Barrister Raees Ghulam Muhammad Khan Bhurgri

Life and Works



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Muhammad Hashim Leghari

Barrister Raees
Ghulam Muhammad Khan Bhurgri
Life and Works

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This book is dedicated to My Father
Late Haji Ghulam Hussain Leghari,

My Mother
Hava Leghari,

My Uncle
Muhammad Alam Leghari,

My Aunt
Mariam Leghari, My Sister, Kulsoom Leghari, and grand daughter of late Bhurgri, Hafeeza Bhurgri who have since departed and are not with us physically, but their affection shall certainly last forever.



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Preface

The author, Mr. Muhammad Hashim Leghari is a well known personality among the official, social educational and literary circles. He belongs to Chhatani community of leghari caste. He was born in 1947 at his ancestral Village Kazi Noor Muhammad Leghari, District Tando Allahyar Sindh. His grandfather was an educated person who wrote many books in his own hand. He was a good calligrapher whose hand written manuscripts are still available in the family. Author's great grandfather, Hafiz Darya khan Leghari was founder of a Maddarssah at Missan Wadi., District Tando Allahyar. This Madaressah was thereafter run by Maulvi Muhammad Ismail and Molvi Abdul Karim, who were the founders of educational institutions.

Mr. Leghari was educated in his village and Missan Wadi at primary and secondary level and passed M.sc.(Agriculture) in First Class from Sindh Agriculture College Tando Jam. in 1970. He was also educated at Institute of Development and Policy Management, Victoria University of Manchester where he completed Senior Management Course in 1992. He visited many foreign countries including Srilanka, South Korea, U.S.A, Japan, Malaysia, Indonesia, England, Egypt, and France in connection with official assignments. He has served as senior officer of Federal Secretariat Group in B.P.S 21 at Islamabad, Sindh and Balochistan with courage and commitment. He held posts of Secretary to the Provincial Government for 11 times including Secretary Education, Secretary Health, Secretary Irrigation and Power, Secretary Services and General Administration Department.. He also served in the Federal Capital for 16 years and held the posts of Deputy Secretary and Joint Secretary in different Ministries.

I have the pleasure to recall the first association with him at Islamabad where I saw Mr. Muhammad Hashim leghari busy in

organizing social and literary gatherings on the plat form of Sindh Graduates Association and Sindhi Adabi Sangat. He was then President of Sindh Graduates Association, Islamabad Chapter. At Islamabad; he organized a series of social and literary conferences. He also contributed positively to guide unemployed Sindhis to get suitable jobs at the federal capital. He and his group not only commanded respect among the people coming from Sindh but also among the locals. One of his major contributions is to establish Shah Abdul Latif Bhitai Community Centre in H-8 at Islamabad, which has now turned into hub of activities of Sindhi people. His activities therefore provided a healthy environment for developing a cadre of Sindhi people, particularly the youth coming from rural Sindh. He, under Sindh Graduates Association promoted social, cultural and literary services. During student life he took active part in various activities including movement against One Unit, for publication of Voters Lists in Sindhi, and release of Dr. A.Q.K. Afghan. As a result, he was sent to jail twice.He also took active part in the movement against affiliation of Sindh Agriculture College Tando Jam with the Agriculture University Lylpur (Faisalabad). His present contribution further elevates his status as he has given the fullest account of works undertaken by Ghulam Muhammad Khan Bhurgri, the great leader of the sub continent. In the book, he has given the historical background explaining the English annexation of Sindh, the battles of Miani and Duba, the Hur Movement and Indian political environment before emergence of Bhurgri in the political field. His works particularly emphasize Bhurgri's contribution in form of Letters press statements speeches, addresses, questions in the Bombay Legislative Council and Council of State. Bhurgri was a towering personality having previlage to be the first Sindhi Muslim Barrister who was elected as General Secretary of Indian National Congress and President All India Muslim League. Mr. Leghari has collected most of the rare material, which he has entitled," Life and Works of Ghulam Muhammad Khan Bhurgri – A Sindhi Freedom Fighter of Sub- Continent." It is all about Bhurgri. It gives the details of Bhurgri's role in the Freedom Movement including his activities in Indian National Congress, All India Muslim League, Khilafat and Home Rule Movements, questions raised in the Bombay Legislative Council and the Council of State. As a political worker, Bhurgri had also established "The Al-Amin" News Paper and was Director of Hindvasi news paper, which played a pivotal role for freedom movement. He also formed Sindh Zamindar Association to promote and protect the rights of farmers. Among other important documents this book contains Bhurgri's communication with the British Premier whereby he frankly condemned the British policy on Turkish and Indian issues. His presidential address

in the Sindh Provincial Conference at Larkana in 1916, Khilafat Conference at Bombay in 1920 and the annual session of All India Muslim League at Lucknow in 1923 are very important in which had made an independent analysis of political situation of Indian sub continent and at the international level. It is in the credit of Mr. Leghari for searching the rare material on Mr. Bhurgri. In this book readers will find original material regarding activities of Bhurgri from 1908 to 1924, encompassing political, cultural and educational aspects of this era, which are otherwise out of reach and obscure to the researchers. This book will certainly be used as a primary source material for further research. Mr leghari is even now active in the cultural and literary circles. His contacts and wider communications are expected to promote healthy atmosphere leading to the meritorious society of Sindhis communicating the message of love, faith, joy and peace. His efforts will certainly revive the good old days.

I trust that Mr Leghari will go a long way and provide quality books in English as well as in Sindhi to the readers. I pray for his success.

N.A. Baloch
Allama I.I. Kazi Chair,
University of Sindh, Hyderabad
Sindh
May 2009

Preface to 2nd edition.

This bopk titled as, "Barrister Raees Ghulam Muhammad Khan Bhurgri-Life and Works" was written by Muhammad Hashim Leghari and published by Sindhica Academy, Karachi. The book was based on the research work done by Mr. Muhammad Hashim Leghari on behalf of Neelofri Historical Research Institute, Village Kazi Noor Muhammad Leghari, District Tando Allahyar, Sindh. This book was launched on 16th Aril 2010 at Mumtaz Mirza Auditorium, Sindh Museum Hyderabad under the president ship of late Dr.N.A Baloch. The function was attended by prominent scholars and many others including Madam Sassui Paleejo, Minister for Culture, Government of Sindh, Mr. Mazharul Haq Siddiki,Ex Vice Chancellor,University of Sindh,Mr Rasool Bux Paleejo, Sayed Jalal Mehmmood Shah,Dr. Fahmida Hussain, Chair person Sindhi Language Authority, Hyderabad.Mr. Gul Muhammad Umrani,Dr.Ghulam Muhammad Lakho, Mr. Zulfiqar Halepoto,Professor Aijaz Ahmad Qureshi, Mr Taj Joyo, Mr. Nafis Ahmed Nashad, and Mr. Muhammad Hashim Leghari(The author).This gathering was also attended by a large number of people including Bhurgris who came from Dengan Bhurgri, and adjoining areas to remember the greatest leader and reformer of international level. The family members of G.M. Bhurgri attended the launching ceremony with eagerness, The prominent among them were Mr. Abdul Qadir Bhurgri,Raees Wali Muhammad Khan Bhurgri,Ghulam Muhammad khan Bhurgri,Najamunisa Bhurgri, Mr- Abdul Aziz Bhurgri.Haji Muhammad Khan Bhurgri,Raees Abdul Rehman khan Bhurgri and Allah Dito Khan Bhurgri and many others.

The book was launched by all the honourable guests in the presence of large number of participants who appreciated the efforts of Mr. Muhammad Hashim Leghari for writing this Madam Sassui Paleejo after inaugurating the event, during her address said that this was the need of the time to bring this book to the readers of Sindh and Pakistan .She also agreed to get this book translated into English and Urdu by the Culture Department ,Government of Sindhfor readership by all the citizens of Pakistan .She also agreed to get the Bungalow of Bhurgri renovated at Dengan. Dr.N.A Baloch, the most prominent guest praised the initiative taken by Mr.Leghari and declared that this book was the great book of the current century. He further said that this was the first book written in English by a Sindhi writer whereby each statement was supported with a proper reference. He also said that this book would serve the purpose of a reference book for future writers in Sindh. Mr. Mazhar-ul-Haq Siddiki congratulated Mr.Leghari for writing such a book giving history and political struggle undertaken by Mr. G.M Bhurgri and his contemporary political workers at subcontinent level. He also praised the work done by Mr. Bhurgri for promotion of healthy politics and education. Mr.Rasool Bux Paleejo, while addressing the gathering stated that Mr. Leghari had contributed positively and provided real basis to the intellectuals and political workers to follow the foot prints of Bhurgri in the political field.He further communicated that all political workers should be taught the ways and means adoptweed by G.M.Bhurgri with a view to restructuring political cadres and organizations making a scientific progress keeping in view peculiar problems faced by Sindh. Sayed Jalal Mehmood Shah appreciated the hard work put in by Mr. Leghari who gathered valuable information from various documents of historical importance and included in this book. He also informed that he was political hero who founded nationalism at subcontinent level. Dr. Fahmida Hussain, chair person, Sindhi language Authority appreciated the research work done by Mr.cLeghari, however she was of the view that

