

	Govt. of { 191 } Bihar & Orissa.	Department	S 100	
Enclosures	FROM The Hon'ble Mr. B. Foley, I.C.S., Offg. Commissioner of Chota Nagpur,	Branch	10/2/17	
Plans	SUBJECT:	File No.		
Spare copies		Number in File		
		Date of receipts		
		Diary Number		

CONFIDENTIAL.

No. 33 C/I-4-17

Chief

To THE SECRETARY TO THE GOVERNMENT OF BIHAR AND ORISSA,

DEPARTMENTRanchi the 9<sup>th</sup> February 1917.

Sir,

DEPARTMENT

With reference to Mr. Johnston's No. 230 C., dated the 23rd. January 1917, I have the honour to enclose a copy of a letter dated the 27th January 1917 from Maulavi Abul Kalam Azad addressed to the Superintendent of Police Ranchi which has been forwarded to me by the Deputy Commissioner.

I have the honour to be,

Sir,

Your most obedient servant,

B. Foley  
Offg. Commissioner.

S. Khan.  
9.2.17.



124  
82  
(20)  
Translation.

To

The Superintendent of Police, Ranchi.

The 27th January 1917.

Sir,

Received the order of Government about my allowance, a copy of which has been forwarded to me by you. It says that I can not get Rs. 110/- from 1st. of January. In this connection I have to say two things and I shall be obliged if you will send them on my behalf to Government.

(1) I had written the account of my minimum expenditure of the present time, and when I was called upon to submit a list of my expenses, I did so through the Deputy Superintendent, Ranchi, In spite of this, I am surprised how it has been held that Rs. 110/- will be sufficient to meet my expenses. I cannot possibly live on this amount nor is it sufficient for my relatives who have no source of income. I am therefore unable to accept this amount which is of no use to me and return this generous offer with thanks.

(2) My other objection is that I was interned on the 23rd. October, and so if I am entitled to an allowance, I should get it from the date when I was deprived of my freedom. It is not understood how I shall get it from 1st. January.

The 2nd. comment is merely a secondary one, otherwise when I am not altogether agreeable to the amount, a discussion in the present stage about 23rd. October and January is not necessary.

Sd. Abul Kalam Azad.

*G. Khan.*  
*9.2.17.*



CONFIDENTIAL.

126  
Extract from the list of correspondence of Maulana Abul Kalam Azad dated 2nd. February, 1917.

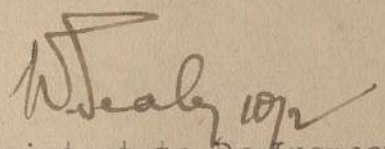
-----oOo-----

4. Addressee, Hon'ble Mazharul Haq Esq., Bar-at-law, Bankipore. This is a long letter from the Moulana informing the addressee of his refusing the allowance Rs. 110/- granted by the Government as it was quite insufficient to meet his expense and also of his difficulties in daily attending the Police Station. Also expresses his inability in attending the Mosque for namaz at night on account of internment order which is detrimental by the religious point of view. The Moulana has quoted the example of the internment of Mohamed Ali, Shoukat Ali and Zafar Ali stating that Government has supplied to them houses and furnitures in addition to allowance which was granted to them from the date of their internment whereas the Moulana's allowance which he refused was granted from 1-1-17 although he has been interned from 23-10-16. Further adds that he had written to the Chief Secretary and in reply was informed that it is under consideration. The Moulana requests the addressee to speak of it to His Honour.

Memo No. 623 S.B.

Bihar Special Branch,  
Bankipore, the 10th. February, 1917.

Copy forwarded to the Chief Secretary to Government, Bihar and Orissa, for information.

  
Special Assistant to Dy: Inspector-  
General of Police, Crime & Rlys.,

B. & O.

M. E. D.  
10.2.17.



(CONFIDENTIAL). 128

R. No. 233

20. 2. 17.

Bihar Special Branch, (27)

Bankipore, the 15th February 1917.

D. O. No. 172. S. B.

My dear McPherson,

We have just received intimation that there is a movement on foot to excite the disciples of Maulana Abul Kalam Azad by spreading information about his arrest, imprisonment and possible execution. We have also been asked to watch for an emissary who is being sent to him.

In this connection it may be remembered that Kalam Azad wanted Maulana Mahmudul Hassan of Deoband to be arrested prior to his departure for Mecca in order that such action against one of the most influential Maulanas of North India was likely to goad the Mohammedan public to rebellion.

I have written to Ryland suggesting a stricter watch over the Maulana's correspondence and visitors and await his instructions before submitting my proposals to Government.

Yours sincerely,

The Hon'ble Mr. H. McPherson, I. C. S.  
Chief Secretary to Government,  
Bihar and Orissa.

A. R. Humphreys

M. E. D.  
15. 2. 17.



(23)

30

Copy of demi-official letter No. 810 S.B. dated the 15th February 1917, from the Deputy Inspector-General of Police , Crime and Railways, Bankipore, to the Inspector-General of Police, Bihar and Orissa, Ranchi.

.....

I have just received telegraphic information from Sands of the United Provinces Police from Aligarh that there is a movement on foot to excite the disciples of Moulana Abul Kalam Azad by spreading information about his arrest, imprisonment and possible execution. We are also asked to watch for an emissary who is being sent to him. In this connection it may be remembered that Kalam Azad wanted Maulana Mahmudul Hassan of Deoband to be arrested, prior to his departure for Mecca, in order that such action against one of the most influential Maulanas of North India may create such excitement that the Muhammadan public would rise in rebellion. Abul Kalam's disciples are said to number 3 millions. He daily receives letters from his disciples from all parts of India on religious and other matters. In view of the information now received and of what was discussed at the Conference at Government House on the 30th ultimo it is strongly recommended that a severer censorship over his correspondence be instituted, and that persons that come from outside to see him are not allowed to do so, unless they agree to risk a search of their persons for letters, etc. In the case of persons from outside the Province applying for interviews, I would ~~strongly~~ strongly urge that where possible a reference first be made to the Special Branch, and where this is not possible an interview be permitted only in the presence of some responsible police officer.

I understand that Government asked for some proposals in this connection, but I am not aware whether any were submitted direct by you or not. As the question is one which requires discussion with the local officers concerned, the Superintendent of Police, Ranchi, I am sending no proposals direct to Government pending hearing your views and in case you might wish to consult

McNamara



McNamara as to ways and means of effecting a close censorship of his correspondence and a closer watch over persons who visit him. I think it is desirable that some thing should be done in this connection.

Copy forwarded W.C.S.

Orders on my recent recommendation regarding the Montana correspondence are awaited. As regards interviews I am making inquiries as to whether many people have been visiting the Montana lately. It is difficult to keep a check on people who go to see him. There is no one to identify the persons who come up. The persons who visit him whom the Montana has obtained permission from the W.C.S. To stop all interviews would be the only safe course but this would only give colour to the stories that are being spread that the Montana is in prison and may possibly be executed.

George Land.

19/2/17



~~134~~ 134  
~~For issue.~~  
206 - C.T.

~~537 - C.~~

23<sup>2</sup>  
The 24<sup>th</sup> February 17.

My dear Ryland,

I have laid before the Lieutenant-Governor in Council your note regarding the search which was conducted at the house of Maulana Abul Kalam Azad on the 23rd October last together with the explanation submitted by Mr. Randle as to his share in the proceedings. After taking into consideration all the facts stated in your note, His Honour in Council considers that Mr. Randle should be severely censured for his failure to realise the importance of the search and for the carelessness he displayed in its conduct. He must have known that the search was one to which great importance was attached and his explanation only aggravates his fault, as it indicates that after having been attached for some time to the Special Branch and while still employed on the Criminal Investigation Department staff, he allowed himself to get entirely out of touch with the work of the department. Mr. Randle should be informed accordingly, and the fact of the censure should be carefully noted for consideration when the question of his promotion comes up.

2. The Deputy Superintendent of Police, Babu Guru Prasad Das, should also be reprimanded for his failure to comply with the provisions of the law in not producing all the articles seized at the search by virtue of the warrant under section 98 Criminal Procedure Code read with rule 5 of the Defence of India Rules, before the Deputy Commissioner of Ranchi by whom the warrant was granted. He would have been dealt with more severely but for the fact that he failed to receive proper instructions from Mr. Randle.

Yours sincerely,

The Hon'ble Mr. E.C. Ryland.

~~24~~ 50/- H.M.C. R. S. S. S.  
for H.M.C. 21/-



624  
No. ~~546~~ - C.

GOVERNMENT OF BIHAR AND ORISSA  
POLITICAL DEPARTMENT  
SPECIAL SECTION.

From

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

Under-Secretary to the Government of  
Bihar and Orissa.

To

The Commissioner of the  
Chota Nagpur Division, Ranchi.

Ranchi the <sup>24<sup>th</sup></sup> ~~24<sup>th</sup>~~ February 1917.

Sir,

In continuation of the correspondence ending with my letter No. 281-C, dated the 27th January 1917 regarding the case of Maulana Abul Kalam Azad, I am directed to refer you to the Order under rule 3 of the Defence of India (Consolidation) Rules 1915, which was forwarded with my letter No. 2562-C, dated the 22nd October 1916 for service on him and to inform you that the Lieutenant-Governor in Council is pleased to direct the following modification and amendments in that order viz: In rule (6) after the words "the hours of 6p.m. and 6 a.m." the words "from October 1st to March 31st in any year or 7 p.m. and 5 a.m. from April 1st to September 30th" should be added. In rule (8) after the words "your address" the following words should be inserted "or that of any other inmate of your house" and in rule (9) insert ~~"Neither"~~ before ~~"You" and "nor any inmate of your house"~~ between "you" and "must not".

*Should be substituted.*

I have the honour to be  
Sir  
Your most obedient servant

*thy self*  
Under-Secretary to Government.



*Doc.*  
137  
Memo No. 625- C.

Ranchi the 24<sup>th</sup> February 1917.

Copy forwarded to the Inspector-General of Police, Bihar and  
Orissa for information.

By order of the Lieutenant-Governor  
in Council,

*CU 25/1*

Under-Secretary to Government.



# 138 The Beharree 23-2/17

## A MEMORIAL TO THE VICEROY.

"We have the honor to request the favour of your kindly laying before His Excellency the Viceroy the following facts regarding Moulana Abul Kalam Azad, who has been interned at Ranchi, for His Excellency's favourable consideration.

Moulana Abul Kalam Azad is the son of the late Moulana Khairuddin Ahmed, one of the most influential religious leaders of his time. Like his father he has a large number of disciples in different parts of India. Perhaps there is no other Mussalman religious leader in India who is so much loved and respected by such a large number of followers. The Moulana's popularity is due to his reputation as a profound Arabic Scholar and as a great social and religious reformer.

Since his childhood Moulana Abul Kalam Azad lived in Calcutta where he has got properties and business and other concerns. On the 28th March last the Government of Bengal issued an order under the Defence Act directing the Moulana not to reside or remain within the Presidency of Bengal. As the Moulana has all along led a religious and scholastic life it was never thought that he would be regarded as a political suspect. His admirers were therefore very much surprised and pained by his expulsion from Bengal. It was, however, thought advisable that the Moulana should readily obey the orders of Government, and so he left Calcutta for Ranchi on the 3rd April last.

On his arrival at Ranchi the Moulana was informed by the Local Official that the Government of Bihar and Orissa would have no objection to his residing there provided he would carry out certain instructions. The Moulana agreed to act according to the instructions and he quietly resided at Ranchi for about six months without any interference. In the meantime a memorial signed by about sixty thousand Mussalmans (copy enclosed) was submitted to the Government of Bengal praying for the cancellation of its order. From certain communications with some of the leaders of the Community it was concluded that the Government of Bengal was convinced of the Moulana's

innocence and was inclined to permit him to return to Calcutta. But when it was being expected that an order to this effect would be passed the memorialists were informed by the Government of Bengal that their prayer could not be granted and shortly after the Government of Bihar and Orissa served on the Moulana an order of internment at Ranchi. On receipt of the order the Moulana submitted to the Government of Bihar and Orissa memorial, a copy of which is submitted herewith. Some time after the Government of Bihar and Orissa published in the news papers a Communique on seeing which the Moulana addressed the Government of Bihar and Orissa as follows:—

"I have the honour to state that I have seen in the news papers a Communique dated the 3rd November 1916 issued by the Government of Bihar and Orissa regarding my internment. It has been stated therein that Government has received reliable information, that I had been engaged in treasonable communication with the enemies of His Majesty the King Emperor: This undreamt of charge, I need scarcely say, has caused me indescribable surprise and pain, as never in my life was I ever engaged in

treasonable communication with the enemies of His Majesty the King Emperor. There can be no charge more serious than this against a citizen of the British Empire and no punishment can be regarded as too severe for such an offence. If I cannot clear myself of this grave allegation against my conduct I shall be a ruined man all my life. Far, I shall always looked upon with suspicion by the Government. Under the circumstances I earnestly request that Government may be pleased to hold a proper enquiry into the matter so as to give me an opportunity of repudiating the charges and proving my innocence. I hereby most solemnly declare that I never had directly or indirectly any treasonable communication with enemies of His Majesty the King Emperor. If any such information has been received by Government it is entirely false."

The above is a brief statement of Moulana Abul Kalam Azad's case. As stated by him there can be charge against a citizen of the British Empire more serious than that of carrying on treasonable communication with enemies of His Majesty the King Emperor. If the Moulana is really guilty of this we have nothing to say in his favour. It is because we and other members of the Community believe that the Moulana is innocent that we have been pleading his cause.

In these circumstances we pray that His Excellency the Viceroy may be pleased to hold an enquiry so as to give the Moulana an opportunity of proving his innocence. Is for any reason an enquiry at this time if considered undesirable we pray that His Excellency may be pleased to cancel the order of internment and permit the Moulana to return to Calcutta on his furnishing security for his future good conduct. Some of his disciples are willing to stand surety for him. Besides, some of the leading members of the Community may undertake to keep a watch over his movements.

We have the honour to be,

Sir,

Your most obedient servants.

Sd. A. Rasul  
Sd. Najmuddin Ahmad  
Sd. Fuzul Haq  
Sd. Mowdooder Rahman  
Sd. Abdul Karim  
Sd. S. Mohamad Ali  
Sd. Ashraf Ali  
Sd. Abul Kasim  
Sd. Qutubuddin  
Sd. Mujibur Rahman

H. H.

H. H. Rasul. This may be added for file in special section. 23/2/17

rel

23/2

Wm. 24 FEB 1917

C. S. P. K. Choudhury 22/2/17



CONFIDENTIAL.

140

R. No. 295

28.2.17

Bihar Special Branch,

Bankipore, the 26th. February, 1917.

D.O. No. 1053. S.B.

My dear McPherson,

*32*  
*at*  
*Comer:*

In continuation of my demi-official letter No. 812. S.B., dated the 15th. February, 1917, I write to inform you that the cipher wire we received and referred to in my letter referred to "Maulana" and said "emissary being sent to Kalam Azad".

It now transpires that "Maulana" referred to Maulana Mahmud-ul-Hassan the arch-conspirator who has been arrested at Mecca recently by the Grand Sheriff and sent to Egypt with five of his confederates.

It is still essential, however, that something be done to restrict the visits paid by outsiders to Maulana Kalam Azad and to strengthen the censorship of his correspondence.

*Done*  
*See p. 55*  
*90 comes*

Yours sincerely,

*A. R. Hampton*

The Hon'ble Mr. H. McPherson, I.C.S.

Chief Secretary to Government,

Bihar and Orissa.

M.E.D.  
23.2.17.



