

Education and the Activity of American Missionary Missions in the Ottoman Empire in the Nineteenth Century (Iraq as a Model)¹

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ABSTRACT

One of the most important features of American foreign activity during the second half of the 19th century was the encouragement of sending Protestant missionary missions to all countries around the world. The mission of these missions was facilitated by the weakened state of the Ottoman Empire, the increasing influence of European countries, and their interference in its internal affairs. Despite the Ottoman efforts to counter the activities of these missions, the American missionary missions adopted a well-planned strategy that suited the conditions of the region, aimed at achieving their goals through direct and indirect methods, including intervention in the field of education. These missions gave great importance to educational aspects, by establishing schools that serve their missionary orientation.

Keyword: *Protestant missionary; Ottoman Empire; mission; missionary*

INTRODUCTION

The subject of American missionary missions in the Ottoman Empire in general, and in Iraq in particular, is one of the important topics that has received a lot of research attention, despite the fact that the missionary activity in Iraq was not as strong and fast-spreading as it was in the Levant. This is due to several reasons, the most important of which is the direct Ottoman rule in Iraq on the one hand, and the weakness of foreign political influence on the other hand, in addition to the strength of the intellectual currents that existed in the Levant since the second half of the 19th century. Therefore, this work will focus on the role of American Protestant missionary missions in spreading education in Iraq at a time when it was suffering from a significant decline under Ottoman rule.

BEGINNINGS OF AMERICAN PROTESTANT MISSIONARY WORK

Launch of the American Protestant missionary campaign

The United States of America began to turn towards religious missionary work for the Protestant denomination after declaring independence from Britain in 1776⁽¹⁾. The United States of America witnessed several developments on various levels, accompanied by diversified interests in different fields⁽²⁾.

After the religious revival movement that the United States witnessed since the end of the 18th century, and as part of the foreign missionary movement to spread the teachings of the Gospel worldwide, many local religious societies were established, whose main purpose was to spread Protestantism in the western United States. To achieve this goal, missionaries were prepared from various American Protestant churches⁽³⁾, especially the Presbyterian Church, for the purpose of sending them to the Native Americans living in the western half of the United States⁽⁴⁾.

The Americans exploited the rapid developments in their country in the political and economic aspects to reach the different peoples of the world⁽⁵⁾. The religious enthusiasm escalated like never before, as the limited goal of spreading Christianity among the Native Americans in the western United States expanded into a bigger goal of spreading

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Protestantism all over the world. This was not limited to non-Christian religions but also included millions of Christians in non-Protestant churches ⁽⁶⁾. It was believed that the Muslim world was a newly emerging state whose gaze did not extend beyond the borders of its neighboring countries ⁽⁷⁾.

American Protestant evangelism began for the first time in an unofficial popular manner through the formation of a missionary group at Williams College in 1806. Its members appealed to the independent churches of Massachusetts to support and assist them in the field of evangelism ⁽⁸⁾, and indeed, the cooperation resulted in the establishment of the American Board of Commissioners for Foreign Missions ⁽⁹⁾, also known as the American Board of Foreign Missions ⁽¹⁰⁾. The independent Congregational, Presbyterian, and Reformed church in Boston in 1802 ⁽¹¹⁾, also, played a role in the Protestant evangelism movement.

The American Board of Commissioners for Foreign Missions included various members from American associations, political figures, and churches. The most prominent among them were the Dutch Reformed Church and the Massachusetts General Association. The Council was authorized by the American government in its activities ⁽¹²⁾. After its establishment, the Council became a commercial and financial force and had an efficient administrative apparatus that carried out the annual courses and conferences for American missionaries ⁽¹³⁾. In 1810, the first American organization including a missionary body was formed in the city of Boston. Its purpose was to oversee foreign conferences, and Reverend Samuel became the first secretary of the Council. In 1813, the Council sent its first missionaries to India, taking advantage of the success achieved by British missionaries there ⁽¹⁴⁾.