this book would have a limited circulation due to the peculiar reason attributed to the press and media held policy opposing to Sindh. Mr.Habibullah Siddiki also praised the research work done by Mr. Leghari and expressed his views that this book had given authentic material for readers to know the real efforts done by Mr. G.M Bhurgri and his contemporaries at subcontinent and Sindh level. Mr. Gul Muhammkad Umrani spoke on the occasion expressing his views that Mr. Leghari had painstakingly endeavoured to delineate the political, social, philanthropic and educational work of a giant Sindhi muslim freedom fighter. Mr. Bhurgri was a unique politician who achieved self actualization in the turgid arena of sub continental politics with sheer merit, hard work and down to earth attitude in the overwhelmingly feudal and aristocratic environment prevailing at that time. Mr. Taj Joyo expressed his views attaching importance to the research conducted by Mr. Leghari on the unique subject highlighting the real work done based on merit, hard work and character building that paved the way for promotion of healthy politics in the sub continent. Mr. Abdul Qadir Bhurgri, grandson of G.M Bhugri, while expressing his views said that the book not only fulfilled the objective of fostering patriotism that called for sacrifice, hard work and moral courage of integrity and education to make future a true dream. He was also of the view that Mr. Leghari a writer of scholastic skill and meticulous clarity in bringing to the readers a very well writhen biography of one of the most noble freedom fighter who strove to serve the sacred earth he loved, indifferent to the blandishments of fame and power.Dr. Ghulam Muhammad Lakho, prominent writer also praised the efforts of Mr. Leghari in writing such wonderful book. He, however pointed out that a glossary of references ,if annexed to the book, would further elevate the status of the book. Mr. Zulfiqar Halepoto also spoke on the occasion stated that Mr. Leghari had accomplished a gigantic assignment and given a book of standard to the readers that projected the life lived and works done by Mr. Bhurgri. He further stated that this document would serve as a reference for future research work in Sindh and sub continent. Mr. Nafis Ahmed Nashad and Mr,Aijaz Qureshi not only spoke on the occasion but also discharged their duty as a compare. Mr Nafees Ahmed Nashad opined that the work done by Mr. Leghari was very difficult and was equivalent to reaching the peak of Himalya, but this was successfully accomplished by Mr. Leghari single handedly. Mr. A ijaz Qureshi also appreciated the unique woerk done by Mr. Leghari with the hope that he would continue to endeavour foer such assignments in future. Mr. Qureshi informed the audience the the author had put in his labour of ten years in bringing out this book. Mr. Shamas Jaffrani also comented on the book acknowldging the gigantic work done by Mr. Leghari. He further said that this kind of research should be promoted at Sindh level in future.Mr. Leghari speaking on this occasion put light on the role of G.M Bhurgri in the Indian Nationasl Congress, All India Muslim League and other political affairs including the unity of Hindus and Muslims and thanked the audience and honouable guests who participated in the launching ceremony. He also thanked all the colleagues who helped him in bringing out this book, particularly, Late Hafiza Bhurgri who could not see publication of this book, though she always helped and encouraged the author to complete the research and publication so that she could see this book during her life. After that Mr. Allah Dito Bhurgri, presented gifts of ajraks to all the guests. In the end Mr. Abdul Aziz Bhurgri expressed his sincere thanks on behalf of Sindh Education Trust, Sindhi Language Autrhority, Sindh Manik Moti Tanzim and Bhurgri Welfare Association and also appreciated all the Organizations that joined hands to make this event, a success.

Muhammad Hashim Laghari

Introduction

The objective of writing this book is to encompass the political, social, philanthropic and other works undertaken by a Sindhi freedom fighter, Ghulam Muhammad Khan Bhurgri. He was first Sindhi Muslim Barrister, who rose to the highest status of politician in the Sub Continent with merit, hard work and straightforward attitude in the political struggle. Besides, one of the objectives of the book is to give essential account of his life, family and education. Though the author was already inspired of his role in the political and social spheres, but then in the year 2000, during his posting in the federal government at Islamabad, he read an article on Bhurgri written by Mr. Rasool Bux Paleejo, in Daily Kawish. Subsequently, until his posting in Sindh he had ample time to undertake this exercise. He therefore, made up his mind to write a book on this great political leader. Apparently there was no material available on the subject except in the book entitled,"Janab Guzaryum Jin Seyen"written by G.M. Sayed and some other articles written by Sindhi writers. That material was mostly based on the article published in the Alwaheed Sindh Azad Number, dated 15th June 1936 and interviews with Ghulam Mustafa Khan Bhurgri son of G.M. Bhurgari.Sayed Jalal Mahmud Shah informed the author that G.M. Sayed, had maintained files for all the personalities including Bhurgri.Despite repeated efforts, the author could not lay hand on that material. Anyhow, author started work at Islamabad but no material could be collected from various libraries. In fact, a list of chronological events on the subject was prepared to search for the details. First breakthrough occurred when precious material on his role in All India Muslim League was obtained from the National Archives, Islamabad where a large number of Volumes on the Freedom Movement were preserved. The National Archives was visited repeatedly until final posting of author to the province of Sindh as Director General, Sindh Arid Zone Development Authority. During this

period, material relating to All India Muslim League including Bhurgri's role in the Lucknow pact, his efforts to unite Indian National Congress and All India Muslim League and his presidential address in the annual session of Muslim League at Lucknow in 1923 were collected. G.M.Sayed had observed that it was the most famous speech of Bhurgri as termed by the political analysts of that era. Some material was also collected from the National Documentation Centre, Islamabad. The author had also held discussions with Mr. Nadeem Shafique Malik, who was undertaking research on All India Muslim League at Islamabad. Besides, all the staff members of National Archives also helped the author and provided relevant material for research work. The Library at National Assembly contained good collection of books and documents from where precious material on Indian National Congress, highlighting Bhurgri's role in the politics and the rare documents on his contribution in the Council of State were obtained. Mr. Naeemuddin Siddiqui, librarian, National Assembly, helped to get these documents. The chain was still not complete as the role of Bhurgri, in many other fields including the Bombay Legislative Council was missing. The author contacted his friends in the Sindh Assembly, but with no result as the proceedings available there related to the period after 1936 when Sindh was separated from Bombay. The author is also grateful to his dear friend Mr. Ghulam Haider Bhurgri,who not only encouraged but also gave him a book written on Bhurgris of Dengan entitled,"Tareekh Goth Dengan Bhurgri ain Un Khey Abad Kandar Bhuzrig Skakhsiatoon Ji Sawanah Hayat." written by Bhudpuri Gwasami, Habibullah Baloch and others. This book contained valuable information on Bhurgri family, genealogical tree of Bhurgri tribe and political history.

It was essential to search the missing links from the year 1908 to 1919 when Bhurgri played an important role in the Bombay Legislative Council. Here again Mr. Naeemuddin Siddiqui helped and contacted his friend in the Punjab Assembly, Lahore who sent the copies of the proceedings of Bombay Legislative Council. All these documents were not made public to the people of Sindh and Pakistan in the past. Therefore a great politician and his contributions were covered under the dust of history and gradually the historical and intellectual circles had forgotten this giant of Dengan Bhurgri.The author collected that material and started writing this book in the city of Hyderabad at Bungalow Number A-4, G.O.R Colony under the shadow of Hirabad and Latifabad. At Heerabad Bhurgri's Bungalow was located and he owned a part of land, on which Latifabad was built. The author continued this work when he served as Secretary Agriculture, Live Stock and Fisheries Government of Sindh, Karachi, where his Private Secretary Mr. Abdul

Hanan Shaikh, Mr Athar Baloch and other staff of Computer Section helped in typing the manuscript. Mr. Athar Baloch remained associated with this work from the year 2001 to 2006 and typed all the revised versions. During posting of author as District Coordination Officer, Larkana from May 2001 to July 2002 the typing work was done by Mr. Sadaruddin Soomro, Private Secretary. Here in Larkana the author was benefited by Dr. Dur Muhammad Pathan, who kindly invited him to his,"Gul Gul Hayat Ja." Library at Arija.The author is highly obliged and grateful to him that he collected and handed over precious and rare material on Bhurgri, including proceedings of Sindh Provincial Conference, held at Larkana in 1916 under the presidentship of Bhurgri along with his Presidential address. Besides, during the research, the author met with Late M.H.Panhawar who provided material relating to the Rasai Committee. Though most of the material on the subject was already collected but this unique collection was spread over large volumes including complete report onthe subject, statement of all the witnesses, a long statement given by Bhurgri and other material on three evils, Rasai, Lapo and Chher. The author is also grateful to late Dr, Muhammad Ismail Shaikh, who provided rare 65 copies of The Al Amin newspaper, which contributed positively to write this book. It has taken a longer time to complete this task, as the official work left a little time for this assignment. In normal course, this work was done early in the morning, but not regularly for the reason that all these mornings were not free to go for this work. However, it can be proudly claimed that most of the material included in this book is original. The material has, therefore, not been altered, and left to the readers to interpret the political contribution of Bhurgri. Even otherwise, the concept of the "Works" as given in the title of this book requires, giving all the material regarding the personality for whom the book is being written.

This book gives an account of historical background that prevailed prior to the emergence of Bhurgri, in the political arena. In real sense, a little material was available in the political and social fields in Sindh and the subcontinent from 1908 to 1924. As such this book fills that gap to the greater extent. It also gives main features of political horizon in the sub-continent, family, childhood, and education of Bhurgri along with his emergence as a political worker in the Indian National Congress and All India Muslim League. The questions and motions introduced by Bhurgri in the Bombay Legislative Council and the Council of State have also been included in this book. Some of the links are still missing in the proceedings of Bombay Legislative Council, which if found will be added in the next edition. This material relates to the year 1911 and 1912, which still requires to be searched. Bhurgri wrote

Digitized by M. H. Panhwar Institute of Sindh Studies, Jamshoro.

letters to the Prime Minister of England, at different occasions for the political rights of people of India and Khilafat rights of Muslims. These letters have been included in this book. The role of Bhurgri in the Indian National Congress, the Khilafat Movement, the Home Rule League and other political and social activities, form part of this book. The author had been seeking guidance from renowned intellectual and writer Dr. N.A. Baloch whose advices made this task very easy. Dr. Baloch sincerely insisted to complete and publish the book as soon as possible. Besides, author is grateful to Dr. Abdul Ghaffar Soomro, for his valuable advices and review of the research work. He also reviewed the text and format of the book. The author had also visited the ancestral village of Bhurgri and got valuable information from late Haji Dodo Khan Rind, Haji Muhammad Khan Bhurgri, Abdul Rehman Bhurgri, Darya Khan Bhurgri and other elders. The author also interviewed Mrs Hafeeza Bhurgri, granddaughter and Abdul Qadir Bhurgri grandson of Bhurgri to get the information relating to the Bhurgri family. The author is also indebted to Haji Abdul Ghafoor Bhurgri and his son Majid Bhurgri for encouraging to complete the task. In the end, author is grateful to Mr. Shahzad Leghari for typing the material and giving it a final shape. The author is also grateful to his wife Fatima Leghari, his sons Dr. Nisar Ahmed Leghari, Shabir Ahmed Leghari and Farooq Ahmed Leghari and daughters, Nasim Leghari, Kulsoom Leghari and Shamim Leghari all of them, either contributed or helped to accomplish this assignment. Sincere thanks go to Mr. Inayat Hisbani who not only encouraged but insisted to complete this task as soon as possible. Finally the author is indebted to the sincere efforts of Mr. Abdul Rashid Memon, former Secretary to the Government of Sindh, who agreed to edit the book. He has skilfully corrected the manuscript and made it possible for publishing the same.

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About the Author

The author belongs to Leghari tribe of village Kazi Noor Muhamad Leghari located in District Hyderabad, now Tando Allahyar Sindh. His father was a farmer who worked hard for education of his children including the author.

