

What's Happening Among Muslims Today?

Explore the complexity of the Islamic peoples, the faith of Christians living and working among their Muslim neighbors,, and the attacks of Satan through the principalities and powers of evil. However, above all, note the hand of our sovereign Father God who in His great mercy is accomplishing His redemptive purpose throughout the Muslim world.

by Don McCurry

There are four major players in the arena of the Muslim world today. First and foremost is God. Then, obviously, there is that vast body of people who call themselves Muslims. Thirdly, there is the deadly enemy of us all, Satan. Last of all, there is the Christian presence, both local believers living in or near their Muslim neighbors, as well as foreign fellow-believers who are exercised to do something about unreached Muslim peoples. All four are interactive, making it difficult to discuss each separately, but I shall try to discuss each part. To ask the question, "What's happening among Muslims today?" is to necessarily focus and comment on the activity of each of the four players. Accordingly, I shall take up the discussion in the above order.

Our Father God, of course, is more than a "player." He is *the* Player. When we study the Scriptures, we learn that God, in His wisdom, orders the affairs of mankind in such a way as to show both His justice and His mercy. Nations who choose to follow His ways tend to enjoy His blessing and prosper. There are records of mighty deliverances, divine interventions, and great favor. On the other hand, He uses the folly of nations to show His justice and power in other ways. There are known historical events that show God using evil against evil, even through wars, to accomplish His righteous purpose. He has been known to cause earthquakes, send lightning, hail, plagues, droughts and famines, all of which reveal His justice and work to the eternal good of those who love Him.

No one is exempt from His rule. Yet through it all, He reveals the yearning of His own heart for the salvation of all. The inspired Scriptures tell us that, "God our Savior...wants all men to be saved and to come to a knowledge of the truth" (1 Timothy 2:3,4). "He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9), and, "God is love" (1 John 4:16). In spite of the tremendous judgments that have necessarily fallen on Muslims, largely because of their own doings, (more on that later) our Heavenly Father loves them and wants them to be saved.

A topic so broad needs some definition. First of all, who are we talking about? How many of them are there? We are talking about one billion, fifty-six million people (mid-1992 Census). They constitute about twenty percent of the earth's population. Eighty percent of these people live in forty-seven countries where they form either a majority or a plurality. Twenty percent live as minorities in other countries.

The Turkish and Persian Blocs

These Muslims can be divided up into major racial blocs. For example, the Turkish majority or plurality countries, would be Turkey, plus four of the Central Asian republics of Kazakhstan, Kyrgyzstan, Uzbekistan, Turkmenistan, and lastly, Azerbaijan in the Caucasus region. Minority groups of Turks in Iran, Afghanistan, Bulgaria, Cyprus, plus immigrants to many other countries would also be included.

The Persian-speaking countries are

Iran and Tajikistan. However, there are significant Iranian and Tajiki minorities in Afghanistan, Uzbekistan, and to a lesser extent, other Central Asian republics. Because of the policies of the present Iranian government, there are Iranian immigrants in Pakistan, Turkey, India, most countries of Europe, some in Latin America, and at least a million in the United States.

India, the Malay and Arabic Speaking Peoples

The Indian Subcontinent would include Pakistan and Bangladesh (former East Pakistan) and the huge Muslim minority wedged in between these two in India. This bloc would constitute well over three hundred million people. Immigrants from these communities are ubiquitous with significant numbers in the Arab Gulf states, Europe, as well as in the United Kingdom, and in the United States and Canada.

Farther east, are the Malay people who are a majority in Malaysia, Brunei and Indonesia. These people are also scattered among other Asian countries, such as Singapore, the Philippines and Papua New Guinea.

In the Middle East and North Africa, there are twenty-one countries that make up the Arab-speaking world: Morocco (and the Saharan Republic occupied by Morocco), Mauritania, Algeria, Libya, Tunisia, Egypt, Sudan (North), Somalia, Djibouti, Jordan, Lebanon, Syria, Iraq, Kuwait, Bahrain, Qatar, United Arab Emirates, Oman, Yemen, Saudi Arabia. Added to these would be the Israeli-occupied territories of

Gaza and the West Bank. Large numbers of immigrants from the poorer Arab countries can be counted in the millions in Europe and to a lesser extent in the Americas.