192  
D.O.  
Copy of a letter dated 24-2-17 from the Superintendent of Police, Ranchi, to the Inspector-General of Police, B. & O.

-----  
Vide your D.O. No. 94-I.G. of 22nd February 1917 re. A.K. Azad's visitors.

As directed in the Internment Orders the Maulana is submitting applications for permission to have visitors whenever he requires them. The names are usually of up-country men of whom I have no information. I at once send information to the C.I.D. and at the same time send an Enquiry Slip to the address given, and after a short delay <sup>the</sup> grant/permission as if the visitor is an undesirable there is usually time to get information to me before he arrives or before the visitor has time to leave.

As far as my information goes visitors are not on the increase. I have taken a good number of precautions here to prevent any visitors seeing him secretly and have not caught any yet.

-----  
Memo No. 104-I.G. dated 28/2/17

Copy forwarded to the Chief Secretary to the Government of Bihar and Orissa, for information in continuation of my note dated 19/2 forwarding <sup>the</sup> copy of a report from D.D.G.

*Chunni.*

*AC Ryland*

Offg. Inspector-General of Police.

*p85 corr:*



C.

## NOTICE.

This form must accompany any inquiry made respecting this Telegram.

Charges to pay.

Rs.

As.

Office Stamp

3 MAR 17

Headed in at (Office of Origin).

Ranchi

Date.

Hour.

Minute.

3

16

40

Service Instructions

Words

252

TO

Recd. here at

E.

M.

Chief Secretary  
Government of Bihar and Orissa  
Bihar and Orissa Govt.  
Camp.

Yours no 624 C dated 24<sup>th</sup> Feb. impossible  
to carry out orders of rule 8 and  
9 regarding ladies correspondence custom

N.B.—The name of the Sender, if telegraphed, is written after the text.



C.

POSTAL TELEGRAPH

## NOTICE.

This form must accompany any inquiry made respecting this Telegram.

Charges to pay.

Office Stamp.

Rs.

As.

Handed in at (Office of Origin).

Date.

Hour.

Minute.

Service Instructions.

Words.

TO

Read here at

20

H.

45

M.

it is unbearable to let any one see  
correspondence of indian ladies soliciting  
consideration and reply.

= abulkalam azad =

N.B.—The name of the Sender, if telegraphed, is written after the text.

Lal Chand &amp; Sons, Calcutta—No. 204 P. O.—29-8-16—90,000 Bks.







CONFIDENTIAL.

D.-O. No.

R. No 356  
15.3.17. (33)  
Criminal Investigation Department,

ALLAHABAD.

Allahabad,  
Naini Tal,

5

3

191

My dear Sir,

Among the papers recovered from Gurbudd Singh  
Kumar Palantha was a letter from his uncle  
Daji Maginuddin retired deputy Magistrate Palantha  
to Mr. Ahmed Y.C.S. District Commissioner of Pithor  
to Orissa asking him to help Abdul Kalam God on  
his troubles.

The fact of a letter being written to the latter is very probable  
due to  
probably of the latter but it was being written "for his own  
interests himself" at all on A.K.A. behalf.

Yours

3/3

My dear Mr. Pherson,

I do not think we need  
do anything with regard to the above, but  
I should be obliged by your letting me  
know whether you agree with me.

Yours sincerely  
A.A. Hampton

I don't quite understand  
how a letter to his Ahmed  
could have got back 12/3/17  
to the house of Gurbudd  
Singh. Perhaps his lands  
means a graft of it, but it is unlikely  
of such a letter. H. H. Langley  
might ask him about it  
sometime. 12/3/17  
Why 12/3/17  
see 12/3/17



STG 11-11-15 APES.

NOTICE.

Charges to pay.

Office Stamp.

This form must accompany any inquiry made respecting this Telegram.

Rs.

As.



Handed in at (Office of Origin).

Date.

Hour.

Minute.

Service Instructions.

Words.

Ranchi

13

10

45

Read here at

20

H.

W.

M.

TO

Chief Secy Govt. of Bihar  
and Orissa Bihar and Orissa  
Govt. Camp

Government has deprived me of  
all sources of income question  
of grant of allowance not decided  
yet pressed by financial diff.

The name of the Sender, if telegraphed, is written after the text.



R. No. 357

15-3-17

PO

TELEGRAPHS.

NOT

form must accompany any inquiry made respecting this Telegram.

Charges to pay.

Rs.

As.



Dated in at (Office of Origin).

Date.

Hour.

Minute.

Service Instructions.

Words.

Recd. here at

H.

M.

IT

difficulties I request for last time  
 can represented through superintendent  
 police ranchi that rupees hundred  
 and ten is barely sufficient to  
 over house rent and servants pay

The name of the Sender, if telegraphed, is written after the text.



C. 8

14

TELEGRAMS.

## NOTICE.

Charges to pay.

This form must accompany any inquiry made re posting this Telegram.

Rs.

As.



Handed in at (Office of Origin).

Date.

Hour.

Minutes.

Service Instructions.

Words.

fo

Recd. here at

20

H.

30

M.

III

156

May kindly accord final reply  
 soon regarding grant or refusal  
 of request I only want to know  
 what govt desires. a boolkalam  
 Azad-

The name of the Sender, if telegraphed, is written after the text.

No. 968 Tel. — 22-11-15 — 50,000 Bks

Tel. Chand &amp; Sons

Bach

Put up with representation referred to

Hul

14/3/17



158

(398)

Memo No. 907- C.

Office Copy

Ranchi the 21<sup>st</sup> March 1917.

Copy forwarded to the Secretary to the Government of Bihar and Orissa, Financial Department, for information and communication to the Accountant-General, Bihar and Orissa in continuation of Memo No. 231-C, dated the 23rd January 1917.

By order of the Lieutenant-Governor  
in Council,

*SM* 21/3

Under-Secretary to Government.



32  
159  
No. 906 - C.

GOVERNMENT OF BIHAR AND ORISSA

POLITICAL DEPARTMENT

SPECIAL SECTION.

From

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

Under-Secretary to the Government of  
Bihar and Orissa.

To

The Commissioner of the  
Chota Nagpur Division,  
R a n c h i

Ranchi the 21<sup>st</sup> March 1917.

Sir

*K. B. 2  
C. 109*  
In continuation of the correspondence ending with my letter No. 726-C, dated the 9th March 1917, I am directed to forward for your information a copy of a telegram received from Maulana Abul Kalam Azad, regarding his allowance, and to say that he should be informed that the Local Government have already sanctioned the allowance of Rs 110/- a month which was recommended by the Government of Bengal, and he can draw this when he likes, with effect from the 23rd October 1916, instead of the 1st January 1917, as laid down in my letter No. 230-C, dated January 23rd 1917. Government are unable to reconsider the question of the amount of the allowance.

I have the honour to be  
Sir  
Your most obedient servant

Sd/- E. H. Johnston.

Under-Secretary to Government.



160

(37)

A.

CS

Nothing received in Camp office—

A.

CSH.  
24-3-17.

Ranchi

17th  
24/3/17

Ranchi  
25/3/17



Bankipore

23. 3. 17

162

My dear Dr. Pherson,

I understand  
that Ahmed has sub-  
-mitted a report to you of his  
interview with Abdul Kalam  
Azad. If you have no objection  
to my seeing it, would you  
kindly send it for perusal.

Yours sincerely  
A. A. Waugh



*Confidential*

164

38

The 29th March 17.

D.O.No. 417 C.T.,

My dear Hampton,

*h. 37  
Woods*

Your letter of the 23rd instant. I find on enquiry that Ahmed<sup>a</sup> has not had any fresh interview with Abul Kalam Azad but merely saw him in October or November last and told him that if he had any representation to make he should make it to the Deputy Commissioner. Ahmed<sup>a</sup> mentioned this interview to Walsh who made some notes, but we have nothing on record regarding the interview and it does not appear to have been of any importance.

Yours sincerely,

*Mk*

A. R. Hampton Esq:

Bankipore.



R. No. 611  
27.4.17. (39)

166  
To

The Chief Secretary to the Government of

Bihar and Orissa.

Dated Ranchi, the <sup>22<sup>nd</sup></sup> ~~20<sup>th</sup>~~ April 1917.

Sir,

I humbly beg to submit that a purport of the reply to my telegram dated the 12<sup>th</sup> MARCH 1917, regarding grant of an allowance has been communicated to me through the Superintendent of Police Ranchi, which is to the effect that the Local Government have sanctioned an allowance of Rs. 110/- a month from the 23rd October, 1916, instead of from 1st January 1917 and that they are unable to reconsider the question of the amount of the allowance.

2. Although it has been said in the above reply that the -- decision made by the Local Government is final and that the --- question cannot be reconsidered, yet I believe that a decision cannot be final unless it is based on equity. As this is my belief and it is one of those convictions, the firmness and strength<sup>th</sup> of which has enable me to overcome all my present troubles, this final decision cannot so much discourage me as to make me given up my efforts to seek justice. I beg to draw your attention once more to the question. This may be my last effort but my title to justice will not end with this. A demand for justice will not be silent till it has been fairly satisfied.

3. In the first place I would draw your attention to the object which leads Government to grant an allowance to interned persons. I hope you will agree with me when I say that the only object is to provide for the expenses of a man who has been interned without his faults having been proved and has thus been deprived of all sources of his income. If this be correct it will have to be admitted at the same time that the allowance granted in such cases is not pay or remuneration in return for ~~any~~ services, the amount of which can be fixed with reference to the nature of the duties or special claims, or according to the sweet will of the giver. It should rather be fixed with due regard to the social status

will



190. 41 3  
will be of help to me.

6. When I first came to Ranchi my expenses were the same as usual but when on the 23rd October I was interned I was compelled owing to financial difficulties to change my mode of living and to curtail my expenses as much as was possible, e.g., the rent of the house I first occupied was Rs. 60/-, I gave it up for the present one, the rent of which is Rs. 32/-.

My expenses as at present curtailed are as follows :-

House rent - ..... Rs. 32/-

One servant -

(who does all outdoor work  
and is much useful).... Rs. 20/- (including fooding and  
clothing.)

One maid servant ..... Rs. 15/- (including fooding etc.)

Cook. .... Rs. 12/-

Mali (who draws also  
water.) Rs. 10/-

Rickshaw hire - ..... Rs. 12/-  
(This I have to engage  
for the purpose of  
going to Kotwali  
every day). -----  
Rs. 101/-

There are many small items which have not been included in the above list and it need hardly be said about the above expenses that they cannot be further curtailed. The total comes to Rs. 101/- and Government have granted an allowance of Rs. 110/-; the balance after meeting the said expenses is Rs. 9/- . Is then this the final decision of Government that I and my wife should manage to live upon this sum ? Will this be fair ? Can Government kindly advise me as to how I can arrange for the fooding and clothing of my wife and myself and keep my house lighted at night with this paltry sum. These are the facts which directly concern me but the matter does not end here. Government have held an enquiry and therefore know that I have some relatives whom I have to support and who without my help will be starved to death - (they are, I regret to say, already having a foretaste of this). I have two widowed sisters who solely depend upon my help and one of them has five children to educate. Besides there is the widow of my elder brother whom I have been supporting since 1908. Should I believe that a sum of Rs. 9/- is meant not only for myself and my wife but also for my other dependants who are on the verge of starvation since my internment.



172  
143  
(42)  
7. I see that it is not a fact that Government do not grant more than Rs. 110/- to interned persons. Messrs. Muhammad Ali and Shaukat Ali, interned at Chhaidwara have been granted an allowance of Rs. 200/- each with free quarters and furniture. They are therefore practically getting not less than Rs. 250/- and I am ready to prove that my expenses are double of any of them.

8. In conclusion, trusting in the justice of Government (which should not be withheld only in my case) I pray for the last time that the question of my allowance be reconsidered and just as Government have accepted my request regarding the grant of allowance from the date of my internment, the amount of the allowance may also be fixed with due justice so that I may anyhow manage to live and support my family and dependants. It is five months since my internment and my financial difficulties have reached their extreme. I have run into debts which I contracted in the hope of paying them off with the allowance I hoped to get for the past months of my internment. After two months and a half from the date of my internment it was decided that I should be granted an allowance of Rs. 110/- but from January. Again it took two months to be decided that the allowance should be given from the date of internment. At this rate I can not guess when the time will come when I will be able to draw allowance from the treasury. To intern a man without proving his fault and then not to care to know whether he is getting food or how he is living, is an event which I do not know how to attribute to a constitutional Government of the 20th century.

9. I have often <sup>tried</sup> ~~tried~~ to find out the reason why Government treat with apathy and apparent lack of attention even the most insignificant point respecting my case. I venture to think that it is perhaps due to the fact that <sup>UNFORTUNATELY</sup> Government considers only that question worth its attention about which there be a public agitation and the result is that though on the one hand it dislikes agitation, yet on the other hand it promotes it by its peculiar method of action. I had decided from the very outset in my case that I shall put up patiently and silently with all that may be my lot, so much so that I did not like that the public should approach Government in the matter, but the result is that Government does



DEPARTMENT.

FILE No.

Serial No.

DRAFT FOR APPROVAL

No. 1349-C

the 7<sup>th</sup> May 1917.

To

The Commr. of the Chola Nagpur.  
Ranchi.

Sir,

p 98 comes

CW

In continuation of my  
letter No 906-C dt: the 21<sup>st</sup>  
March 1917, I am directed  
to inform you that ~~on~~ considering  
~~basis~~ of a petition recd:  
from Maulana Abul  
Kalam Azad regarding the  
amount of his allowance, the Lt:-

Govt: in Council is pleased  
to increase <sup>it by</sup> ~~at the same~~ the allowance <sup>from</sup>  
of Rs 110/- a month, already <sup>Rs 110/- a</sup>  
sanctioned, to Rs 150/- <sup>month</sup>  
a month, with effect  
from the 23<sup>rd</sup> October 1916.

I have etc.

C.S.

Memo

P.T.O.



157

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Memo No 1350 C.  
7-5-17

Copy forwarded to the  
Fuel Dept: for information  
Communication to the  
Acct Genl: B & O in  
cont: of Memo No: \*907 C.  
dt: the 21st March 17.

1299 Cont.

B.O.



178 SS 102 1917  
Confidential.

NO. 299 T. C.

R. No - 761  
15/4/17

(406)

From,

The Hon'ble Mr. B. Foley, I. C. S.,

Offg: Commissioner of the Chota Nagpur Division

To

The Secretary to the Government of Bihar and Orissa,  
Political Department.

Dated Ranchi, the 13th May 1917.

Sir,

448  
400 lines  
With reference to the correspondence resting with your letter NO. 1249 C dated the 7th May 1917, I have the honour to say that in March last I received a petition addressed to the Local Government from Maulana Abul Kalam Azad, praying among other things that the rules made by Government might with regard to him be amended so that he may be allowed to say his prayers, especially 'Isha' prayers which should be said between 8 and 9 in the evening, with other Mahommadans in the mosque.

2. In reply I enquired whether he would be satisfied if the time were extended to 7-30, Since I had been informed that the Isha prayer <sup>was</sup> is to be recited at 7 P.M. <sup>and</sup> last half an hour.

3. The Maulana has now replied <sup>stating</sup> writing that this will be insufficient and asking that he may be allowed to attend the mosque till 8-30 p. m. to recite the "Isha".

4. I think the request should be refused. I have consulted some Mahommadan gentlemen and have ascertained that there is no necessity for reciting the 'Isha' prayers in a mosque.

I have the honour to be,

Sir,

Your most obedient servant,

B Foley  
Offg: Commissioner.



SS P 165  
180

NO  
16.5.17

RANCHI,

The 16th May, 1917.

47

To

The Chief Secretary to

Local Government of Bihar & Orissa.