His great grand father Hafiz Daryakhan Leghari founded Madarssah at Missan Wadi around the year 1865.He migrated to Village Kazi Noor Muhammad Leghari in 1910,which was then founded by his sons namely Sher Muhammad Leghari, Noor Muhammad Leghari, Wali Muhammad Leghari and Jan Muhammad Leghari. The author was educated at his village, and Islamia High School Missan Wadi. He was the only candidate out of six who passed merit Scholarship examination from district Hyderabd. In the Matriculation Examination he was the only student who secured First Class in 1964 from Islamia High School Missan Wadi. He passed M.Sc Agriculture (Hons) in First Class in 1970. During student life he took active part in the student movements and literary activities. He was member of Bazam-e- Tarjman-e- Adab Sindhi, founded in early sixtees, at Sindh Agriculture College Tando Jam. He was also one of the pioneers for raising the status of Agriculture College Tando Jam to that of a University. He was leader of the delegation that met with Ex Governor West Pakistan, Air Marshal Noor Khan and other high ranking officers at Lahore and presented demands to the higher authorities. The author took very active part in the Movement against One Unit, for publishing voter lists in Sindhi and release of Dr. A.Q.K. Afghan. He was imprisoned twice during these student movements. The author is an officer of the Federal Secretariat who rose to to the status of Senior Joint Secretary in the Pay Scale 21, during his career. He served the Government of Sindh, Balochistan and the Federal Government at Islamabad and held senior posts. In Islamabad, he served as Assistant Chief Planning Commission, Director, Water Management Wing, Ministry of Food, Agriculture and Livestock, Deputy Secretary Establishment Division and Joint Secretary Establishment Division. His stay at Islamabad was about 15 years from 1979 to1994. He took part in

Social and literary activities in Sindh Graduates Association and Sindhi Adabi Sangat. He represented Sindh Graduates Association as a President and General Secretary of Islamabad branch.He was also awarded Silver Medal by the Sindh Graduates Association in recognition of his social services.One of the most important achievement of the author was to establish Shah Abdul Latif Community Centre at Islamabad, where he worked hard along with other members and office bearers of the Association. He also created awareness among the Sindhi Community at Islamabad and contributed for organizing recreational and literary events for a number of years. He also guided the unemployed Sindhi youth to get the jobs in the federal capital and surrounding areas. He also guided Seraiki Graduates to form Seraiki Graduates Association. He was posted in Sindh as Secretary Services, Services and General Administration Department in 1994, where he continued till 1997. On his transfer from Sindh he was posted as Secretary Food, Fisheries and Coastal Development at Quetta, under the Government of Balochistan. In Balochistan, he also held the posts of Secretary, Services and General Administration, Secretary Health and Managing Director, WASA. He was again transferred to Islamabad in June 1999 and posted as Joint Secretary Capital Administration Division under the Ministry of Interior. In the year 2000, he was again transferred to the Province of Sindh where he was posted as Director General Sindh Arid Zone Development Authority, Secretary Agriculture, Livestock and Fisheries, District Coordination Officer Larkana, Secretary Irrigation and Power, Secretary Environment and Alternate Energy, Chairman, Chief Minister's Inspection Team, Secretary Land Utilization, Secretary Services,Services and General Administration, Secretary Zakat and Ushar, Secretary Education and Literacy and Secretary Planning and Development Department. In the year 2007, he was posted as Managing Director, Sindh Irrigation and Drainage Authority. He also visited a number of foreign countries in connection with official assignments. He visited South Korea in 1984, where attended a Seminar on Water Management. In 1985, he visited Srilanka where he attended a course on the Planning and Implementation of Irrigation Projects in Asia. During the same year he went to United States of America and Japan to study their irrigation systems. He visited Indonesia, Malaysia and Singapore in the year 1989 to study the management systems in these countries.He successfully passed Senior Management Course at the Institute of Development and Policy Management, Royal University of Manchester, England in 1991-92. The Arab Republic of Egypt invited a group of four persons including the author as state guests in the year 2000, to study agriculture and exchange views and experience to promote agriculture. When he was serving as Secretary Education and Literacy, Government of Sindh, he attended International Conference on Millennium Development Goals at the UNESCO Headquarters, Paris, France in 2005.



Reflections on My Illustrious Grandfather and Pride of Sindh Rais Ghulam Muhammad Khan Bhurgri

Abdul Kadir Bhurgri*

From what little I know of my illustrious grandfather that I gathered mostly from my father, Ghulam Mustafa Bhurgri, I can say with translucent conviction that he was a man ahead of his times.

A stupendous personality, energetic and brilliant, he had what others yearned for in a leader of infectious optimism – Inspiration to foster the advancement of the common man, particularly the poor Haris of Sindh within his feudal patronage.

Implicit was his conviction that all men have equal rights, at least in the one medium, which in his opinion was the key to a bright and rejuvenated future for the youth of Sindh – the medium of education. In placing education amongst his top priorities, Rais Ghulam Muhammad Khan Bhurgri was the most eminent torch-bearer insight during the turbulent times when Sindh, along with the whole of India was just awakening to the dawn of independence and freedom from the British yoke.

Without fear and without any guile of political expediency, he was a man committed to his vision of a New Sindh for the coming generations.

* Abdul Qadir Khan Bhurgri S/o Ghulam Mustafa Khan Bhurgri
Qualifications:

- B.A Hons form Karachi University, 1964, 1st Class (Gold Medalist)
- M.A (Karachi University) General History first Class first (Gold Medalist)

Profession:
C.S.S, 1967, (Income Tax Group) Retired at 60, as Commissioner of Income Taxin2001,
Author of English Poetry Books Heartaches Published in 1985
Author of "Tumble in the Grass" Published in 2005

In an age of feudal aristocracy to which he belonged by inheritance, he had the moral courage and conviction to cut across the demons of feudalism – the very vulnerable base of the Feudal pyramid which rested on keeping the subjects of the Feudal landlords and jagirdars ignorant and subjugated in poverty and dependence. In one stroke of clarifying inventiveness, through a bill of legislation initiated by him of an education cess to be paid by the big zamindars for the education of the poor hari and by creating and providing for a network of educational institutions across Sindh, he became the most benevolent of zanindars in an age of feudalism with his popularity reaching heights of manifold recognition.

Leadership unites integrity and resolution. Rais Ghulam Muhammad Khan Bhurgri had the independence, the confidence, the practical ability to accomplish that which many men lacked. The Law Degree of Barrister ship from Lincoln's Inn had given him the knowledge to respect the Rule of Law and his Aristocratic background and wealth had given him the command over large number of men under his influence and patronage, and as such, he had developed a taste for leadership. Nevertheless, his was a leadership that had an unhesitant willingness to embrace responsibility without calculation of reward or risk.

We all know that great national issues are never resolved by the frail efforts of ordinary men. Ghulam Mohammad Khan Bhurgri's fierce sense of patriotism and his wisdom to identify lack of education as a primary cause of failure of the youth of Sindh to shoulder their duties is enough to label him as an extraordinary man, a warm-hearted human being with great character and vision.

God bestows his blessings on his chosen ones in innumerable ways on the simple principle that with more intake of power, wealth and influence, the more responsibility will be shouldered. Undoubtedly Rais Ghulam Mohammad Khan Bhurgri was one of the richest man of his time in Sindh. Yet he had his heightened sense of responsibility to the people of Sindh. His concern for the poor, his relaxingly humane attitude and his passion for educating the youth of Sindh make him stand apart from the rest not only as a distinguished parliamentarian and a deeply thoughtful, highly principled man who refused to give up on the creative possibilities inherent in the human spirit, but as a symbol of a good and noble human being who with his sheer charisma of talent and his towering personality will live in the annals of the history of Sindh as a beacon of fairness, courage and commitment for whom these lines from my poem "the Passing Show" are a humble offering to describe the

tremendous influence and the immeasurable loss suffered by Sindh at his sudden demise in the prime of his success."

> *"But above all where are those light men who blaze the darkness with streaks of brilliance? For do they not know that the show is ending the curtain is falling and even in the triumphant applause there is darkness around"*

This biography on his life and achievements by Mr. Leghari is indeed a befitting tribute to the great man of Sindh. It comes at a time when our youth needs the inspiration and a selfless leadership like that of Honouable Ghulam Mohammad Khan Bhurgri to come to terms in these turbulent times when Pakistan is trying to create her image as a Muslim nation determined to prosper and forge ahead.

With the dearth of leadership, it is only history and heritage in the shape of our national heroes and their singular achievements in the difficult times during which they lived that can guide, help and inspire the young Pakistanis to foster that patriotism which calls for sacrifice, hard work and moral courage of integrity and education to make Pakistan a dream come true.

Viewed in this context Mr. Leghari's book on Ghulam Muhammad Khan Bhurgri not only fulfils this objective but needs to be applauded for the hard labour and painstaking research undertaken by Mr. Leghari; a writer of scholastic skill and meticulous clarity in bringing to us – the readers a very well written biography of one of he most noble freedom fighter who strove to serve the sacred earth he loved, indifferent to the blandishments of fame or power.

Abdul Qadir Bhurgri
(Retd.) Commissioner of Income Tax,
Karachi, May 2004.

Barrister Raees

Ghulam Muhammad Khan Bhurgri

Life and Works



1881-1924

A Sindhi Freedom Fighter of Sub-continent

Change from 1878 to 1881 has been made on the basis of year of birth was mentioned as 1881 in the daily Gazette dated 11th March 1924. Besides his son Mr. Ghulam Mustafa Bhurgri mentioned his date of birth as 15th July 1881

Chapter-1

The Historical Background

The beginning of British relations with Sindh dates back to the year 1635, when the English were allowed to carry on their trade. The English had two major objectives in Sindh (a) commercial and (b) political. Initially a factory was established at Thatta, the main trading center in Sindh, but closed in 1662 as not being profitable. It was revived in 1758 and again closed in 1775 due to the same reasons. Later, in the last decade of eighteenth century, the unprofitable trade was revived for political considerations. The objective was to counteract Afghan rulers, Mysore ruler Tipu Sultan and French General Napoleon against the English. The Talpur rulers of Sindh allowed the English to open factories at Karachi and Thatta. They also permitted them to establish political agency at Karachi in 1799. The nominal value of trade created suspicions about the intention of the English. As such, the British agency was abolished and factory closed in 1800. In early nineteenth century, Russian advance in the Central Asia became a nightmare for the British, who changed their policy towards the North-West Frontier. They realized the strategic and military importance of Sindh and the river Indus, due to above said advancement of Russia. In 1809, Lord Minto entered into a Treaty called *"Eternal Allies Friendship"* with the Talpur Mirs.[1] In fact, the English wanted to control river Indus for promotion of trade and to counter Russian advance and influence in Central Asia. Charles Napier, appointed to command in Sindh in 1842, was bent upon annexing Sindh. He brought into false charges of hostility against Mirs. He began to provoke them in various ways in order to get a pretext of destroying them. He made an unprovoked attack on Imam Garh in January 1843 and destroyed its fort. Outram, the English resident in Sindh advised against this aggressive policy. Napier was irritated and to justify his position, he wrote,

> "Outram provokes me, he pities these scoundrels, who are such atrocious tyrants that it is virtuous to roll them like ninepins".

