

# बिहार राज्य अभिलेखागार



सत्तममेव जयते

1916

संचिका संख्या 1225 / 16  
अभिलेखागार संख्या

१६ 16

## बिहार सरकार

POLITICAL

विभाग

बिहार सरकार

SPECIAL

मंडल सचिवालय विभाग

शाखा

(बिहार राज्य अभिलेखागार निदेशालय)

कार्यवाही

१६

सं०

पृष्ठ

विषय:—EXTRACT FROM THE "EXPRESS" DATED  
5TH JAN. 1916, OF AN ADDRESS DELIVERED  
BY MR. MAZHAR-UL-HAQ.



[ CONFIDENTIAL. ]

File No. 1225

1916 .

# GOVERNMENT OF BIHAR AND ORISSA.

Police DEPARTMENT.

Specie BRANCH.

B PROGS. FOR \_\_\_\_\_ 191 .

Nos. \_\_\_\_\_

\_\_\_\_\_ PAGES.

Warning conveyed to the Editor of Express regarding an  
SUBJECT.  
Extract from the Express dated the 5<sup>th</sup> January 1916,  
of an address delivered by Mr. Muzibur-ul-Haque.  
बिहार सरकार  
मंत्रिमंडल सचिवालय विभाग  
(बिहार राज्य अभिलेखागार निदेशालय)

Keep

as

copy

20/7/16



2  
DEPARTMENT.

File No. 1225 of

SUBJECT  
Extract from the "Express" dated the 5th  
January 1916, of an address delivered by Mr  
Mazhar-ul-Haqq.

*Notes and Orders.*

बिहार सरकार  
मंत्रिमंडल सचिवालय विभाग  
(बिहार राज्य अभिलेखागार निदेशालय)



4 The Express 5th January 1916

Mr. Muzhur-ul Haque's Address.

Those who have intimately known Mr. Muzhur-ul Haque since the beginning of his political career are quite familiar with the sentiments which have found utterance in the remarkable address which he has just delivered as President of the All-India Moslem League. His speech is characterised by the same breadth of views, the same fearless independence, the same undaunted courage of conviction and the same unselfish patriotism that have ever been the distinguishing features of his public life. It is the bold and sincere expression of a man whose principles have never been affected by fear or favour. A staunch supporter of the Congress since his young days, a zealous and eloquent advocate of the needs of his countrymen irrespective of their creed or community, he has never taken a narrow and sectarian view of Indian politics, even at the risk of incurring the displeasure of his co-religionists or the people of his own province. His speech will be read with deep interest and genuine satisfaction by all well-wishers of the country who realise that sincere cordiality and close co-operation between the Hindus and the Mahomedans are essential for the achievement of all their cherished aspirations. When a question concerning the welfare of India and of justice to Indians arises, Mr. Haque has not only been "an Indian first, but an Indian next and an Indian to the last, an Indian and an Indian alone, favouring no community and no individual, but on the side of those who desire the advancement of India as a whole, without prejudice to the rights and interests of any individual, much less of any community, whether his own or another." His speech is a carefully reasoned statement of facts relating to many questions of interest, not only to his own community, but also to the people of India at large. It is, we believe, a straightforward and independent interpretation of public opinion, entertained at least by the followers of the Prophet in this country. As one of the most liberal-minded representatives of Indian Mahomedans, Mr. Haque must be accepted as the best exponent of the Hindu-Mahomedan unity.

Since the days of the late Sir Syed Ahmad, the Mahomedans as a community felt no interest in national affairs for a long time. They were advised by their responsible leaders to eschew politics. They did so and kept themselves aloof from the Indian National Congress for many years. Originally, the All-India Moslem League was practically the organ of the Mahomedans who were hostile to the cause of the Congress. The reforms brought the full programme of that national institution into prominence, and the Moslem League was then constituted by those Mahomedans who felt it necessary for their sake to have a political organisation for themselves. This organisation has gradually gravitated towards the acceptance of the Congress ideal. A young Moslem party has arisen which, it appears, has no faith in the idea of the old school Mahomedans, and has a wider outlook upon public questions. That the new party is already in the ascendant can be gathered from the fact of the election of Mr. Muzhur-ul Haque who has all along been an avowed Congressman and whose freedom from sectarian prejudice is a matter of common knowledge.