Beginning of the orientation of American Protestant missionaries toward the Ottoman Empire

Protestant American missionary activity began in the Ottoman Empire at the beginning of the 19th century, and it can be said that it came late compared to the missionary activities of other European countries, especially Russia and France. The United States of America turned towards the Ottoman Empire due to its strategic and economic importance, as the Ottoman Empire includes vast territories and controls the world's largest markets located on international trade routes. It also has access to a diverse range of raw materials at a cheap cost and controls large parts of the Mediterranean Sea, the artery of global trade ⁽¹⁵⁾. In addition to its special importance as a leader of the Islamic world. The first American mission was commissioned by the Ottoman Empire to obtain specific information regarding the religious and social nature of the region and to study the suitable areas for the establishment of missionary activities ⁽¹⁶⁾.

As for the Arab region, the first official American interest dates back to 1784, one year after the decision of the American Congress on May 23, 1783, which stipulated the formation of a committee of its members tasked with a mission in the Gulf region aimed at concluding friendly and commercial treaties with the governments of the Gulf, related to the protection of American merchant ships heading to Asia through the shores of the Mediterranean Sea. The main goal was to reach the East, the Arabian Gulf, and Iraq ⁽¹⁷⁾.

The main goal of the American Protestant missionary was to evangelize the Christian religion, and their tools were hospitals and schools, taking advantage of the suffering of the Arabs under Ottoman rule on one hand, and European colonialism that controlled wide parts of Arab lands on the other. In the field of education, during the Ottoman era, education was based on books and mosques, and the Ottomans viewed education as the responsibility of the family, not the state, and they did not care about introducing new ideas, which led to intellectual and scientific stagnation. The constant wars that the Ottoman state was exposed to during that period led to the state's preoccupation with wars, not education ⁽¹⁸⁾.

To achieve its goals, the US government sought to organize its relationship with the Sublime Porte. It established diplomatic relations with the Ottoman Empire and signed a number of treaties, most notably the Treaty of 1830 ⁽¹⁹⁾ for friendship and commercial exchange. This treaty played a major role in developing trade relations between the two countries and had the greatest impact in facilitating the way for the United States to pursue its evangelical goals in the Arab lands under Ottoman control ⁽²⁰⁾.

The activity of the American missionary in the Ottoman Empire focused on religious, medical, and educational activities. The missionaries were the pioneers of Western cultural colonization in the Arab countries in general. They became carriers of a foreign Western culture, in addition to their religious mission, which enabled them to penetrate Arab countries under its guise ⁽²¹⁾.

American Protestant missions contributed to creating a political turning point in the nature of American-Ottoman relations. This indicates that these missions did not follow a single path to influence the areas they reached. Initially, they

tried to convert Catholics to Protestantism and Jews and Muslims to Christianity. When they failed to achieve this goal, they turned to reviving Arab nationalities and encouraging ethnic conflicts, which greatly contributed to the fragmentation of the peoples belonging to the Ottoman state ⁽²²⁾.

The goals of American missionary activities initially targeted Jews living under Ottoman control, then the project expanded to include Muslims and Eastern churches ⁽²³⁾. The first area they directed their attention to was Palestine, due to the sanctity of Jerusalem for the three heavenly religions, and they made it a base for the expansion of Protestantism in the region ⁽²⁴⁾. The first mission was opened in Jerusalem in 1823, and another in Beirut and Syria in 1825, but they were soon closed due to the spread of the plague, which led to the death of a large number of missionaries, in addition to the unstable political conditions in the Ottoman state ⁽²⁵⁾.

In 1831, marked the beginning of the second phase of American Protestant missionary work in the Ottoman Empire, coinciding with the opening of the American Commission in Istanbul, through which a missionary center was established. Since then, the work of American Protestant missionary societies has become one of the means to expand their control over Arab countries ⁽²⁶⁾.