Sir,

I beg to acknowledge receipt of a letter dated 11th instant from the Superintendent of Police, Ranchi, informing me that His Honour the Lieutenant Governor in council has decided that instead of Rs.110/- per month I shall get an allowance of Rs.150/- from 22nd October, 1916.

I do not find words adequate to show my regret which I feel on account of my repeated requests (showing my financial circumstances) all of which proved unsuccessful to bring me a satisfactory reply. The matter has now reached to its limits, so much so that I cannot help pointing out that under the present circumstances I cannot manage to live on any amount less than Rs.200/- a month.

I have already given a summary of my expenses in my last letter of 20th April. If the Government thinks that a man who has been interned must necessarily be provided with funds to meet his requirements, I would request you to kindly move the authorities to sanction an allowance of Rs.200/- at the least from 22nd October, 1916. I may again add here that the acceptance of any amount less than Rs.200/- cannot be of any use to me.

I have the honour to be,

Sir,

Your most obedient servant,

A. K. Azad

see p 108  
in  
diwali  
5.5.17



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DEPARTMENT.

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No. 1558-C.

the 23<sup>rd</sup> May 1917.

To

The Commissioner of the  
Chota Nagpur Dvn:  
Ranchi

Sir,

With reference to your letter No. 299 T.C.,  
dated the 13th instant, I am directed to state  
that Maulana Abul Kalam Azad has <sup>also</sup> again petitioned  
Govt: praying for his allowance to be increased  
to Rs. 200/- a month and to request you to  
inform him that the Local Govt: are unable  
to make any further change in the hours  
in rule 6 of the order of internment which  
were amended in letter No. 624 C dated the  
24th Feby: 1917 or to consider any further  
requests for an increase in his allowance.

I have etc:



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R. No. 703

49

Extract from the list of correspondence etc., of A.K. Azad,  
dated the 19th May, 1917..

V  
345  
12/11

\*\*\* Post-card received. \*\*\*  
\*\*\* Writer Begum Hasrat Mohani, Aligarh dated 17-5-17. \*\*\*  
The writer informs the Maulana that she received his letter after a long time and requests him to send a reply to Hasrat who has enquired of the Maulana regarding slavery system according to religion. Further requests the Maulana to send his promised review on the Dewan Hasrat. Hasrat is still ill and medicine prescribed by Ajmal Khan has been sent to him but it has produced a little effect. Some thing wrong continues with him. She had got a memorial (arzi) written by Aftab Ahmad Khan and sent it to His Excellency the Viceroy who rejected his transfer to Aligarh Jail. Lord Chelmsford (writes Chelmsphor) has a mind, (may God forbid) to put an end of him in the Jail: what of that. Let us depend on God and He is to take revenge of this oppression. No doubt it is oppression that an innocent person has been put into Jail on mere suspicion without any enquiry being made. However the Government is exempted (mustashna) from justice and mercy.

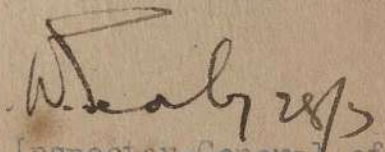
If the Maulana pleases he may send a reply to her letter otherwise she cant help. The shop is going on.

Memo No. 2125 S.B.  
II-390.A.

Bihar Special Branch,  
Bankipore, the 28th. May, 1917.

Copy forwarded to the Chief Secretary to Government,  
Bihar and Orissa, for information.

A copy has been forwarded to the Assistant to the Deputy  
Inspector-General of Police, C.I.D., United Provinces, Special  
Branch, also.

  
Deputy Inspector-General of Police  
Crime and Railways, B. & O.,

M.E.D.  
28.5.17.



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(58)

SS 10/16

R. No. 927  
2/6/17

REMINDER  
\*\*\*\*\*

Ranchi

Dated the 2nd. June 1917.  
\*\*\*\*\*

To

The Chief Secretary  
to the Local Government of Bihar  
and Orissa

CAMP  
\*\*\*\*\*

Sir

I beg to draw your attention to my letter of  
13th. May last on the subject of my allowance and  
~~and~~ request the favour of your kindly replying the  
same at an early date.

I have the honour to be

Sir

Your most obedient servant

A. K. Azad

Seen  
A. K. Azad  
3.6.17.



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(57)

DEPARTMENT.

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No. 1857 C

the 8<sup>th</sup> June 1917

To

Maulana Abdul Kalam Azad,  
Ranchi.

Sir, with reference to your letter of the 13<sup>th</sup> May 1917, to the address of the Chief Secy, ~~here~~ on the subject of your allowance, I am directed to say that a reply has already been sent to you through the Commissioner of the Chota Nagpur Division.

I have, Sir,

Yours

Subsequent reminder of the 2<sup>nd</sup> June

AM



S.S.  
18  
20/6

190

51-A

R. No. 1084  
20/6/17

Ranchi

18th. June 1917.  
\*\*\*\*\*

To

The Chief Secretary

to the Govt. of Bihar & Orissa

RANCHI.

Sir

With reference to your letter No. 1558/C dated 23rd. May 1917, I beg to point out that the amount which I have mentioned in my last letter is the minimum without which I am utterly unable to pull on with my daily requirements of the most urgent and necessary nature. As I have already mentioned, I have tried my best to minimise my expenditure which now stands as thus:-----

House Rent	-----	32/-
Boarding	-----	90/-
Servants	One for outdoor work	20/-
	One maid servant	15/-
	Cook	12/-
	Mali ( who draws water also)	10/-
Conveyance	-----	12/-
Miscellaneous	-----	9/-
I	Total	200/-

If the abovementioned amount of Rs. 200/- ( which when regarding even my present status, is, an insignificant sum to me ) appears an unbearable burden to the Govt, and they think it proper to deprive a man of his thousands of rupees income without any legal procedure, and after a troublesome wait of many months give him a paltry sum which he used to pay to his servants, I cannot help saying that I shall be

486  
b + H comes

1255/19/17



192

51-13

II

ready to suffer this like other unjust hardships of the Government which I have patiently suffered, and leave the decision of my case in the hands of future.

The days which are passing on me at present will really be the unforgetful chapters in the Indian History which will be written in the near future, and this is quite enough to make me feel a pleasure to believe that in return to all these difficulties I am becoming an example of endurance for my country. This is not altogether a new thing in the history of the past and present world, and there are before my eyes so many instances of the struggle of arrogance and hardships on one hand, and submissiveness and endurance on the other, that they are sufficient to console me.

It does not matter if Govt. are not generous to spare 50/- rupees for me out of the treasury, but thank God I have a sufficient scope in my mind to give up the amount of 150/- to the Govt., and though I have no weight of wealth or power with me still I have a courage to refuse that sum, knowing well that by doing so I shall have to suffer a lot. Will this not be a case worthy of remembrance that in this matter of sacrifice my attitude is more generous than that of the Govt. towards me?.

I have given a detail of my expenditure minimised to the least, and beg to say that in spite of my present circumstances and troubles I do not like to stain my self-respect and perseverance by accepting any sum less than that which cannot be of any use to me. If Govt. can pay me Rs. 200/- from



199  
23rd. October I shall ~~be~~ manage to live on that sum anyhow.

In conclusion I beg to bring to your notice that the matter of my allowance is not known to the public as yet, and I have kept it as 'confidential' up till now, but as all the correspondence and my long patience proved of no consequence, I cannot conceal it any longer and the public will now decide itself how my case stands.

I have the honour to be

Sir

Your most obedient servant.

A. M. Azad

A. A.  
19.6.17



1255  
196  
R. No. 1149  
27/6/17

Govt. of { 191 } Bihar & Orissa.		Department	
Enclosures	FROM The Hon'ble Mr. B. Foley, I.C.S., Offg. Commissioner of Chotanagpur,	Branch	
Plans	SUBJECT :	File No.	
Spare copies		Number in File	
		Date of receipts	
		Diary Number	

Confidential

No. 449 T.C.

Chief

TO THE SECRETARY TO THE GOVERNMENT OF BIHAR AND ORISSA,

~~DEPARTMENT~~

Camp Hazaribagh the 25th June 1917. 191 .

Sir,

DEPARTMENT

I have the honour to enclose copy of a letter and enclosure from the Deputy Commissioner of Ranchi proposing that Maulavi Abul Kalam Azad should be allowed to attend the mosque daily during the Ramzan and that he should be excused during that time from attending at the thana. I understand Maulavi Abul Kalam Azad will not be allowed to be away from his residence at a later hour than that prescribed by Government so perhaps there is no objection to what the Deputy Commissioner proposes. I beg to ask the orders of Government.

I have the honour to be,

Sir,

Your most obedient servant,

B. Foley  
Offg. Commissioner.



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CONFIDENTIAL

No. 124 C.

(54)

From

H.W.P.Scroope, Esquire, I.C.S.,  
Deputy Commissioner, Ranchi,

To

The Commissioner of the Chotanagpur Division,  
Camp Hazaribagh.

Dated Ranchi, the 22nd. June 1917.

Sir,

In forwarding herewith copy of a petition from Maulavi Abul Kalam Azad I have the honour to suggest that he be allowed to attend the mosque daily during the period of the Ramzan and that a Mahomedan Sub Inspector be deputed there at the same time in order to keep a watch upon his movements. As the object of insisting that Maulavi Abul Kalam Azad should visit the thana each day is to enable the local police officers to keep in touch with him, his attendance at the thana during the period of the Ramzan may be dispensed with if my above proposal is sanctioned. As the Ramzan begins today and there is no time to obtain your permission I am permitting Maulavi Abul Kalam Azad to attend at the mosque in company with the police officer until I receive orders from you.

I have etc.,

Sd. H.W.Scroope.

Deputy Commissioner, Ranchi.

M-----

Ranchi, the 20th June 1917.

To

The Superintendent of Police, Ranchi.

Sir,

I beg to draw your attention to the amendment of rule 7 of the order of my internment which affects my religious affairs, because I cannot attend the mosque for the ISHA prayer. I have repeatedly drawn the attention of Government on this subject, but I regret that my requests were treated with apathy and apparent lack of attention both by the local authorities as well as by the Government. Although it should



53 199  
as well as by the Government . Although it should not be the aim of Government to deprive one of his religious devotion.

Anyhow I submitted to the above amendment simply because I had a hope that the authorities will consider over this question after I disclose the reality of its position. But as all efforts of mine proved fruitless and I am now disappointed to get a favourable reply, I therefore cannot prepare myself at any rate to comply with the orders of the human beings against the Holy Commandments of Almighty God. In these affairs my conscience directs me to tread into the path set by the Divine power and not that by the hands of human beings.

In a day or two our sacred month of RAMZAN begins, and during this month I must attend the mosque not only for the "ISHA" prayer but for the purpose of "TARAWIH" also which follows the "ISHA" prayer. I have therefore resolved to attend the mosque from the 1st. of RAMZAN (probably 22nd. June) to perform both the "ISHA" and "TARAWIH" prayers just according to the commandments of my religion. I am sorry that Government has induced me to do so by its method of action.

The next thing which I beg to bring to your notice is that as the month of RAMZAN is a period of the particular religious life for the muslim, and I have to fast during the day, I shall therefore be unable to give my daily attendance in the Police station house up till the end of the month of RAMZAN.

I have etc.,

Sd. A.K. Azad.



200

(56)

DEPARTMENT

FILE No.

Serial No.

DRAFT FOR APPROVAL

No 2311-6

4/7 1917

To

The favour of the  
Chola Nappur Di.  
Ranchi.

53  
p. 1000  
For, with ref. to your  
letter No 449 T.C. dt.  
the 25th June 1917,  
re: Maulana Abul  
Kalam Azad, I am  
directed to inform  
you that the Lt-  
Gov. in C. is pleased  
to permit him to  
attend the mosque  
daily during the  
Ramzan & to excuse  
him from the necessity  
of reporting himself

U4



57

201

at the local <sup>station</sup> ~~thana~~  
 for that period. The arrangements proposed  
 by the Mys. Comm. Perhaps a watchman are also approved

2 Maulana Abul  
 Kalam Azad <sup>should</sup> ~~may~~  
 be informed accordingly.

I have etc.



R. No. 1258

Commissioner of Chota-Nagpur,

RANCHI,

The

8/7

1917.



Dear Mr. Pherson

Scoop has bought me  
these 4 letters for A.K. Azad,  
the accused Maulana.

The letters are all the same.

He should I suppose be  
told that he is not allowed

to correspond with any

newspaper. - But Scoop tells

me this is not provided for

in the Rules. - asks for the

order of Govt.

Y.  
B. J. L.



Draft for Approval.

204  
No. 2570. C 8 19/12/17

(59)

My dear Mr. Foley,

In reply to your demi-offi-

cial letter of the 8th instant to Mr. McPherson  
forwarding four letters addresssed to various  
newspaper editors by the detenu Maulana Abul  
Kalam Azad and enquiring whether he should be  
allowed to correspond with the press, I am  
desired to say that Government ~~disapprove~~ ~~disapprove~~  
disapprove of his being allowed to do so and  
official orders on the subject have issued  
in my letter No.                      dated                      1917

The enclosures received with your letter  
are returned.

Yours sincerely,

The Hon. Mr. B. Foley, I.C.S.,  
Commissioner of the Chota Nagpur Divn.,  
R a n c h i.

58  
P.N.C. (p. 120 of 1000)

(to be filled in before issue)



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(160)

GOVERNMENT OF BIHAR AND ORISSA.

POLITICAL DEPARTMENT.

Special Section.

ORDER.

To

Maulana Abul Kalam Azad son of Maulana Khairuddin.

In exercise of the powers conferred by rule 3 of the Defence of India (Consolidation) Rules, 1915, the Government of Bihar and Orissa is pleased to direct that the addition set out below be made to direction (9) of the Order dated the 22nd October 1916 issued under the said rule 3 in respect of you, Maulana Abul Kalam Azad of Lalkuan, Delhi, at present residing at Ranchi son of Maulana Khairuddin.

Addition.

"and you must not, either directly or indirectly, make or attempt to make any communication to any newspaper or other periodical whether published in or out of British India."

By order of the Lieutenant-Governor  
in Council,

*W. P. Houston*

Under-Secretary to the Government of  
Bihar and Orissa.

RANCHI

24e 19/7/17



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No. 2571-C

POLITICAL DEPARTMENT.

Special Section

XXXXXX

E. H. Johnston Esquire, I.C.S.,  
Under-Secretary to the Government of Bihar  
and Orissa

Commissioner of the Chota Nagpur Division

Ranchi

19<sup>th</sup> July 1917

In continuation of the correspondence resting with my letter No. 2311-C dated the 4th July 1917, I am directed to forward an order in duplicate under rule 3 of the Defence of India (Consolidation) Rules, 1915, and to request you to instruct the Deputy Commissioner of Ranchi to have one copy served on Maulana Abul Kalam Azad and to retain the other copy himself.

I have the honour to be

Sir

Your most obedient servant

EM 19/7

Under-Secretary to Government.



(62)

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DEPARTMENT.

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No. 2580-C

the

20/7/1917

To

My dear Sir Charles,

May 30  
(linked file)

You will remember the discussion that took place at Patna in January last at which it was agreed that the case of Maulana Abul Kalam Azad, who has been interned at Ranchi, should be left entirely in your hands while the Local Government would take steps to ensure that the whole of his correspondence, including that of his household, would be subjected to strict censor<sup>ship</sup>. I am now desired to enquire whether there have been any fresh developments and if it is intended to continue keeping <sup>him</sup> ~~the~~ ~~Maulana~~ interned much longer.

Yours sincerely,

C. S.

To

Sir Charles Cleveland, K.C., M.C., (C.S.)