The Sub-Saharan African Peoples

The last major bloc of Muslims are those of Sub-Saharan Africa. Included here would be Nigeria, Niger, Chad, Senegal, Mali, Guinea, Sierra Leone, the Gambia, the Comoro Islands, and French-occupied Mayotte. (Sudan, Somalia and Djibouti were included in the Arab-speaking bloc.) Added to these would be the large Muslim minorities in Ethiopia, Tanzania, Burkina Faso, Ivory Coast, Malawi, Togo, Benin, Cameroon, Liberia, Guinea-Bissau, the island of Mauritius, and smaller minorities in other African countries.

Above we have described the major racial groupings, or blocs of Muslim countries, as defined by political boundaries. But when we get into the question of languages and ethnicity, the picture becomes much more complicated. In his excellent two-volume work entitled, *Muslim Peoples*, Richard Weekes lists four hundred and eight distinct Muslim groups. The first two hundred and one of them comprise ninety-five percent of the people of the Muslim world. Other researchers further sub-divide these groups. For example, Michael Camp, at the time he did the research as a volunteer at the Zwemer Institute, identified eight hundred and ninety-five groups. The majority of these, of course, were small to very small groups, but nevertheless, worthy of our attention in terms of evangelism and Bible translation needs.

It can readily be seen that Muslims are almost as diversified as Christians, although not as widely scattered geographically. This is why, when writing about what is going on in the Muslim world, we need to specify what part of the Muslim world and what people group or groups we're focusing on.

Factors of Change

Homer Barnett, in his landmark work, *Innovation: The Basis of Cultural Change* (1953:395), wrote: "Whole communities, tribes, and nations of individuals—or a majority of them—can experience anxiety and hopelessness as a result of large-scale misfortune. Consequently, a new idea that offers prospects of relief may have widespread appeal."

Although our lead question is, "What is happening among Muslims today?" this question cannot be understood or answered without taking into account certain historical events and how they affect the situation in the world today. These factors can be divided into such categories as war, the impact of poverty, secularism, and natural disasters, all leading to disillusionment with the status quo.

A word of caution is needed here: Disillusionment does not necessarily mean that people so affected will automatically be receptive to the gospel. They may, for example, become militant revolutionaries, seeking to "correct" situations that do not agree with their ideas of why Muslims should always be prosperous and rule the world. Nevertheless, there is ground for believing that many disillusioned Muslims will ignore the revolutionary option and be open to the gospel in a way that was not possible before.

Starting in the seventeenth century Muslim countries fell into the hands of colonial powers. This, according to an Islamic interpretation of history, was not supposed to have happened. It was a great shock for them. Therefore, by the end of the Second World War and the liberation of all of these countries, Muslim expectations of the recovery of their former glory rose very high. But freedom did not bring greatness.

Conflicts and War

Since the end of World War II, the Muslim world has suffered several set-

backs that have brought widespread disillusionment. The first, of course, has been the feelings of humiliation and frustration among the Arabs following their defeats in the wars with Israel. Millions of Palestinians were rendered homeless; others have been impoverished. Islam has not saved them, nor did other Muslim nations do much to help those who were made destitute. As a result, there is a level of receptivity among some of the Arabs, especially Palestinians. I must hasten to add that there has also been an explosion of militancy that would tend to camouflage the growth of the gospel among them.

In the civil war between Punjabis (West Pakistan) and the Bengalis (East Pakistan), Muslims massacred, raped and pillaged Muslims. The Bengalis were the victims of these war atrocities. The receptivity to the gospel now being witnessed in Bangladesh (formerly East Pakistan), I'm sure, is due in part to the cruelty of the Punjabi Muslims against the Bengali Muslims. Even among the defeated Punjabis (beaten by the army of India), the sense of shame, disgust and disillusionment was so great as to predispose some of the Punjabi POWs to be open to the gospel.

Likewise in Pakistan, there have been other factors that contributed to this disaffection of Muslims. Following the disastrous civil war of 1971 with the loss of East Pakistan (Bangladesh), there was civil war in West Pakistan (now just Pakistan) where the Pakistan military (largely Punjabi), was pitted against the Baluchi secessionists. In the subsequent decades, the people have witnessed unbelievable corruption in their governments which have succeeded one another with monotonous regularity. The country has also been further destabilized by the inter-province rivalry between the Punjabis, Sindhis, Pathans, the Baluchis, and the Muhajjirs (immigrants and their children who originally came from India at the time of the Partition of India in 1947). The

result has been that Islam has not worked out well in pulling together the disparate ethnic segments of Pakistan. A native Punjabi (Punjabis are 61% of the population), who has just recently come to the States, said that he has never before seen such an astonishing level of disgust with Islam among the Muslims.