The American missionaries in the Ottoman Empire initially managed their activities through Rufus Anderson, the Secretary of the American Board of Commissioners for Foreign Missions, who focused on the direct religious goal, and in coordination with the pastors through the formation of a number of local churches. All other services such as education, publishing, printing, and medical aid were considered supportive factors in achieving this goal ⁽²⁷⁾.

American Protestant missionary missions in the Ottoman Empire increased after the modern reform movement represented by the Tanzimat and the Hatt-i Humayun ⁽²⁸⁾. The most important aspect of these reforms was the equality between Ottoman subjects and the preservation of their lives and properties, which aimed to prevent European countries from interfering in Ottoman affairs under the pretext of protecting non-Muslim communities and minorities ⁽²⁹⁾.

In 1869, the Protestant missionary centers increased to 21 centers with 26 American missionaries working in them. Since 1870, American Protestant missionary work in the Ottoman Empire has been divided between the American Board of Commissioners for Foreign Missions and the Christian Missionary Council, with the former having a clear advantage. After the expansion of American missionary influence in the Ottoman Empire and their increased interference in the Empire's affairs, the Ottoman Empire was determined to reduce their presence and subsequently expelled them from all Ottoman territories ⁽³⁰⁾.

However, the United States worked to create problems for the Ottoman state in order to prevent it from preventing or reducing the work of its missionaries. Therefore, American missionaries continued to enjoy the rights of American nationals in the empire as stipulated by the American-Ottoman Treaty of Privileges of 1830. The missionaries used this treaty as an excuse to expand their missionary work in the states under Ottoman control ⁽³¹⁾. Despite this, the Ottoman government continued its strict policy towards the missionary societies, especially in areas that contradicted its education reforms, which were issued in 1869 with the aim of modernizing education and establishing systems and regulations for establishing private schools, including sectarian and foreign schools. The reforms emphasized obtaining official licenses from the Sublime Porte to establish these schools, as well as ensuring that teachers working in these schools hold officially recognized certificates and subjecting their books and curricula to the supervision of the local education administration ⁽³²⁾.

Furthermore, many obstacles were placed to hinder the establishment of private schools, even by Muslims without the approval of the Ottoman Sultan himself ⁽³³⁾. These laws were enacted due to increasing suspicions that the activities of missionary schools were related to rebellious movements among peoples under the Ottoman state. As a result, the curricula of these institutions came into conflict with the Ottoman state's overall policy. However, these schools and institutions opposed and resisted Ottoman legislation, which gave rise to a continuous conflict that lasted throughout the second half of the 19th century ⁽³⁴⁾.

One of the main actions taken by American Protestant missions in the face of Ottoman measures rejecting their expansion and influence in their territories was to seek British assistance to exempt missionaries from Ottoman government actions against them. On the other hand, American missions employed different methods to stir up American emotions to obtain donations and increase pressure against the Ottoman government ⁽³⁵⁾. As a result, there was some change in the public life of the firmly established states under Ottoman control due to the increasing missionary activities during the mid to late 19th century and early 20th century. These missionaries, especially Americans, established many

schools, printing presses, hospitals, and other institutions, in which a large number of locals participated ⁽³⁶⁾. Exploiting the Ottoman authorities' delay in this matter, elementary and secondary schools were not established until the time of Sultan Mahmud II. They were previously limited to military schools established by Sultan Selim III, in addition to the absence of other public services, including health services, as there was no government health institution in the Ottoman era in its affiliated states other than a quarantine department and military hospitals in scattered areas ⁽³⁷⁾.

Blainey Fisk and Levi Parsons Expedition ⁽³⁸⁾

The American Board of Commissioners for Foreign Missions began its work in the Ottoman Empire in 1818 when two American missionaries, Levi Parsons and Pliny Fisk, were sent to carry out missionary work in the Empire. Fisk and Parsons spent a year traveling throughout the United States to collect the necessary funds to finance their trip to the Ottoman Empire ⁽³⁹⁾. They sailed from Boston to Malta in December 1819, where they met William Goodell, who provided them with full information to continue their missionary work in the Ottoman Empire.