CONFIDENTIAL.

212

R. No 1397

28/7/17

(83)

Bihar Special Branch,

Patna P.O. the 25<sup>th</sup> July 1917.

D.O. No. 5372 S.B.

CBP No. 7

Dear McPherson,

Recently one F.D. Ahmad has been living with Maulana Abul Kalam Azad; he left Ranchi for Raipur on the 11th instant. On the 16th the Maulana received a letter from him from Raipur in which he says that on the way people enquired from him of the Maulana's welfare, grant of allowance by Government etc., especially at Nagpur, Raipur, Jabalpur and Bilaspur Station. Therefore he has sent copies of the Maulana's last letter to Government regarding allowances, to be published in some daily newspapers. This he has done, so he says, without the Maulana's permission. "The Maulana will perhaps be surprised to know how he obtained a copy of the letter but the fact is that during his stay with the Maulana he kept copies of all his letters with his (Maulana's) permission." Government have recently, I believe, disallowed publication of these very letters; but apart from this there seems no doubt that the Maulana has deliberately allowed F.D. Ahmad to go off with the copies of these letters and has thereby evaded Rule 9 of the Internment Orders read with the Amendment issued in letter No 624-C Political, of the 24th February and as such seems liable to prosecution. In this connection I would refer you to the last para but one of the note forwarded with our office No. 5148 S.B. of the 8th December 1916. In my opinion this is a clear case, at any rate for refusing permission to any one else living or staying for any length of time whatsoever with the Maulana.

p 122 comes

p 90 comes

p 53. comes

Yours sincerely,

A. R. Wainwright



CONFIDENTIAL.

*R. No. 1407*  
Criminal Intelligence Office,  
*29/7/17*

No. 3923.

*24/7*  
*28/7*  
*28/7*  
Simla, the 23rd July 1917.  
*Delhi*

My dear McPherson,

*3/24 comes!*  
Your D.O.No.2580-C, dated the 20th instant, about the case of Maulana Abul Kalam Azad. Sands has recently completed his full report on the Silk Letter case, and I shall very shortly be sending you a copy with an explanatory letter. If the case had been put into Court, Abul Kalam Azad would have been one of the chief accused. It is not however going to be put into Court, at all events, at present. The Government of India have had under consideration for some months past a petition from friends of Abul Kalam Azad asking that he may either be tried or released. The matter has had to await ~~the~~ disposal until we received Sands' report on the Silk Letter case. The Government of India will now be able to dispose of that petition and will shortly be communicating to you their orders on it. It is recognised here that Abul Kalam Azad's case is one for which the Government of India are primarily responsible. I do not myself think that there is any chance of his internment coming to an end before the end of the War, and I do not think your Government is likely to suggest that it should do so after you have seen the Report on the Silk Letter case, in connection with which, as you will remember, Abul Kalam Azad's internment was originally suggested by me with the approval of the Government of India.

Yours sincerely,

*C. C. Chundani*

The Hon'ble Mr. H. McPherson, J.C.S.,

Chief Secretary to the Govt. of Bihar & Orissa,

Ranchi.



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8/10/18  
Confidential.

D.O. No. 5452 S.B.  
II-390

SR No. 1437  
3/P/17  
Bihar Special Branch:  
Patna, P.O. the 2<sup>nd</sup> Augt., 1917.

My dear McPherson,

In continuation of my letter No: 5372 S.B.  
dated the 25th July 1917, I write to inform you that in  
a letter to the Maulana Abul Kalam Azad, F.D. Ahmed of  
Raipur writes that he has forwarded the Maulana's letter  
to Government regarding his monthly allowance to the  
Editors of the Sadaqat, Hamdem, Alasar, Wakil and Mashriq  
for publication.

Yours sincerely,

*A. D. Wanshi*  
The Hon'ble Mr. H. McPherson, I.C.S.  
Chief Secretary to the  
Govt., of Bihar & Orissa  
Ranchi.



8/10/17  
R No. 1470  
9/18/17  
66  
Confidential.

218 Extract from Personal Diary No.35 dated 28.7.17  
(week ending) from the Supdt. of Police, Ranchi.

-----  
Maulana A. K. Azad present. He has failed to report himself at the Police station since the Ramzan was completed. It is now some eight days since the Id so I have issued a notice on him drawing his attention to failure to comply with the order.

It may be noticed from the list of his visitors reported in extracts of daily report that the local Muhammadans are visiting him much more openly and frequently now. He as usual leads the prayers in the mosque frequently. He appears to be gaining more influence than formerly and does not appear to be restraining his followers from visiting as he did when he just came. I do not find anything in his influence which is I think very natural, considering the reverence in which he is generally held by Muhammadans.

-----  
Memo: No. 5337 S.B.  
II-390

Bihar Special Branch:  
Patna, P.O. the 7<sup>th</sup> Augt./17

Copy forwarded to the Chief Secretary to the Govt., of Bihar & Orissa, for information.

*A. R. W. Smith*  
Deputy Inspector-General Of Police  
Crime & Railways- Bihar & Orissa.



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Government of Bihar and Orissa  
Political Department  
Special Section

67

ORDER.

2765 -C.- In exercise of the powers conferred by rule 3 of the Defence of India (Consolidation) Rules, 1915, the Government of Bihar and Orissa is pleased to direct that the addition set out below be made to direction (7) of the order dated the 22nd October 1916 issued under the said rule 3 in respect of you Maulana Abul Kalam Azad of Lalkuan, Delhi, at present residing at Ranchi, son of Maulana Khairuddin,

ADDITION

"and you must not, without the previous sanction of the Local Government permit any person to reside in your house or the compound thereof, except such persons, being near relatives and permanent members of your own household, or being bona fide domestic servants, as at this date reside there."

By order of the Lieutenant-Governor  
in Council,

Ranchi,  
The 11th August 1917

*S. M. Mustafa*

Under Secretary to Government.



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(58)

Political DEPARTMENT  
Special section

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No. 2764-C

11/8/1917

To

The Commissioner of the Chota Nagpur Divn.  
R a n c h i,

Sir,

p. 123 comes.

UM

In continuation of my letter No 2571-C dated the 19th July 1917, I am directed to forward an order in duplicate under rule 3 of the Defence of India (Con) Rules, 1915, and to request ~~that~~ you to instruct the Deputy Commr. of Ranchi to have one copy served on Maulana Abul Kalam Azad and to retain the other copy himself.

I have etc.,

U. S.

Memo: No. 2766-C

p. 125 comes

Copy , with a copy of the order, forwarded to the D.I.G., Bankipore for information with reference to the correspondence resting with his D/O No. 5372S.B. dated 25/7/17.

By order etc.,



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DEPARTMENT

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No. 2767 C

21/8/1917

To

Dear Mr Hampton,

With reference to your demi-official letters Nos. 5372 of the 25th July and 5452 of the 2nd August to Mr. McPherson, drawing attention to the publication of certain correspondence regarding Maulana A. K. Azad's allowance in the press, I am desirous to enclose a copy of an order which has been passed by the Local Government under Rule 3 of the Defence of India Rules whereby the Maulana is prohibited to correspond with the press in British India which it is hoped will prevent any further correspondence regarding him being communicated to the press.

An order is also under issue prohibiting any person from residing with the Maulana for any length of time without the previous sanction of the Local Government, a copy of which will be sent you in due course.

Yours sincerely,

A.R.C. Hampton Esq.,

P a t n a.

p. ~~the~~ corre.

CM



Confidential.

D.O.No. 5658 S.B.

II-390A.

R. No. 1535  
16/8/17  
Bihar Special Branch:

Patna, P.O. the 15<sup>th</sup> August 1917

My dear McPherson,

Among the correspondence handed in by Maulana Abul Kalana Azad is a letter dated the 3rd August 1917 to the address of Khwaja Hasan Nizami of Delhi in which the Maulana invites the Khwaja to Ranchi and asks that he be informed by wire of the date of his departure.

2. Hasan Nizami who first came to notice as the author of the pamphlet "The Bloody Narrative of Cawnpore" - a perverted and extremely objectionable account of the Cawnpore Mosque Case which he dedicated to the Hon'ble Mr. Mazharul Haqq, is a staunch pan-Islamist and was Chief Editor of the "Tauhid" of Meerut, which ceased publication after the forfeiture of its security in September 1913. He is the author of several books of which one "Kitab-ul-Amar" is particularly objectionable. He is dangerous as a religious fanatic and his politics merely extend to wild writing where his religion is concerned.

3. In view of his pan-Islamist tendencies and the Maulana's failing in the same direction I do not think it would be advisable to countenance this visit. I would therefore request that no interviews between these two men be allowed, much less that Hasan Nizami be allowed to stay with Kalana Azad.

Yours sincerely,

The Hon'ble Mr. H. McPherson, *Secy*  
Chief Secretary to the  
Govt., of Bihar & Orissa  
Ranchi.

*A. R. Hampton*

*Our order at p 130 issued  
on the 11th inst.*



# THE CASE OF THE EDITOR OF "ALHILAL"

## QUESTION OF ALLOWANCES AND PRAYERS.

To The Editor of "New India".

I enclose herewith precis of correspondence and two letters written by Maulana Abul Kalam Azad, Editor of "Alhila and Albalagh", now interned at Ranchi, to the Government of Bihar and Orissa for favour of publication in your well known paper, "New India", and request that you would be pleased to favour the same with your comment at an early date.

Q. Ahmad,

Manager, The "Alhila and Albalagh"

7th Aug. '17 3, Marsden Street, Calcutta.

### CORRESPONDENCE.

On the 23rd January, 1917 the Government of Bihar and Orissa conveyed sanction to the grant of an allowance of Rs. 110 to Maulana Abul Kalam Azad with effect from the 1st idem. The Maulana declined to accept this amount on the ground that it was not sufficient to meet his necessary expenses, and that the allowance should take effect from the date of internment.

A reply was received from Government on the 9th April to the effect that their decision as regards allowance was final, but that the allowance would take effect from October, 1916 (i.e. from the date of internment) instead of January, 1917. At this the Maulana wrote to Government that any decision which was not based on Justice and equity cannot be final; that the final decision was always one which was based on Justice, not on coercion; that the allowance of Rs. 110 was quite insufficient as the house rent and the servants' pay which the Maulana had to pay amounted to Rs. 101, and it could not be expected of him to meet all his expenses with the remaining paltry sum of Rs. 9.

A reply to the above was received on the 10th May and was to the effect that the Lieutenant Governor in Council was pleased to sanction an allowance of Rs. 150 instead of Rs. 110. In reply to this the Maulana gave a full detail of all his expenses, and wrote to say that the minimum amount with which he could manage anyhow to meet his expenses was Rs. 200, and this even had become possible owing to the fact that he had himself much curtailed his expenses. The rent of the house which he occupied till December 1912 was Rs. 60; he gave that up and took another house in the town the rent of which was Rs. 32. He had similarly curtailed his other expenses.

A reply to this was received on the 23rd May to the effect that the Local Government could not grant Rs. 200. The last letter which the Maulana wrote in reply to the above is as below:—

To the Chief Secretary to the Government of Bihar and Orissa, Ranchi. Dated Ranchi, the 18th June, 1917.

Sir, with reference to your letter No. 1558C, dated 23rd May, 1917, I beg to point out that the amount which I have mentioned in my last letter is the minimum without which I am quite unable to pull on with my daily requirements of the most urgent and necessary nature. As I have already mentioned I have tried my best to minimise the expenditure the details of which I have already given. If that amount, which regarding my present status, is an insignificant sum to me, appears an unbearable burden to the Government, and they think it proper to deprive a man of his thousands of rupees income without any legal procedure, and after a troublesome wait of many months give him a paltry sum which he used to pay to his servants, I cannot help saying that I shall be ready to suffer this like other unjust hardships of the Government which I have patiently suffered, and leave the decision of my case in the hands of the future.

The days which are passing on me at present will really be the unforgettable chapters in the Indian History which will be written in the near future, and this is quite enough to make me feel a pleasure to believe that in return for all these difficulties I am becoming an example of endurance for my country. This is not altogether a new thing in the history of the past and present world and there are before my eyes so many instances of the struggle of arrogance and hardship on one hand and submissiveness and endurance on the other, that they are sufficient to console me.

It does not matter if Government are not generous enough to spare fifty rupees more for me out of the treasury, but thank God I have a sufficient scope in my mind to give up the amount of Rs. 150 for the Government, and though I have no right of wealth or power with me, still I have a courage to refuse that sum, knowing well that by doing so I shall have to suffer a lot. Will this not be a case worthy of remembrance that in this matter of sacrifice my attitude is more generous than that of the Government towards me.

It should also be noted that in spite of my present circumstances and troubles I do not like to stain my self-respect and perseverance by accepting any sum less than that which cannot be of any use to me. If Government can pay me Rs. 200 from 23rd October, 1916, I shall manage to live on that sum anyhow.

In conclusion I beg to bring to your notice that the matter of my allowance is not known to the public as yet, and I kept it confidential up till now. But as all the correspondence and my long patience proved of no consequence, I cannot conceal it any longer and the public will now decide itself how my case stands.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) A. K. Azad

### DRIVEN TO DESPAIR.

In connection with the correspondence on the subject of the grant of permission to the Maulana to go to the Mosque to say his "Isha" (night) prayers, the last letter which the Maulana wrote to Government is as below:—

To the Superintendent of Police, Ranchi.

Sir, I beg to draw your attention to the amendment of Rule No. 7 of the order of my internment which affects my religious affairs. I have repeatedly drawn the attention of the Government to this subject, but I regret that my requests were treated with apathy and lack of attention both by the local authorities as well as by the Government, though it should not be their aim to deprive one of his religious devotion.

Anyhow I submitted to the above amendment, simply because I had a hope that the authorities will consider over this question after I disclose its reality from the religious point of view. But as all efforts of mine proved fruitless, and I am now disappointed to get a favourable reply, I therefore cannot prepare myself at any rate to comply with the orders of the human beings against the Holy Commandments of the Almighty God. In this affair my conscience directs me to tread into the path set by the Divine Creator and not that by the hands of the human beings.

Under the above circumstances I have resolved to attend the Mosque to perform the "Isha" prayers just according to the commandment of my religion.

I am sorry that Government have induced me to do by its method of action.

I have etc.,

(Sd) Abul Kalam Azad.

ELSEWHERE is published the correspondence between the Government of Behar and editor of "Alhila," interned at Ranchi, on the question of his allowance. The reader will find that it is a very hard case. Maulana Abul Kalam Azad, the editor, had an income of Rs. 700 per month. This the Police Commissioner of Calcutta ascertained by going through his account books. And if he demands Rs. 200 for his maintenance, surely it is not an extravagant demand. If he has rejected the Government offer of Rs. 150, it is not from any feeling of disrespect, but simply from a sense of unmerited wrong. We trust the Government of Bihar will reconsider the matter and find its way to grant the sum of Rs. 200 which, as the Maulana points out, is absolutely necessary for his maintenance.

*Maybe added to the file.*  
16/9/17

*Did we not forbid him to perform his Isha prayers? And as regards A is died in last night allowing him to attend the mosque? Eef*  
17/9/17

*Put up with note*  
17/9/17



230  
Confidential.

R. No. 1546

19/8/17

Extract from report of Personal Diary of  
the Superintendent of Police, Ranchi dated the 18th  
August 1917 (for week ending 11-8-1917).