In Outram's words "Napier's action drove the Mirs to the measures of self- defence, which after wards assured a ground for aggression".

Consequently, the Mirs took up the arms in their defence. Napier forced them to fight before they were united and prepared as there was no regular army with the Amirs of Sindh. However, the Mir had army settlements in Village Musa Khatian near Tando Jam.Even then they were defeated. Most of the Hindus of Sindh enjoyed the fall as a feast. About their behaviour, Outram observed as under:-

"*The Hindus, though well off and generously treated, wanted British rule in the country. They acted as informers and agents of the British"* Napier himself said "*The Hindus of Sindh had been treated with tolerance for ages; they manned the staff of the Revenue Administration from the lowest to the highest positions*". The Hindu's attitude had been well expressed by William Napier who wrote "*The money seeking Hindu goes about all eyes and with fingers supple as his conscience robbing every body by subtlety";* Napier justified his unprovoked aggression on the plea that British rule would save the people from the so-called oppression of the Mirs. The writings of some Englishmen, however, show that Sindh enjoyed peace and prosperity under the rule of Mirs. Mason, who visited Sindh during 1840, wrote,

> "*I could help being impressed with a favourable opinion of the peasantry. Everywhere they seemed to be contended, orderly and hospitable race".*

Outram who spoke eloquently of the popularity of the Mirs among their subjects wrote,

> *" Until we entered Sindh, I verily believed that all classes in the country were as happy as those under any Government in Asia and undoubtedly our coming here has been the cause of mis-rule".*[2]

Many other English writers also had vehemently criticized Napier's action. His attack was a complete negation of the treaty *"Eternal Allies friendship"* made by Lord Minto with the Mirs of Sindh. His unprovoked aggression was hardly justified on any ground. It aimed at nothing but colonizing Sindh. The matter was also taken up for a formal discussion in the British Parliament, which did not approve of any action against Napier nor could condemn his action, perhaps for the simple reason that he was desirous of fulfilling the imperialistic designs of the British. In fact, Napier wanted to occupy Sindh for several reasons, so he prepared a case for it. Lord Ellen borough, the then Governor General also had a great ambition for power; he wanted to take over Sindh. He, therefore, readily accepted the case and gave General Napier a free hand to realize his ambition on his return from the expedition to Afghanistan. The annexation of Sindh was also an attempt to restore British image that had

been badly shattered by the humiliating British defeat in Afghanistan. The main difference in the battles of strength of conscript vis-à-vis regular English army with modern weapons was never comparable. Nevertheless, Sindhis made commendable efforts in the battle. So the British snatching conquest of Sindh from the innocent and friendly Mirs resembled in the words of Mount Stuart Elphinston "*The conduct of a bully, who having been kicked down in the street row, goes to home and beats his wife in revenge".* This pungent comment of the contemporary British India's administrator shows how unscrupulous lord Ellen borough and Charles Napier were in their dealings with their declared Eternal Allies, the Mirs of Sindh. Having gained admittance into Sindh as peaceful traders, the English ultimately succeeded in dislodging the Mirs and establishing their own rule. Makhdoom Abdul Karim Matiarvi, a well known religious scholar expressed his anger on this event in these words. "*We can never tolerate the British rulers; hence we shall not live here now* ". And he left for Makkah, where he died in 1261 A.H. [3].

As for the accounts of Miani and Duabo battles, the people fought bravely against English army to save their homeland. In the battle of Miani some 22000 Sindhis fought against English army of 2546 equipped with modern weapons. [4] Mir Jan Muhammad a Khanani Talpur of Tando Jam commanded people of Sindh. Awatarai observed that "*The Mir's armies stationed themselves in the bed of the Fuleli canal where Napier Sahib launched an attack. This however proved abortive, as the bunds afforded full protection to the Balochis against the bullets. Napier Sahib saw that he would not prevail that way, and his efforts were in vain, and ordered his Risaldar, Jacob, who had about 1,000 cavalry under his command, to charge the Balochis from the mouth of the canal. The Balochis at once faced them, but all of a sudden they stood on the bund, where they were taken by surprise by the troops of Sir Charles Napier, who was only waiting for the chance. Many Balochis were killed, and other took to their heels."* Captain Tucker stated that the Balochis appeared about to launch an attack on seeing the confusion in the ranks of the 1st Grenadiers, which took place at about the same time as Jacob's retirement from his attempt to penetrate the Baloch position to the East of the village; and agreed with the British view that the result of the battle was doubtful Jacob said "*worse than doubtful*" – up to that moment.

The Balochis usually call the battle of Miani, J*an Muhammad's fight "His descendents, the Khanani Talpurs of Tando Jam, told H.T. Lambrick that he was shot in the neck by a pistol, thought his death in the English accounts was ascribed to the swordsmanship of Montagu McMusrdo.* Mir Akbar Talpur of Tando Jam told the author that his legs were cut by the sword. He therefore requested his companions to help him to ride the horse, that was done, and then he rushed to the English side, asked for Napier on,

finding him in the battle field, attacked him with sword, but was killed by Marston with the pistol. This was also acknowledged by Napier in a letter addressed to him. The chief who was then ordered to take over the general direction of the Battle, Mir Ghulam Shah, of the Shahwani Talpurs of Tando Mohamed Khan, was the same who had torn up the treaty in the tumultuous durbar of the Baloch chiefs on the night of the 14th February. After his death, which soon followed that of Jan Muhammad, it did not appear that any other commander was appointed; but when the Lashkar was giving way, it was said to have urged Mir Nasir Khan to lead a final charge. Mr. Marston records that after the battle, the henchman of the Baloch Chief whom he had killed "*brought the fallen hero's sword to grandfather and laid it at his feet and said. 'You slew my Sardar, this is his sword' – it bore words ' Sarkar Mir. Muhammad Nasir Khan Talpur' inlaid in gold on the blade. The hilt is of inlaid gold leaf*" This was not the only sword won that day by the gallant Marston, which was preserved by his descendants. Sir Charles presented him with one of the regulation pattern, with the following letter:

"My Dear Marston

Had you not stepped in front of me and engaged the Balochee warrior who was about to charge me when I had too much to think of to engage in single combat I should probably have been cut down, and I think so able to words man as yourself ought to have a good weapon, one which like your courage, will never fail in any trial. May you long cut and thrust with it, is the prayer of

Your affectionate and sincere friend
C.J. Napier"

Not only the Sindhis fought in Miani, but also the gallant and brave natives attacked Napier near Narejo Village, located at a short distance from Hyderabad, in March 1843. This battle is also named as "The Battle of Duaba". Napier's army at the battle of Hyderabad numbered about 5000. Of these 1100 were cavalry. The strength of Sher Muhammad's army as stated in the dispatch was reported around 20000. He wrote subsequently that he gave this figure "to keep bounds", but that his spies estimated that Mir had more than 26000 men in his army. In other reference the number has been mentioned as 16000. According to H.T.Lambrick, Mir Sher Muhammad fought back bravely against the English. The Balochis were with him for a second trial of strength with the British and the Country folk his active sympathizers, for Sher Muhammad was the most popular Prince in Sindh. Bands of Balochis

successfully attacked the steamer coaling station at Vicar in the delta and Agha Khan's Camp at Jherruk, this dignitary, lately a guest of Mir Nasir Khan having made friendship with Napier had been reported by him to receive the communications with Karachi. These letters were, in- fact maintained by the agency of Seth Naomal, but through a different route. The Daks from Bombay via Kutch were, however, interrupted by Sher Muhammad's men; the Jokhio and Karmati chiefs did their best to carryout the orders issued by the Hyderabad Mir before Miani and a guerilla warfare seemed likely to spread. On 15 March, Sher Muhammad was in fact within 12 miles from the city with a very large force, he sent a blustering message informing Napier that if he released his prisoners and disgorged his plunder; he would allow him to evacuate the country unmolested. The evening gun sounded now the Mir's envoy had delivered his ultimatum, and the General told him that was his answer. The poem of Duaba was composed by the same blind minstrel who sang song of Miani.Some extracts of the poem are as under:-

> *"The General was a brave soldier and enlarged his camp. Hearing of Mir Sher Muhammad, he took his guns with him and gave him battle in the town of Narejo. Brave man came forth from Mirpur, having well considered the matter, the warlike chiefs rode along with bold Sher Muhammad, they came to Narejo and there they fought. Sher Muhammad was rock. Mir was a strong mountain. As soon as he came, he killed the English in heaps, he settled with English, did Mir Sher Muhammad clouds and waves of swords came on them from above, no one can deny that Sher Muhammad fought a fine battle, Ahdi son of Ali Murad always successful, was shouting out"* kill them O kill them."*Sher Muhammad overturned the English, and the whole bank of the Fuleli ran red with blood. He escaped with his life, the Mir was always successful"*

Hosh Muhammad Kamabrani was the servant of Mir Sobdar Khan. Though, Mir Sobdar did not take part in the battle but Hosh Muhammad Kambrani commonly known as Hooshu Shidi fought bravely and sacrificed his life. Even today the slogan of independence raised by him during the battle is quoted by the common people of Sindh, as " Marwesoon par Sindh na Desoon" "We shall die but not give Sindh" according to verbal narration of Mir Ghulam Akber of Tando Jam, this slogan was raised by Mir Jan Muhammad of Tando Jam and there were documentary evidences to that effect. This was also discussed with Dr. N.A. Baloch who informed the author that this slogan was raised by Mir Shahdad Khan Talpur. Any how credit goes to all three brave warriors; particularly Hosh Muhammad whose name was attracted to the common people of Sindh. Lambrick has written that Mir Sobdar on the advice of

his Minister Munshi Awatrai adhered to the policy of non resistance. He even sent Awatrai on 18th February 1843, to the Napier's camp to assure him of his friendship and intentions of not taking any part in the hostilities. In the poem of Duaba, it was mentioned "Now came the Hosh Muhammad, the Kambrani, and made an attack; coming into the entrenchments this bride groom dealt out wounds: the Shidi gave-up his breath. The Shidi was killed with one hundred men; no blame can attach to him. Victory is in the hands of God, and he gives to whom he wills. The heroes never yielded; well done lords, well done". H.T. Lambrick further praised the courage of Hosh Mohammad, he wrote "By this time Mir Sher Muhammad left the field – to fight again another day – on the advice of Hosh Muhammad Qambrani who as the head of devoted band of fellow servants of Mir Sobdar Khan, yielded not an in inch of ground, but fighting to the last man, died where stood". [5] The author visited the grave of Shaheed Hosh Muhammad Kambrani in Nareja village near Hyderabad where an elder Hadi Bux Magsi narrated the story as he heard from his ancestors. As per his statement, Hosh Muhammad and his fellow companions took position to fight up to the last against the canons of the enemy and died on spot in fighting position. Even after his death no body dared to go near to his body till after three days when the birds and crows were attracted to the sacred body of Shaheed Hosh Muhammad Kambrani.[7]

Charles Napier and his brother fully praised the undaunted courage of Hosh Muhammad Kambrani. He wrote "*Heroes in strength of body and mind, this brave man and his brother slaves at Duaba, fighting with unbounded fury, fell to the last man under the bayonets of the 22nd Regiment*" Charles Napier also alluded to him in his dispatch as "*the great promoter of this war*". To another soldier of Sher Muhammad an artilleryman was accorded the honour of being, "for aught I know to the contrary the first unknown warrior". Napier ordered his body to be removed from battlefield to the fort at Hyderabad and placed this inscription over his tomb.

