

बिहार राज्य अभिलेखागार



सत्तमेव जयते

संचिका संख्या 1446/16
अभिलेखागार संख्या

१६/६

1446/16

बिहार सरकार

POLITICAL

विभाग

SPECIAL

शाखा

कार्यवाही

१६१६

सं०

34

पृष्ठ

1916

विषय: — ENQUIRIES REGARDING SYED
FAZLUR RAHMAN A SECOND YEAR STUDENT
OF PATNA COLLEGE

DEPARTMENT.

2
File No. 1446 of 1916

SUBJECT.

Enquiries regarding Syed Muhammad Fazlur Rahman
a 2nd. year student of the Patna Colloge, Bankipore
who took part in the recent strike.

Notes and Order.

बिहार सरकार
मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

2
Extract from the Bengalee dated the 31st Octr.16.

THE PATNA COLLEGE
STRIKE.

4
H.M.

This is the offending article from the Marhatta for which, among others, the Express is being taken to task.

It would be interesting to know what took Fazlur Rahman to Bombay - he is presumably a resident of some Bihar district - and who financed his visit.

Sd. H.C.,

31/10.

H.H. should see. I had read the ^{article} Marhatta before.

बिहार सरकार

मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)
Sd. W.H.V.,
1/11.

Seen. We may ask C.I.D. about Fazlur Rahman.

Sd. E.A.G.,

1/11.

Sd. W.H.V.,

1/11.

Sd. H.C.,

2/11.

U.S.

A draft to the C.I.D. is submitted.

W.S.R.,

3/11.

3/11/16

Re: *to be
made
2/11*
To A. R. G. Hampton Esqre D/o. No. 2660-C, dated
3rd November 1916.

From W Sealey Esq. Bankipore.

O/o. No. 4116-S.B. dt. 28/11/16.

U.S.

For perusal.

O.H.
28/11/16
M.S.
28/11/16

C.O.

C.S.

Perusal. I have heard privately that
Fazlur Rahman was turned out of Hydera-
bad within a few hours of arrival.

ell
24/11/16

H.M.

Perusal

H.H. may see

बिहार सरकार
मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

ell
26/11

ell
27/11

To Ranchi

24/11

(Received for late to
send to H.M. at Bankipore)

From W Sealey Esq. O/o. 5058 S.B.

dt. 29/11/16.

U.S.
29/11/16

H.M.

Perusal.

ell
21/12/16

Sir: I don't if it is adv. to forward this
young man's name. He must have
somewhat of a study by made to be
"a martyr"

H.H.

"a martyr"

2/12 ell

C.O.

11/12/16

Rev is a receipt in
R. to print the file

ell
2/12

H.H. 11/12/16

I am That no official
action is needed against this
Youth at present.
We could not in any case
forbid his return, or we wish
imitating the action of the
Complained in the case of Bence
When they landed in with Abdul
Kalam Azad. E.H. 4/12

6
Am
10
4/12

In
4/12

U.S.

Should S.S.C. see this file.

crit. बिहार सरकार
मंत्रिमंडल
(बिहार राज्य अभिलेखागार निदेशालय)
Put up a draft. E.H.
6/12/16

U.S.

Draft for approval.

crit.
7/12/16.

CU
7/14/16

Reacher
5/12

To Mr. Sealy, D/o. No. 2996-C., dated 8-XII-16.

From the D.C. Bankipore - memo. No. 4114
dt. 28/6/17

8 U.S. Submitted for perusal.
 C.S.H.
 27/17

C.S.
 I saw a letter in one of the local papers
 recently signed S. Mubd. Fayzur Rahmanadooda-
 ting the establishment of a Muslim college in
 Bihar. This is probably the same.

बिहार सरकार
 मंत्रिमंडल सचिवालय
 (बिहार राज्य अभिलेखागार विभाग)
 27/17

cul
 27

PATNA COLLEGE STRIKE

ORGANISED RELIGIOUS CELEBRATION PROHIBITED.

Syed Md. Fazlur Rahman, a second year class student of the Patna College, Bankipur, has been rusticated for one year along with two others. They are alleged to have taken a prominent part in the strike which took place in the college a month ago and in which all the students of the college (nearly 500, both Hindu and Mahomedan) with very few exceptions took part. It is noted that this rustication is in direct contradiction of the promises given by the leaders who intervened and asked the students to submit. The cause of the strike is apparent from the letter of Mr. Rahman published in the "Chronicle" of the 4th instant.

"Mr. V. H. Jackson, the Principal, issued an order, that the Azan Prayer should be in a very moderate voice. This order of Mr. Jackson is quite against the injunctions of Islam. The order made the Muslim students of the Patna College Hostel very uneasy, because it is an interference with their religion. But they tolerated it because 'we never revolt against authorities.'"

After interfering with the religion of the Mussulmans he interfered with Hinduism. On the occasion of the past Ananta Puja, when the Hindu students of the Patna College Hostel were engaged in the celebration of the said Puja, they were interfered with by the Superintendent. Then five students and the Prefect of the Hostel were expelled from the Hostel and College for a period. The expelled students were asked to leave the town of Bankipore within twenty-four hours. This expulsion of students who had taken part in the Puja greatly excited the students of the hostels, both Hindus and Muslims. They declared a strike. All the college students with the exception of very few joined it. It lasted with great force and strength for two days. But on the third day the leaders of the town interfered. They asked the students to submit. They submitted like good students. But now Mr. Jackson has issued an order that in both the hostels of the Patna College there shall be no organized religious celebration, until the order of the Government.

