

worshipper seeks the intercession of two of the *dii majores*. This young god stands to him in the place of the Indian Penal Code and the Criminal Procedure Code and all the Rules and Regulations of the Province. He represents the Revenue System, all the Courts and every Department of the Administration. In short, as the poet says:

سب کی حی میں ہی جگہ تیری جو نو راضی ہوا
مجھ کو یا اک زمانہ مہراں ہو جا نیگا

(Every one has a place in his heart for thee. If only thou wert satisfied it would be as if the whole world was kind to me.)

We ask whether it is right or just to leave hundreds of thousands of people in all stations of life throughout large areas at the mercy of a single official whose word, and not that of King or Parliament or any Indian Legislature is law to the entire population placed in his charge, even though his College may remember him as an extremely amiable man and he may have brought from his University a good deal of its culture and refinement. Even in other provinces the power and prestige enjoyed by the head of the district develops in him self-reliance to an undue extent while they play havoc with college reputations for amiability and University, traditions of culture and refinement. But in a province where the regulations place extraordinary powers in the hands of young men practically responsible to nobody but their conscience, we are not in the least surprised to hear the most prominent nobleman of the district being called a rascal by a gentleman who most probably used to say "Please" and "Thank you" to his servants, nor are we shocked to receive complaints of absolute defiance of law by one appointed to administer it who would not perhaps bear even a common soldier being deprived of his right to disobey a General acting on the authority of the Cabinet if the order was unreasonable.

It appears that no satisfactory answer was received by the Nawab of Tank to his English memorial, while the Urdu memorial submitted to the present Chief Commissioner together with the copy of the English memorial to Sir Roos-Keppel has not answered at all. We do not know how far the allegations contained in these two memorials are correct, but a strong *prima facie* case has been made out and the Nawab Saheb of Tank, knowing only too well the risks he runs by thus publishing his grievances, is still determined to run them rather than risk those still more serious consequences to which he has referred in his memorial. We think he should be given an opportunity of substantiating his complaints against Mr. Copeland and Mr. Copeland should also have an opportunity of meeting those complaints. We, therefore, trust the Hon. the Chief Commissioner of the Province, or, failing him, the Government of India would institute an inquiry into the matter and publish the true facts of the case along with the Government's decision. The second memorial is the obvious result of despair, and the Nawab Saheb of Tank appears to be so worried that he would prefer to exchange his land and *Jagirs* with some land on the Punjab canals and altogether give up his domicile in the Frontier Province. This is not a small matter for evidently the Nawab Saheb of Tank has considerable stake in the land even according to the highest bureaucratic standard. Let us wait and see how this matter is viewed by Government and what decision is arrived at in a case in which aristocracy is pitted against bureaucracy "in these democratic days".

Khawaja Kamal-ud-din and his Supporters.

Some years ago Khawaja Kamal-ud-din left off a lucrative practice at the Chief Court Bar of Lahore, fell out of the ranks of those who were making a name for themselves as leaders of Moslem thought in India, and, unassisted by public funds, went to England to spread Islam in Europe or at least refute the baseless charges brought against Islam by the Christians and cultured pagans of Europe alike. To all intents and purposes he was given up as lost by Indian Mussalmans, and beyond receiving his little monthly magazine from London and glancing through it with a half-critical half approving eye they took no interest in him and his work. There was nothing sensational in his work, nothing like a pitched battle with the Secretary of State on the question of the Moslem University, the resolute defence of their desert homes by the Arabs of Tripoli, or the determined Ottoman defence of Adrianople, its loss and ultimate recapture. How could the Khawaja, then, expect any assistance or even interest in the work that he was so resolutely and so quietly doing? He was only fighting the battle of Islam against unheard of odds, and what was Islam to Indian Mussalmans that they should watch the struggle with interest?

But luck did not altogether desert the Khawaja. The first convert whose last remnant of doubts about Islam he helped to remove turned out to be a Peer, and although we feel sure Lord Farooq Headley is too good a Moslem to base any claim of superiority on anything but the basis of Islam's aristocracy, *taqwa* (or God-fearingness, if the term be permitted), Indian Mussalmans had left the theory of Islamic aristocracy sufficiently far behind and acclaimed the conversion of a Peer quite in the spirit of the *nouveau riches* of America acclaiming

a Peer as a son-in-law. *Ecce signum!* Behold the miracle! The requisite sensation having been provided, Moslem India instantly turned towards the Moslem Missionary in England, and for three whole months he was the unfailing theme of every conversation in Moslem India. Nothing that Indian Mussalmans could do for him was too much. Subscriptions were being opened on all sides for him and because we ourselves were unable to give the time necessary for this work many of our friends accused us of being lukewarm in such a sacred cause. Some Ahmadi gentlemen at Lahore had, however, constituted themselves into an All-India Committee for the purpose, and we directed everyone who wished to offer any assistance to the Khwaja Saheb to the doors of the Lahore Committee. But despite much talk of Moslem solidarity we found to our great regret that sectarian doubts began to assail some Mussalmans in this country. The charlatan also found this to be an excellent opportunity, and availing himself of sectarian suspicions, began to work for his own selfish ends. We shall be failing in our duty if we did not mention that the action of some Ahmadi gentlemen assisted the designs of the charlatan by providing considerable material for sectarian doubts.