They distributed copies of the Bible and religious tracts translated into local languages, which were given to them by various British Protestant societies in Malta, but they did not stay there for long ⁽⁴⁰⁾. They moved to Izmir in 1820, where the first American missionary station was established, and from there they began laying the groundwork for the arrival of more American Protestant missionary missions to the Ottoman Empire ⁽⁴¹⁾. After that, American Protestant activity expanded in the Asian and European regions under Ottoman control. In 1835, stations were opened in Trabzon, and in 1839 another station was opened in Erzurum, and in 1849 a station was opened in Antep ⁽⁴²⁾.

Fisk and Parsons continued their missionary activities by conducting many exploratory tours in the territories under Ottoman control. They distributed copies of the Bible and religious tracts, as well as teaching the Greek language in Smyrna, where they spent six months to achieve this. During their time there, they relied on the protection of the British Consul Peter Abot, as did all American missionaries and merchants who relied on the protection of the British consulate in the Ottoman Empire ⁽⁴³⁾.

PENETRATION OF AMERICAN MISSIONARIES IN IRAQ

Factors of penetration of American missionaries in the state of Iraq

The activity of American missionaries in Iraq began in the second half of the 19th century and initially focused on the northern parts of the country, which were home to populations belonging to Kurdish and Arab ethnicities, as well as various religious and ethnic minorities such as Sabaeans, Armenians, Assyrians, and others. This was the starting point for their missionary work in Iraq ⁽⁴⁴⁾, in the 1870s, a warship led by Navy Admiral Robert Wilson Shufdet visited the Arabian Gulf and the Euphrates in order to gather as much information as possible about the situation in southern Iraq ⁽⁴⁵⁾.

Iraq witnessed two types of religious missionary activities, the first being Catholicism under the auspices and organization of the Propagation of the Faith in Rome, which included France, the Netherlands, and Italy. The second type was Protestantism, which included Russia and the United States of America ⁽⁴⁶⁾.

American Protestant missions became aware of the increasing French missionary influence in Arab territories and their use of religion as a means of expansion and stability in those lands. Therefore, the American missions began to increase their activities, focusing primarily on the educational side of missionary work, which eventually turned into institutional work after the establishment of several missionary associations, organizations, and entities ⁽⁴⁷⁾.

From the perspective of American Protestant missions, the exploitation of education and the focus on spreading schools was a way to reach many areas that were otherwise inaccessible, despite their many attempts to spread Christianity in those areas. Therefore, the missionaries realized that education was the best indirect way for them to continue their missionary activities ⁽⁴⁸⁾ and penetrate societies, implanting their ideas in the minds of children and the uneducated. And then achieve their main goal of converting Jews and Muslims, as well as converting Christians of the region from their various denominations to Protestantism, especially since the Ottoman Empire suffered from a severe shortage of schools and widespread illiteracy during that period ⁽⁴⁹⁾. The political, economic, and military problems that the Ottoman Empire was going through at that time were obstacles to the progress of education and the opening of schools in its provinces, especially in Iraq. This made the door open for these missions to work on opening more modern schools in the capital

and in scattered areas of its provinces, benefiting from the privileges granted to them under the aforementioned agreements ⁽⁵⁰⁾.

Missionaries focused on elementary schools, which were limited in their curriculum to learning reading, writing, and studying the Bible, as well as learning English, basic mathematics, literature, history, and geography directly related to the Bible ⁽⁵¹⁾. Education in schools relied on the vernacular languages of those areas. American Protestant missionary schools were divided into two sections: the first section was under the direct supervision of the missionaries, while the second section was also under the supervision of missionaries, but their teachers were local assistants. The second section was the most widespread in American missionary schools operating in the territories under Ottoman authority ⁽⁵²⁾.