Mr. Jackson must be a queer sort of man. We are sorry that he does not know that the very foundation-stone of the stability of British Rule is that they have made it a governing principle of their rule never to interfere with any religion. It is this very principle which has made it so popular in India that nothing can shake the loyalty of India. Now Mr. Jackson, the Principal of the Patna College, is violating the very principle of the British Raj.

It is time that the Muslims and Hindus of all India should unite together and raise their voice against this interference of Mr. Jackson with Islam and Hindu Dharma."

It must be admitted that the Principal has interfered in a matter which is bound to attract the attention of all religious India. 'There shall be no organised religious celebration' is too imperious an order to receive any sympathy from Awakened India, which

believes in "Organisation" in every function, be it a religious function or a non-religious one. We are told that the Hindu students have been celebrating the Anant Puja day in a more or less organised manner all these 7 or 8 years since the Hostel was built. We are told that the Azan prayers used to be offered regularly by the Muslim students only a few years back. The apathy in regard to religious matters which somehow came in (A Muslim Professor of the College is given some credit for this phenomenon) and was responsible for the discontinuance of the Azan somehow came to an end this year and the Azan prayers were arranged. If our information is correct (and we believe it is correct) the students had a right to expect more kindly treatment at the hands of the Christian Principal—and have a right to expect that the Christian Government of the land will act in a saner spirit than the Principal has thought fit to show.

We learn that the Bombay C. I. D. people made it impossible for Mr. Rahman to stay in Bombay where he had been the other day. He was called twice by a high C. I. D. official and asked the reason of his coming to Bombay. Mr. Rahman was given to understand that the Police Commissioner of Bombay desired him to refrain from writing anything in any Bombay paper concerning the Patna College affair. He was further told to leave Bombay without delay if he did not want to come into trouble.

If the Bombay C. I. D. people have actually behaved in the manner alleged, Mr. Rahman's arrival must have been notified to them somehow. Who did it? The rusticated students—must they be chased from place to place and gagged into the bargain? Mr. Rahman, from the information that we have, is nothing more than a student with a religious turn of mind. There seems to be nothing dangerous about him, unless the spirit which is embodied in his letter to the "Chronicle"—the spirit of wakefulness and plain-speaking—is to be regarded as such.

What are the Bihar leaders doing? Have they no sympathy with "organisation" in religious celebrations? It is not possible that leaders of to-day, should have scant sympathy with 'organised work.' It must be supposed that they are either scandalously

irreligious or are lacking in courage, if they have not moved in the matter of the Principal's order. If they are moving in the matter with a view to helping Government to issue just orders allowing organised religious celebration in the Hostels and taking the Principal to task for having interfered in religious matters—we hasten to support them in their protest and petition Hostels where students pass their nights and days must have as far as possible the character of a collection of Homes—a happy collective Home life must be assured for the inmates of School and College Hostels. If such a life is denied to them, where is the use of Hostels? In a home-life religion has its place—and prominent place forsooth. In a Hotel, therefore organised religious celebration is just what should be encouraged for thus alone can be developed the two most necessary elements in citizen-character: Piety and Love of organised work.

12/11/16

10

HH Shandzi. 12/11/16

Ena 26/11/16

1/11/16

See. We were in 7/11/16

What is the matter with him? He is a student. He is not a leader. He is not a leader. He is not a leader.

It would be a pity to see Rahman in Bombay. He is a student. He is not a leader. He is not a leader. He is not a leader.

The Bengal 31-10-16

The Patna College Strike.

12

We are unwilling to discuss matters affecting questions of discipline in our educational institutions. Our practice is when we receive communications bearing on them to forward them without the names of the complaining parties to the educational authorities concerned. But every rule has its exception, and there are occasions when in the public interests the conduct of educational authorities must come under public criticism. The circumstances which brought about a strike in the Patna College is one of these. The facts are thus stated in a letter by Syed Mohammad Fazlar Rahaman addressed to a Bombay contemporary:—

"Mr. V. H. Jackson, the Principal, issued an order, that the Azan Prayer should be in a very moderate voice. This order of Mr. Jackson is quite against the injunctions of Islam. The order made the Muslim students of the Patna College Hostel very uneasy, because it is an interference with their religion. But they tolerated it because we never revolt against authorities.

After interfering with the religion of the Mussulmans he interfered with Hinduism. On the occasion of the last Anant Puja when the Hindu students of the Patna College Hostel were engaged in the celebration of the said Puja, they were interfered with by the Superintendent. Then five students and the Prefect of the Hostel were expelled from the Hostel and College for a period. The expelled students were asked to leave the town of Bankipore within twenty-four hours. The expulsion of students who had taken part in the Puja greatly excited the students of the hostels, both Hindus and Muslims. They declared a strike. All the college students with the exception of a very few joined it. It lasted with great force and strength for two days. But on the third day the leaders of the town interfered. They asked the students to submit. They submitted like good students. But now Mr Jackson has issued an order that in both the hostels of the Patna College there shall be no organised religious celebration, until the order of the Government."

The allegations made above speak for themselves. If they are substantially correct, the Government is bound to interfere. At any rate the complaint needs investigation. We have no desire to prejudge. We hope the matter will be cleared up by a question asked in the local Legislative Council.

22/11

C.S.

