

It is believed that he gives away much that is given him. All gifts on tour are his own, however. He looks simple and devout, about middle age, unspoiled by western dress. The train was held up for evening and morning prayers, while one hundred Bohras joined their High Priest in prayer to the God of Mohammed.

Karachi.

G. B. THOMPSON.

An Indian View of Mustafa Kemal

Mustafa Kemal Pasha is the counterpart of Mussolini. His régime smacks of Italian Fascism. Turkey owes her present position to the sterling services of Mustafa Kemal. It is he who saved his motherland from lapsing into the abysmal abyss of thralldom.

His present behavior is irksome, rigid and creative of great resentment. His peculiar notions which he is imposing on Turkey, are gall and wormwood to the Muslims at large. They are based on western scepticism, which is eating into the vitals of Islamic ideas and ideals. He is making short work of Islamic institutions and replacing them by western codes of morality. He is so inebriated with the nectar of European materialism that he cannot see anything before his nose or monocles. The beauties of Islam have no charm for him. He looks upon Islam as a bundle of obsolete out-of-date rules, which hamper the onward march of a progressive nation. This is why he is bent upon cutting a cloak from the cloth of westernism. He rejects Islam "on the basis that it is Arab and not Turkish; mediæval and not modern; nomadic and not civilized. *He* wants to be westernized completely so that his country will no longer have the Arabic alphabet, the Arabic language, Arabic customs, Arabic religion, Arabic mentality." These sentences sum up his present attitude.

His ban on the use of the Arabic alphabet is a great incubus on the progress of Turkish literature. During the year, when the Latin system was in vogue, only one book was published. The new script has not found favor with the people. If the ban continued in force, it would inflict an intellectual paralysis on the country, which once was famous for its literature and its prolific authors, who vied with each other in contributing to the progress of literature.

Although it appears to be one of the links of the chain of reform, yet it is far-reaching in its effects and pregnant with fatal results. It is the skyeey portent which foreshadows the ultimate extinction of the Islamic institutions from the soil of Turkey, which for centuries was the seat of Islam's spiritual and temporal power. It is flagrant injustice to posterity, who will be deprived of the great boon of Islam.

If the high-horse of these iconoclastic reforms is suffered to walk roughshod over the religious susceptibilities of the people, it is likely to give rise to bacteria of faction and discontent, and the edifice of reforms which stands on the flimsy basis of impulse, will topple down with its own weight.

—*The Sunrise* (Qadian) Nov. 7, 1929.

Pan-Islamism and Indian Nationalism

S. M. Rahman, of Akola, India, writing in *The Islamic Review*, says: "Pan-Islamism, or the extra-territorial patriotism of the Moslems, has been the supreme political menace to generations of his-

torians since the novel doctrine of Islamic brotherhood was preached from the deserts of the Hedjaz. European students of history could easily unravel the knotty proposition of the unity of Anglo-Saxon races and the unity of Slavs. They could realize the implications of Pan-Hellenism and Pan-Teutonism. They could understand the unities of a common language, of a common culture and a common race. But the problem of extra-territorial unity presented by Islam was a veritable riddle of the Sphinx. They could not comprehend it, for the simple reason that it was unprecedented in the history of mankind."

He then goes on to say that "The bogey of Pan-Islamism was created by the Chancellories of Europe, solely with a view to keep down the East under the iron heels of European domination. Of all contemporary Indian politicians, C. R. Das had understood the secret. As a far-sighted statesman, who had made a careful study of the history of 'peaceful' penetration of Britain in Asia, he had fully realized that the Crusade against Pan-Islamism was a political subterfuge of the British Foreign Office to perpetuate British domination in India, which could only be achieved by undermining the strength of Islamic powers in the Middle and Near East. It was he who had the perspicacity of vision to foresee and the courage to declare that certain British statesmen had raised the war-cry against Pan-Islamism not only to domineer over Turkey, and Egypt, and Persia, but also to keep India secure under British tutelage.

"This has really been the *rationale* of the Pan-Islamic activities of the educated Indian Moslem. His Pan-Islamic sympathies, which are looked upon so suspiciously in certain quarters, have mainly been calculated to achieve the end which has been so near and dear to the heart of Indian Nationalists. He has persistently advocated the cause of the Islamic countries, not only for the liberation of his co-religionists abroad, but also for the emancipation of his own Motherland. Even a cursory study of the political awakening of the Moslems in India will disclose the startling fact that since the days of Sir Syed Ahmad Khan, who dissuaded the Mussulmans from sympathizing with the Turks, in any tangible manner, during the Turko-Grecian War, and refused to countenance the transmission of subscriptions to his downtrodden brethren, engaged in a life-and-death struggle with the Greeks, the loudest repudiators of Pan-Islamism, among the Moslems, have been the staunchest supporters of the bureaucratic system of Government in this country, and that the so-called Pan-Islamic 'Fanatics' have always been in the thick of the battle for India's freedom."