"This monument marks the last resting place of one of Ameers soldiers who was killed in the battle of Hyderabad, whilst bravely fighting the gun placed over his tomb" [6]

Above facts, also resolve a controversy that arose during sixties of last century regarding last resting place of Hosh Muhammad Kambrani, whereby some Sindhi intellectuals thought that his grave was in Pacca Qila at Hyderabad. In reality his grave is at Nareja village near Duaba battle field, while the grave in the fort is of the unknown warrior.

The total British causalities were a little higher than Miani, but the killed numbered only 39 of whom two were officers as compared with 62

including six officers, in the former battle. Of Sher Muhammad's contingent, it was difficult to estimate. In a dispatch on the day of battle Napier reported "500 bodies have been counted in the field of battle and it is said that the neighbouring villages are filled with dead and wounded men. Among the Chiefs killed were Ghulam Ali Talpur, Ali Khan Talpur and Jaffar Khan Mari. It was estimated that 5000 men were killed in this battle. However John Jacob reported "more correctly two thousand". Sir William Napier, with his particular flair for improving the truth said," The vanquished lost about 5000" Napier, in his own words during the speech he delivered at Ambala in November, 1850 stated," Shall I ever forget the lofty entrenchments of Duaba—where 22nd advanced in line unshaken, a living wall and under a murderous fire stormed the works.Men of Miani you must remember with exultation and with pride what a view burst upon your sight when under a heavy fire you reached the bank of the river, a hurl of shields and Scindian capped and turbaned heads and flashing scimitars high brandished in the air, spread as a sea before you, and 35000 valiant warriors of Balochistan threatening you with destruction". Under these circumstances, Sindh was conquered by the British and a proclamation of the Governor General to this effect issued from Agra on 5th March 1843. Before annexation of Sindh, Napier himself expressed "*We have no right to seize Sindh, yet we shall do and very advantageous humane and useful piece of rascality it will be*". Charles Napier was made the first Governor of Sindh having no connection with Bombay. Charles Napier after the annexation of Sindh conveyed the message of conquest in these words," Peccavi" which means "*I have sinned by the conquest of Sindh*". The events exhibited Machiavellianism on the part of British. No amount of sophistry can disprove the charge that Ellenbrough was determined from very beginning to carry through the project by fair means or foul. The Treaty signed with Talpur Amirs was cynically violated, and the ensuing war was forced upon them. [6]

Soon after the conquest, Martial Law regime was proclaimed and Napier was appointed as Military Governor of Sindh.[8] In order to avoid any further aggression of difference as a virtue of the so-called necessity, Sindh was merged with Bombay Presidency. The British perhaps feared that the people of Sindh, replete with the sentiments of patriotism and self-respect would rise into revolt and successfully struggle for their independence. In such an event the British would have nothing else in store, but disgrace and degradation, which might fall to their lot. It is significant to note that in the first few years of its annexation, Sindh was placed under separate Governor. It was annexed to Bombay only after its first Governor Sir Charles Napier had resigned his office.

The Hur Struggle

The Hur struggle was led by revered Pagaros, whose ancestors came to Sindh in the Soomra epoch, "Grand son of Syed Ali Maki," Shah Saddar settled at Laki. From his lineage Rashid Shah was born in 1751, who started preaching of Islam. His son Syed Sibghatullah succeeded him with spiritual preaching who organized a militant force of Hurs. [9]

On 14th January 1826, Syed Ahmed Brelvi on his way to Peshawar broke his journey in Sindh and met Pir Sibghatullah Shah, Pagaro-I. He drew the attention of Pir Pagaro towards pathetic condition of the Muslims and requested him to join and fight a crusade. Pir Pagaro was already keeping a vigilant eye on the activities of Sikhs, who conquered the Punjab, were heading towards the North-West Frontiers. Syed Sibghatullah Shah, Pir Sahab immediately called upon his followers to join Syed Ahmed Brelvi, who wanted to liberate their Muslim brethren from the clutches and control of Sikhs. Hurs got a good chance to give a creditable account of their valor and power by performing singular deeds of heroism, which would find a permanent place in the annals of history as an imperishable source of honour and inspiration for the generations to come. This contingent of the followers of Pir Pagaro, who joined Syed Ahmed Brelvi in jehad were named as Hurs by Pir Sahab. Hur, literally means faithful and free, ever since they are known by the same nomenclature.

Syed Sibghatullah Shah Pir Pagaro-I had reposed utmost confidence in his gallant Hurs. Before they went along with Syed Ahmed Brelvi, the Pir put them on trial. He ordered "*Let me test you, jump into the river*". The very next moment the Hurs plunged into the river without the least hesitation and died. Syed Ahmed Brelvi was highly impressed with their sense of devotion and obedience. Later on, they marched away with Syed Ahmed Brelvi at their head. The Hurs fought fiercely and prevented the advancement of Sikhs towards Peshawar. The Hurs fought desperately, shoulder to shoulder with their Muslim brethren in the spectacular war against Raja Ranjit Singh. Syed Ahmed Brelvi gave his life for emancipation of Muslims in 1831 at Balakot. The Hur participation in this war under the command of Syed Ahmed Brelvi is regarded as the heralding struggle for independence.

The people of Sindh never reconciled with he foreign rulers and the resistance offered by the "Hurs", the devoted disciples of Pir Pagaro-II is such an example. The people of Sindh also took part in 1857 struggle against the English at number of places. The Hur Movement started to regain the lost freedom in Sindh. They agitated even prior to British rule against Sikhs in support of Syed Ahmed Brelvi in 1826. The contribution of Hurs stretches to more than one and half century as they fought

against Sikhs in 1829-30 under the leadership of Syed Sibghatullh Shah Pir Pagaro I. It was called First Hur Movement. The Second Hur Movement was commanded by Syed Hizabullah Shah Pir Pagaro III in 1896 against the English. Third Hur Movement started in 1921 when Young Syed Sibghatullah Shah II, became the spiritual leader of Hurs. He reorganized the Hur Movement and formed a cadre of "Ghazies" among the Hurs. The Pir Pagaro was arrested and sentenced to imprisonment on 28th August, 1930. The Hurs started a unique and strong movement compelling the Government to release Pir Pagaro in the year 1931. After his release from jail, Pir Pagaro became more determined to drive out the British from Sindh. The Movement turned into guerilla warfare. A large number of Hurs were arrested and executed. They were kept in the Concentration Camps surrounded by tall thorny hedges, where the Police stood on the gate. Many Hurs were court marshaled and hanged. Pir Pagoro was arrested and brought before a Tribunal for trial at Hyderabad jail. The death sentence was announced against him on 6th February 1943 and the great leader was executed on 20th March 1943. The Hurs also challenged the English by the end of 19th century and early 20th century and lastly during World War-II. They fought guerrilla war to restore domination in Sindh. The Hurs of Sindh under the able leadership of Pagaros, the Heroes never surrendered to the English. They struggled to regain the lost freedom, determined to break the chains and free them from the bondage. The Hurs declared their independence from the powerful enemy. The British must have been astonished at the bold declaration of the Hurs. Their pride and power had touched the peak and though did not openly accept the boldness of Hurs, yet secretly their hearts might have throbbed with fear. Hurs, the freedom fighters set up their own independent government over an area of two thousand square miles with the Headquarters at "MakhiBela" located in District Sanghar. They unanimously elected Faqir Bachu Khaskheli as their chief. He formed a cabinet consisting of about twelve ministers. He distributed various portfolios with the consent of the cabinet. Piru Wassan was appointed as the Chief Minister. Their names are still very common in Sindh. They are commonly known as Bachu Badshah and Piru Wazir. Having set up an independent Government, any encroachment upon the said territory was declared illegal. Even the British were forbidden to take away any thing from the territory without paying the required tax. Once a few British soldiers entered the territory and began to cut wood. Per chance, Taghio Faqir, the Minister for Forests was passing by. He ordered his men to arrest the soldiers so that some terms could be dictated to British for the repatriation of their soldiers. The Hurs opened fire at the British soldiers, encircled them

closely and arrested two of them. The British regarded this surrender as an utter humiliation. They tried to get the arrested soldiers released, but all in vain. At last they were obliged to hoist the white flag indicating that they were prepared for a treaty. Finally, they concluded a treaty according to which the British could take nothing away from Mạkhi Bela without necessary tax payment.

The British started a vindictive campaign of suppression and oppression to liquidate the avowed Hurs antagonism towards their administration. Bachu Badshah who for years waged guerrilla war and struggled against the alien rule from secret places and strong holds in the Makhi Bela, the thickly populated jungle, attained martyrdom along with his kinsmen and Wazir Piru and two other faithful, who fought to the last against huge odds and disturbances at the time when Lucas, the English officer who got credit for opposing Bachu Badshah, had became the Commissioner of Sindh. Pir Pagaro was undoubtedly a great spiritual leader of Hurs, who were his devoted disciples. Pir Pagaro being apprehensive of the perpetuation of the British rule in Sindh, with the help of his followers created consensus against the British rule.