P. K. Chak

31-10-16

the Bengalee 15-11-16

8

14

LISTED

Syed Md. Fazlul Rahman, the rusticated student of Patna College about whose persecution we informed our readers in our issue of the 15th ultimo, has evidently had his name formally and fully entered in the C. I. D. list of Undesirable Swadeshis! Mr. Rahman, we told our readers last time, was forced to leave Bombay by the C. I. D. of the place. He got himself booked for Hyderabad Deccan. As soon as he got down at Hyderabad, he was taken into the custody of Nizam Police. All the twenty-four hours that he stayed at Hyderabad he was in police custody. The Inspector-General of Nizam Police told Mr. Rahman to leave Hyderabad without delay. Being similarly 'advised' by the head of the Nizam C. I. D. Mr. Rahman took the ticket for Bankipur 'via' Calcutta. Our informant after giving us the above news wants us to say what should be done to gain religious liberty in the Patna College. Well, we must confess that unless the local leaders move in the matter with some earnestness of purpose—a religious earnestness, we cannot hope for any improvement in the conditions created by the order of the Principal which, as the "Mussulman" plainly puts it, is in direct violation of the Royal Proclamation of 1858. The "Mussulman" is in entire agreement with us in holding that, in a Hostel, organised religious celebration is just what should be encouraged—for thus alone can be developed the two most necessary elements in Citizen-Character: Piety and Love of Organised work. We once more call upon Behar leaders to take up the matter in all seriousness, and do their best to get it properly settled.

To Mr. Rahman, we would simply say:—If there is no hope and for aught we know there may be none—of your being admitted to the Patna College, try some other college. If for any reasons you have to give up the idea of prosecuting your college studies further, remember that there is ample work in this country. Choose your line and 'study seriously' to fit yourself for it. If you join deep study to the earnestness that your letter to the "Chronicle" makes manifest, you will be a valuable servant of the Motherland.—The "Marhatta".

Wm
17
16/11

HA may be: The
Marhatta is in paper
but has not told me
not mischance 2 but

Wm
16/11
Eld
17-11-16

Wm
17/11

Ranchi
17/11/16

The Murata Bazar Patika

21-8-17

16

HERE is a very hard case to which the attention of the Government of Behar and Orissa is invited. It may be remembered that Sved Mohummad Fazlur Rahman, a student of the Patna College, was rusticated last year by Mr. Principal Jackson, on the ground that he had protested against the suspension of six students of that College who were engaged in the celebration of Anant Puja. Since then he had been very much molested by the C. I. D. people, and at their instance, he was expelled by the Government of Bombay where he had gone to prosecute his studies. He bore all this persecution patiently till his rustication period expired on the 3rd July 1917. He then applied to the Principal of the College for his re-admission, but he was given a blank refusal. Besides this Mr. Jackson asked him to appear before the governing body of the Patna College so that his conduct might be further examined by that body. That was two months ago, but the student has not yet been called upon to enter his appearance. It should also be noted here that the governing body is not favourably disposed towards him. All the same, we trust, they will send for him without further delay and give him a fair and just hearing. We really wonder that when the unfortunate student has already suffered the punishment imposed on him, he should again be put on his trial. This procedure is not adopted even in the case of a criminal who, when he has served out his term of imprisonment is a free citizen. Why should not the student be at once admitted into the college when he has fully expiated his sin?

D. P. I. may be asked
for a note
23/8/17

no sign: but
in know the
man's
hills
24/8

To D.P.I. W/o. 1170
with S.S. file 1446. 27/8/17

CS

Sukhni H. H.

B. A. 42
22-8-17

C.S.

on the expiry of his student's period

24 AUG 1917

restriction he applied for readmission to Patna College. It was
 open to him to apply at another College, but he does not appear
 to have done so. His letter on p. 5 of the file below
 seems to show why he prefers to get back into Patna College.
 Whether another College in this Province could admit him is however
 doubtful: in another Province a difficulty could probably be less.

The form of admission (& therefore presumably of readmission)
lies with the Principal (in Cal. Univ. Regs. Chap. XXIII, reg. 7)
but this does not cover the case of a matriculated student (in XXIII, reg. 8).
~~Mr. Jackson considered it necessary to submit the case~~
admission. Mr. Jackson ~~considered it necessary~~ to submit the case
to the governing body, and he considered that there were new
matters against Faylan - Rahman which that body should know
& which might lead to their definitely expelling him. Should
this be the case the student will have a right of appeal to the
Syndicate, so far as admission to other colleges is concerned
(in Chap. XXIII, art. 34, Cal. Univ. Regs.). The delay in
placing the case before the governing body is due to delay in their
appointment ^{of the members} ~~of the members~~, which in turn was due to uncertainty
as regards Mr. Jada Balli Sarkar's ~~appointment~~ transfer. The
governing body has now been appointed & the case of Faylan - Rahman
was to come before it at the first meeting, which was to take
place before the end of this month. His readmission to Patna
College could be a grave mistake, which Mr. Jackson is not likely
to commit, ~~his proposed expulsion is a serious matter and~~
~~will require a serious appeal to the authorities for readmission to the~~
~~College, and is a serious matter.~~ nor is the governing
body likely to countenance it.

18

H. H. M. M. M.
29.8

A. M.

Perusal of D.P. I. & note.

H. H. may see.

1/10/17

28/7/17

The A.B.P. contradicts itself in its usual reckless manner. It says this gentleman was given a blank refusal (presumably meaning a point-blank refusal) when he applied for readmission and in the same breath it says he was ordered to appear before the governing body.

बिहार सरकार

मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार विदेशालय)

29 AUG 1917

29/8/17

12
11
Extracts from Notes and Order in the
D.P.I.'s file No. 5R of 1917.
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9
20

X E X X X X

C.S. u.o.,

You enquired about this case lately,
u.o., and may care to see the papers below. No
action is, I think, required.