The Sudan, Iraq, Iran and Afghanistan

In the Sudan, there has been at least two decades of civil war, largely as a result of the Arab northerners trying to impose their religion, by force, on their unwilling southern non-Muslim subjects. Even though converts and evangelists have been jailed and tortured, the gospel is growing among both the southern animistic tribes as well as among the northern Muslim Arabs.

The case of the long war between Iraq and Iran, with possibly a million casualties, has caused a widespread disillusionment among the Iranians. Hardly a family has not lost a son. Even though two Muslim converted pastors have been martyred in Iran, the churches are full of inquirers. Bibles are in great demand. God is working supernaturally through visions and dreams to draw thousands to Himself. About seven thousand Iranian Muslims have come to Christ in the last few years. Is this related to the disastrous military losses by the armies of Iran? To a large extent, we must answer yes. In addition to the military losses the cruelty of the present rulers of Iran has contributed to the polarization of Iranian society has certainly helped to explain the remarkable receptivity to the gospel.

Following Iraq's second disastrous war—the one with Kuwait and her allies—the gospel is now in demand in Baghdad among Iraqi Arabs. As a spin-off of the Iraqi defeat, the Kurdish minority, which earlier had suffered unbelievable atrocities at the hands of the

forces of Saddam Hussein, is now wide open to Christian relief workers and is showing unprecedented response to the gospel.

In Afghanistan, if it did nothing else, the brutal Soviet invasion, occupation and destruction of that land dislocated and traumatized millions. As a result, local Christian workers among the Afghan refugees in nearby Pakistan estimate that about a thousand Afghans have become believers. And in spite of the bloody inter-tribal warfare among

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the various Muslim ethnic groups since the Soviet withdrawal, all kinds of Christian aid and relief operations are being welcomed to minister to those in need. Is there any connection between all this carnage and the new receptivity to the gospel among Muslims? The circumstantial evidence supports the idea.

Lebanon, Chad, Eritrea, Nigeria and Somalia

Lebanon, too, is another country totally altered by war. Palestinians, Shias, Druze, various Christian parties, and Sunnis have all had a turn at fighting. The interference and intrusion of foreign powers (Israel, Iran, the United States, the United Nations, and Syria) have all had a demoralizing effect on many. Under those circumstances, one would hardly expect an openness to the gospel, and yet, according to certain Christian leaders remaining in Lebanon, there is a new receptivity that was unheard of before. In fact, one of the key Christian leaders said openly in a conference not too long ago, "Now is harvest time in Lebanon: Send us your workers. Come and help us." Again, the stress of war apparently has rendered hitherto resistant Lebanese Muslims

open to the gospel.

Similar results are discernible as the result of civil wars in Chad, the secession of Eritrea from Ethiopia, and the Muslim oppression of non-Muslims in Nigeria. It is yet to be seen what the civil wars in Somalia will do to open up that formerly resistant land and people to the gospel. My guess is that the time of the beginning harvest in Somalia is not far away.

Poverty and economic decline

also has a way of making people open to looking for an ideology and a way of life that would give them a better life than what they have experienced in Islam.

There is a serious economic decline in the whole Muslim world. The only exceptions are Afghanistan, Maldives, Mali and Senegal, roughly thirty-one million people or three percent of all Muslims are experiencing some economic growth. In other words, there has been economic decline among the other ninety-seven percent of Muslim countries (with a question mark concerning those few countries where statistics are not available). Worse, the non-oil Muslim countries are generally among the poorest in the world.

It is a fair question to ask, "Why is this so?" I'm sure that various world economists could give a variety of reasons, each based on their area of expertise. Plausible explanations could be such as the following: over-population, shortage of natural resources, lack of education, lack of development of technological expertise enabling them to compete in the world, constant destabilization of the political scene making progress impossible, and corruption among the ruling elite, to suggest a few. In addition to these, I would like to suggest another reason that may be more significant than all of the above, for it has to do with a specific teaching from the Word of God.