Despite the modern educational systems introduced by the missionaries in their schools in the Ottoman Empire, they were based on the traditional schools that existed in the Ottoman Empire before the establishment of American missionaries' schools. However, since the 1870s, the American Board of Foreign Missions introduced a more advanced educational system than its predecessor, as its educational institutions included secular curricula as well as religious curricula in their studies ⁽⁵³⁾.

Role of American Missionaries in spreading education in Iraq (1830-1917)

Iraq, with its three provinces (Mosul, Baghdad, and Basra), had been under Ottoman control since the mid-sixteenth century, and it suffered from chaos and instability in its various conditions, especially in education. There were no systematic schools, and education was limited to circles affiliated with mosques or what is known as books, except for some schools that were affiliated with Christian missionary societies and were limited to the Christian religion in Mosul and Baghdad ⁽⁵⁴⁾. This gave foreign missionary societies, including those in Iraq, the opportunity to establish their own schools.

The Ottoman Empire considered education to be one of the matters related to religion and sects, and therefore it granted itself the right to establish and manage educational institutions as it pleased. This was one of the factors that encouraged European countries and the United States of America to increase their missionary activities and focus on spreading education through them. This paved the way for the arrival of many other missions and the spread of Protestant religious ideas in Islamic areas.

Iraq enjoys great strategic importance in American strategic thinking, and this is a natural reflection of the natural resources contained in its territory, as well as its location at the center of the most vital regions of the world and a meeting point for global strategies. Therefore, Iraq has been one of the most prominent areas of interest for successive American administrations since the second half of the 19th century ⁽⁵⁵⁾.

As for the Ottoman state, it did not show any interest in Iraq in the field of educational services and the establishment of modern schools until a long time after its establishment, and the establishment of such schools in its capital. The Ottoman state had focused on establishing military schools to be able to tighten its control over its subordinate states and to stand in the face of European ambitions, and that was the main goal that the Ottoman state had set for modern education and schools. The reason behind neglecting education in the provinces of Iraq was that ⁽⁵⁶⁾.

On the other hand, the establishment of schools represented an important aspect of the activities of European missionary work, which began with the French Catholic missions in the early seventeenth century. This continued through American Protestant missions until the beginning of the twentieth century and over the course of nearly two centuries ⁽⁵⁷⁾.

American missionary operations in Iraq preceded all other American interests, whether economic, political, or cultural. These interests formed a good reputation for the United States among its people ⁽⁵⁸⁾, especially after those missions established schools and charitable institutions in Iraq. Their goal was initially to achieve religious and economic purposes, and the missionaries emphasized that the purpose of these schools was to prepare men of religion for the Church, so even the subjects taught in those schools carried Christian ideas ⁽⁵⁹⁾.

The American missions began their work in Iraq in the city of Mosul, and this was through a quasi-survey conducted by the Board of Agents. The missionary Justin Perkins was sent to the city of Urmia in western Iran in 1833 to establish a main station for them there, and that station extended its activities to the mountains of Kurdistan and Mosul. Their work increased in 1841 when the Council sent two missionaries with their wives, but the disease that was prevalent in the region at that time claimed the lives of the missionaries, leading to the temporary suspension of the mission's work ⁽⁶⁰⁾.

In 1835, the Episcopal Church in the United States sent missionaries to the Middle East to study the possibility of evangelizing in Iraq. The Syriac Orthodox priest, Michael, was assigned to represent the mission in Mosul. At the same time, there was difficulty in establishing a second mission in Mosul due to the frequent outbreaks of epidemics, as well as the rejection of the idea of establishing an American university in Mosul by the authorities and residents of Mosul. This idea was adopted by the American mission, following the example of the American University in Beirut in 1866⁽⁶¹⁾. There was a significant rejection and lack of welcome even from some Christian denominations in Iraq, despite the numerous services provided to them, such as the financial support provided by these missions to Christian schools. The reason for this may be attributed to the attempts made by these missions to convert a section of the Armenian Orthodox to the Catholic denomination⁽⁶²⁾.