Sd/- J.G.J.,
15/9/17.

C.S. may wish to see with an papers. Please put
them up. There may be some is S S

बिहार सरकार

मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

Sd/- E.H.J.,
21/9/17

It is ascertained that the
D.P.I. has not returned the
news pp. cutting to his
office. Special Section to put
up their papers.

Special Section file concerning Saiyid

Fazlur Rahman is at flag 22.

Sd/- C.E.H.
24/9/17.

H.M.,

Sd/-

A reference to the proceedings may be

Sd/- K.C.Das,
24/9/17.

noted, so that if we have any questions asked
in Council, we may lay copies of the papers
on the table.

H.H. may see.

Sd/- H.McPherson,
25/9/17.

Sd/- W.Maude,
26/9/17.

Sd/- E. A. Gait,
26/9/17.

deposited
H.H.
24/9

CO

SS
17/9

13

From D. G. No 220 S.B. &

16/1/18.

22

as

(Revised file to be rearranged
after this information is
received.)

Perusal. The reference
to the disinterment of a
Muhammadan corpse at
Arrah evidently refers
to the action of Rai
Sahib Raghunath Prasad
Shah of Chapra.

Very

18/1/18

ES.

18/1/18

C.S.

The reference to Jerusalem
appeared in the last Bengal
Secret Abstract

C.S.

18.1.18

H. M.

Perusal.

424
19/1/18

19.1.18

19/1/18

I see the article with a letter in article
in one of the Calcutta papers on
the fall of Jerusalem: in last
Bengal Press Summary

+ 69
Pana 5720 m. 7

20/1/18

4

19/1/18

es

14

The extract referred
to by H.M. is placed
below for perusal.

2 page 11

Long

20/1/18

20/1/18

H.M.

Perusal

20.1.18

23

Recd 21/1

100

It N should not be shall

have to wait this youth who are
he comes (Bihar)

10/12

4.1.18

14 H

बिहार सरकार

मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

10

Reston. N.S. wanted for
Bihar. N.S. wanted for
Bihar. N.S. wanted for
Bihar. N.S. wanted for

24

DEPARTMENT

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No. 2660-c.

the 3rd November 1916.

To

M.
My dear Hampton,

From an article which originally appeared in the "Marhatta" newspaper and was reproduced in the "Bengalāe" of the 31st Octr. 1916, it appears that Syed Mahamad Fazlur Rahman, a second year class student of the Patna College Bankipore, who took part in the recent strike at that college and was rusticated for one year, lately visited Bombay, but was compelled to leave that place under pressure by the Bombay C.I.D.

Will you kindly have enquiries made and endeavour to find out what took Fazlur Rahman to Bombay and also, if possible, who financed his visit? ~~XXXXXX~~

Yours sincerely,

A.R.G. Hampton Esq.,

D.I.G. of Police,

Crime and Rlys.,

Bankipore.

(CONFIDENTIAL).

R. No. 1767

16

4

Bihar Special Branch,

Bankipore, the 20th November 1916.

D. O. No. 4116. S. B.

My dear Johnston,

Your letter No. 2560-C, of 3rd. Dec. Mr.

Hampton - Enquiries made regarding Fazlar Rahman show that he is the son of Muhammad Ibrahim of Kuntaulia, Muzaffarpur. He inherited some money from the father-in-law, the late Hasan Raza, who was a sheristadar in the district court at Patna. When Hasan Raza's wife died she gave a sum of Rs. 30000/- to Mr. Mazharul Haqq to spend in philanthropic causes. It is reported that the family is in some way connected with Mr. Mazharul Haqq. The money Fazlar inherited he has squandered away. At the time of the Patna College affair he is said to have had a little money with him - but this seems doubtful - as an appeal for money was made by him to Abul Kalam Azad and this letter was found when the recent search was made at Ranchi. Mr. Mazharul Haqq played an important part in egging on the strikers to hold out and it is possible he suggested to Fazlar Rahman to go to Bombay. The exact idea of the journey is not known but it was given out that he wanted to see some leading Muhammadan gentlemen to get them to take up his case and that of the general question of the "Azan". His brother Md. Usman who is still reading in the Patna College sends him money and Mr. Mazharul Haqq is said also to be helping.

Fazlar Rahman visited Poona and Hyderabad after leaving Bombay and is now in Calcutta, putting up at the "Sadaqat" Office at 31 Beraj Buildings, Lower Chitpur Road.

You

(CONFIDENTIAL)



You will remember that it was the editor of this paper that first started the "Azan" agitation in Patna. Fazlar is said to be eccentric, but a very strict Muhammadan and in the habit of exhorting his co-religionists to abstain from drinking wine, shaving their beards, etc.

D.O. No. 111 S.B.

27

Yours sincerely,

W. H. C. S. S.

11/11

E. H. Johnston, Esq., I. C. S.

Under-Secretary to Government,

Bihar and Orissa.

M. E. D.

20.10.16.

बिहार सरकार

मंत्रिमंडल सचिवालय विभाग

(बिहार राज्य अभिलेखागार निदेशालय)

(CONFIDENTIAL).

1255

R. No. 1794

30.11.16
Bihar Special Branch,

18

6

Bankipore, the 29th November 1916.



28

9 m 30/11

D. O. No. 5058 S. B.

My dear Johnston,

In continuation of my demi-official letter No. 4116 of 20th November, 1916, I write to say that I find I was misinformed about the letter found at Kalam Azad's search. It was not a letter asking for money but regarding his own case and the general one of Azad. I send you a translation of it. Please especially note the last para. This youth seems to be at the bottom of a great deal of the trouble. Would it not be advisable to prevent his return to the province?