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Islam, to my knowledge, is the only major religion that has set out to curse those who believe in the Son of God (Quran 9:30). Because of the linkage between Christ and Abraham, and between believers in Christ and Abraham, this cursing has serious consequences. In Genesis 12:3, where God is speaking to Abraham, we read, "...whoever curses you, I will curse." This was said of Abraham and, I'm sure, it also pertains to his progeny, that is, to all believers in Christ today. If this observation is valid, it would suggest that Muhammad has brought down upon himself and all of those who follow him the curse of God.

When we ask the question, "What's going on in the Muslim world?," at least in the current period of history, we see the decline in the fortunes of Muslims, with the majority of them living in poverty. That's a heavy burden to carry. The massive emigrations out of Muslim countries by people in search of work, and the greater receptivity among the poor of the Muslim world is a mute testimony to this. We Christians are in the privileged position of lightening that load for Muslims by blessing those who curse us, forgiving them, showing them love and friendship, and through the gospel, setting them free from the deception and bondage that led to their terrible plight. Wherever Christians follow this teaching of Jesus, we are seeing it result in a harvest.

Islam and Secularism

Muhammad and his earlier disciples made huge tactical mistakes in absolutizing the words and deeds of Muhammad as binding upon all Muslims and by confusing religion with politics. (There is no separation of religion and politics in Islam.) The result has been that Muslims are locked into the seventh century ethnocentric Arab behavioral pattern of Muhammad expressed in the Quran, "the last and final revelation," that was supposed to be

adequate for all the rest of human history.

Secularism and the rise of Western civilization has put Islam in a terrible dilemma. This has come about because of two above-mentioned mistakes. The result was to make Muhammad the model man, not only for all Muslims, but for the whole human race. This means that everything Muhammad did and the way he did it or said it was to be normative for the rest of mankind. Another blunder was to declare the Quran (the collected "official" pronouncements of Muhammad) to be the "last and final revelation" of God to the human race. In the light of subsequent history, both the man and his book have been seen to be nothing more than an absolutizing of a slice of seventh century Arabic culture as epitomized in the religious, political and military model of this one solitary Arab man, Muhammad. The hope of this for the believing Muslim is that Islam should be reigning supreme over all the earth. That it is not is a puzzle to the devout.

The truth is that Muhammad could not have possibly conceived of life as it is in the twentieth century. Therefore, Muslims are forced either to come to terms with the supremacy of modern technological societies, at least economically and militarily, or utterly deny the accomplishments of non-Muslim countries, particularly the West, and seek to reimpose on all Muslims, and ultimately on all mankind, the absolutistic model of a seventh century Arab culture. Neither move is possible. When Muslims take the line of accommodating to Western culture, it is in opposition to the core teaching of Islam, thus weakening the grip of Islam on its followers. For those Muslims who take the other approach of ignoring the achievements of the West and reverting to an Arabic version of seventh century lifestyle as modeled by Muhammad, a dilemma follows. They are forced to use the tools and skills developed by the very people they feel destined to

conquer. Along with these tools and skills, comes the Western value system (worldview) that gave birth to them. Today we see the Muslim world in the throes of this controversy. The choice seems to be to accommodate to Western culture or to prepare to go to war with the West (and all other non-Muslim countries) to assert Islamic supremacy.

What is happening in the Muslim world today bears this out. Countries such as Turkey, Algeria, Egypt, Senegal, Uzbekistan, Tajikistan, Kyrgyzstan and Kazakhstan, to name a few, are trying to maintain some semblance of being semi-secular states. On the other hand, countries like Iran, Iraq, Libya, and Sudan are girding themselves up for subversive schemes against the West, trying with all their might to topple all secular-leaning Muslim governments, bring all Muslim countries into line with their plans to impose their version of "orthodox" Islam on all Muslim countries, and finally upon the whole world. To say that the Muslim world, particularly the Middle East, is in a state of ferment, is putting it mildly. Therefore, we see this growing disenchantment with Islam as an open door for the gospel for those Muslims so inclined.

