

### The Anguish of Islam

A speaker at the "Khilafet" meeting in Karachi, India, used the above as his subject and closed his address with these words: "Moslem hearts, I know, are lacerated today. Many of you, I know, feel depressed. In my heart is sorrow, yet a mighty hope. I hope the day is coming when India will be free and Islam will be free. The reason for my hope? The great Awakening of Asia. The Spirit of Awakening Asia is working through three great men:—Kemal Pasha, Zaglul Pasha and Mahatma Gandhi. This is the tragedy of the British Empire: it has knocked its head against these three Prophets of Asian Emancipation. A beautiful saying of Mahomed has it: 'He stands honored before God who, having his enemy in power, *forgives* him.' God grant strength that in the day of Islam's Freedom and Asian Emancipation, the Orient may think *not* of revenge but of forgiveness,—may say to Europe, Thou hast sinned against me and the spirit of Humanity. Thou hast been ruthless and proud and greedy. I *forgive* thee in Freedom's strength."

### Islam the Religion of Tolerance

"The religion of the Turk," said Khalid Sheldrake, a Western apologist of Islam, and a convert to its teaching, "is alleged to be intolerant. Let us examine this:

"Thirteen hundred years ago a great charter was delivered to mankind through the lips of the great Prophet of Arabia. A new message was given to the world the like of which was up to that time unknown and which sounded the death-knell of religious intolerance. Allah reveals to us in the Holy Koran these words: '*La ikraha fiddin*' ('Let there be no compulsion in religion'). If Mohammed (on whom be peace) had brought no other revelation to mankind, yet this was sufficient to render his claim to Prophethood incontestable. Wherever Islam extended its boundary for the first time people of all shades of religious belief breathed freely."

### America's Only Moslem Mosque to Go

The first Mohammedan mosque which was built and opened in Detroit, Michigan, in August, 1921, we learn through the *Detroit News*, has been closed and is to be torn down. This was the only shrine of the Islamic faith in North America and was constructed by Mohammad Karoub, a wealthy and devout Moslem real estate man; the mosque stood as the only outward symbol of Islam in the Western World.

Dissension in the ranks of the followers of the Prophet here, and lack of interest on the part of most of them in the mosque services, are the reasons assigned for the failure to draw gatherings of the Faithful. Mr. Karoub proposes to raze the edifice and dispose of the real estate. His decision is based on the fact that he spent approximately \$55,000 in its construction, and since its dedication it seldom has been used for religious worship. Highland Park has placed the property on its tax assessment roll, and Mr. Karoub is compelled to pay taxes on the mosque, because the city tax officials hold that it is "vacant property, and not used for religious worship."

Mr. Karoub came to Detroit several years ago, a penniless immigrant from Arabia, and by labor in an automobile factory, and judicious investments in real estate acquired sufficient property to render him inde-

pendent. His next ambition was to further the cause of Islam in North and South America. He had an architect draw plans for the mosque, which was completed and dedicated June 7, 1921, with elaborate ceremonies conducted by Mufti Muhammad Sadiq, Moslem missionary from India, and two Detroit Moslem sheikhs, Khaleel Bizzy and Hassan Karoub, a brother of the builder of the mosque.

At his own expense Mr. Karoub brought to Detroit Mufti Sadiq, missionary of the Ahmadiya movement, who came from India to win converts to what he professed to be an advanced and reformed movement of Islam. The doctrine the mufti advocated emphasized that Mohammed is the master prophet, and the Koran the current law. The Prophet Ahmad of Qadian is the promised Messiah, Mahdi and Holy Reformer of this day, the mufti taught. He described his mission here as one to invite Christians, Jews and all into the fold of Ahmad.

This doctrine was not that of the bulk of the followers of Mohammed here, who clung to the orthodox doctrine, and resented the introduction of a reformed Mohammedanism, it is said. The mufti took leave of his group of followers here, and left for Chicago to continue his missionary work.

With his departure, the attendance at the mosque services fell off until none came to the mosque on Holy Days or to make their daily devotions, as prescribed by the laws of Islam for the devout.

Mr. Karoub discussed his plans for the tearing down of the mosque with reluctance. "I am greatly disappointed that the mosque I built and gave to the people of my faith here is not appreciated; and since I have spent a large sum of money on it, and my purse is bearing the burden of its upkeep and taxes, and there are none to worship in it, I can see no other logical thing to do but tear the mosque down and sell the lots on which it is built," he said. "I would rather tear the building down than sell it to be used for unworthy purposes, for the building has been dedicated to the worship of the God the Moslems revere. I have no word of censure for my people. If they differ with me as to the interpretations of the doctrine of Mohammed, that is their affair and their right. I believe fully in the liberty of conscience."