(बिहार राज्य अभिलेखागार निदेशालय)

Yours sincerely,

E. H. Johnston, Esq.,

Under-Secretary to Government,

Bihar and Orissa.

M. E. D. 28.11.16.

D. Seal
28/11

30 Translation.

Respected Maulana,

You will be glad to hear that these days I am engaged in a religious test. (Arabic portions underlined not translated). I have been rusticated from the Patna College for a year and this period will possibly be increased further.. It is Mr. Jackson's order that there should neither be called any "Azan" nor should there be any "Salwat" (prayer in a mass). The Hindus have been ordered not to perform any Pooja in the College. We had only the religion remaining with us of which we have also been deprived. We have been declared agitators and disturbers of peace simply because we pray and perform religious duties.

I had been to Bombay intending to do something there as I have already been made to give up education. The Commissioner of Police, Bombay advised me to leave Bombay at once if I wanted my safety. After that I went to Hyderabad. There arrangements had already been made for my accommodation and comforts. As soon as I alighted from the train the Nizam Police accorded to me a hearty welcome and put me up in that special guest house for 24 hours. Mr. Hanking the Inspector-General of the Nizam Police said that if I wanted my welfare I should leave Hyderabad by the next train available and go out of the Nizam's territories. Over and above this I had the order not to stop anywhere on my way, but to go direct to Bankipore. Maulana, fortunately I got the ticket to Bankipore via Calcutta, otherwise it would have been difficult to me. I am in Calcutta now. Now Mr. Jackson has passed orders to the effect that in Patna College there should neither be any "Azan" or mass prayer, and that the Hindus should refrain from performing any Pooja at all. Now the time has come to raise the plaintive voice high and higher up, and I am doing my best in this direction. Pray that the Almighty may bless the College buildings to resound with the sympathetic words (of the public). Jackson is forbidding "Azan". May the cry of Allah-o-Akbar rise high up. For the present I would ask you to send me an article on "Azan" and Salwat (mass prayer) on the authority of the Koran and Hadis so that it may be distributed by us in thousands in Bankipore. I want to see you and if you write I will present myself to you.

Yours etc, Sd/- Syed Monamed Tazkur Rahman
 C/o The Editor, Begumt, Seraj Buildings, 31 Lower
 Chithore Road, Calcutta

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The 8th December 16.

2996 - c.

My dear Sealy,

With reference to your demi-official letter No. 5058-S.B., dated the 29th November 1916, I am desired to inform you that Government do not consider that any special action should be taken to prevent Syed Mohamad Fazlur Rahman from returning to this province. His case is parallel in this respect to that of Maulana Abul Kalam Azad in which the Government of India accepted the view that he, should have been interned if necessary, in Bengal instead of being ejected from it.

Yours sincerely,

W. A. P. Sealy

W. A. P. Sealy, Esquire

Assistant to the Deputy Inspector-General of Police

B a n k i p o r e.

810396
(CONFIDENTIAL).

21 R. No. 1185
30/6/17

Extract from a Special Branch officer's report dated
18th. June, 1917.

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I have the honour to report that Mr. Gandhi has arrived here
yesterday. * * * * * Fazlur Rahman, the boy who
was rusticated in the Patna College Strike, was also with him
when he got down from the train, with Mr. Gandhi's bag.

Memo No. 4114 S.B.
VIII-673.

20/6/17
Bihar Special Branch,
Bankipore, the 28th. June, 1917.

Extract forwarded to the Under-Secretary to Government,
Bihar and Orissa, Political Department, for information with re-
ference to the correspondence resting with his demi-official
letter No. 2996 C dated the 8th December 1916.

मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)
It seems evident that Fazlur Rahman has taken up politics
and is likely to be heard of again.

R. N. W. Singh
Dy: Inspector-General of Police
Crime and Railways, B. & O.

M.E.D.
28.6.17.

From

V.H. Jackson, Esqr., M.A.,
Offg: Principal, Patna College.

To

The Director of Public Instruction,
Bihar and Orissa.

Bankipore, the 3rd September 1917.

Sir,

In accordance with Rule VII chapter III on page 65 of Bihar and Orissa Education Code, I have the honour to state that a student in the second year class of 1916 named Syed Mohammad Fazlur Rahman has been expelled from this College by the Governing Body in accordance with the following Resolution passed at a meeting held on Thursday, August 30th 1917 :- बिहार सरकार

"The Governing Body having heard and considered the statement made to them by Syed Fazlur Rahman this after-noon, and having perused the letter written by him to the Principal, and having considered the other documentary evidence on the record, hereby resolve that the said Syed Fazlur Rahman be expelled from this College, in as much as (a) he had deliberately disobeyed the orders of the Governing Body, (b) he had written to the Principal in an improper and impertinent manner, and (c) he has made statements to the Governing Body to-day which they have no hesitation in holding to be absolutely untrue".

I also forward herewith for your information a statement of the circumstances under which his expulsion has been ordered. This statement has been drawn up at the request of the Governing Body, and has been approved by the Governing Body.

I have the honour to be,
Sir,
Your most obedient servant,

Sd/- V.H. Jackson,

Offg: Principal, Patna College.

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The case of Syed Mohammad Fazlur Rahman

After a students' strike at Patna College from September 11th 13th 1916 three students who had taken an active part in it were called upon to appear before the Governing Body on Monday, September 25th One of these students was Syed Md. Fazlur Rahman, of the Second Year class.