The fact that the Hurs would never reconcile to an alien rule was well known to the British rulers in India, so they kept a special vigilance over Syed Hizbullah Shah. All able bodied and young Hurs were kept in concentration camps under strict Police guard. The leaders of Hur movement were deported in exile to Visurpur, in Ahmed Nagar District. Not satisfied with these steps the British Rulers arrested Syed Ali Gohar Shah and brought him to Hyderabad. He was persuaded to make the Hurs to surrender their Arms. Syed Ali Gohar Shah wisely declared, *"Hur Mujahids fight for freedom and prefer to die rather than to surrender"* They preferred a noble death to life. Hurs wanted to uproot the very foundation of British rule. They always fought for a common cause. They were already infuriated against the arrest of their comrades. How could they tolerate the arrest of Syed Ali Gohar Shah? They shouted slogans of freedom even under the roaring cannons. With the outbreak of World War-I, the British tried to gain favour of Pir Pagaro and so revised the policy of persuasion against Hurs. The dint of which Hur leaders were freed, and others were relieved from the concentration camps, maintained a temporary truce. [3]

Bhurgri played an important role and supported gallant Hurs by raising questions in the Councils, pleading on their behalf in the courts and provided moral support to Pir Sahib Pagara. In the Bombay Legislative Council, he raised questions in 1917, with regard to the number of children of school going age in Hur settlements and provision for schools, and number of children who attended the schools. He also

asked for the number of Hurs in and outside Sindh in various settlements and whether those in settlements went there voluntarily or under compulsion. If it was under compulsion, under what law compulsion was exercised.[10] W.H. Lucas, the then Commissioner in Sindh himself stated that the Government, faced intolerable state of affairs and the low ebb to which its prestige had fallen in the Hur country. Accordingly, Pir of Kingri (Shah Mardan Shah) was called on 5th May 1914. Lucas insisted upon him to enter into a written agreement, containing among others, promises to the effect that he would neither recognize Hurs as his disciples, nor accept directly or indirectly any contributions from them, and that he would refuse to admit any of them to his presence either at Kingri or elsewhere. W.H. Lucas, further informed him that for the future, he was forbidden to tour in any part of Sindh where there were Hurs and further impressed upon him that continuation of his title of Shams-ul-Ulma and his exemptions from operation of the Arms Act and from personal attendance in the Civil Courts would depend upon the manner in which he assisted the authorities against the Hurs. Bhurgri, visited Kingri on 4th of June 1914. Pir of Kingri sought his advice and proposed to petition that the number of police posted at Kingri be reduced to two. Bhurgri pointed out that the Hurs considered it a religious duty to pay frequent visits to the mausoleum at Kingri and any order of the government or undertaking of Pir, which prevented them from doing so constituted an infringement on their legal rights and unwarrantable interference with the performance of their religious duties. Bhurgri, therefore, suggested that on behalf of Hurs he should sue the government and the Pir jointly, in the Civil Court and get the restrictions removed. The Pir did not agree to this course but asked Bhurgri's assistance in getting the restrictions placed on his touring removed, and number of policemen at Kingri reduced. Bhurgri declined to render assistance unless his original proposal was accepted. The Pir advised Bhurgri to meet him again. It is not known what action was taken by Bhurgri in the matter, however Lucas was called back, never to return to Sindh. As a result, there was another meeting of Pir of Kingri with the then acting Commissioner on November, 24, 1914. The Commissioner was willing to soften the blow/ tone; however he was not willing to replace the Jamadar that had been appointed there as Sub Inspector. It was agreed that the police party should be retained for a period of twelve months, from the date they were first appointed. If in the meantime, nothing evil happened and the peace was unbroken, the police might be withdrawn then. [11] Bhurgri was also supported by Shah Mardan Shah, Pir Pagaro as is evident from a letter written by Pir Sahib to Soofi of Umerkot to help him in the elections.

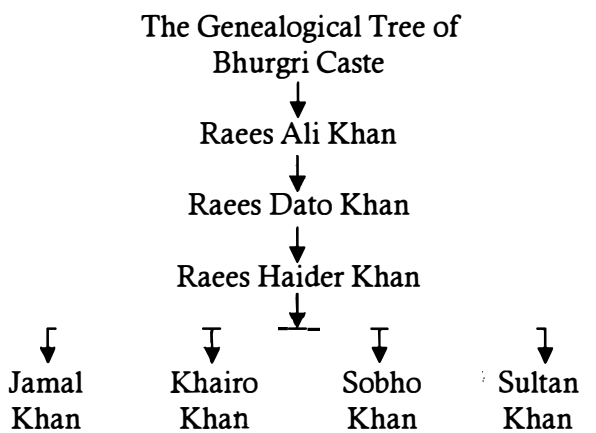
Notes and References:

1. "Contribution of Sindhi Muslims in Pakistan Movement" by Dr. Ikramul Haque Published by Sindhology, 1984 (Page-138, 139)
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10. Proceedings of Bombay Legislative Council, page 316.
11. W.H.Lucas Letter No 97 of 1914, Judicial Department, Office of the Commissioner in Sindh, Government House Karachi, 30 th June, 1914, paragraph 22, Document page 18, original hand written, date at the end 19/6/14, No C/13 of 1914, Below endorsement no 148.conf dated 7th May,1914,File 162 page 17,old page 67, No 214 confl of 1914, Judicial Department, Office of the Commissioner in Sindh, Government House Karachi, 15th June 1914.confl 68 page 18---No C/13 of 1914,19/6/14, To the Commissioner Sindh p20 No 497 of 1914.(Pir- Bhurgri- Lucas1913-14 National Documentation Centre) Courtesy Mr Muhammad Umer Chand, Tando Jam.

Chapter-2

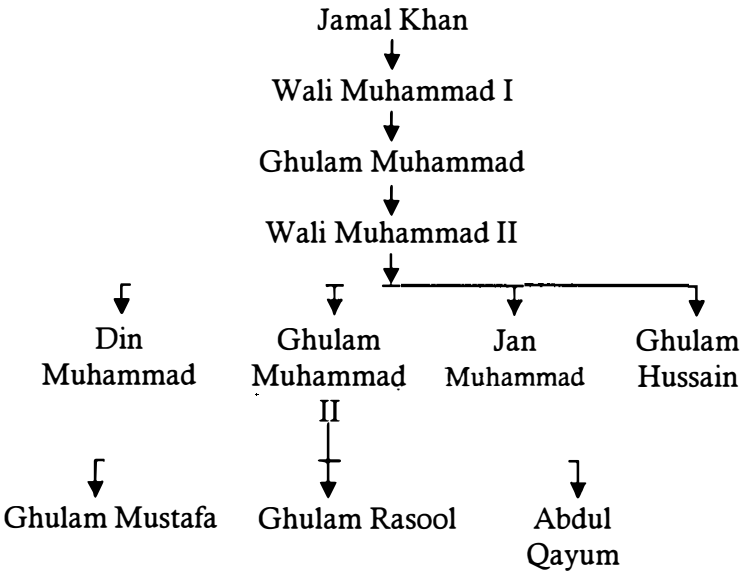
Family, Childhood and Education

Ghulam Muhammad Khan Bhurgri belonged to a well-known "Leghari" Baloch family whose ancestors lived at a place called "Bhurg" in Dera Ghazi Khan.[1] His great grand father Raees Ali Khan migrated from "Bhurg" Dera Ghazi Khan to Sindh during the end of Kalhora regime.[2] According to recorded information, the following genealogical position of Bhurgri tribe emerges: -

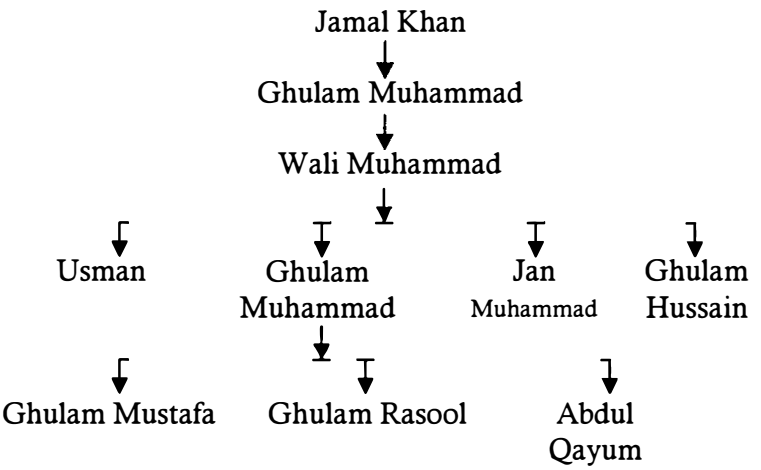


Henceforth the Bhurgries were divided into four sub-castes that carried the names of above elders namely Jamalani, Khairani, Sobhani and Sultani. Raees Ghulam Muhammad Khan belonged to Jamalani sub-caste. For Jamalani sub caste, according to different sources, following two genealogical trees emerge.

Genealogical Tree-I for Jamalani Sub Caste. [3]



Genealogical Tree-II for Jamalani Sub Caste. [4]



Raees Ghulam Muhammad Khan (Second)'s father Khan Bahadur Raees Wali Muhammad Bhurgri Lived in Dengan, Taluko (Tehsil) Jamesabad, (renamed as Kot Ghulam Muhammad) of Tharparkar District. Now it forms part of Mirpurkhas District. Dengan Bhurgri, an old village traces history prior to the Soomra and Kalhora rule in Sindh. The historical mark of pre Soomra era is the ancient place known as "Jhhanjhhian Manjhhian Jo Muqam" located at the bank of Old Dhora,

the marks of which are visible in south west of Shadi Pali Station, near "Qabool Shah Jo Muqam." There are certain traces of this Dhora on the northern side, which extend to Samaro and terminate at some place in Thar. As per family account, one of the elders of Bhurgri tribe, Raees Dato Khan initially settled at villages Boorji and Chaunro, in Taluka Jamesabad. His fifth and sixth sons namely Khairo Khan and Jamal Khan shifted to Dengan to pursue agriculture and animal husbandry. The development of Dengan and its settlement could be attributed to Raees Wali Muhammad Khan, who worked hard to set an example in surrounding areas. He was educated at Walhari Madrassah, Taluka Umerkot and Hashimia Madarssah Thatta. Therefore, he had good knowledge of Persian and Arabic. He also encouraged people belonging to different castes and tribes to settle at Dengan. Raees Wali Muhammad Khan, not only developed Dengan but also played key role for unity and betterment of Bhurgri tribe. Khan Bahadur Wali Muhammad Khan, was appointed as Special Magistrate, who loved education. He ensured religious and modern education to his children. His garden and well are still in Dengan reminding glorious times of Raees Bhurgri. The well is known as "Local Board well", which was constructed by the prisoners. Khan Bahadur Wali Muhammad Khan had following four sons:

(i) Ghulam Muhammad Khan
(ii) Jan Muhammad Khan
(ii) Ghulam Hussain Khan
(iv) Usman Khan or Din Muhammad.