-----  
Maulana A.K. Azad present. During the last two days the  
Maulana has received three visitors who were not residents  
of Ranchi Kotwah Police Station, viz:-

- (1) Shaikh Garju of village Nagri, Ranchi, Sadar Police  
station.
- (2) Wasiuddin and (3) A. Hamid of Gangaghat Railway  
station, really a resident of Adra, Manbhum (enquiry slip  
sent). I have drawn the attention of the Maulana to the  
frequent infringement of the rules on this point and expect  
to receive his explanation shortly. A continual stream of  
visitors visit the Maulana daily. Reports show that ~~daily~~  
about 6 and 7 visitors come and go daily.

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Memo. No. 5435 S.B.

Bihar Special Branch:  
Patna, P.O. the 17 Augt. 1917

Copy forwarded to the Chief Secretary to the  
Government of Bihar & Orissa (Political Department) Ranchi  
for information.

*A. M. M. M.*  
Deputy Inspector-General of Police  
Crime & Railways - Bihar & Orissa



Extract from No. 20  
Report on Vernacular  
Newspapers.. No 209/17  
For week ending 4/8/17.

Sadagat,  
July 31,  
1917.

6. The *Sadagat* (Calcutta) publishes the correspondence between the Bihar Government and Maulana Abul Kalam Azad on the subject of the latter's maintenance allowance as contributed by one Fazl-ud-din Ahmad Mirza, Mining Engineer in Raipur, Central Province, and in its leader makes the following observation thereon:—

“With regard to the extent and scope of the application of the Defence of India Act it was even in the beginning apprehended that instead of making for peace and order it might prove to be a weapon of revenge in the hands of the subordinate officials.

When we find that a man busy with a purely religious work who has never done any thing against the Government is interned without any reasons for the internment being given out except what little is said in an ambiguous and vague language; when we notice that these interned persons claim their rights and insist upon their offences being pointed out to them and opportunities given of defending themselves before the courts of justice and are not heard, and again when we find that these interned persons who have got room in the hearts of thousands of men are unable to defray the cost of the bare necessities of their lives and the Government does not fully bear their expenses, we are constrained to ask what all this signifies.

No amount of wealth can recompense the forfeiture of the liberty of an innocent person whatever his status may be. Even if it be supposed that administrative considerations outweighed the principles of justice, of what value are 125 or 150 silver coins to a man who can afford to employ servants on hundreds of rupees a month. He does not like to hoard money under the ground but after all why should he suffer.

No one knows how long these interned people will remain in internment. If the Government cannot meet their expenses from the Imperial Exchequer it should allow them to inform their community of their conditions. Certainly the community is no longer so paralysed and dead as to turn a deaf ear to the appeals of its interned members. As a matter of fact, this question must be decided once and for all, and we must know what the Government intends to do in the future in this connection. We respectfully invite the attention of the India Government and submit that the people had demanded and are still demanding that the charges against the interned persons should be made public, but no response having been made they now appeal to the British sense of justice that at least those interned persons who are innocent in its opinion might be relieved of the burden of providing for their bare sustenance. Internment is not a penalty which is imposed on the commission of an offence but is a precautionary measure which the Government has introduced for its own sake against the wishes of the people. It should, therefore, take upon itself all the responsibilities attaching to such a course of action, or else it should set free all the interned persons.”

May be added to our file.

Sd. H. McPherson

15/8/17.



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(75)

DEPARTMENT

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No. 3057-0

Secret

To

The Commissioner of the Chota Nagpur Dvn  
Ranchi

Sir,

In continuation of my letter No. 2764 C

dated the 11th August 1917, I am directed to  
inform you that the D.I.G. Police, Bankipore  
reports that one Khwaja Hasan Nizami of

Delhi has been invited by Maulana Abul Kalam  
Azad to visit him at Ranchi. <sup>person</sup> ~~As This Hasan~~

~~Nizami~~ is reported to be an extreme pan-

Islamist, a religious fanatic and the author  
of several objectionable books, <sup>therefore</sup> I am to re-

quest you to instruct the Supdt: of Police

Ranchi to refuse the Maulana permission under

rule (7) of the order dated the 22nd. Nov: 1916

forwarded with my letter No. 2562 C dated the

22nd Oct: 1916 to receive him as a visitor.

I have etc:

22/8/1917.

p. 13 comes

pp. 9 &amp; 10 comes



Confidential.

8/10/23/16  
238  
R. No. 1584  
23/8/17  
(178)

Extract from the Personal Diary of the Supdt.,  
of Police, Ranchi dated the 15th August 1917.

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In continuation of weekly report No:37 dated the 11th August 1917, I beg to report I have now received an explanation from the Maulana ~~xx~~ regarding the visits of the persons mentioned in my last two reports. He says he was unaware that Saiyid Mafaz Ali did not reside in Ranchi and the other two men only met him outside when he was walking in his garden and exchanged salutations. He did not know who they were.

As far as I can find out there was nothing suspicious in the meetings.

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Memo: No. 5774 S.B.  
II-390

Bihar Special Branch:  
Patna, P.O. the 21st August 1917

Copy forwarded to the Chief Secretary to the Government of Bihar & Orissa, in continuation of this office Memos: Nos: 5735 and 5736 dated the 17th August 1917.

*B*  
*pp 124-125 comes!*  
*W. Sealy*  
for Deputy Inspector-General of Police  
Crime & Railways- Bihar & Orissa.



DEPARTMENT.

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No. 3186-C

the

31/8/1917.

To

My dear Mr. Oldham,

I am desired to inform

you that the Supdt: of Police, Ranchi <sup>has</sup> re-  
ported that Saiyid Mahfuz, Deputy Collector

of Gaya on the 7th August visited Maulana

Abul Kalam Azad who is at present interned

at Ranchi under the Defence of India Act

without <sup>previously</sup> taking his permission as is required

under ~~rule 7~~ of the order <sup>of internment in the</sup> ~~when persons~~

~~case of visitors from outside Ranchi~~  
~~residing outside the limits of the Ranchi~~

~~police station desire to visit the detenu.~~

The Maulana now explains that he was unaware

that Saiyid Mahfuz did not reside at Ranchi,

I am accordingly to request you to warn the

Dy: Collector that he should not communicate

with the Maulana without permission.

Yours sincerely,



To

293  
The Chief Secretary to the Government of  
Bihar and Orissa.

Ranchi, the 8th September 1917.

Sir,

I beg to refer you to clause (10) of the order of my interment which requires me to report myself daily at the kotwali. Since the 23rd October 1916, the date on which I was interned, I have all along protested against this clause. Firstly, this clause does not constitute one of the essential conditions of internment, as there are several instances of interned persons upon whom the restriction contained in the clause has not been imposed, e.g., Messrs. Muhammad Ali and Shaukat Ali (Chaindwara) and Mrs. Besant (Madras). I have not been able to make out the reason why this has been considered necessary in my case. Secondly, it is evident that internment is not the result of any legal decision, nor is it a sentence of punishment passed by any tribunal of Justice, but it is merely a non-legal precaution based on nothing more than a mere doubt or possibility of danger. In the circumstances it will not be improper or unjustifiable if an interned person expects of Government that it would not like to ruin along with his freedom the position which he occupies in his own society. Government is perhaps not unaware of the esteem in which I am held by the Musalmans throughout India. To compel me to report myself daily at the kotwali is, therefore, a use of power and command which can not be called just and noble. Thirdly, this clause is not necessary to secure the object with which one is interned. The only purpose

it



245 179  
it can serve, if unnecessary harassment is not intended, is to see that the interned person does not leave his station. But to hold with regard to a person, who is day and night under the surveillance of the local police, that in order to prove his presence at the station it is absolutely necessary for him to report himself daily at the kotwali seems absurd.

It is very much to be regretted that Government has not been pleased to say anything in reply to the reasons adduced above against the justification of the restriction. Although it is a great hardship to me, I have carried out the orders of Government up till now only because I did not like to do anything which would make the matter more unpleasant. But as now to the reasons set-forth (each of which I believe to be just until the contrary is proved) there has been addition of some more, I am under the painful necessity of seeking a final decision. I beg to invite the attention of Government to the following fresh reasons :-

(1) It is quite natural that everyone should be treated according to his actions. Ten months have elapsed -- since my internment and during this period I have proved by my action that whatever objections I might have to the order of my internment, I have thought it my duty to obey it in all respects as long as it stands. To convince Government that the restriction imposed upon me by the clause referred to is quite unnecessary, it would be sufficient I think to draw attention to the experience it has had during this period. Does not the person who is obeying all orders without knowing his guilt deserve to be exempted from the requirements of a troublesome and unnecessary clause and thus given a chance of --- expressing his gratefulness for it?



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(2) I take it to be granted for the sake of argument that at the time when I was interned Government had -- unknown reasons to have suspicions against me but now ten months have elapsed over it and although during this period not only once but twice, my house at Ranchi as well as in Calcutta, my press, houses of my relatives and of the employees of my press were searched, with so much rigour that perhaps Government had never before taken as much pains to prove any one's guilt, yet as far as I am aware nothing incriminating was found. If even such an unmistakable proof of my innocence has failed to -- secure my liberty, it should be at least considered to secure me exemption from a useless restriction.

(3) Above all, there has arisen a difficulty which has made me unable to carry out the order in its entirety. By my interment I have been deprived of all sources of income for the last ten months and during this period I have received no financial help from Government. The allowance sanctioned by Government was quite insufficient for my bare necessities and Government would not sanction the amount I wanted (Rs. 200/-) after curtailing my -- expenses to the minimum. I wish I had been informed whether the detailed list of my expenses which I submitted to Government was wrong or excessive, but Government has not done this. In these circumstances I cannot afford to arrange for a conveyance to take me to the Kotwali everyday. When I have not got the means to arrange for provision enough for two meals, how can I find money to carry out the orders referred to ?

I am submitting this representation again protesting against the provisions of the clause referred to for the last time and hope that either it shall be pointed out to me that the objections raised by me are futile or the restriction shall be removed. Government seems to be

labouring



249 (149)  
labouring under a misapprehension which, I regret to  
say, I am not given an opportunity to remove.

I have the honour to be,

Sir,

Your most obedient servant,

A. K. Azad



251 (182)  
Extract from the Police Abstract of Intelligence of the  
Central Provinces for the week ending ~~the~~ Saturday, the 25th  
August 1917. (No. 34).

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x

x

x

Maulvi Abdul Samad, of Lucknow City

Seoni, 16th August 1917.- The Sub-Inspector Seoni reports the arrival on the 13th August 1917 of Maulvi Abdul Samad, son of Maulvi Rukmuddin of Lucknow City, Mohalla Doyama Wazirganj. He came from Bilaspur and stated that he had been the travelling agent of the Midwatal Ulema Institution of Lucknow but had left it and was now looking for a job. He appeared to be acquainted with Abdul Kalam Azad, the ex-Editor of the Al-Hilal newspaper, Calcutta and said he had visited this man at Ranchi. He gave forth his intention of visiting Muhammad Ali and Shaukat Ali in Chhindwara and proceeded there on the 14th night.

DESCRIPTION ROLL.- Age about forty years blind in left eye; very pock-marked; wears gold-rimmed glasses; tall and fairly slim; wears beard and moustache after the usual Maulvi fashion.

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Extracts from the Report on Indian Newspapers and Periodicals in Bengal for the week ending the 1st ~~xxx~~ September 1917, (No. 35 of 1917).

SADAQAT,  
Aug. 25th, 1917.

8. The *Sadaqat* (Calcutta) of the 25th August publishes the three letters which Maulana Abul Kalam Azad wrote to the authorities regarding his being permitted to say his evening prayers in the mosque and says:—After all, when the Maulana did not get any satisfactory reply, he informed the authorities that he would no longer care for any orders, but would obey the mandate of his religion and go to the mosque to say his evening prayers. This is the true religious spirit of passive resistance. The Bihar Government has, by its objectionable attitude, compelled the Maulana to do this. We plainly tell Government that it itself has become the cause of many such troubles. "There would be no troubles unless you raise them."

MOHAMMADI,  
Aug. 24th, 1917.

9. The *Mohammadi* (Calcutta) of the 24th August writes:—The Bengal Presidency Moslem League has passed two resolutions asking the Governments of Bihar and India as well as the heads of the League to remove the Maulana's grievances. Is not Government pledged not to interfere with the religion of its subjects? Is this pledge to be broken in the case of the *détenus*?

*Ibid.*

SADAQAT,  
Aug. 22nd, 1917.

10. The *Sadaqat* (Calcutta) of the 22nd August publishes the following letter sent by the respected Mahmuda Begum Sahiba:—In your issue of the 21st July I noticed a letter from the pen of Mirza Sahib and the petition which Maulana Abul Kalam Azad had sent to the Bihar Government regarding his allowance. On reading them my heart became full and tears rushed to my eyes. Allah! Allah! There was a time when the people showed some enthusiasm and spirit when the question of the security of *Al-Hilal* came up. Some were ready to sacrifice themselves; some were sending cheques covering the amount of security; some were writing letters from Bombay to infuse spirit in the public mind. That angel-spirited man saw with gratitude this enthusiasm. But as his actions were based on principles which could not for a moment be soiled with the shopkeeper's spirit of the newspaper man, this patriot totally refused to accept any financial help. And to-day, when that lover of his nation is spending his days in affliction, and in separation from his kith and kin, with strangers in far-off Ranchi, not a soul is moving for him. They who have interned him have not made any arrangements for his expenditure so that he may pass his days in comfort, and no one has ever thought how this oppressed man may be spending

The *détenu* and his co-religionists.



his days after losing a monthly income of about Rs. 1,000. It now appears that the exhibition of that national enthusiasm and gratitude was all false. It was not a mourning for *Al-Hilal* and *Al-Balagh*, but only lamentation for the loss of momentary pleasure and recreation. You have stated that we have spirit but lack organisation. But I say that the regret is that there is no spirit at all; otherwise it would take no time to organise. Some time has elapsed since the publication of your letter, but not a breath has been drawn in his favour. What a misfortune! Not one but four patriots of the nation are in internment, and that also for guilt unproved. They have refused to accept any humiliating terms in spite of hardships and difficulties, because they feel the magnificent responsibility of becoming examples to the future of their race. And so fallen is the nation that it does not care for them at all. Would to God that this sacrifice would make the nation alive to its responsibilities. To speak the truth, this is the hour of trial not for these leaders of the nation, but for this unfortunate race which has made these oppressed ones undergo so many difficulties. Regrets, a thousand regrets. There is wailing not only for the loss of the Maulana's liberty and his allowance but for hundreds of other hardships as well. He is not even permitted to say his evening prayers in the mosque. Now see the condition of Maulana Hasrat. Although Government has removed him from the Fyzabad Jail to the Lucknow Jail, yet it is quite evident that this place also will not suit him. Would to God there were some one to wipe out the tears from the eyes of his wife and his child Naimia. But all this has not the slightest effect on the Muhammadan community at large. Its eyes are still closed. It is unable to shake off its intoxication of idleness in any way. Its slumber, which is the slumber of death, is not coming to an end. It is highly surprising how these so-called leaders of the nation (who should have put on sackcloth and ashes) move about in quest of pleasure, attired in gaudy clothes, and attend meetings when the better ones of the nation are in difficulties. Alas! there is no one to ask for rights, there is no one before whom the portals of integrity will open. Every one is anxious to help the oppressed ones but they fear lest Government should shut them out from its courts. They are afraid that their property may be forfeited as soon as they raise their voice for these poor ones. Would to God we had been saved from these barterers of the nation. My purpose is not that a useless agitation should be carried on against Government, or that the people should wipe out the tears of these oppressed ones by national subscriptions (and this they with their soul full of integrity will not accept). Your expectations from the Leaguers are useless, because their very house is in disorder. What can they do for others? Please tell me what else besides passing a few resolutions have the League Committee done. Please try and form a committee of those who feel, whose duty it should be to go and see the *détenus* at Ranchi and Chindwara with the permission of Government. Let them see their condition with their own eyes, learn their difficulties and then press upon the local Governments to remove them. It is possible that they will encounter obstacles, but they should not lose courage. If they want to do anything let them do it now. Otherwise let them like women go into their harems.