On the 20th September, when the orders to attend the Governing Body meeting were communicated to this student, he stated that he might be unable to be present on the 25th as he had been summoned to give evidence in a case at Nawadah. He was therefore given a certificate by the Principal to the effect that his attendance on the 25th was required by the Governing Body, and he was directed to show this to the Magistrate if necessary.

At the meeting on 25th September only two students appeared before the Governing Body. Syed Md. Fazlur Rahman did not appear, but as it was thought that he might have been unaboidably detained in connection with the Nawadah case, orders were passed on consideration of his record. He was rusticated for a period of one year for taking an active part in the strike and for general misconduct.

Immediately afterwards, however, information was received that Syed Fazlur Rahman was in Bombay, where his conduct had attracted the attention of the police. A report subsequently obtained from Bombay showed that he had arrived there on Monday September 25th, i.e. the date on which he had been directed to appear before the Governing Body.

Accordingly, at the first meeting held after the Pujah holidays the Governing Body resolved that he should be called upon to explain his absence. Between November 1916 and January 1917 the orders were sent to him at several addresses, owing to the fact that his father wrote saying that he had ceased to have any connection with him, and did not know his address, and his local guardian returned a letter addressed to him unopened. Meanwhile it was ascertained from the S.D.O. Nawadah that the date on which Syed Md. Fazlur Rahman had been summoned to appear as a witness was the 22nd September, that his attendance was

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not proved, and that the case had been disposed of on the 23rd September.

No reply or other direct communication was received from Syed Md. Fazlur Rahman until the 7th July 1917, when he wrote stating that he intended to rejoin Patna College on July 23rd, when his term of rustication would expire. As he then gave his address as the address of his father, another copy of the Governing Body's orders of November 1916 directing him to explain his absence on September 25th was despatched to him on the 16th July. On July 17th he replied stating that "on account of my certain family affairs, which demanded my immediate presence, I was out of station on 25th September 1916. So I could not attend the meeting of the Governing Body on that date".

He. was thereupon informed that his conduct would be further considered and he was directed to hold himself in readiness to appear before the Governing Body when called upon to do so. On the 20th August he was ordered to appear on August 23rd. On the latter date he sent a telegram from Calcutta stating that he could not appear in time. The enquiry was postponed until August 30th, and he was again directed to attend.

On the 27th August a letter addressed to the Principal was received from him. This letter, which is referred to in the Resolution passed by the Governing Body, is attached as Appendix B.

He appeared before the Governing Body on the 30th August, and his statement was recorded by the President. It is attached as Appendix A.

The evidence shows that he intentionally disobeyed the order of the Governing Body to attend on the 25th September. Even if he had gone to Nawadah on the 22nd he could have attended on the 25th; but it is clear that he never even attempted to appear at Nawadah on the 22nd. If his wife had really been ill, there is no reason why he should not have said so to the Principal and Dr. Caldwell, and made that his excuse for not being able to attend: but the story of his going to his native village, and staying there for a week, is shown to

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be an absolute concoction by the fact that he was in Bombay on the 25th September.

A mere perusal of his statement to the Governing Body will show that he has no regard for speaking the truth.

The evidence also shows that for a period of over seven months he intentionally disobeyed the order of the Governing Body to explain his absence on September 25th.

There is further evidence that he started a systematic campaign in the press by way of articles against the Principal, marked copies of various papers containing articles and communications being sent by post to the Principal and to the President of the Governing Body, and to certain students in the College.

The following Resolution was passed by the Governing Body :-

The Governing Body having heard and considered the statement made to them by Syed Fazlur Rahman this after-noon, and having perused the letters written by him to the Principal, and having considered the other documentary evidence on the record, hereby resolve that the said Syed Fazlur Rahman be expelled from this College, in as much as (a) he had deliberately disobeyed the orders of the Governing Body, (b) he had written to the Principal in an improper and impertinent manner, and (c) he has made statements to the Governing Body to-day which they have no hesitation in holding to be absolutely untrue.

Statement of Syed Mohammad Fazlur Rahman.

By the President

Q. What is your explanation of your non-attendance on the 25th September ?

A. I have explained it in my letter dated the 17th July 1917.

Q. Can you tell us why you did not submit an explanation before ?

A. My idea is that the moment I was rusticated I was beyond the jurisdiction of the authorities who had asked me to give the explanation.

Q. In your letter dated 17th July you explain your absence as having been "on account of certain family affairs", Could you tell us what these affairs were ?

A. On that occasion my wife was very seriously ill.

Q. Did you mention this at the time to the Principal or Dr. Caldwell ?

A. (I did not think it fit to mention that family affair.

There was another reason. I do not remember the exact date, but it was near about that time I was summoned to appear at the Nawadah Court. I was going there, but learnt on the way that the case had been disposed of.

Q. Where was your wife ill ?

A. In a village in the Muzafferpur district.

Q. Were you either at Nawadah, or at the village in Muzafferpur district on the 25th September ?

A. I don't remember the exact date of the meeting but I think it was the 21st September that was on the notice I received in Calcutta. I have but a faint idea. It might be 21st.

Q. (By Dr. Caldwell) What notice was sent to you in Calcutta ?

A. It was not addressed to Calcutta, but it was sent to my father's house here, and then transferred to me in Calcutta.

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Q. (By Dr. Caldwell) What notice was it you got in Calcutta ?

A. The notice was to the effect that I must explain why I did not attend the meeting of the Governing Body.

In reply to questions asked by Mr. Sinha

Syed Fazlur Rahman Says :-

If the Proceedings Book of the Governing Body shows that there were meetings last year on the 15th September and next on the 25th September, I would take it that I must have been summoned by the Governing Body for the 25th.