New Developments in Central Asia and the Caucasus

With the breakup of the Soviet Union, we have amazing new developments in various Muslim countries, such as Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan, Turkmenistan and Azerbaijan. Rule of atheistic communism squelched Islam for almost fifty years — at least on the surface. Folk Islamic practices and the underground Sufi brotherhoods survived. But the average Muslim did not practice Islam outwardly. The result is that the majority of Muslims do not know their own faith. Three Muslim powers are trying desperately to deal with this. Turkey is seeking to build a greater Turkish bloc with its brand of semi-secular

Islam. Saudi Arabia is seeking to fundamentalize these deprived Muslims with a massive influx of Qurans and the subsidizing of Muslim missionaries, and Iran is seeking to build radical cells of militants to mobilize all Muslims for their great Holy War against the West.

But God has been at work, too. Baptist and Pentecostal churches are seeing converts from Islam come into their churches. In some cases, new “home mission” societies have been formed. Missions have been formed in the former Baltic states that are now sending missionaries into the Muslim areas. European agencies are sending in literature and all kinds of tentmaking missionaries. And, as one would expect, missionaries from the Western hemisphere are flooding in, predominantly from the United States, with ever-increasing numbers coming from Latin countries.

Several trends have been observed. Folk Muslims of Azerbaijan are wide open to the gospel and responding. Georgian Muslims, whose ancestors were formerly Christian, are now coming out of their four-hundred-year Islamic captivity and responding to the gospel. The same could be said for the Bulgarian Muslims whose ancestors were originally Christian. Armenians, in spite of the ancient animosity to the Turkish peoples, are now undergoing spiritual renewal and, as impossible as it may seem, are reaching out to Muslims in certain areas and girding up for further efforts among Muslims! The Korean missions first aimed at winning the one percent Korean population of the major Central Asian cities are now reaching out to the Muslims with considerable success. In Kyrgyzstan, the work first began by reaching youthful drug addicts, converts are now in the hundreds. In Kazakhstan, the first fruits were among secularized, intellectual Kazakh women! In Uzbekistan, German Soviets working beside Uzbeks won

the first Uzbeks to Christ. Among them was a national poet. Hymn writing is now going on in Uzbeki. The least reached at the moment are the Turkmens and the Tajiks. But in Tajikistan, there is some evidence of early Jesus sects among the Muslims in the region. I have seen a sample Quran, where the name of Allah and Jesus (Isa) were illuminated in brilliant red ink. Archivists told me this dated back to the sixteenth century. In

We may expect fierce spiritual and even physical warfare with serious consequences for those who dare to witness to the living Christ in a hostile Muslim environment.

Kyrgyzstan, a lecturer in the Department of Antiquities told me of many ancient ruins of old Nestorian churches and monasteries all along the old silk route. She said, “Why don’t you Christians come here on archeological expeditions and recover the ancient glory of your people here?” These are threads of history that could be followed up for the sake of the gospel. If Kabyles in Algeria, and Bulgarians and Georgians whose ancestors were Christians are now returning to the faith of their fathers, why not explore the possibilities along the old silk route where there was a Christian witness?

In Tataristan and Buskordistan, there are reports of Muslims turning to Christ and asking for Bibles and other books in their own languages. Although the work is harder in the Caucasus region of southern Russia and northern Georgia, there are known converts now in Ossetia. The windows of opportunity may not stay open for long. We must make every effort to go through these open doors now!

The Interplay of Satan with Islam

Satan, being a major player in what’s

going on in the Muslim world, is not a topic that is popularly taken up. His very existence is denied by secular humanists, and those Christians who have bought into secular humanistic thinking, without realizing they have abandoned a biblical worldview. There are still others, who in their effort never to offend Muslims, even if what they say is true, would just consider it bad form to discuss the subject of the Satanic influences

on Muhammad’s life and the development of Islam. This writer is one who believes we need to be aware of Satan’s activities in Islam, and how to deliver Muslims from their deception and power. Scripture tells us that the whole world lies in his power (1 John 5:19). Muslims are no exception.

If Satan can masquerade as an angel of light, “It is not surprising, then, if his servants masquerade as servants of righteousness” (2 Corinthians 11:15). When we seek to introduce the gospel of Jesus Christ among Muslims, we suddenly become aware that we have awakened a dangerous power that energizes them. As the Christian message makes inroads into Islamic territory, Satan can and does stir Muslims up to kill new believers, destroy Christian businesses and burn churches. Examples abound from the southern Philippines to West Africa. This in no way is meant to take anything away from the exciting news of the breakthroughs of the gospel in the Muslim world.