11. The *Sadaqat* (Calcutta) of the 23rd August says:—Individual liberty and rights of citizenship are being freely destroyed by the Defence of India Act. Government has heard enough of our complaints. The Moslems are busy passing resolutions and they think that this is the greatest obligation that they are putting upon the *détenus* and that this is the highest reward for all their sacrifices. The internment of Mrs. Besant has shown the Hindus a new path of action. They have now ceased to be under the glamour of resolutions. Every step they now take should be an example to the Moslems. Every word they speak puts us to shame. A wave rose in Madras which has within a month or two enveloped the whole of India in its mighty sweep. Now look at the courage of the Moslems. They have not been able to send a memorial to Government for Mr. Muhammad Ali or Shaukat Ali. The Hindus have joined us with themselves to support the cause of Mrs. Besant. So despicable is our attitude that if there is anything in the world like shame, honour,

"What should I say, O Ghalib, regarding the manners of men of this age"—The *détenu* and his co-religionists.

SADAQAT.  
Aug. 23rd, 1917.



(85)

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fame and the spirit in which our forefathers worked we their descendants should commit suicide. These are harsh and bitter words but to the slumberers this is nothing. They cannot realise what we are talking about. Mr. Muhammad Ali has not only served his community but has also placed the Government under obligations. Maulana Abul Kalam Azad is a religious man and politics played only a little part in his life. Hasrat knew politics but passed his days in quiet. He prized his honour more than his liberty. What rewards have our leaders given to them for their services? Just see what a world of trouble Maulana Abul Kalam has to bear. He has to go every day to report himself at the thana; he has to allow a constable to enter his house whenever he pleases without any objection; he is not allowed to go out after sunset and attend the mosque to say his evening prayers. His letters are not answered. Interned persons who enjoyed an income of thousands are only given an allowance of Rs. 150 or Rs. 200. Government should have decided beforehand about its duty to support the *détenus*. This is not charity which is given to them from the public treasury. Government takes away their freedom and it is its primary duty to support them.



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(198)

Political DEPARTMENT.

FILE No.

Serial No.

DRAFT FOR APPROVAL.

No.

191 .

X  
X

-----C----- In exercise of the powers conferred by rule 3 of the Defence of India (Consolidated) Rules, 1915, the Government of Bihar and Orissa is pleased to direct that the amendment set out below <sup>be made</sup> to direction (10) of the order dated the 22nd October 1916, issued under the said rule 3 in respect of you Maulana Abul Kalam <sup>Arad of Lalkuan,</sup> Delhi, at present residing at Ranchi, son of Maulana Khairuddin.

AMENDMENT.

In direction (10) cancel the following words:-

"You must report yourself personally once  
"a day at such hour as may be specified by  
"the Superintendent of Police to the officer  
"in charge of the Ranchi Police Station."

p9 comes

p8 comes  
Day R.



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No. 3377.0  
1255/11

(49)

Government of Bihar and Orissa  
Political Department  
Special Section

From

E. H. Johnston, Esquire, I. C. S.,  
Under Secretary to the Government of Bihar and Orissa,

To

The Commissioner of the Chota Nagpur Division,  
R a n c h i,

Ranchi, the 21st September 1917.

Sir,

In continuation of my letter No 3057-C dated the 22nd August 1917, I am directed to inform you that on further considering the matter, the Lieutenant Governor in Council has decided that it is no longer necessary to require Maulana Abul Kalam Azad to report himself daily to the Police Station.

An order amending the order of internment to this effect is forwarded for service on him.

I have the honour to be,

Sir,

Your most obedient servant,

Sd. E. H. Johnston

Under Secretary to Government.

P.T.O.



288  
Confidential 262  
Memo: No. 3378- C

Ranchi, the 21st September 1917.

Copy, with a copy of the order forwarded to the Deputy  
Inspector General of Police, Crime and Railways, Bankipore, for  
information.

By order of the Lieutenant Governor  
in Council,

O/C

21/9

Under Secretary to Government.



263 (829)  
Extract from Selectuons from India-Owned Newspapers published  
in the United Provinces, received up to the 1st September 1917.

x

x

x

x

M E D I N A .

25th August 1917.

The Medina (Bijnor) of the 25th August, 1917, says that when the Government of Madras heard of Mrs. Besant's ill-health it directed her of its own accord to go and live elsewhere, but Mrs. Hasrat Mohani's application for the transfer of her husband to Aligarh jail in view of his illness was refused by the United Provinces Government. Mrs. Beasant was allowed to write religious articles, but Maulana Abul Kalam Azad has been refused permission to offer his night prayers in the mosque. The Maulana has made up his mind not ~~to~~ obey this order of the Bihar Government which is opposed to his religion. Let us see whether Government takes severe action in the matter or shows regard for the religious freedom of seven crores of Musalmans.

H A M D A M .

28th August, 1917.

The Hamdam (Lucknow) of the 28th August, 1917, says the oppressive attitude of the Bihar Government towards Maulana Abul Kalam is well known to every one. The question of his monthly allowance is still under consideration and will remain so for an unlimited period.. It is very sad to find the Bihar Government interfering with his freedom to perform his religious duties; it intends to stop him from going to the mosque to offer ~~his~~ night prayers. It appears from various letters to <sup>the</sup> Government, which have since been published, that the authorities have not yet had time to consider his petition and allow him to perform his religious duties freely. The conduct of the Bihar Government in this matter, which concerns the performance of his religious duties, is as condemnable as its parsimony in connection with his ~~religious~~ allowance is regrettable. The policy of non-interference in religious matters has been observed by the British Government from the very beginning. We cannot make out under what law the Government interferes with the Maulana's liberty. It is deplorable that the indifference of Government to his letters should force him to resort to passive resistance.



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(90)

The Rahbar (Moradabad of the 28th August, Oudh Akhbar (Lucknow) of the 26th August, and Sitara-i-Hind (Lucknow) of the 28th August, 1917, published similar complaints.





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Commissioner's Office,  
PATNA,  
The 21st Sept 191

Strictly Confidential.

Spd 23.9

D. O. No. 1766 C.

My dear McPherson,

I transmit herewith a note submitted by M. Saiyid Mahfuz, Deputy Magistrate and Deputy Collector, at present at Gaya, on the subject of his recent visit to Abul Kalam Azad at Ranchi on the 6th August last. When I first read this note, it appeared to me that it aroused far greater suspicion regarding him than any mere visit to Abul Kalam Azad could have done. From inquiry, however, I have come to know that he is said to have a reputation of being a bit of a madcap; and I do not think any serious attention need be paid to it. I am asking Hubback to keep an eye on him quietly.

Yours sincerely

Cadogan  
21/9.

The Hon'ble Mr. H. McPherson, I.C.S.



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14/9/12

Confidential

(Political)

N o t e s

Submitted to the Government of Bihar and Orissa

by

Syed Mahfuz

Deputy Collector and Deputy Magistrate.

-----:000:-----

Submitted to the Commissioner of the

Patna Division.

*Qatunaback*

13/9/12



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(93)

Confidential.

Sir,

I think it is expedient to submit the following notes to the Government regarding the confidential enquiry about my visit accidentally paid to Maulana Abul Kalam Azad at Ranchi on the 6th August, 1917, when I went to see the Chief Secretary.

2. To be clear the facts are simply these. I knew the said Maulavi and his revered father from the time I was reading in Calcutta in 1901-06. He was also a mere student then.

3. In the first week of August last I happened to go to Ranchi in connection with my application for the post of the Sone Canal Officer. I stopped with Maulavi Chawdhari Nazir Alum, Deputy Magistrate. I enquired from my host if that Maulana was entered at Ranchi and if people could see him. He said he was there and people could see him.

4. I saw the Commissioner, the Chief Secretary and the Under Secretary on the 6th. In my way back I called upon the Maulavi without suspecting of any risk. I did not know of any formality to be observed before approaching him otherwise I would have spoken of my intention to the Commissioner and the Chief Secretary who know me personally.

5. As I knew the Maulana from before and now he was found confined in a place where I happened to go so I thought it impolite to come back without having paid him a visit. I went to him at midday in the open day light and on a carriage and informed the Police constable on duty of my name, designation and address. I thought I was doing an ordinary thing.

6. He came out and met me on the presence of some



some people sitting from before. He could not recognize me. I revived his memory. I found that he was thinking of my official capacity. I explained to him that I had gone to see him not for my official purpose.

7. I marked that it was not advisable to talk about his enternment and his political situation. But I could not stop me from putting one question to him and that was this:-

"Have you been able to ascertain the charges of which you are enterned and have you ever tried to clear your conduct before the Government?" To this he replied that had he known the charges against him he would have certainly cleared his conduct long before this and everything would have ended peacefully.

8. I added by way of humour and consolation that God was pleased to compell him to secure this secluded opportunity for devoting his valuable time to nobler task of studying the pious books now scattered in thousands round about him in such a lovely climate of Ranchi and that by doing so he should benefit himself and his people through books compiled and written by him. Allah wished so because politics did not suit the Maulavis. He became pleased and invited me to dine with him next day which I later on refused in polite words after consulting my host mentioned above and Maulavi Syed Karam Hosain, Deputy Magistrate of Purneah, who was also stopping with me.

9. By the by I would most humbly submit to the Government in this connection that the Government has no reason to have atleast doubt about the integrity of the servants of the Government coming from that Community. The Muhammadans still believe in the sound policy laid down by the late Sir Syed Ahmad Khan of Aligarh and his veteran followers Nawab Mohsinul-Mulk and Nawab Viqarul-Mulk (the latter died only a short time ago). I would like to repeat it here.

10. The Moslims of India completely lost their Empire in 1857 and fell in a dilemma - the mightier British displacing their supremacy on the one side and the turbulent Hindus developing into a fellow subject with their old masters



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on the other side. Evidently neither of them could have been friendly to the vanquished moslems. The one for the reason of his conquest over them and the other because of their jubilation on the fall of his old enemy and of the spirit of vengeance upon them. This is the two-sided danger in which the Moslems fell. What are policies? Policies are the out come of fears and dangers in order to avoid them smoothly. To fight out with both the elements forming the said dilemma <sup>in order to</sup> ~~and~~ overcome them would have been the exact remedy. But that was then an impossibility and completely a hopeless task now. The next and the only remedy left to these fallen moslems in India for the welfare of their community is to covet the friendship of one of these two apponents and remain in his shelter on the principle of divide and rule. The stronger of the two is evidently the British power and will ever be so in comparison with the Hindus. Therefore to be loyal to and friend of the British Government is not only a constitutional and legal duty of the moslems but it is a necessity for them. It is an open ~~mistake~~ historical secret that had not the English entered India the Mahrathas would have eventually come down upon the moslems and would have effaced them from the land of Aryaverta making it pabitra (clean) long before this by the extermination of the Musalman Malekhshas (untouchables). The evil of the British invasion has been a hidden blessing for us. No doubt we lost our empire in India sooner by the intrusion of the English but it is certain that we would have lost both our empire and nation if they had come a little later.

11. The above is the dormant and real political faith of the moslems in India. But now one would naturally question: Such being the faith of the Moslems how is it that they have joined in the Home Rule propaganda of the Hindus? The reasons are many and in this short note they all cannot be described. However I touch upon some of them so that the Government may know the real facts.

12. It appears that all the moslems have joined it. It is not so. They have still got no idea of the definition



of the Home Rule; nor the Hindus themselves have fully understood what they want. There is a dearth of Mohammadan leaders after the death of Viqarul-Mulk and no one has taken his place as yet. H. H. the Agha Khan would have been the best leader but he has fallen since he wrote a small letter to the London Times during the Balkan Wars. Unhappily he worded his letter against Turkey in such a way that he lost confidence. The next man was Sir Syed Ali Imam. He is unlike his turbulent brothers. He would have beautifully saved the Moslems from being misled. When he left the Viceroy's Council he was ordained to abstain from political speeches and that was wise. After some time he would have successfully done the work and he wished to do so. But the " breezes " which he met with both in the High Court and in the moffassil courts told upon his purse and the rumour in the public of his being unpopular among the Civilians from the time he was in the Council disheartened his clients and damaged his practice which he was as reviving after the break of 5 or 6 years. So he took shelter on the bench and thus the nation lost his wise council of having a separate electorate and separate political ideals. This want of a leader has created a chaos in the minds of the Moslems. First of all no body thinks; the few who think they think in different ways. The war has prohibited them from close conference. Hence there is a confusion. Some of these leaders are not retaining their old confidence in the good will of the English towards the Muhammadans in general owing to the uncalled for remarks against Islam in Europe made in their speeches by Mr. Asquith and Viscount Gray during the Balkan Wars in which they glorified the success of the Christian potentates in winning Salonika which was the gate of Christianity to Europe. Most of the Moslems think that this open jubilation of the British ministers over the defeat of a Moslem Power has been the chief cause of Turkish estrangement. Some of the Muhammadans became displeased owing to the dramatic change in the policy of



policy of the Government in suddenly upsetting the settled fact" of the Partition of Bengal without paying any regard to the moslems who had become a partison of the previous British policy to the great annoyance of their Hindu brethren. The Mohammadans in all over India felt it but could not say anything as the pronouncement was from the lips of our good gracious Emperor and also because Muhammadans as a nation are not proye to cries and have no organ to show that they can also cry. Some of the Muhammadans clearly see that notwithstanding their deep loyalty the Government distrusts them. The Bengalees have been both openly and secretly doing great mischief, throwing bombs and spreading fire. speeches and writings still a spirit of tolerance has ever been shown to them; but a little resistance to the demolishing not by the Government but by their own petty self-Government of the City-municipality put such a fire in the heart of the Municipal Chairman that he caused the massacre of many a life. Over and above this H.H. Sir James Meston has been trying his best to give a crushing blow to the only National College of Musalmans at Aligarh by creating a split in the Camp and establishing a separate College for the Shia sect. This has given a sever blow to the College so much so that it is running at a great deficit and the College will be ruined soon. The Mohammadans are not fools; they understand well and cannot speak about it for oprn reasons. The general sentiment all over India is - what I have told. India was represented in the great Imperial War Council. Three men were sent - two Hindus and one official. This throws reflection upon the credit of the Mohammadans. There is no confidence in them. Had a moslem been sent he would have voted for Turkey and would have planned in the Council for the defeat of the Allies!!! The Hindus have the greatest ~~number of papers suppressed by the Government~~ largest number of newspapers but the greatest number of papers supressed by the Government is of the Mohammadans. Years ago that Messrs Muhammad Ali and Shaukat Ali were interned and so the Maulana Abul Kalam. The Muhammadans prayed to

a petty mosque in  
Cawnpur



prayed to the Government for their release if they were really not political criminals. They demanded their release on the condition if they could clear their conduct and in the case of the Maulana Abul Kalam big persons of Calcutta wanted to give security of his good behavior; and these prayers of the Muhammadans were ~~couched~~ couched in all humble language filled for a subject while addressing a supreme Government. No heed was paid to them. Mrs. Besant, a woman of non-Hindu nationality, was interned only a few days ago and the Hindus though having a divided opinion about her <sup>aims & objects</sup> took up her cause; they held meetings where most derogating and impolite words were used against the Government; where the English were ordered to go away and leave the country for their Sawraj. The result is that the Government is climbing down and her release has become certain. Some of the Muhammadans also spoke words unbecoming of a grave nation and they were also passed off because they spoke along with the Hindus. Had they spoken similar things in a similar meeting for Mohamad Ali and others they would have been now drooping in the corner of a dark jail. The Hindus are daily honoured, decorated with titles, posted to places of trust and good salaries and they are also feared notwithstanding their sheer arrogance, their killing bombs, their secret meetings and what not. All these have made some of the Moslem leaders adopt the same measures which their successful brethren have had <sup>recourse</sup> ~~secured~~ to and they see no benefit in a cooled loyalty. Some of the Muhammadans were led away by the Hindus with greater and more ~~fairable~~ favourable promises. They said if the Government is not going to give <sup>you</sup> adequate share in the Government and special electorates everywhere ~~come~~ along we will give <sup>you</sup> 30 p.c. & 40 p.c. in our Home Rule Scheme; and some of the Mohammadans have joined the Hindus because they think the Hindus are peaceful persons and co-operation is necessary with them to uplift India. Some of them have been led away by the artful leaders of the Hindus who put up an Utopia of Hindu-Moslem India in future. Some of the Mohammadans who are mere arm-chair politicians <sup>who</sup> ~~and~~ are living in polatial buildings <sup>gs</sup>



platial buildings and have never come in touch with the real facts and affairs of state existing between the two Communities in the country where people reside - think of their union as as easy thing; the Hindus patronize them, make them Presidents and offer them advantageous seats <sup>in</sup> meetings and societies simply to encourage them for giving a colour of union to support their cause. These persons have been ~~dece~~ped and have so become the comrade-in-arms with the Hindus. Some of the Muhammadans simply seek popularity and name so they join these public meetings. Some are indebted to the Hindu mahajans so they are influenced to join; and sometimes they are supplied with written fiery speeches to deliver. Some have joined simply because they cannot displease their Hindu friends; and some have joined it simply because so many persons have joined it and so on.