When the Principal handed over the notice to me to appear on the 25th September, the only explanation I then gave was that I was under summons to appear in a case at Nawadah.

Ex. I is a copy of the Memo which the Principal gave me to show to the S.D.O. Nawadah, with a view to enable me to get exemption from attendance, and to attend the Governing Body meeting on the 25th

If the S.D.O. has written to the Principal that the date fixed for the hearing of the case at Nawadah was the 22nd September, I would take that date to be correct.

I must have been proceeding to Nawadah on the 21st September. I learnt in Gaya that the case had been disposed of. I don't remember the exact date. I was not at Nawadah on the 22nd September. I did not go to Nawadah at all. I came back from Gaya.

I got the news of my wife's illness at Bankipur before starting for Nawadah. And, therefore, as soon as I heard the case had been disposed of, I returned from Gaya straight to my native village in the Muzafferpur district. The date of my return to my village must have been either 23rd or 24th September. I passed through Bankipur on my way to my native village.

I knew that the Governing Body were anxious to secure my presence here on the 25th September. I was so much perturbed with the news I had received at Gaya that it did not occur to me that I should come and speak to the Principal about the matter.

On

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On the date fixed for the meeting, that is the 25th September I was actually in my native village. Approximately I stopped for a week; and then I returned to Bankipur. My wife had recovered. I was not so perturbed then as I was before, when I was going to my village. It did occur to me that I should come and explain matters to the Principal; but I learnt that I had been rusticated for a year, and so I thought that my going and explaining the matters would be of no avail.

I submitted my explanation when I applied for readmission.

President reads letter dated 7th October 1916 from Deputy Commissioner Police, C.I.D. Bombay, showing that Syed Fazlur Rahman arrived in Bombay on the 25th September 1916.

Fazlur Rahman says :-

"I left for Bombay immediately after coming from my place, and hearing of the order of rustication.

By Mr. Sinha According to my previous statement that would be about the 2nd or 3rd of October. According to my statement I could not have reached Bombay before the 4th or 5th October.

I can suggest no reason why the Deputy Commissioner of Police Bombay should have reported that I was in Bombay on the 25th September.

I did go to Bombay, and I did put up at the Shah Jahan Palace Hotel, Sitaram Buildings, Crawford Street. I did not see M: Rahimtulla Currimbhoy Ibrahim.

I shall probably leave Patna tomorrow or next day, and my address will be Kamtaulia, P.O. Imritpur, district Muzafferpur.

After having above read over to him, Syed Fazlur Rahman adds :-

Another cause which I considered justified me in not submitting an explanation for non-appearance on the 25th September 1916, was that I took it that the punishment of rustication awarded to me was also for the disobedience if it might be, to


the

summons of the Governing Body to attend the meeting.
I have nothing further to add.

Sd/- C. A. Oldham

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बिहार  सरकार
मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

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Appendix "B"

Letter from Syed Md. Fazlur Rahman to the Principal,
Patna College, received on the 27th August, 1917.

I request you to be so kind as to issue a transfer certificate to me, in order that I may get my admission into some other college, and may not have to lose another year.

You have sent me information that you shall get my conduct judged in the Governing Body of Patna College, then I request you to be so good as to inform me of the charges which are against me. Besides that I wish to bring this point to your notice that now I have no mind to recontinue my studies, because the relations between you and me are not at all pleasant, and above all you have stopped Azan in your college which is nothing but mere proclamation of the Great name of the Great Creator and the Lord of the Universe. The word Allahu-Akbar means (God is the Greatest) You have stopped this thing which is sacred above all things, in the precincts of your college hostel which is quite adjoining to your college. Although I am not directly concerned with this because I have been a day scholar while at your college but it is simply impossible to tolerate that the name of our Great Lord of the Heaven and the Earth should be stopped by a human being. This cannot be tolerated by one who calls himself to be true believer in the Great Creator. So this is the reason which has prompted me to decide that I should not study into such college where the sacred name of the Great God has been prohibited to be proclaimed.

So in view of these facts if you are going to hold the meeting of the Governing Body, only because I had applied to you a few days ago for readmission into your college then it is simply useless to call me before the Governing Body. But if you have got charges against me, and are bent upon inflicting some more punishment then I do assure you that please inflict any amount of punishment on me you like and I shall not raise a single

voice

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voice of protest against your action. Because I know that in my these sufferings I have the Help and the strength of God on my side. So before appearing before the Governing Body I give you full liberty to do anything and everything you like with me. Besides if you think that my formal presence is necessary then I am ready to fulfil that condition and I shall present myself at your office on 30th instant.

Hoping to receive an immediate reply.

I am,

Yours obediently,

Sd/- Syed Fazlur Rahman,

138/1 Machua Bazar Street.

Calcutta.

बिहार सरकार
मंत्रिमंडल सचिवालय विभाग
(बिहार राज्य अभिलेखागार निदेशालय)

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P.S. 9/1/18
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(Confidential)

Copy of D.O. No:62/465-C dated 9-1-18 from the Dy. Commissioner of Police, Calcutta.

Your D.O. No:22 S.B. of the 3rd instant. As requested I send you herewith copy of a note showing the recent activities of Fazlur Rahman in Calcutta.

बिहार सरकार

Memo:No: 220 S.B.
VIII-673

मंत्रिमंडल सचिवालय
Bihar Special Branch:
(बिहार राज्य अभिलेखागार) Patna, P.O. the Jany: 1918.