Christian in the Muslim World

The fourth so called “player” in the Muslim arena are the Christians, whether they be local residents or foreign workers. What has been happening among them is perhaps the most startling news of all. It can only be called an “awakening,” a response to the growing awareness of the extent of the Church’s unfinished business in the Muslim world. For years, only the very hardy and determined would choose to

work in the Muslim world. They often did so without much fruit to show for it. But now there is a multi-source flood of new workers going to the Muslim world and we are seeing results we never dreamed of before.

There are at least five sources of these newly recruited workers involved in reaching Muslims for Christ. First are the workers in the older missions and older churches that have been faithfully preaching the word in season and out of season to Muslims. They have been the perennials in the fields. Then there have been other older missions that formerly did not concentrate on Muslims but recently have begun to divert more of their workers to the Muslim world. In other words, there has been a redeployment of personnel, followed by recruitment of newer personnel to join with them in these newly occupied fields. Then, contrary to the opinions of all who thought it could not happen, there is a growing awakening among the older churches in the midst of the Muslim populations. *Out of these churches have come both evangelists to work locally with their Muslim neighbors, as well as missionaries of their own to go to other unreached Muslim fields.*

The fifth stream is the most astonishing of all! It grows out of the fact that missions have succeeded in what they set out to do in many parts of the non-Muslim world. So-called "mission fields" now have strong churches which are becoming mission sending churches. It has been thrilling to see streams of workers now flowing into the Muslim world from major bases in Latin America, Africa and Asia, as well as hundreds of cross-cultural workers moving from their own ethnic churches to unreached Muslim peoples within their own countries. Even though Western

Protestant missions seemed to be gradually declining, an analysis would show that is not true in the Muslim harvest fields; it would be in those areas where missions have succeeded. From their very successes, new "Two-Thirds World" missions are arising to actually augment the overall number of missionaries, in general, and more to the point, those focused on the Muslim world. Because of the alertness of Muslim intelligence agencies to pick up on these little tidbits of information, it is best not to detail what is actually happening.

The result of this expanded work force is that Muslims are coming to Jesus in virtually all Muslim countries. In some cases, it's just a handful; in others, it is in the scores or even hundreds; in a few, however, it is in the thousands. The point is that there is a penetration of the gospel everywhere through the cracks and fissures in the House of Islam. I believe it is safe to say that the foundations of Islam are being seriously challenged and eroded by a variety of forces, some of which have been mentioned earlier in this article. God is pleased to work through His growing number of laborers who are taking advantage of the new situation and receptivity among so many Muslims today. Of course, Satan is fighting back. There is a backlash and increased persecution. But Muslims, in numbers never before dreamed of, are coming to Christ!

Conserving the Fruit of the Harvest

The big question is what to do with the converts. The Koreans are absorbing their converts into Korean churches, the Russian Baptists into Baptist churches, the same for the Pentecostals. In Egypt, there are hundreds of converts in the ancient Coptic Orthodox churches. In some areas we see the dual

phenomenon of converts from Islam coming into older Protestant churches (Pentecostal and Baptist) while other converts are incorporated into totally new types of churches that seek to retain a lot of Islamic forms.

So far, in most parts of the world, when Muslims leave Islam, they really want to leave it. They want no part of Islam ever again. Yet, missionaries with a contextualizing desire in their hearts are determined to introduce Islamic-looking churches, religious forms and vocabulary, all in the interest of a hoped-for larger harvest. Will it work? We really can't tell yet. There's turmoil in the Christian mission camp. In the indigenization process, the mission force is looking for safe ground somewhere between complete extractionism, and the danger of syncretism. Only the testing fires of persecution coming from the Muslims will reveal what will finally emerge from the mission efforts to Muslims. Only time will tell if the already existing churches, both ancient and modern, can successfully reach out and absorb the influx of new believers from Islamic backgrounds. One of the biggest challenges the church-mission force now faces in Muslim missions is how to maintain the unity of the Spirit while holding conflicting views of how to evangelize Muslims, receive new believers and incorporate them into the Body of Christ—how to plant the Church of Jesus Christ among all the unreached Muslim peoples of the world.

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