على حالة بداوته الى القرن السادس الهجري (١٢ م) . اما اليوم فقد دخلته الحضارة الاروباوية فاهل المدن يعيشون عيشة سائر الاروباويين واما اهل الارياف فيعيشون في ديار صغيرة مبنية من الحشب صغيرة النوافذ او في خيام مخروطية الشكل مؤلفة من اغصان الشجر وخز الارض . هؤلاء الاقوام منقسمون الى شعبتين جنسيتين الاولى شعبة « التافاست » الضاربة بغرب البلاد قصيرة القامة بيضاء اللون شقراء الشعر قصيرة الرأس مفلطحة الوجه واسعة الفم قليلة الاهتمام بالشعر والالغان . واما الشعبة الثانية فهي فرقة الكارلين سمراء اللون

سلسلة كتب الثقافة المقارنة الاستشراق

العدد الثاني شباط ١٩٨٧

رئيس مجلس الإدارة: رئيس التحرير
د. محسن جاسم الموسوي

هيئة التحرير (الاستشراق)
د. عبد الأمير الاعسم
د. عماد عبد السلام
د. سلمان الواسطي

مديرة علاقات التحرير:
د. سلسل العاني



العنوان اعظمية - بغداد - العراق ص.ب. ٤٠٣٢، تلس ٢١٤١٣٥، هاتف ٤٤٣٦٠٤٤

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- د. جمال الدين سيد محمد
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Ingiltera

Ingiltera

Fransa

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العدد الثاني شباط ١٩٨٧ Hollanda, Dooz. R.

Fransa

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A.B.O

A.B.O

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MAARIF KUTUPHANESI
SIRA GÜLER DOKÜMAN

18 MAYIS 2001

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