### The Crumbling of the Senussi

Dr. Cornelius H. Patton tells in the *Missionary Herald* how this leading Mohammedan co-fraternity forfeited its influence through a wrong choice in the war:

"Some eighty years ago, Sidi Mohammed Ben Ali Senussi, a native of Algeria, a man of great austerity and undoubted sincerity, conceived the purpose of reviving the simplicity and purity of primitive Islam. Influenced considerably by the Wahabis, a sect of Puritan tendencies occupying remote sections of Arabia, he gathered disciples, and after many wanderings established himself at Kufara, in the Sahara Desert, where he built a *zawia*, or college, and where he commanded the trade routes of half a continent. By a combination of artful diplomacy and a series of bold expeditions, he gradually extended the Senussi power until he controlled the entire Sahara region, with its caravan routes in every direction. Hating the Turk and Christian alike, he strove to regenerate and unify the entire Moslem world. Like Gandhi, in India to-day, he advocated non-intercourse with outsiders. No new or special ritual was developed, but the severest austerity was practiced, even to forbidding the use of

jewels or any form of luxury. To the usual prohibition of alcohol, Sidi Mohammed added that of tobacco. As one reads of this reformer he is reminded of the original Mohammed of Mecca and Medina in the early days of his movement. The success of the Moslem advance among the pagan tribes of Central Africa, which has occupied the attention of Christian missionary leaders in recent years, may be attributed in no small measure to the zeal and persistence of the Senussi leaders. *Zawias* by the score were established, not only throughout North Africa, but in the Hedjaz and Jedda. In 1852, the Sidi's dislike of Turkish unorthodoxy reached such a point that he excommunicated the Sultan.

"Sidi Mohammed was succeeded by his son, Mohammed el Mahdi, concerning whom the prophecy had been made that he would reconquer the world for Islam, and under whose rule the Senussi attained the zenith of their power. He refused to aid the Sudanese Mahdi against the English in 1884, replying to the deputation they sent: 'Tell your master we have nothing to do with him. He must write to us no more, for his way is wrong.'

"Upon the death of Sidi Mohammed, in 1902, he was succeeded by his nephew, Sayed Ahmed es Sherif. This is the man who, changing the policy of religious detachment and of non-intercourse with the Turkish or Christian world, responded to the *Jehad* of Sultan Mohammed Fifth, and declared war against Egypt. Arms, ammunition, and money were provided by Turkish and German agents, and Sayed was promised the rulership of Egypt.

"A series of engagements in the Egyptian section of the Libyan Desert followed, the British troops being led by Col. Snow Bey and the Duke of Westminster, all ending disastrously to the Senussi. In February, 1916, Sayed Ahmed's general, Jaafer Pasha, was captured, and Sayed himself became a refugee. After wandering for a year and a half, we learn that in 1918 he escaped to Constantinople in a German submarine.

"It appears that this campaign has resulted in the dissolution of the Senussi entity. A son of Sidi Mohammed, grandson of the founder of the order, who was pro-British during the war, is now the Sidi; and having formed an alliance with Italy, he accepts a handsome annual allowance, with the title of Emir. Recently he visited Italy, being conveyed in a government warship, and at Rome he accepted honors at the hands of the Italian king. Thus ends the dream of world conquest on the part of the strongest, the sincerest, and most exclusive of the Mohammedan federations. When we read of the solidification of Islam, as a result of the war, it is well to have in mind this bit of history.

"Mrs. Rosita Forbes, from whose book most of these facts are taken, was able to make her journey to Kufara only because she carried a letter from the Emir and went practically as his guest. Even so, it was an adventurous enough trip, full of privations and hairbreadth escapes. She is the only European who ever visited Kufara and returned to tell the tale. If her dissimulation as a convert to Islam meets the condemnation of the reader, as it should, it will not prevent his recognizing her book as one of rare, even thrilling interest. We value the book particularly as a revelation of the Senussi mind and method, and for its intimations of the crumbling of the Senussi power. Who knows but that some day we shall hear of a missionary journey to Kufara resulting in the establishment of a *zawia* for the training of the native evangelists who shall carry the Gospel throughout the oases of the Sahara region?"

### The Moslems of Bulgaria

Gott. Pedersen, of Philippopolis, writes: "After the war Bulgaria had a population of about five million. The Moslem population numbering 750,000, of which 200,000 are Pomatz and 150,000 Ziegeners. About 3,100,000 of the Bulgarians belong to the Orthodox pravo-Slavian Church, there are also 66,000 Greeks-Patriarchists, 28,000 Roman Catholics, 33,000 Jews, 14,000 Armenians and 4,500 Protestants.