In the province of Basra, the American Protestant missionary known as the Arabian Mission⁽⁶³⁾ was opened. It arrived in Basra in 1890 and opened its first center there. In 1905, Mr. Brung established a small school in his house, but it was closed by the Ottoman authorities. In 1908, Mr. Mordecai opened the school, which at that time had 30 students. Educational activity in Basra increased after increased efforts by John and his wife, who returned to Basra in 1912⁽⁶⁴⁾. The reason for choosing Basra to achieve missionary goals was due to its population density, ease of access, and strategic location, which according to missionary documents (was the most suitable to open a gateway toward the goal)⁽⁶⁵⁾. Samuel Zwemer⁽⁶⁶⁾ was one of the most prominent missionaries there.

Missionary movements were not limited to Basra only, but it was an important station for evangelism. Mary Joseph opened two private schools for boys in 1884 and a second one for girls in 1866. Also, the Arabian Mission established a branch in the city of Amara, which later became known as the American Hospital. They provided medical aid and presented facts about the teachings of Christ⁽⁶⁷⁾. As a result, Sheikh Habib Al-Aamli went to Amara in 1900 to combat evangelism, where he opened a reform school near the missionary school.

According to a sultan order issued in 1875, these schools were required to obtain the approval of the High Porte, including non-Muslims who operated schools, even for their existing schools⁽⁶⁸⁾.

Most Prominent American Missionaries in Iraq

The American Board of Commissioners for Foreign Missions worked on establishing a program that specifies the work of its entities in Iraq. There emerged a number of missionaries who played a role in establishing the foundation for the work of American missionary societies, and among the most important of these figures were:

- a. Asahel Grant was one of the first American missionaries sent to northern Iraq in 1839. He arrived in Mosul from Iran and believed that missionary works in Iraq was easier than in Iran, and on the other hand, it would complement American missionary activity among the Nestorians in Iran. Grant's goal was to convert the Nestorians in Iraq to the Protestant faith. If successful, this step would have been a decisive victory for Protestantism over the Catholics, who were making extra efforts to convert these Christian communities to the Catholic faith⁽⁶⁹⁾.

Grant first went to Mardin⁽⁷⁰⁾, where he found the people unhappy with the American missionary mission that had been established there in the previous period. The frustration of the locals had reached a point where they attacked the mission and forced them to leave the country. Therefore, Grant preferred to leave Mardin and move to Diyarbakir and then to Mosul. The ignorance of the Nestorians about his true intentions was a major factor in making progress among them, as he gained their trust and respect during that period. During this time, Nestorian priests asked him to build a large school for teaching boys⁽⁷¹⁾, and again Grant did not stay long due to the change in policy after revealing their goals and the Nestorians' conversion to Catholicism⁽⁷²⁾.

- b. B. John Van Ess⁽⁷³⁾ was a member of the American Missionary Society. He arrived in Basra in February 1903, and after touring the country and witnessing the state of schools and the spread of illiteracy, he decided to establish a school in Basra. In 1909, he managed to obtain a decree allowing him to open a school for boys in Basra, with Arabic as the language of instruction in addition to Turkish and English. This school opened its doors to students in 1910, and a large number of Christians, Muslims, Jews, and Mandaeans enrolled in it⁽⁷⁴⁾. The school progressed from primary to secondary levels⁽⁷⁵⁾.

John Van Ess learned the Arabic language and the dialect of the people of Iraq to perfection, earning the trust, love, and respect of the people of Basra. Most of the young people of Basra graduated from the school of Mr. Van Ess, the only school in Basra, and most of the population considered him their spiritual father. He continued to manage

educational affairs in Basra until August 1918, when the educational institutions of Baghdad merged with those of Basra ⁽⁷⁶⁾.