The net result is that hardly any assistance has been rendered to the Khwaja Saheb and even the ambitions of those who wished to profit by the Khwaja Saheb's success have not been satisfied. That's what the men have done, though we must add that some kind friends in Bombay sent their contributions as soon as they were informed that the Khwaja Saheb needed assistance and were satisfied that he was doing good work. But the response of Moslem women has not been equally slow or selfish. None of them has, of course, tried to ride on the crest of the wave that the conversion of Lord Headley created in our languid sea. That is some negative proof, but positive proof also has not been wanting. Mrs. Khedive Jung (Tyeba Begam), the gifted daughter of Nawab Imad-ul-Mulk Bahadur, has followed in the footsteps of her father and has equally liberally assisted the Khwaja Saheb with her own contributions. Mrs. Humayun Mirza, the Secretary of the Anjuman-i-Khawateen-i-Islam (Moslem Women's Association) of Hyderabad, has sent Rs. 500, and now Tyeba Begam has sent another Rs. 500 (Hali) through Mr. Shaukat Ali, the Secretary of the Khaddam-i-Ka'ba.

This last is a contribution of Mrs. Hakim-ud-Daulah Bahadur, the Vice-President of the Hyderabad ladies' Association. In *Paigham-i-Sulh* appeared a simple message from Khwaja Saheb in these words:—

میرا ارادہ ہے کہ نبی کریم کی بعض حدیثیں مختصر سی لاکتوں میں جمع کر کے
ہزار چھاپ دون اور مفت تقسیم کروں۔ یہ امر اس قابل نہیں کہ اس کی لٹی چندہ
کہولا جائے یہ سوال صرف دو تین سو روپیہ کا ہے۔ اگر کوئی محمد کا شیدائی
اپنی آقا کی کلام کو مغرب میں تقسیم کرانا چاہتا ہے تو یہ سہل طریقہ ہے *

We do not know what effect this simple and direct appeal created on Moslem manhood, but we now know how it affected Moslem womanhood. Khwaja Saheb can bring out two series of Pocket Editions of selections from the great Prophets' Traditions or publish three or four thousand copies of one series instead of a thousand only for which he had asked some lover of Mohamed to contribute. Mrs. Aqeel Bilgrami, (the daughter of the late Khan Bahadur Maulvi Syed Ali Hasan whose sad death occurred at Delhi only the other day) has also sent Rs. 1,000 (Hali) through Tyeba Begam who is her sister-in-law. This is what a few women who love God and fear Him have done. In a way it was easier for them to do this, for men have taught them only too well the lessons self sacrifice and devotion to duty. But have the teachers themselves nothing to learn in this direction? Let them answer the question—if they dare. Khwaja Saheb is not alone now at Woking. Another enthusiast who has worked in America and Japan before this has joined Khwaja Kamal-ud-din, and let us assure those who suffer from sectarian suspicions that the assistant whom Khwaja Saheb has received with open arms is a Sunni and non-Ahmadi. We shall be glad to give further information to any one who asks for it and assist him in sending the funds to the Khwaja Saheb and to his assistant. But once more our eyes turn towards a woman, noble, brave and patriotic, to whom no one has appealed for a good cause in vain. Sultan Jahan Begam's is a name familiar to all who work for such causes, and if, by any chance Her Highness has not already made a liberal grant for this purpose, we are sure that she would do so now and that the support from Bhopal would be in proportion to Her Highness's well-known munificence. It seems to us that the time has come when in all public affairs of the Mussalman the lead should be taken by noble women like Her Highness the Begam Saheba of Bhopal, like Mrs. Hakim-ud-Daulah (a lady who, we are told, possesses talents and learning equalled only by her zeal in all good causes and who contributed most liberally for the Turkish Relief Fund), like Mrs. Aqeel Bilgrami, and, last but not least, like Tyeba Begam Mrs. Khedive Jung. It is the women of Islam that are the foremost in all such enterprises and it is our experience that while retaining all their womanly grace they are far more manly also than men.