Tribal Customs in Oman

Southeastern Arabia has never had its Burckhardt or Doughty, and much remains to be discovered and recorded of the tribal life of its mixed races. Mr. Bertram Thomas, in a paper read before the Royal Geographical Society, has an interesting paragraph on the subject:

"At the dawn of history South Arabia had settlements of the Sabæans dotted about it. Inscriptions of the earliest period are sometimes known as Minnæan, but whether this term is racial or merely linguistic is unknown. The Sabæans were in due course overthrown by the Himyarites, and these in turn were absorbed by the Arabs. Are the tribes of my journey one or other of these? Or are they descendants

of African invaders into Arabia, for history records an Abyssinian invasion of Arabia, and it is reasonable to suppose that there were others in prehistoric times. It is interesting, too, to remember that the Queen of Sheba (Sabæans) is claimed both as an African and an Arab queen, and it is not improbable that the same race was found on both sides of the Red Sea. Be that as it may, these tribes—with the exception of the Harasis—have a tradition of an African origin, the order of their local antiquity being Shahara, Bautahara, Mahra, Qara. They are not, however, negroid. They have many customs which are not only peculiar to themselves, but the exact opposite of those of their neighboring Arabs of 'Oman. Circumcision is one. With this group female circumcision, which is a major operation, takes place on the day of the girl's birth, and adult male circumcision is practised when the boy is about fourteen years old. In 'Oman female circumcision is a slight operation carried out when the girl reaches the age of ten, and male circumcision takes place when the boy is about six. With the Qara, death is accompanied by wholesale sacrifice of animals, cows, camels, and sheep, and the flesh is given to the poor—the survival, it would seem, of a cult of propitiation. With them the cow is greatly revered; no woman is allowed ever to touch its udders, and its sacrificial value is seven times greater than that of a camel, though the latter is intrinsically the more valuable animal. With the Arabs of 'Oman, on the other hand, the cow is a degraded animal; its very name 'baqara' is never mentioned in polite society; women do the milking, and no man would demean himself by such an operation. With the tribes of the Central South, ordeal by fire is universal; sheep are milked into a receptacle into which a heated stone has first been placed, and there are two breeds which may only be slaughtered after nightfall. Spirit exorcism is practised by Bait Shaitana and Bait Qawas, and there are other unique customs."

Islam in Lithuania

An interesting communication received through Dr. Paul Sandegren of Stockholm from a Moslem friend gives the following facts regarding the Moslem population of Lithuania:

"According to the census of 1923, Moslems number between 1,100 and 1,200. There are three mosques, viz., at Kowno, Winkschnupe and Reishach. Each has a *mullah*. The largest congregation is at Reishach, and numbers over nine hundred.

"There is no compulsory religious education, but Moslem parents are eager to have their children learn the elements of Islam. The result has been that, after six hundred years, this small minority living among the Christians of Lithuania has not lost its religious heritage. There are no purely religious schools for teaching Islam. The reason is that the Government gives no support to such schools, the Moslem population is too scattered in most cases. Where the population is more concentrated, as is the case at Reishach, there is one good school supported by land belonging to the community. In other parts of Lithuania the principles of Islam are taught in the homes by specially appointed local teachers. The course of study includes a simple knowledge of the Arabic character for reading the Koran, the prayers according to the ritual, and the duties of a believer. It is true that scarcely anyone

understands the Arabic language, but this is not so strange in our community, for the Catholics do not understand the Latin speech used in their Churches, nor do the Hebrews understand Hebrew.

"The Lithuanian woman among Mohammedans has never been a slave. The *harim* life and polygamy does not exist. Woman is perfectly free in every walk of life, and the Moslem women cannot be distinguished from the women of Poles, Tatars, and Lithuanian Christians. It is true that the latter are more intelligent, but this is due to the fact that they belong to a higher class of society.

"To understand this group of Moslems it is necessary to go back to their early history. Our forefathers settled in Lithuania in the thirteenth century at the time of the incursion of the Tatars into Russia. At first they were only a few military prisoners, but at the time of the Vytautas several thousand came and settled in the Provinces. They became soldiers for the Lithuanian princes until later the command of these Tatar troops was in Moslem hands. There were three chief divisions: Bek, Mirsa and Ulan. The first-named was at the head of the military division; the second of the Officers' Corps; and the third-named was the chief of the Cavalry. It is by these chiefs that the celebrated Ulan regiments were recruited. These mercenary troops at the close of the campaigns received lands as a reward for service, and the Russian Government, after conquering Lithuania, did not sequester these possessions.

"I could give a detailed history of Islam in Lithuania, but the above is sufficient for the present."

Islam and Socialism

As for those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement.—Al-Quran.

Words of wisdom uttered thirteen centuries ago but so remarkably fitting in with the modern times. As if seeing with his prophetic eye the capitalistic society of the present day, and all that it stands for, that Great Socialist of the desert fore-warned mankind against it. What prophetic ring! Did not the Great Czar and his numerous satellites furnish a most tragic commentary on the immutable truth contained in the warning and does not each and every capitalistic state or society of the day feel and feeling, tremble at the approach of the same "painful chastisement"? What is Bolshevism, that red rag to the Western bulls, but just one dread shape which that doom foretold by the Seer of Arabia has assumed?