13. These and hundreds like these are the various causes which have led some of the moslems to join hands with the Hindu with whatever they want and desire. It is based upon different sentiments and impulses and not upon some established policy. The tension of feeling between the two communities is getting stronger and stronger. They cannot be <sup>united</sup> ~~invited~~ by resolutions only. The ~~chief~~ object of the Hindus is to drive away the <sup>English</sup> first and the Mohammadns next. They look upon both of them as new ~~or~~ old foreigners and both of them are untouchables and Malekshas. They openly talk in their private conference to lay down deep economical and political propagandas to weaken the moslems in India and reduce them to a non-entity first, and, then, either to exterminate them altogether from India as they were exterminated by root and branches from Spain after centuries of Government there or to reduce them to a class of Shudras like Domes and Dusadhs fit for menial services of a coachdriver and a bearer. The teachings of the Hon'ble Pundit Madan Mohan Malayiva in the United Provinces for the last thirty years has been to create in Hindus a deep seated national hatred against the Mohammadans so that the spirit of antogonism may be a propelling force for action resulting in the complete effacement of the moslems out of the Hindustan of the Hindus. We have to confront with the above spirit in our daily life in villages,



on roads, in trains, in offices and in our homes but never on the public platforms where a studied colour of friendliness observed. Animal sacrifice for worship, calling out Azan (prayer) loudly in mosques, keeping of domestic fowls in their own houses, drawing of water from village public wells, building of new mosques in villages, putting on successfully in offices and hundred of such things done by moslems are becoming ~~the~~ intolerable to the Hindus day by day and the students of Hindu College of Benares is <sup>never</sup> ~~condescending~~ <sup>on</sup> to go hand in hand with a moslem comrade.

14. The dilemma in which we fell in 1857 is becoming more and more acute and our position more and more unsafe. It is pity that some of the leaders have been ~~duped~~ and the real leaders' place is lying vacant. Over and above this the greater pity is that the nation is losing the confidence of the great friend in whose protection our safety lies.

15. Thoughtful Muhammadans officers formerly used to exercise much influence upon their people. These officers received patronage from the Government and people believed in their ~~patronage~~ prestige because they were thought to be in confidence <sup>of the higher authorities.</sup> So their private influence in moulding their policies was great. ~~of the higher authorities~~ Now- adays we work simply as clerks coming at 11 a.m. and going at 5 p.m. I believe if I was intouch with and allowed to reason with free-thinkers like Maulana Abul Kalam Azad they were ~~bound~~ bound to look ~~up~~ to the dangers, in which their community is going to fall soon.

16. Self-Government or Home Rule is a beautiful thing for a country provided the country belongs to you. The 1/5th moslem population of India, <sup>un</sup>educated, demoralized, shorn of wealth and commerce, without lands, agriculture and economic progress, the object of religious hatred and national vengeance, looked down as foreign intruders and considered as the only greatest obstacle in the way of the progress of the Aryan race in India - cannot cope with the progressive and rich overwhelming odds and turn out successful as a nation.

17. As far as I know none of these three persons-viz- Mohammad Ali, Shaukat Ali and Abul Kalam-ever believed in any



in any propropaganda causing the overthrow of the British supremacy in India. They may at times become a little feverish on ~~this~~ or that burning topic-e.g. look to the files of the Comrade of Mohammad Ali. A clear change of tone appears from the 12th December, 1912, when Lord Hardings' annulment of the Partition of Bengal was announced by ~~this~~ His Imperial Majesty. This was simply due to the fact that he considered that the moslem was neglected by the Government because they could not cry as much as the Bengalees. But these boiling sentiments are not such which can not be cured or healed. As far as I know they believed in the deep policy of Sir Syed Ahmad ~~A~~ like other mohammadans. If they were going astray one friendly word of Sir Syed Ali Imam (of the Viceroy's Council) to Messrs Mohammad Ali and Shaukat Ali and one calm advice of Sir Syed Shamsul Huda (of the Bengal Governor's Council) to Maulana Abul Kalam Azad would have worked as a cooling mixture on a boiling water. In Gaya during my short stay of a month here I heard many mohammadans talking very highly of the present Collector (Mr. J. A. Hubback) <sup>much so that many told me</sup> so that he was inclined more towards the mohammadans than towards others. On being asked the reason they said that ~~he~~ felt pity on the Arab War-prisoners here and gave them some money out of his own pocket and managed to increase the amount given for their daily rations. These little things go a good deal towards smoothing the path of administration. I heard at Ranchi that <sup>et</sup> Maulana ~~Abul Kalam~~ Abul Kalam Azad is doing well in all respects except that he is compelled to go to the thana himself and give his hazri to the Jamadar and Sub-Inspector who ordinarily do not show him any respect. Suppose if this little restriction is removed and his hazri is taken at his house by the constable or Jamadar on duty to watch his house the feeling of the prisoner who is the leader of a large number of disciples would not be wounded and he would not feel any reluctance in resuming his old obedience to the Government. If these three persons are mere suspects they should be given a chance to clear their conduct and I believe they would never turn out revolutionists and their sympathies can be attached by personal attractions and by allowing trusted Mohammdan officials to mix



to mix with them and argue with them and to make them friends of the Government by politeness as the great Sadi says:-

بہ نرمی توانی کہ پیلے بہ موئے کشتی

"Ba narmi tawāni ke pil-e ba-moo-ay kashi ,

You can drive an elephant with the help of an hair provided you are handling the animal politely.

I hope this policy will set them all right. I believe I would have succeeded in inducing the Maulana Abul Kalam to admit the soundness of the policy of Sir Syed Ahmad had I accepted his invitation to dinner and got the opportunity of a close talk. But in case they have committed some political crime no mohammadan would like in his heart of heart to see them go unpunished; as they would spoil the mohammadan cause by their reactionery works.

18. I would most humbly submit to the Government That I Have not noted the above facts by way of teaching the Government but for the purpose of informing the Government of the real sentiments of the community. I have been taught by Sadi that:-

روز مصلحت خویش خسران دانند

"Rammoze-maslehat-e-khesh khusrawān dānād.

The secrets of the state are known only to the kings. Otherwise I could not have ventured to write these notes.

19. In connection with the enquiry about my chance visit to the said Maulana I also beg to inform the Government that I have never been in communication with him and that my motive to see him was most simple and pure. I know him but I had no chance of ever communicating with him in my life.

20. The above notes and explanations are most humbly and respectfully submitted to the Government of Bihar and Orissa through the Collector of Gaya and the Commissioner of the Patna Division, Bankipur.



I have the honour to be,

Sir,

Your most obedient servant,

*Syed Mahjuz*

Deputy Collector and Deputy Magistrate

( G A Y A )

Dated Gaya,  
13th September, 1917  
(going on leave to Chapra)



No. 5 C R. No. 1737  
24/9/17  
BENGAL PRESIDENCY MOSLEM LEAGUE

OFFICE: 3, MARSDEN ST.,

B/S 10/24/17  
292  
Calcutta, 21st. Sept. 19 17.

TO

The Chief Secretary to the Govern<sup>ment</sup>  
of Behar and Orissa.

Sir,

I am directed by the Council of the Bengal Presidency Moslem League to invite your attention to certain ~~XXXXX~~ resolutions regarding Moulana Abul ~~KMX~~ Kalam Azad, passed at a recent meeting of the Council. I beg to enclose herewith a pamphlet containing the resolutions and certain correspondence that passed between Moulana Abul Kalam Azad and the Govern<sup>ment</sup> of Behar and Orissa.

I have



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At a meeting of the Council of the Bengal Presidency Moslem League held on the 19th August 1917, under the presidency of its President, the Hon. Moulvi A. K. Fuzlul Huq, the following correspondence that passed between the Behar and Orissa Government or some subordinate officials and Maulana Abul Kalam Azad, now interned at Ranchi, on the subject of his allowance and his protest against the orders of the Government interfering with the performance of his Isha (night) prayers, was read :—

Copy of letter No. 230/C dated, Ranchi, 23rd January 1917 from the Under-Secretary to the Government of Bihar and Orissa (Political Department) to the Commissioner of Chhotanagpur Division.

With reference to the correspondence resting with your letter No. 7/C dated 10th July 1917, I am directed to convey the sanction of the Local Government to the grant of an allowance of Rs. 110 a month with effect from the 1st January 1917 to Maulana Abul Kalam Azad who has been interned under the Defence of India Rules at Ranchi.

Ranchi, dated the 27th January, 1917.

Copy forwarded to Maulana Abul Kalam Azad for information.

(Sd.) F. S. MACNAMARA,  
Supdt. Police,  
Ranchi.

—:o:—

Abstract of letter, dated 10th March 1917, from Maulana Abul Kalam Azad, Ranchi, to the Superintendent of Police, Ranchi.

Another case to which I beg to draw the attention of Government is regarding the amendment made in rule 7, which is the result of my request to be allowed to say my prayers in mosque. I am sorry to see that the amendment in question can not be of any use to me as it does not remove my difficulties. The original rules No. 7 directed me not to leave my place between 6 p.m. and 6 a.m., to which I had objected on the ground that every Moslem is bound to say his prayers along with other Moslems in a mosque, and as one of the five prayers, viz. "Isha" is said between 8 and 9 p.m. it was obvious that I could not say it in the mosque while carrying out the orders contained in that rule. The rule as has now been amended in view of change in the season, allows me to leave my place between the hours of 5 instead of 6 p.m., and 7 instead of 6 p.m. But as I have already stated this amendment can not be of any use to me for "Isha", I beg to point out that it is a source of great trouble to me, and I can not help saying that it is an order which deprives me of the performance of my religious devotion.

Anyhow I have complied with the order up till now, but as I feel, my conscience pricks me for having ignored the commandments of the Almighty God in order to comply with the orders of human beings. I am therefore compelled by a sense of religious duty to draw once more the attention of Government to this point and beg of them to reconsider this matter and allow me to go to say the night prayer between 8 and 9 p.m. in the mosque according to the sacred commands of my religion.

I further beg to say that I do not get the replies to my letters in due time and regularly, some of which reach me sometimes after a troublesome



wait. I expect every reasonable consideration of the matters set forth above and as I am anxiously awaiting a reply, the earlier it is preferred, the more grateful I shall feel to the authorities.

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Copy of a letter dated April 9th 1917 from the Superintendent of Police, Ranchi, to Maulana Abul Kalam Azad, Ranchi.

SIR,—I have the honour to inform you that I have been instructed to convey to you the reply of the Government of Bihar and Orissa to your telegram *re* grant of an allowance.

I am directed to inform you that the Local Government have sanctioned an amount of Rs. 110 a month with effect from 23rd October 1916 instead of January 1917 as laid down in letter No. 230/C dated 23rd January 1917. Government are unable to reconsider the question of the amount of the allowance.

The allowance can be drawn when you care to apply for it.

I have &c. &c.

Your most obedient servant

(Sd.) F. S. MACNAMARA.

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Copy of letter from Maulana Abul Kalam Azad,  
To the Chief Secretary to the Government of  
Bihar and Orissa.  
Ranchi, dated 22nd April 1917.

SIR,

I humbly beg to submit that a purport of the reply to my telegram, regarding grant of an allowance has been communicated to me through the Superintendent of Police of Ranchi, which is to the effect that the Local Government have sanctioned an allowance of Rs. 110 a month from the 23rd October 1916 instead of from 1st January 1917, and that they are unable to reconsider the question of the amount of the allowance.

2. Although it has been said in the above reply that the decision made by the Local Government is final, and that the question can not be reconsidered, yet I believe that a decision is not final unless it is based on equity. As this is my belief and it is one of those convictions, the firmness and strength of which has enabled me to overcome all my present troubles, this final decision cannot so much discourage me as to make me give up my efforts to seek justice. I beg to draw your attention once more to the question. This may be my last effort but my title to justice will not end with this. A demand for justice will not be silent till it has been fairly satisfied.

3. In the first place I would draw your attention to the object which leads Government to grant an allowance to interened persons. I hope you will agree with me when I say that the only object is to provide for the expenses of a man who has been interned without his faults having been proved and has thus been deprived of all sources of his income. If this be correct it will have to be admitted at the same time that the allowance granted in such cases is not pay or remuneration in return for any services, the amount of which can be fixed with reference to the nature of the duties or special



claims, or according to the sweet will of the giver. It should rather be fixed with due regard to the social status of the interned person, his manner of living, and the needs of his dependants. These are conditions which vary in each case and it will not be fair to fix the amount of the allowance arbitrarily in any case. This is not a remuneration which Government may fix for itself but is a provision for the needs and necessary expenses of a certain person and thus ought to be fixed with reference to these circumstances or it will not serve its purpose.

4. It is quite possible that a certain amount may be sufficient for one but may be insufficient or insignificant for another. An allowance of Rs. 100/- a month or even less than that may do for one interned person whose income was so much and whose expenses were about Rs. 80/- but the same amount will not be fixed for one whose income was Rs. 1000/- and whose expenses were say Rs. 800/. In the latter case the question will not be how much Government can pay but upon how much he can live.

5. In connection with the allowance an enquiry was made by the local police about my necessary expenses and I had furnished them with the necessary information. Subsequently I came to know that an enquiry was also made in Calcutta regarding my past financial conditions and income. I therefore cannot understand how Government can be ignorant of the financial loss I have been put to, besides the loss of my freedom which is far more valuable for me. Everyone in Calcutta knows what was my income and what amount I spent on the maintenance of my family and myself. My personal expenses were never less than Rs. 800/- and I would have been justified in looking at the question of my allowance in this light, but I have decided to give up representing the real aspect of the case, for it would be sheer foolishness to pray for Rs. 1000/- when the authorities have in a very liberal spirit considered Rs. 110/- to be quite sufficient for me. I look at the question from another point of view, viz. that of finding out the irreducible minimum of allowance in my case. In other words I do not want to speak of the income of which I have been deprived by being interned or of the mode of my living before internment and my ordinary expenses, but I should only state what have been my expenses at the least since I have been living in Ranchi, and how far the sum of Rs. 110/- will be of help to me.

