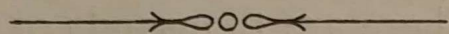


THE ALLAHABAD REVIEW.



PROGRESSIVE MOHAMMEDANISM.

It seems to me that if there is anything in this life in which man ought to take an active, energetic, soulful interest it is his religion, by means of which he hopes to prepare himself for the spiritual life. We are here but a comparatively few years, while we are led to believe that the future state is eternal. If man really believes this to be true, he cannot with any degree of reason or justice to himself permit himself to fall into a condition of apathy and indifference in religious matters and fold his arms contentedly, waiting for some one else to do what he, himself ought to do.

In the life of Mohammed, (peace be unto him) and his early followers, Mussulmans have a lesson which they cannot fail to understand and which it seems foolish and wicked to ignore or neglect. He gave up voluntarily and willingly all that men hold dear in this life in order to point out to mankind the true way to happiness. He suffered as few men have suffered in this world and stood ready to give up his life, if God so willed, that the true faith might find a place in the hearts of his people and in those of generations yet unborn. His example was followed by thousands upon thousands of noble, earnest souls whose zeal fired the entire Eastern Hemisphere and inspired a religious propaganda, grand and glorious beyond anything of a similar character known in the history of the world. That all the enthusiasm, and zeal, and trials and sufferings of the early Moslems were not in vain is shown by the status of the religion of Islam to-day. Its influence upon human history has been indelibly imprinted there for more than 1,200 years, has penetrated to every part of the East and is slowly but surely making its way into the so-called Christian West. In England it has found a foothold and must surely spread until every city and town in the United Kingdom will have its mosque and its community of Moslems, if the faithful of India will but do their duty to God and themselves. The United States of America, a vast

and eminently liberal and progressive country, with its sixty-five millions of souls has not yet felt, to any appreciable extent, the influence of the true faith, but I feel confident that it is ripe to receive it and that when it has once found its way there the spiritual enlightenment of the world will speedily follow. There are thousands of the best minds of the New World looking toward India as the great centre of true spiritual thought, and are ready and anxious to receive a religion, which will take the place of the erroneous system called Christian. They have eagerly taken hold of the teachings of the Theosophical Society, and Buddhism has been most cordially received in some of the American cities. All the indications point to a revival of interest in spiritual things among the intellectual classes of all parts of the world and of the West in particular. What are the Moslims doing at this time when such broad and fertile fields are open to them?

Does any intelligent, thoughtful Mussulman doubt the truth of his religion? Is he uncertain as to the efficacy of the doctrines of Islam or is he selfish and dominated by the idea that he and a few of his friends are the sole heirs to the truth? If the doctrines taught by the Holy Prophet of Arabia are true; if the Holy Koran is the word of the one true God, then it is clearly and unmistakeably the duty of every Mussulman to use his earnest, honest efforts to bring this religion within the reach and under the direct notice of all those who are willing to receive it. The best energies and resources of his life should be turned so as to assist in shedding light into the dark places of the earth.

It is not necessary to quote from the Holy Koran to show the truth of this assertion for every true Mussulman reads this guide of life and encounters, every time he reads it, admonitions which unerringly point out to him his duty in this regard. If he refuses to heed them he will be the sufferer.

India is to-day over-run by energetic, well-meaning misguided people who are actively engaged in teaching a false religion, a creed to which they have wrongly given the name Christianity and which they ignorantly attribute to Jesus of Nazareth. These so-called Christian missionaries are from England and the United States of America, as a rule, and they devote their lives and best energies to a vain, but earnest effort to convert the people of the East from their

own religions to a false one. Of course it is a well established fact that they never convert an intelligent Mussulman, but they try very earnestly to do so.

In the whole vast territory of the American States there is not one single Mohammedan Mosque nor a person, so far as I know, who is engaged in teaching the blessed truths of Islam. In England, which is an exceedingly small country as compared with the United States, there is one small mosque and less than half a dozen active missionaries. Comment is unnecessary.

Do the Mussulmans of India intend to tacitly admit that this so-called Christianity is the true religion and that the doctrines of Islam are too weak, and ineffective and uncertain to give to the West?

What is needed is an infusion into the Moslims of the East of some of that glorious spirit of earnestness, self-sacrifice and zealous devotion which animated the souls of the early Mohammedans; a truly progressive Mohammedanism which will arouse itself to earnest persistent action and carry the light of Islam to the remotest limits of the earth. A broad, liberal, systematic and well-directed movement with this purpose in view will surely be blessed by God, and will ultimately make Islam, what it should be, the religion of the world.

Is there no grand soul among the Moslims of India who will devote himself with his whole heart to this grand work?

ALEXANDER RUSSEL WEBB.

MANILLA,
Philippine Islands.

URDU POETS.

IV.

In the second period the language was much purified of those in-elegant expressions which marked the earlier writings. A number of words which were freely used by Wali and others of the first period were discarded, although many of questionable usage were still retained. The nobility still called a *Paratha*, *Parotha* (a cake made of wheat flour with a large admixture of clarified butter); *Dhira* (slow) was still used in place of *Ahista* and *Bhichak*