Since 1912, he and his wife became responsible for education in the area, and they established two separate schools after obtaining permission to do so in the same year. The first was called the Al-Raja High School for Boys, and the other was called the Al-Raja School for Girls. The Al-Raja High School continued to operate, except for a two-week hiatus during the British occupation of Basra, and the number of its students reached 146 in 1914 ⁽⁷⁷⁾.

The United States of America worked to maintain the activity of its missionaries in the Ottoman territories through agreements and diplomatic relations, and this work continued until World War I.

CONCLUSION

American missionary activities were one of the important methods adopted by the United States in its external expansion operations. The American Board of Commissioners for Foreign Missions is one of the most important organizations that branched out into many missionary institutions that penetrated the territories under Ottoman authority. Their activity primarily focused on education, especially after this aspect was greatly neglected by the Ottoman state, which was preoccupied with confronting and settling its internal and external problems.

The missionaries were able to reach Iraq early in the 19th century and achieved some significant results there. This resulted in the establishment of important schools and the printing of many Gospels and religious publications, which led the Ottoman state to refuse to engage in missionary activities towards Muslims. However, they were protected by a number of treaties and privileges granted to them by the Ottoman government.

Financial support and sponsorship: Nil

Conflict of Interest: None

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35. Jameel Musa Al-Najjar (2001); *Education in Iraq in the Last Second Era 1869-1918*, Baghdad, p. 47.
36. Nahida Al-Asadi: Ibid, p. 6. And Shahin S. Abdul Razzaq, Ibid. For more information, see: <http://www.iasj.net/ddownload/62f1o82522ca3c1c>
37. Shahin S. Abdul Razzaq: Ibid, p. 132. For more information, see: <http://www.iasj.net/ddownload/62f1o82522ca3c1c>
38. Salwa Said Al-Ghalbi: Ibid, p. 246.