When I first came to Ranchi my expenses were the same as usual but when on the 23rd October I was interned I was compelled owing to financial difficulties to change my mode of living and to curtail my expenses as much as was possible e.g., the rent of the houses I first occupied was Rs. 60/-. I gave it up for the present one, the rent of which is Rs. 32/-. My expenses as at present curtailed are as follows :—

House Rent ... ..	32/-
One servant (for outdoor work) including fooding ...	20/-
One maid servant (including fooding) ...	15/-
Cook ... ..	12/-
Mali ... ..	10/-
Rickshaw hire (which I have to engage for the purpose of going to Kotwali every day) ...	12/-
Total ...	101/-



There are many small items which have not been included in the above list, and it need hardly be said about the above expenses that they cannot be further curtailed. The total comes to Rs. 101 and Government have granted an allowance of Rs. 110; the balance after meeting the above expenses is Rs. 9. Is then this the final decision of the Government that I and my wife should manage to live upon this sum? Will this be fair? Can Government kindly advise me as to how I can manage for the fooding and clothing of my wife and myself and keep my house lighted at night with this paltry sum? These are the facts which directly concerns me but the matter does not end here. Government had an enquiry and therefore know that I have some relatives whom I have to support and who without my help will be starved to death. (They are, I regret to say, already have a foretaste of this). I have two widowed sisters who solely depend upon my help and one of them has five children to educate. Besides, there is the widow of my elder brother whom I have been supporting since 1908. Should I believe that a sum of Rs. 9 is meant not only for myself and my wife but also for my other dependants who are on the verge of starvation since my internment?

7. I see that it is not a fact that Government do not grant more than Rs. 110 to interned persons. Messrs. Mohammed Ali and Shaukat Ali, interned at Chhindwara, have been granted an allowance of Rs. 200 each with free quarters and furniture. They are therefore practically getting not less than Rs. 250 and I am ready to prove that my expenses are double of any of them.

8. In conclusion, trusting in the justice of Government (which should not be withheld in my case) I pray for the last time that the question of my allowance be reconsidered and just as Government have accepted my request regarding the grant of allowance from the date of my internment, the amount of the allowance may also be fixed with due justice so that I may anyhow manage to live and support my family and dependants. It is five months since my internment and my financial difficulties have reached their extreme.

9. I have run into debts which I contracted in the hope of paying them off with the allowance I hoped to get for the past months of my internment. After two months and a half from the date of my internment it was decided that I should be granted an allowance of Rs. 110 but from January. Again it took two months to be decided that the allowance should be given from the date of the internment. At this rate I cannot guess when the time will come when I will be able to draw allowance from the treasury. To intern a man without proving his fault and then not to care to know whether he is getting food or not, or how he is living, is an event which I do not know how to attribute to a constitutional Government of the 20th century.

10. I have often tried to find out the reason why Government treat with apathy and apparent lack of attention even the most insignificant point respecting my case. I venture to think that it is perhaps due to the fact that Government considers only the question worth its attention about which there be a public agitation and the result is that though on the one hand it dislikes agitation, yet on the other hand it promotes it by its peculiar method of action. I had decided from the very outset in my case that I shall put up



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patiently and silently with all that may be my lot, so much so that I did not like that the public should approach Government in the matter, but the result is that Government does not consider my case to deserve any attention. For instance, if in this very matter of allowance public meetings had been held and resolutions passed at different places and there had been discussions on the question in newspapers, Government would have considered the question as an important one and deserving attention.

11. If I be correct in my above view, the matter is a sad one, and the reward which I have got for my silent attitude is hardly well deserved. It is more regrettable in view of the fact that it will not be a good precedent for the future.

I have &c. &c.  
(Sd.) ABUL KALAM AZAD.

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Copy of letter dated 9th May, 1917, from Maulana Abul Kalam Azad to the Commissioner, Chhotanagpur Division, Ranchi.

SIR,—I beg to draw your attention to my letter dated 10th March 1917, addressed to the Chief Secretary to the Local Government, and forwarded through your office. It was on the subject of the amendment of rule 7 of the order of my internment, and I had pointed out that the said amendment can not be of any use to me for "Isha".

In reply to my above letter it was enquired from me whether it would be sufficient if the time of 7 p.m. be increased to 7-30 p.m., to which I had replied that according to the change in the season the time of "Isha" is now 8 p.m., and therefore instead of 7-30 p.m., if I am allowed to remain out up till 8-30 p. m, it would enable me to say my prayers in the mosque.

I regret to say I have received no reply as yet, and therefore I again beg to draw your attention to this affair, because I feel it a great trouble to see that the above order deprives me of the performance of my religious devotion, which I know cannot be the object of the Government.

This is only a question of the change of an hour or two, and I believe, will never affect the unknown object of the Government for which I have been interned here. I therefore request you to kindly move the authorities to let me have a final reply as early as possible, for which I shall be thankful to you.

I have &c. &c.  
(Sd.) ABUL KALAM AZAD.

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Copy of letter dated 10th May, 1917, from the Superintendent of Police, Ranchi, to Maulana Abul Kalam Azad, Ranchi.

I have the honour to inform you that the Lieut. Governor in Council is pleased to increase the amount of allowance from Rs. 110 to Rs. 150 a month with effect from 23rd October, 1916.

(Sd.) F. S. MACNAMARA,  
Supdt. of Police.



Copy of letter dated 13th May, 1917, from Maulana Abul Kalam Azad to the Chief Secretary to the Government of Behar and Orissa, Ranchi.

SIR,—I beg to acknowledge receipt of a letter dated 11th instant from the Superintendent of Ranchi Police, informing me that His Honour the Lieut. Governor-in-Council has decided that instead of Rupees 110 per month I shall get an allowance of Rs. 150 from 22nd October 1916.

I do not find words adequate to show my regret that in spite of my repeated requests in which I have clearly shown my financial circumstances, I have not been favoured with a satisfactory reply as yet. The matter has now reached so far, that under the present circumstances I cannot help pointing out that I am unable to manage to live on any amount less than Rs. 200.

I have already given a summary of my expenses in my letter of 22nd April. If Government think that a man who has been interned, must necessarily be provided with funds to meet his requirements, I would request you to kindly move the authorities to sanction an allowance of at least Rs. 200 a month from 22nd October 1916, as the acceptance of any amount less than that cannot be of any use to me.

I have &c. &c.

(Sd.) ABUL KALAM AZAD.

Copy of letter No. 1558/C from E. H. Johnston, Esq., I.C.S., Under-Secretary to the Government of Behar and Orissa, to the Commissioner of the Chhotanagpur Division.

Dated, Ranchi 23rd May, 1917.

With reference to your letter No. 299 T. C., dated the 13th instant, I am directed to state that Maulana Abul Kalam Azad has also petitioned Government praying for his allowance to be increased to Rs. 200 a month, and to request you to inform him that the Local Government are unable to make any further change in the hours in rule 6 of the orders of internment which were amended in letter No. 624/C dated the 24th February 1917, or to consider any further requests for an increase in his allowance.

Memo No. 120/C, dated Ranchi, 25th May 1917.

Copy forwarded to the Deputy Commissioner of Ranchi for information and for favour of communication to Maulana A. K. Azad.

(Sd.) C. C. CHATTERJI,  
for Commissioner.

Memo No. U. O., dated Ranchi, the 29th May, 1917.

Copy forwarded to the Superintendent of Police, Ranchi, for communication to Maulana Abul Kalam Azad.

(Sd.) D. N. GHOSH,  
for Dy. Commissioner, Ranchi.

Copy forwarded to Maulana Abul Kalam Azad for information.

(Sd.) F. S. MACNAMARA,  
Supdt. of Police.



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Copy of letter, dated 18th June 1917, from Maulana Abul Kalam Azad to the Chief Secretary to Government of Behar and Orissa, Ranchi.

SIR,—With reference to your letter No. 1558/C, dated the 23rd May, I beg to point out that the amount I had mentioned in my last letter is the minimum without which I am totally unable to pull on with my necessary requirements of life. As I have already said, I have tried my best to reduce my expenditure, the details of which I have already given.

If the amount I have mentioned (which, regarding my present status, is an insignificant sum to me) is an unbearable burden to Government, and they think it proper to deprive a man of his income of thousands of rupees without any legal procedure, and after a troublesome wait of many months give him a paltry sum which he used to pay to his servants, I cannot help saying that I shall be ready to suffer this like other unjust hardships from the Government which I have patiently suffered, and leave the decision of my case in the hands of future only.

The days which are passing on me at present, will really be the unforgettable chapters in the History of India which will be written in the near future, and this is quite enough to make me feel a pleasure to believe that in return of all these difficulties I am becoming an example of endurance for my country. This is not altogether a new thing in the history of the past and present world, and there are before my eyes so many instances of the struggle of arrogance and hardship on one hand and submissiveness and endurance on the other, that they are quite sufficient to console me.

It does not matter if Government are not generous enough to spare even fifty rupees more for me out of the treasury, but thank God I have a sufficient scope in my mind to give up this amount of Rs. 150/- for the Government, and though I have no weight of wealth or power with me, still I have a courage to refuse that sum, knowing well that by doing so I shall have to suffer a lot. Will this not be a case worthy of remembrance that in this matter of sacrifice my attitude is far more generous than that of the Government towards me?

It may also be noted that in spite of my present circumstances and troubles I do not like to stain my self-respect and perseverance by accepting any sum less than that which cannot be of any use to me. If Government can pay me Rs. 200/- from 23rd October, I shall manage to live on that sum anyhow.

In conclusion I beg to bring to your notice that the matter of my allowance is not known to the public as yet, and I have kept it confidential up till now. But as all the correspondence and my long patience proved of no consequence, I cannot conceal it any longer from the public, who must now decide itself how my case stands.

I have &c. &c.

(Sd.) ABUL KALAM AZAD.

Copy of letter, dated 20th June, 1917, from Maulana Abul Kalam Azad to the Superintendent of police, Ranchi.

SIR,—I beg to draw your attention to the amendment of Rule No. 7 of the order of my interment which affects my religious affairs. I have repeatedly



drawn the attention of the Government on this subject, but I regret that my requests were treated with apathy and lack of attention both by the local authorities as well as by the Government though it should not be their aim to deprive one of his religious devotion.

Anyhow I submitted to the above amendment simply because I had a hope that the authorities will consider over this question after I disclose its reality from religious point of view. But as all efforts of mine proved fruitless, and I am now disappointed to get a favourable reply, I therefore cannot prepare myself at any rate to comply with the orders of the human beings against the Holy Commandments of Almighty God. In this affair my conscience directs me to tread into the path set by the Divine Creator and not that by the hands of the human beings.

Under the above circumstances I have resolved to attend the mosque to perform the *Isha* prayer just according to the commandment of my religion.

I am sorry that Government have induced me to do so by their method of action.

(Sd.) ABUL KALAM AZAD.

### RESOLUTIONS.

There was a considerable discussion over the matter and then the following resolutions were unanimously adopted :

(a) That the Council of the Bengal Presidency Moslem League do place on record their sense of deep indignation at the attitude taken by the Government of Bihar and Orissa in refusing to relax the rules regulating the conduct of Maulana Abul Kalam Azad during internment, which interfere with facilities for performing his *Isha* prayers, in spite of the fact that the said Maulana had impressed upon the Government that the present rules amount to a direct interference with the free performance of his religious duties.

*Proposed by*—Moulvi Najmuddin Ahmad, retired Deputy Magistrate.

*Seconded by*—Hakim Masihur Rahman.

(b) That in the opinion of the Council of the Bengal Presidency Moslem League the allowance of Rs. 150 per month granted to Maulana Abul Kalam Azad is extremely inadequate and this League urges upon Government the desirability of increasing it to Rs. 200 a month.

*Proposed by*—Maulana Md. Maniruzzaman Islamabadi.

*Seconded by*—Mr. Noor Mohamed Ismail, Merchant.

(c) That copies of these resolutions be sent to the Local Government, the Government of Bihar and Orissa, His Excellency the Viceroy, the Secretary, All-India Moslem League and to all Mussalman members of the Imperial and the Bihar Legislative Councils.

*Proposed by*—The Hon. Moulvi Abul Kasem.

*Seconded by*—Mr. Ahmad Haji Noor Mohamed Zackaria, Merchant.



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Imperial Legislative  
COUNCIL

(111)

27/9/1911  
YESTERDAY'S MEETING.

(ASSOCIATED PRESS.)

SIMLA, SEPT. 26.

The last meeting of the Autumn session of the Imperial Legislative Council was held this morning. The Viceroy presided. There was large attendance of visitors, among whom was the Maharani of Baroda. The proceedings commenced with interpellations.

Mr. Jinnah asked: Will the Government be pleased to state what is the result of the inquiries into the cases of Mahomed Ali and Shaukat Ali?

Sir William Vincent, replying, said that the restrictions were imposed on them, not merely for their violent language, but also because they expressed freely their sympathy with the King's enemies, thus endangering the public safety. Inquiries had recently been made which showed that their attitude had not materially changed and the Government did not think it desirable to remove the restrictions.

The legislative part of the business commenced with Sir William Meyer's motion to introduce the Bill to provide for the acquisition of gold imported into British India. He said it was an emergency measure. The reason had already been fully explained at the time when the ordinance was issued. Till now five million pounds worth of gold had been acquired by means of the ordinance and he hoped to get more. The Bill, however, differed in one material part in that it provided for the acquisition by the Government of India of gold imported into India at the rate of Rs. 14.8 per sovereign and Re. 1 for 7.79321 grains of fine gold in the case of other coin and bullion. These rates would not apply to gold shipped through a bill of lading before the 26th inst., so that existing contracts might be unsettled as little as possible.

After the Viceroy had suspended the rules of business the Bill was taken into consideration and passed.

BOMBAY POSTMEN STILL



R. No. 1763 (112)  
78/9/17

Bengal Secretariat,  
Darjeeling,

The 26<sup>th</sup> September 1917.

304  
D.O. No. 3620 P. 8.

CONFIDENTIAL.

My dear McPherson,

In connection with the suggestion that certain political detenus might now be released, I am desired to request that, with the permission of His Honour the Lieutenant Governor this Government may be favoured with a note regarding Maulana Abdul Kalam Azad's behaviour since he has been in the province of Bihar and Orissa and also, if there is no objection, with the reasons of the order passed by the Bihar and Orissa Government restricting his movements.

Yours sincerely,

*Robert*

To

The Hon'ble Mr. H. McPherson, C.I.E.,

Chief Secretary to the Govt. of Bihar and Orissa,  
Ranchi.

May see Mr. ...  
28/9



GOVERNMENT OF BIHAR AND ORISSA  
POLITICAL DEPARTMENT  
SPECIAL SECTION

From

The Hon'ble Mr H. McPherson, I. C. S.,

Chief Secretary to the Government of Bihar and Orissa,

To

The Secretary to the Bengal Presidency Moslem League,

3 Marsden Street, Calcutta.

Ranchi, the 16th October 1917.

Sir

I am directed to acknowledge the receipt of your letter of the 21st September 1917, with which you forwarded certain resolutions framed by your league regarding Maulana Abul Kalam Azad.

2. In reply, I am to say that the Maulana has been treated with the utmost consideration by the Local Government and granted such liberty of action as is compatible with his internment. The following concessions for instance have been made to him since he was originally interned:-

- (1) An extra hour both in the morning and evening has been granted to him during the months of April and September.
- (2) His allowance has been increased from Rs 110/- to Rs 150/- a month.
- (3) He was granted permission to attend the mosque daily during the Ramzan and exempted from reporting himself at the local police station during that period.