

VI

PAN-ISLAMISM IN MALAYSIA

REV. G. SIMON, SUMATRA

I. THE ALL-PERMEATING INFLUENCE OF THE PILGRIMAGE TO MECCA

PAN-ISLAMIC ideals have their origin for the most part in Mecca. In Mecca one hears about the holy wars of the faithful against the Christians, the "possessors of Holy Writ," who are still more wicked than unbelievers. At the present time they have the power entirely, but Allah will one day take it from them.

One learns in Mecca the wonderful story that the Sultan of Stamboul in Europe has overthrown the six other emperors and that they have to send him a yearly tribute. On this account an Indian prince tries in the most roundabout ways to derive his honour, and, wherever possible, his descent from the Emperor of Stamboul, for above him there now stands only God. One is there able to gain information as to the future building up of the Moslem world.

The East Indian Archipelago is being more and more brought into union with Mecca, and Mecca is the spiritual head of Islam. The feeling of the solidarity of all believers, the sense of being part of a higher unity, works in the most overpowering manner upon the solitary islander. It is not necessary that in Mecca the pilgrim should exactly take up politics, but at all events he will imbibe a deep hatred against all *Christian* powers. The chief Sherif of Mecca stands in close relation with Turkey, and so the Hajis come into contact with the pan-