39. Nahida Al-Asadi: Ibid, p. 7; and Shahin S. Abdul Razzaq, Ibid, on the website: <http://www.iasj.net/ddownload/62f1o82522ca3c1c>.
40. Heather J. Shrkey: American missionary Encounters, University of Pennsylvania, edu. <http://repository.upenn.edu.2017>.
41. Wameedh Dyab Al-Sarhan (2017); Epidemics, Droughts, and Natural Disasters in the Arab World during the Ottoman Era (1830-1917), *Ankara*, p.43.
42. Blainey Fisk and Levi Parsons: The reasons for the Council's selection of Fisk and Parsons are many, the foremost of which is that Levi Parsons is a graduate of the theological institute and is therefore familiar with Eastern studies. As for Blainey Fisk, he did not lack knowledge and familiarity with the religious cultures of the region. The main goal of their mission was to spread Protestantism among Jews and Muslims. See: Jawad Rida Rizk, Ibid, p.34; Tony Greenwood, Op. Cit., p.32.
43. Amer Blue Ismail, Ibid, p.28.
44. Salwa Saeed Al-Ghalbi: Ibid, p.45.
45. Ahmed Saad Al-Din Al-Sabbati (1989); Evangelism and Its Impact in Arab and Islamic Countries, *Giza*, p.172.
46. Ashraf Abdul Rahman Mounes: Ibid, p.26.
47. Salama Hussein Kazem: Ibid, p.23.
48. Nasser bin Ibrahim bin Abdullah Al-Tweem, Samuel Zwemer (2017); His Life and Missionary Efforts, *Riyadh*, pp.14-15.
49. Jawad Rida Rizk, Ibid, p.198.
50. Amer Blue Ismail, Ibid, p.65.
51. Jamil Musa Al-Najjar: Ibid, p.43.
52. Ahmed Gouda (2021); *The History of Education in Iraq and Its Impact on the Political Aspect, 1534-2011*, Baghdad, p.49.
53. Jawad Rida Rizk, Ibid, p.198; and Shahin Suhaim Abdul Razzaq, Ibid, p.132. See: <http://www.iasj.net/ddownload/62f1o82522ca3c1c>.
54. Samee refr., p.198.
55. Ibrahim Khalil Ahmed: Ibid, p.53.
56. Bashar Al-Akidi: Previous source, p. 74, and Yusra Muhammad Salama: Previous source. On the website: updates@academia-mail.com.
57. Muhammad Hashim Khwaiter Al-Rubaie: Previous source, p. 158.
58. Salama Hussain Kazim: Previous source, p. 23, and Yusra Muhammad Salama: Previous source. On the website: updates@academia-mail.com.
59. Jawad Rida Razouki: Previous source, p. 198.
60. Jawad Rida Razouki: Previous source, p. 36.
61. Amer Jalo Ismaeel: Previous source, p. 65.
62. Jameel Musa Al-Najjar: Previous source, pp. 42-43.
63. Jameel Musa Al-Najjar: Previous source, p. 256.
64. Arshad Mazahim Mujbil Al-Ghariri: Previous source, p. 56.
65. The Arab Missionary Society was founded in 1889 by James Cantine, Philip Phillips, and Samuel Zwemer, who were students at the theological institute of the Dutch Reformed Church, which was based in New Jersey. The American Arabian Mission is an American missionary organization with evangelical goals in the Arabian Gulf and the Arabian Peninsula. See: Bashar Fathi Al-Akidi: Previous source, p. 75; Ibrahim Khalil Ahmad: Previous source, p. 55.
66. Ibrahim Khalil Ahmad: Previous source, p. 55.
67. Bashar Fathi Al-Akidi: Previous source, p. 75.
68. Samuel Zwemer was one of the prominent missionary figures who lived for a time in Egypt and a number of Islamic cities. He held a number of missionary conferences in India, Egypt, and Palestine, and also served as editor of the Muslim World magazine. He has many publications and became the head of missionaries in the Middle East. He has several works on the relationship between Christianity and Islam. See: Najib Aqeeki: *Orientalists, Part III*, Cairo, 1964, p. 38.
69. Ahmed Gouda: the previous source, p. 52.
70. Jameel Musa Al-Najjar: Same source as before, p. 256.

71. Salama Hussein Kazem: Same source as before, p. 108.
72. Mardin: It is a city believed to have been built in the time of the Sumerians before Islam, and it was ruled by the Assyrians, Akkadians, and Babylonians. Mardin is a famous castle on the top of a mountain. See: Mohammed Ahmed Karim, *A Brief History of the City of Mardin (1072-1409)*, Ankara, 2021.
73. Salama Hussein Kazem, Same source as before, p. 108.
74. Abdul Aziz Nawar: *Modern History of Iraq from the Rule of Dawood Pasha to the End of the Rule of Madhat Pasha*, Cairo, 1968, p. 308.
75. John Van Nice: Born in 1839 in the United States of America, he was interested in historical, anthropological, and theological studies since his childhood, and he earned a PhD in those studies. He has a very important book titled "My Oldest Arab Friends". Printed in 1949 in Arabic. For more information, see: Salam Kazem Faraj, John Van Nice, *Al-Muthaqaf Magazine*, Issue 1423, 2010.
76. Abdul Razzaq Al-Hilali (1959); *History of Education in Iraq since the Ottoman era (1638-1917)*, First Class, Baghdad, p. 204.
77. Ahmed Gouda: Same source as before, p. 54.
78. Nabil Abdul-Hamid Sayed Ahmed, (1981); *American Evangelical Activity in the Arab World until 1923*, *Egyptian Historical Magazine (JEJH)*, Volume (27), Issue (27), pp. 236-278.
79. Ibrahim Khalil Ahmed: Same source as before, p. 55.