The great calamity known in the literature of Islam as the calamity of the *Dajjal* (anti-Christ) which, according to another prophetic utterance of the Prophet was to befall mankind in the latter days is none other than this same calamity of capitalism. Literally, the word *Dajjal* signifies a group of individuals who form themselves into companies, societies or associations. And a man who runs can see that the reference is to this modern age of our own which may appropriately be called the Age of Companies. Money, money and more money! This is the guiding principle of this system, resulting in the common calamity that a vast section of humanity are bled white of their very

life blood and reduced to the state of worst slavery known to history. It is a system in which money is the be-all and the end-all of life and which sacrifices man, the Lord of creation, the image of God, at the altar of Mammon. What is this abject slavery of the 210 millions of Indians due to, in the first instance, but to the East India Company, the first *Dajjal* that came out to India and ever since it set its ominous foot on this unfortunate soil, penury, starvation, slavery and the host of low morals that inevitably follow in their wake, have marked them for their own.

Islam thus is socialistic in its outlook, if socialism means a revolt against the inhuman machinery of capitalism which, day in and day out, is busy grinding vast masses of humanity with inexorable severity.

We are surprised when we see so many socialistically-minded friends rave and rail at God. Of the gods in other creeds their fury and rage may be justified—of the God of the Church, for instance, who has ever been an ally of the Czars, or the God of the Brahmin who revels in trampling upon millions of His own creation as low contemptible untouchables. But certainly not so Allah, the God of Islam, to whom a pariah by the road-side is as dear as a Prince on the throne. The God of Islam is a socialist God.

—*The Light* (Lahore, July 4, 1929.)

Borneo

This island is a neglected part of the Moslem world. What Mr. F. J. Stileman writes of Dutch Borneo emphasizes the importance of all Christian work done for the Malays; it also indicates Ahmadiya activity:

"It is by tracts, papers, business men, and Malay merchants that the rapid growth of Islam is effected. At Samarinda a religio-political paper is published in which articles are issued which falsely purport to have been written by Christians. To these, smashing replies are published, exposing Christianity to ridicule. One of the Basel missionaries, Schreiber, sent in a genuine article, but this was not published. They delight to publish accounts of the spread of Islam in Europe and of the mosques being built in England, Germany, etc. But perhaps the greatest propagandism is carried on by Mohammedan business men and Malay merchants, who come in contact with more Dyaks than any other section of the community. On a three days' journey from Kandan, one of the Basel missionaries found only three heathen villages, with an aggregate population of eight hundred, the other villages having gone over to Islam. Then again, on a fifteen days' journey up the Mentaja river in a rowing boat, he found Islam had everywhere taken possession."

BOOK REVIEWS

The History of Hayy Ibn Yaqzan. By Abu Bakr Ibn Tufail: Translated from the Arabic by Simon Ockley: Revised with an introduction by A. S. Fulton. Chapman and Hall Ltd., London, 1929. pp. 181. 21/-.

This celebrated philosophical romance is issued under "The Treasure House of Eastern Story" series and deserves many readers, although the price seems prohibitive. The work is notable as an example of the philosophical speculation permitted at the court of the Caliph Abu Ya'qub at a time when it was frowned upon, if not actually forbidden, in circles farther removed from the commander of the Faithful, in the Moroccan capital of the Almohad dynasty, during the lifetime of the author. It was written in Mohammedan Spain towards the end of the twelfth century by an Arab of Granada, who died in the city of Morocco in 1185. It is a tale of two islands, one is uninhabited, and a child appears there, either spontaneously generated there by the sea waves, or floated there in a box. This child is called "Alive Son of Awake." He is suckled by a gazelle, and then like Robinson Crusoe, left to his own resources. By innate intelligence he dominates his brute companions, develops manhood, and by ceaseless observation and reflection discovers the existence of a Creator. Then he seeks, by discipline of mind, union with this Eternal Spirit and at last reaches ecstasy. At this stage he is amazed one day to discover, walking on his island, a creature shaped like himself. This proves to be a Moslem dervish named Asal. We quote the rest of the story as summarized in the Introduction. "He teaches Hayy language, and is astonished to discover that the pure Truth to which Hayy has attained is the same as that symbolized by the religion which he himself professes. On learning the condition of the people on the other island, Hayy is moved with compassion, and determines to go to them and offer them the benefits of his knowledge. Accordingly the worthies set out together, Asal acting as the introducer of his distinguished friend. But the mission is a dismal failure. Hayy's exposition of the Truth is far above the heads of the vast majority of his audience, who regard it with hostility as a dangerous innovation. Enchained in the fetters of the senses, their intelligence can respond only to concrete imagery, and their moral nature is in most cases amenable to nothing higher than a crude system of rewards and punishments. Hayy soon sees enough to convince him that Mohammed's way with them as expressed in the Koran was the only effective method. He apologizes to them for his intrusion, exhorts them to be faithful to the religion of their fathers, and returns with his friend Asal to the uninhabited island."

The name of the hero used by Ibn Tufail is borrowed from Ibn Sina, who died in Persia in 1037, and wrote an allegory with the same title.