"The Moslems are organized into thirty-six communities which are administered by sixteen muftis and twenty-six assistant muftis—the mufti in Sofia being the head of the organization. They have good schools and are well educated.

"The Pomatz, who live in the Rhodope mountains, are Bulgarians who under the Turkish rule changed their faith and became Moslems. In the Balkan War the Bulgarian Church made a great propaganda among them and many were baptized, but when the Turks established a republic among them they returned to the Moslem faith.

"The Ziegeners live throughout Bulgaria but are very ignorant. They have no written language and few can read.

"The German Orient Society had a small mission for the Moslems with two Armenian pastors in charge, but now both of these pastors are dead and the work has been discontinued. In 1921 the Danish Baptist Society sent a missionary to begin work among the Moslems and Pomatz. This missionary lives in Philippopolis and has a converted Turk to assist him. The Moslems in this district are not fanatical, and very few Moslems except women and children attend the mosques or keep the feast of Ramadan."

### The Virgin Birth of Our Lord

Those who have read the orthodox commentators of Islam on the Koran passages that speak of the birth of our Saviour will not be surprised that modern Islam also has carnal thoughts on the subject. The new *Moslem Sunrise* Quarterly, published at Detroit, Mich., and edited by Dr. Mohammed Sadiq (Vol. I, No. 1) contains this statement in an article on the Virgin Birth: "There are two laws of Creation at least: The male and female principle and law of parthenogenesis or production by a virgin. In zoology a parthenogenetic female produces its kind for one or more generations without ordinary sexual intercourse. And such in some women. There have been many born of virgin recorded in the sacred histories of different religions.

"This system prevails not only in men and animals, but even in the vegetable kingdom. Among birds, hens are seen laying out eggs without having been with a rooster.

"A man is not good or bad holy or profane on account of the way he is born. Man is responsible for his actions and not for the things out of his control. We are not sinners because we are born of sinful parents. Every child is born sinless and a natural birth. Even illegitimate children are as good as others, as the sin lies with the parents and not with the child. It is not the conception or birth that makes one divine or devilish. All the men including Prophets Jesus and Mohammed gradually awakened to their consciousness, in whatever way their birth was."

## BOOK REVIEWS

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**India: Its Life and Thought.** By John P. Jones, D.D. Geo. H. Doran Co., New York, Price \$1.00. 1921.

No better proof of Dr. Jones's intimate and accurate knowledge of Indian affairs and conditions could be given than that afforded by his opening chapter on India's Unrest, in his book entitled "India: Its Life and Thought." First published in 1908, six years before the outbreak of the World War, and long before Mahatma Ghandi had begun his open propaganda against the British Government in India, it traces so clearly the sources of the Indian's discontent and points out so definitely what the outcome is likely to be, that in the light of the events which have occurred since the book was written, one is almost inclined to place Dr. Jones among the prophets. Beginning with the Bengalee's resentment of the partition of Bengal by Lord Curzon and the consequent spreading of the spirit of dissatisfaction and antagonism to the State, the movement to throw off the yoke of foreign domination, with its many apparent and many subtle causes, is described with a breadth of sympathy and understanding of the people, combined with a sane conception of what is for their greatest ultimate good, which make the book valuable reading in these days when the movement towards independence and self-government in India has gained such headway. Racial animosities, the turning out of thousands of disgruntled graduates from Indian universities, the growing influence of Western education, the widespread knowledge of Western civilization and ideals, the increasing number of Indian young men who go to England for their training, the presence in England of a loud-voiced body of radicals who believe that India should have a larger part in the government of her internal affairs, were all tending long before this book was written toward the present state of unrest and discontent. Political causes have had much to do with the activity of the anti-British element in India. The victory of Japan over Russia gave rise at once to the feeling that the East need not necessarily be ruled by the West. New visions of power and prestige fired the imagination of the Indian aspirant for office when the conclusion of that conflict was settled in favor of the Oriental state. The press, marvelously developed during the last quarter of a century, discusses in English and in the vernaculars with intelligence if not with fairness all matters of political interest. The common people, thousands of whom are reached by these newspapers, although the masses are still illiterate, are being swayed by the reasoning of the demagogues who love to air their views in the public press. While Dr. Jones displays great sympathy with the natural desire of the educated and highly trained Indian for a greater participation in the government of his own land, he points out with the utmost clearness the obstacles to the immediate fulfillment of these desires. Caste, that "insuperable barrier to the progress of the people toward independence," is described and condemned with no uncertain voice. "Indians must seek increasingly to cultivate social and moral