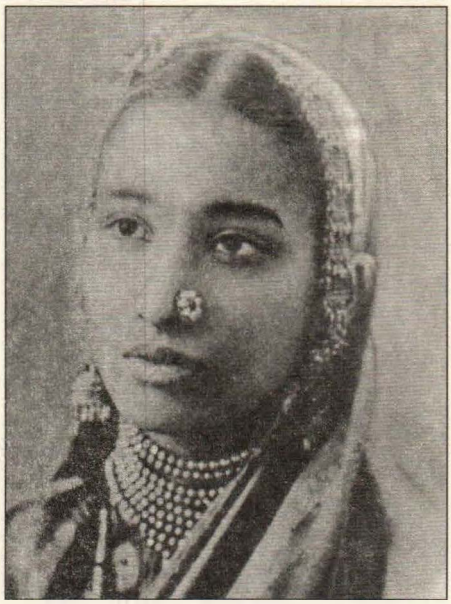
The residential building owned by Bhurgri was converted into the Girls Middle School. [5] Jamal Khan, great grandfather of Ghulam Muhammad Khan Bhurgri was a Jagirdar at Dengan Bhurgri and his lands stretched up to Chhachro (Thar). He was Kardar (Mukhtiarkar) in Talpur regime. During the 1843 battle with British, the Bhurgries fought side by side with Talpurs against English Army. Haji Salar Khan Bhurgri was then commanding the army of Talpur regime.[5] Charles Napier, on assumption of his office as Governor, announced that the lands of Jagirdars who would not appear for Salam before his court would be cancelled. Despite Napier's threat, the Bhurgri tribe did not submit before the court, consequently their Jagirs were cancelled. K.B Wali Muhammad Khan obtained the lands from Colonel Tyrwhitt, the then Political Superintendent of Thar and Parkar. The lands of Bhurgris were spread over thousands of acres. Bhurgri stated before the Rasai Committee that he had zamindari in Jamesabad, Mirpurkhas, Pithoro, Tando Bago, and Dero Muhabat Talukas. Of these three pieces were in Tharparkar and two in Hyderabad Districts. He further stated that total area of land was between 50,000 and 60,000 acres. [6] Wali Muhammad

Khan Bhurgri was a hard working and progressive landlord of the area. His management capabilities coupled with hard work resulted in expansion of Land holding and accumulation of assets. He knew Persian language very well and was a wise and brave man. In a Land tussle with Mir Imam Bux son of Mir Sher Muhammad, Raees Wali Muhammad defeated them, and captured large tract of Land [7]. Wali Muhammad Khan Bhurgri was Raees-e-Azam of the area. He was known for his courage and piousness. No body could dare to move around bare headed and sing songs loudly in village. He had full control in his village Dengan, and surrounding areas.[7] He therefore, became an influential landlord of the then Tharparkar district. Wali Muhammad Khan (Second) had two wives, first from his own Bhurgri family, the daughter of Raees Masu Khan Bhurgri and the second from Sodhas who was daughter of Thakur Ratan Singh. She was sister of Thakur Kalji and Akhje. Wali Muhammad had one son, Ghulam Muhammad Khan from his Bhurgri wife and three sons namely Jan Muhammad, Ghulam Hussain and Din Muhammad from the Thakur lady.[8] Jan Muhammad had one daughter. However his brothers died without any issue. For date of birth of Bhurgri, there are two versions. According to one source, he was born in the year 1878-[9] and another source indicates the year of birth as 1881. He died on 9th March 1924. However, the most reliable source is the verbal statement of his son, who informed that Bhurgri was born on 15th July; 1881.Bhurgri had two wives one namely Zainab from Bhurgri tribe and the other Fatima who was a convert. He had three sons namely (1) Abdul Qayoom Khan (2) Ghulam Rasool Khan and (3) Ghulam Mustafa Khan, out of these three, Abdul Qayoom died in the childhood.

Bhurgri, as per tradition of his time received education in Persian and Arabic (Quran Sharif) in his village Haji Khuda Bux Bhurgri. Wali Muhammad Khan engaged a Maulvi educator who belonged to Mehar. During those early days or even after that teachers and Maulvis would beat the students physically with sticks without any reason or fault, whenever they had reason to do it, the rationale was to improve the conduct of learners and students to behave properly. The stick was named as "Maula Bux" (Forgiven by God) and used for beating the naughty students. Ghulam Muhammad Khan, coming from a rich family was not excused or saved from this old continuing tradition. One day, he was tied up with a tree and whipped by the teacher (Maulvi) to the extent that his forehead was injured. When asked for the reason, the Maulvi replied that he had opened the luck of the child, "Punishment is for improvement". During those days, the teachers were respected by parents as well as by the students. Therefore, no action was taken against the teacher by Wali Muhammad Khan, who had himself employed him on a



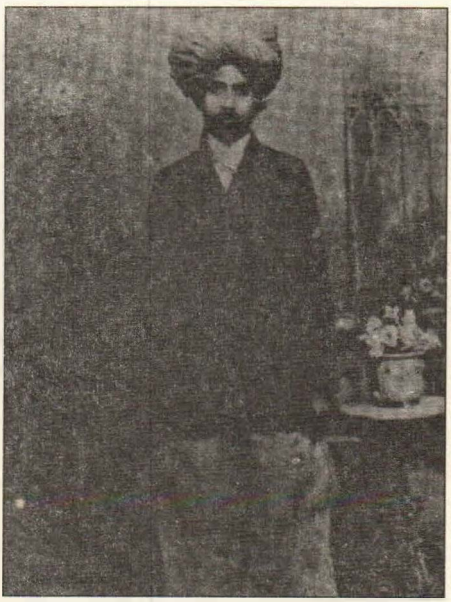
Ghulam Muhammad Khan Bhurgri



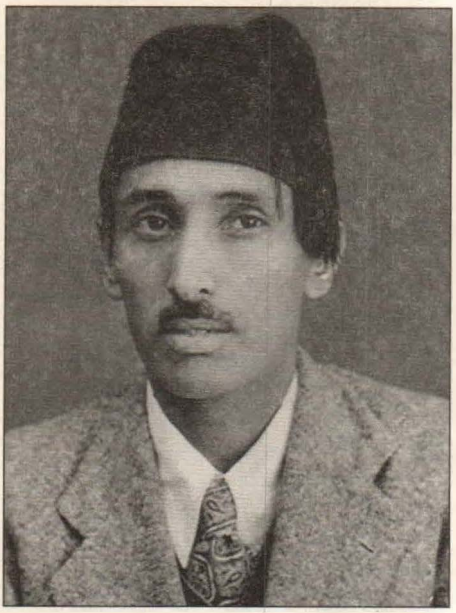
Ghulam Fatima
Wife of G.M Bhurgri



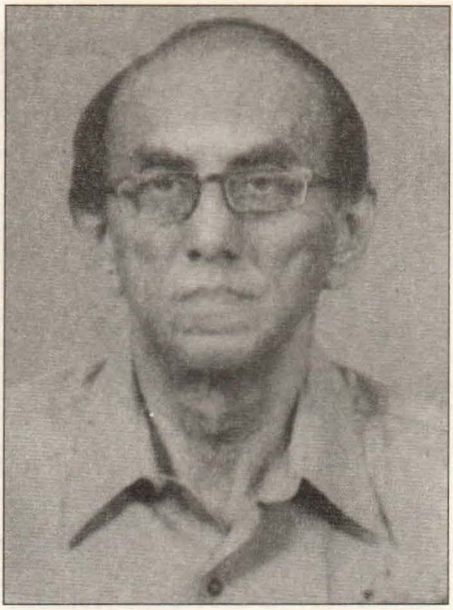
Jan Muhammad Bhurgri
brother of G.M Bhurgri



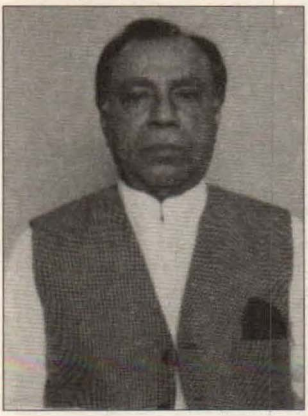
Ghulam Hussain Bhurgri
brother of G.M Bhurgri



Ghulam Mustafa Bhurgri
S/o G.M Bhurgri



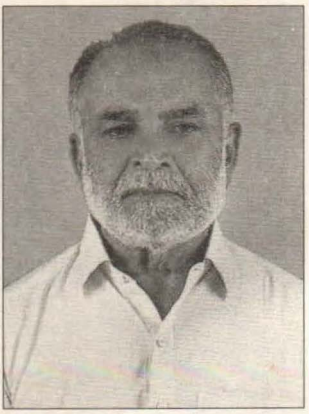
Abdul Qadir Bhurgri
Grandson of G.M Bhurgri



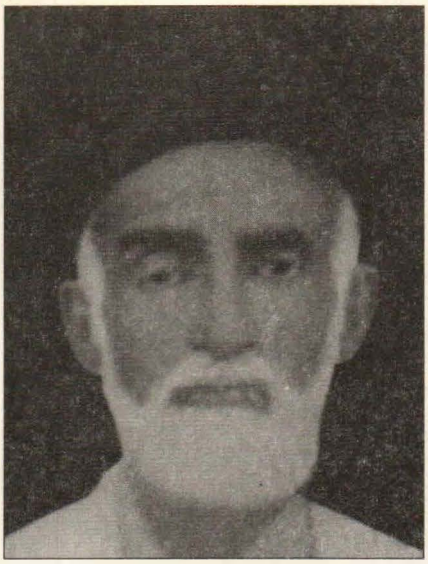
Wali Muhammad Khan Bhurgri



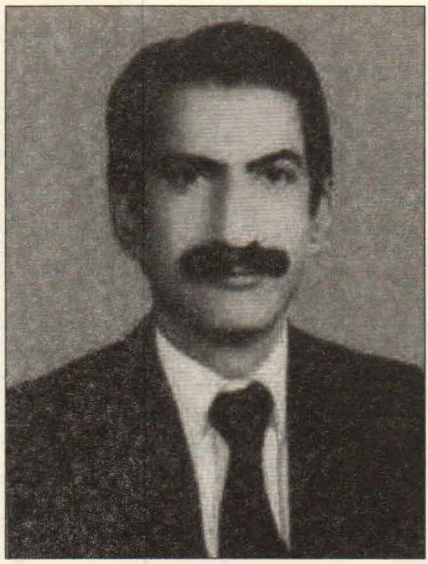
Mrs Hafiza Bhurgri
W/O Wali Muhammad Khan Bhurgri
(Grand Daughter of GM Bhurgri)



Abdul Aziz Bhurgri
Relative of G.M. Bhurgri



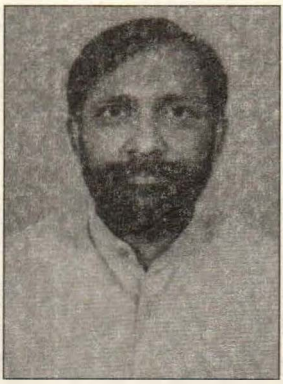
Haji M. Ishaq Bhurgri
relative of G.M Bhurgri



