

The Anguish of Islam

A speaker at the "Khilafat" 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:—Kernal 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 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 South America. He which was completed and monies conducted by Muf India, and two Detroit Karoub, a brother of the

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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 *Lawia*, 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

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