In the early days of the Moslem League it was Mr. Mazhur-ul Haque who set his face against the unreasonable demands of the extremists of that body for special electorates, in consequence of which his Moslem brethren had abused

him for seven years. Now, however, he is glad to find that the right spirit has come amongst them and he thinks that his life's mission is fulfilled. The idea of uniting the two communities came to him, he said, when he read Hindu philosophy which was the grandest amongst all. He asked his Moslem brethren to read Hindu Philosophy and the Hindus to read, not Moslem Philosophy, but Mahomedan history at least, for they would then feel proud to have such brethren. We have no hesitation to say that the time is fast approaching when the two communities will march hand in hand towards their common goal. It is no wonder, therefore, that the League has formulated an ideal for the Mahomedan community which is precisely the ideal of the Congress. Rapid and eventful progress of the Mahomedans during the recent times has, no doubt, brought on this devoutly-to-be-wished-for result. Recent events have enlarged the vision of the community and guided their energies to practical lines.

H. H.  
H. M.  
571  
Eel  
87  
J. K.



On the eve of momentous changes likely to affect the destiny of the people of India, Mr. Haque's clear and unambiguous pronouncement on the identity of interests of both the Hindus and the Mahomedans is most opportune. Says Mr. Haque:—

"In the affairs of my country I stand for good-will and close co-operation between all communities, with a single eye to the progress of the mother-land. If we look sufficiently deeply into the different questions affecting India, we should find hardly any which does not affect all equally. Are we less heavily taxed than are our Hindu or Parsi brethren? Do the repressive measures passed during recent times weigh less heavily upon the Musalmans than upon the Sikhs or the Marhattas? Are the newspapers of Muslims more free than those of the Hindus? Does the administration of justice produce different effect upon the different communities of India? Are the rigours and invidious distinctions of the Arms Act reserved only for the martial races, and are the non-martial free from them? No. The truth is that in essential matters such as legislation, taxation, administration of justice, education, we are all in the same boat and we must sink or swim together."

"We have unnecessarily feared and distrusted the Hindus. We have had an unholy awe of authority and we have never placed any faith in ourselves, but have made ourselves dependent on others. All this must be changed. This policy has kept us from enjoying our rightful share in the public life of our country to the great detriment of our best interests. We must have independence, and open our eyes in the fresh air."

While advocating unity and mutual co-operation between the two communities, Mr. Haque has never forgotten that he is the trusted leader of the Moslems and should, therefore, zealously support the claims of his co-religionists. He has ever shown his readiness to do his best for them. He hurried to Cawnpore at great personal sacrifice to defend the unfortunate men over the Mosque riots. He has done exceptionally good work for the Moslem League which he helped to organise. That both the Hindus and the Mahomedans have their special interest to look to is freely admitted in his present address.

As regards self-government, Mr. Muzhur-ul Haque hopes with the leaders of the Congress that a new policy will be initiated which will end in self-government and give us the status and power of a living nation. He is equally at one with the Congress as regards the reforms urgently wanted by the people. He wants a sure and safe elected non-official majority in the Imperial as well as the Provincial Councils. He wants Provincial autonomy, the repeal of the Arms Act and the abolition of all restrictions on the entry of Indians into the public services. He wants the enlistment of volunteers freely from the Indians. He wants agriculture, commerce and industry to be suitably

developed and education to be made free and compulsory.

The Christmas week in Bombay of the year 1915 will ever remain memorable for the strong feeling of unity and mutual co-operation that pervaded the attitude of the leaders of the Moslem League and the Indian National Congress. A proof of the good feeling was given at the public entertainment given by the Hindus to the members of the League, and we have no doubt that the latter sincerely accepted the friendly manifestations of their Hindu brethren. The effect of this rapprochement, we hope, will be abiding and a similar spirit will all along be maintained in future.

It is to be greatly regretted that the proceedings of the second day of the Moslem League were marred by an unseemly disturbance created by a number of rowdies at the instigation, it appears, of some people who, in their policy of *divide et impera*, were pulling the wire from behind, in order to play one party off against the other. Though the meeting was abruptly adjourned on that day in consequence, the members of the League met the next day at the Taj Mahal Hotel and passed some important resolutions appointing a Committee to act in concert with the Congress on the question of self-government.

in panaceia A seems  
distinctly objectionable, as  
the Govt seems to mean  
by "some people."

Let Hon Mr. Blocher see.  
He may find an opportunity  
of speaking to the Editor  
Earl

Confidential.

Chief Secy  
I have called the Editor, and  
have administered a warning this  
morning. C.A. Shetty