Copy forwarded to Chief Secretary to the Govt., of Bihar & Orissa, for information, with reference to the correspondence ending with this office memo. No. 4114 dated 28.6.17

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7/10/17

Deputy Inspector-General of Police,
Crime & Railways, Bihar & Orissa.

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Re: Fazlur Rahaman.

This individual is the son of Mahmad Ibrahim of village Kamtoha in the district of Muzaffarpur. He is aged about 35 years. He is at present residing at the Habbel Matin Office at No:164 Bow Bazar Street, Calcutta. Syed Jalaluddin-al-Hussain the editor of the Habbel Matin being a blind man, Fazlur Rahaman reads out papers and correspondence to him and gets Rs.30/- per month from him. Being rusticated from the Patna College in 1916 Fazlur Rahaman came down to Calcutta and stopped at the Sadakat Office in Lower Chitpur Road. Against the orders of his rustication and expulsion from the Patna College he moved the Syndicate but it also arrived at the same finding as the Patna College authorities and refused to interfere on the orders passed on him. Fazlur Rahaman first came to our notice at the meeting held at Tanbbagan Lane to protest against the orders of internment on the Moslem agitators and since then he has been taking active parts in organising meetings in Calcutta in connection with the internment question and the Arrah Riot. His speeches in those meetings were most objectionable and of stirring nature. He generally moves in the circle of the Muhammadan extremists of Calcutta and his best friends are Chowdhry Golam Hyder, editor Sadakat, Moulvi Najimuddin Ahmed, Kutubaddu Ahmed, Moulvi Abdul Wazed, Habib Shah, Muhammad Akram Khan and Hafiz Nazir Ahmed. It was also learnt that he proposed to re-organise the Hazbullah Society of Maulana Azad but his friends did not approve of it as they thought that it would be too big a job for a man like him. He referred to the disinternment of a Muhammadan corpse at Arrah in his speech at the meeting of 11 Dent Mission Lane. Recently he is stirring up the feelings of the Muhammadan fanatics by insinuating that this holy place Baitul Makadis (Jerusalem) has been attacked by the enemies and it is going to pass away from the hands of the Mussulmans.

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Extract from Report on Indian
Newspapers & Periodicals in
Bengal for week ending 29/12/17

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69. The *Sadrqat* (Calcutta) of the 21st December publishes a lengthy article in which it surveys the early history of the conquest of Jerusalem. Jerusalem and how it came into the hands of the Moslems. After referring to the Holy Wars in which the Christians had endeavoured to wrest it from the hands of the Moslems, the paper says:—
"To-day we find the place for the defence of which the Moslems have profusely shed their blood in the past passing out of their hands and coming into the possession of a power, a high member of which (Lord Hardinge) had repeatedly assured us that the British Government would always have consideration for the feelings of its Moslem subjects with regard to their sacred places. Even during the present war we have more than once requested Government to keep the sacred places immune from the operations of war. But Government paid no heed to our requests. No doubt it is regrettable that the British Government is at war with a kingdom the head of which on account of his connection with the House of Allah is the religious head (Khalifa) of the Moslems. But should not the British statesmen be grateful to the Moslems for their unflinching loyalty to the person of His Majesty the King-Emperor, in spite of their spiritual allegiance to the Sultan of Turkey? We are sorry to find that the British Government in spite of our loyalty has paid no regard to our religious susceptibilities. Jerusalem has been conquered and the whole Empire is making merry over it. But can the Moslem subjects participate in this merry-making? The Moslems should be asked how the news of this conquest affects them. We do not take into consideration the political side of this war; but the conquest of Jerusalem is not a political question at all—it is the question of the religious feelings of the Moslems of the world. We can, under no circumstances, tolerate that any non-Moslem power should rule over Jerusalem. We know that Government would have more care for its own needs and requirements than for our pleasure or approval; but we would like to say plainly that the fall of Jerusalem is a catastrophe to us. We cannot help expressing our regret that no consideration has been paid to the feelings of the Moslems in this matter. Mr. Balfour had announced a few days before the fall of the place, that facilities would be created for establishing a Jewish protectorate at Jerusalem. It is true that the population of the place has been assured of peace and security, but this is a question of faith and religion. No Moslem wishes that Jerusalem should be ruled by a non-Moslem. We appreciate the moral courage of Maulvi Abdul Bari who sent the following telegram to His Excellency the Viceroy on the occasion of the fall of Jerusalem:—"Jerusalem is one of those sacred places to serve which is a religious duty of the Moslems. No other nation than the Moslems can claim this. To deprive the Moslems of this service would

mean continuation of the war, which no Moslem nor any well-wisher of humanity desires." British statesmen have repeatedly said that our Government is the greatest Islamic Power, considering the number of its Moslem subjects. We ask Government to pay greater attention to the feelings and desires of its Moslem subjects, and get their good wishes in return. Armies are no doubt useful, but prayers and good wishes are no less effective. Looking from the point of view of the Moslems Government will have to admit that the passing out of the place from the hands of the Moslems after 1,200 years (a place the sanctity of which in their eyes is only second to that of Mecca and Medina) must cause the 40 crore Moslems of the world the greatest heart-burning. We cannot help remarking that the Moslems form a very important factor of the British Imperial authority and Government can ill afford to neglect or pass over their just needs and requirements. We do not know what relations will be established between Britain and Turkey after the war, and it is not our duty to give our opinion about it, but the capture of Jerusalem is a matter on which we cannot keep quiet. We have faithfully expressed our feelings and those of the 8 crore Moslems of India.