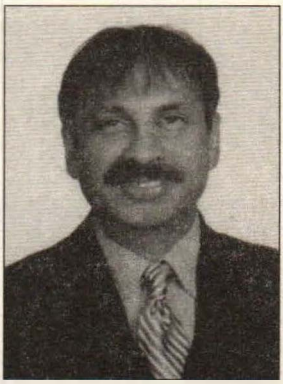
Ghulam Hyder Bhurgri



Ghulam Rasool Khan Bhurgri



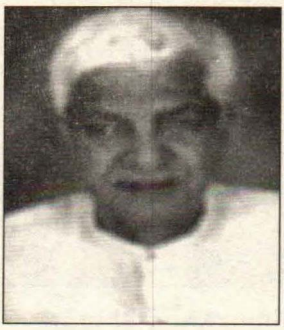
Abdul Matin
S/o Wali Muhammad Khan Bhurgri



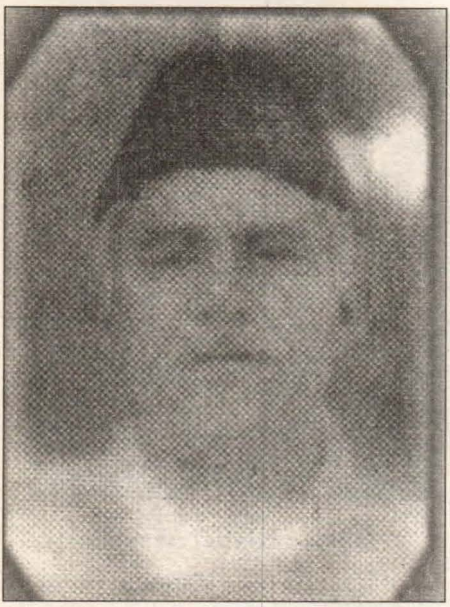
Dr. Abdul Hafiz
S/o Wali Muhammad Khan Bhurgri



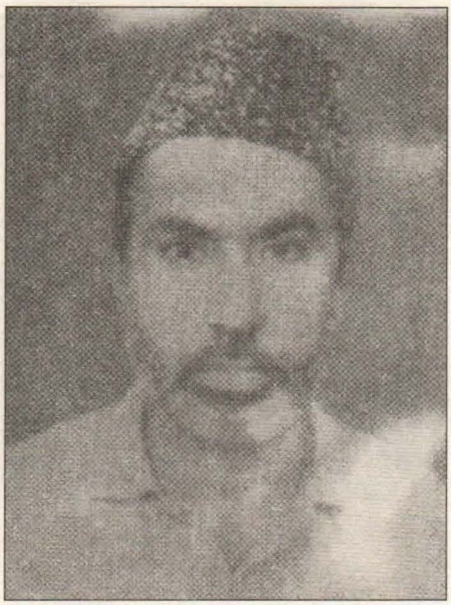
Najamunisa Bhurgri
grand daughter of
G. M. Bhurgri



Ghulam Muhammad Bhurgri
grandson of
G. M. Bhurgri



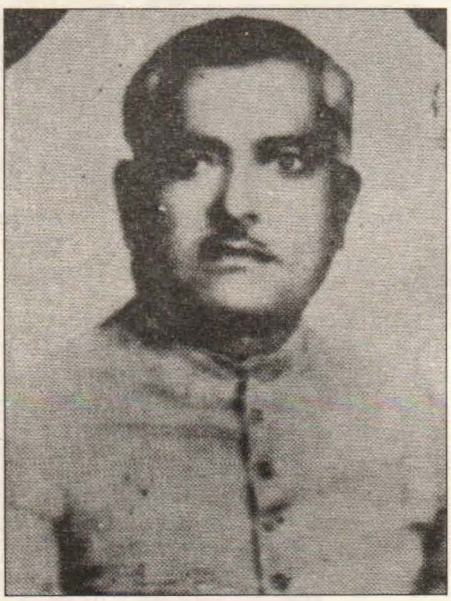
Master Bodhpuri



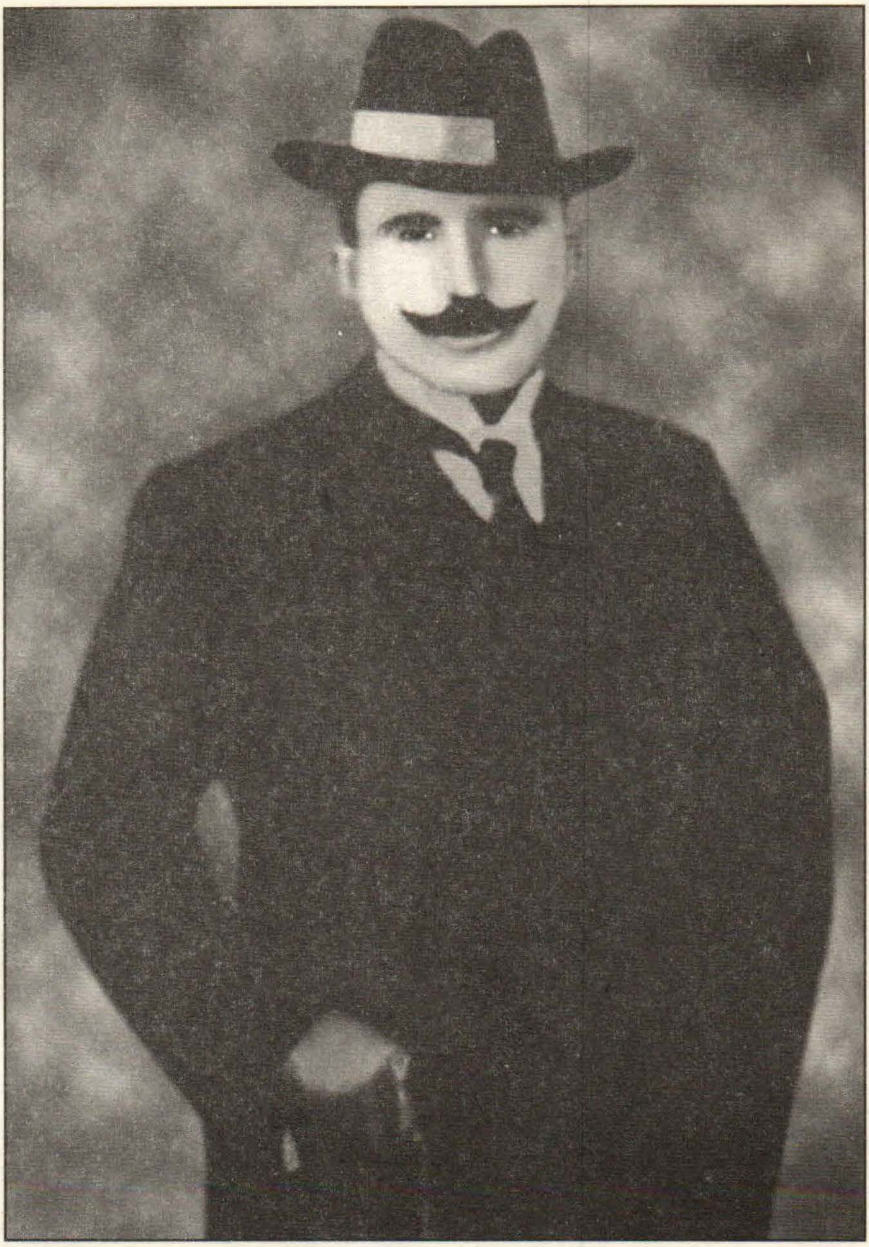
Habibullah Baloch



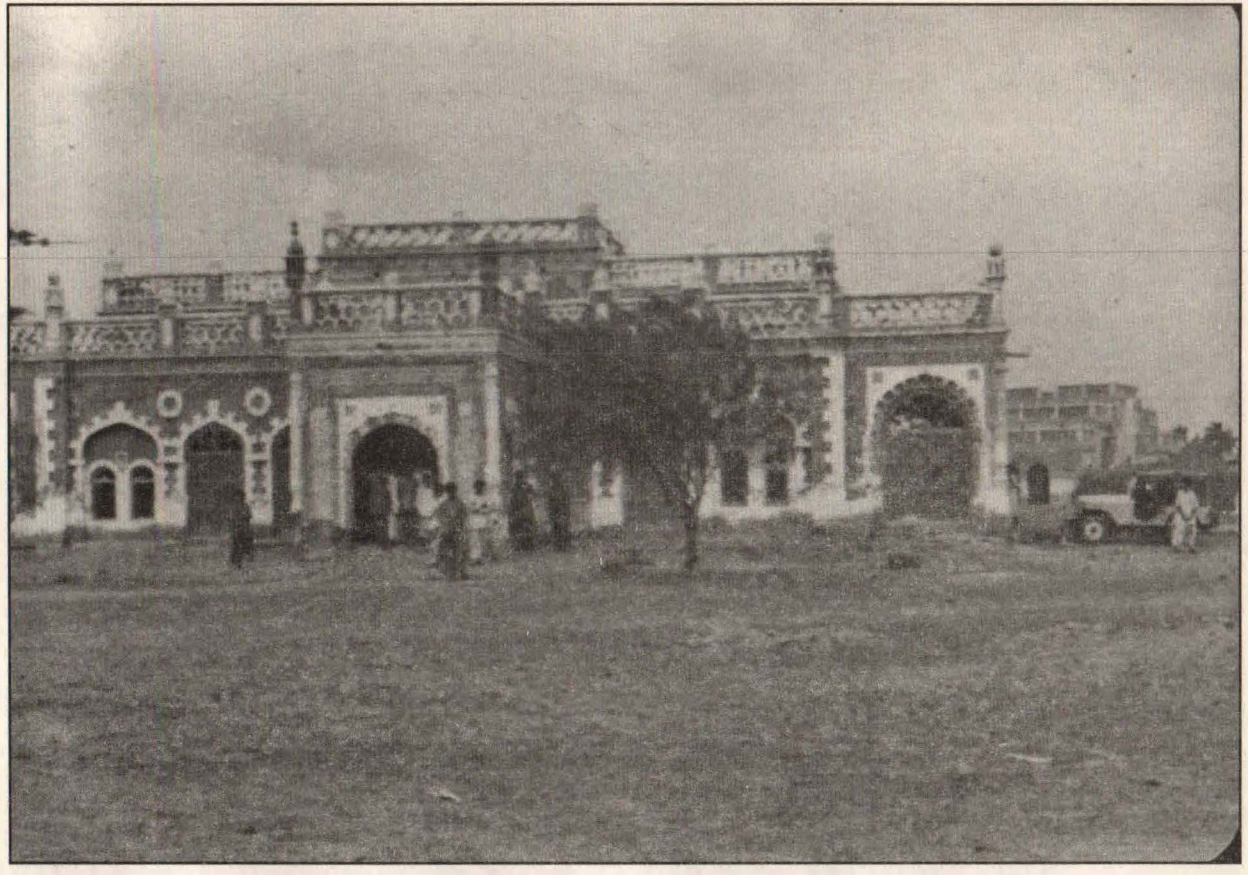
Abdul Reham khan Bhurgri
who assisted Master Budhpuri and Author of this book to accomplish the assignment



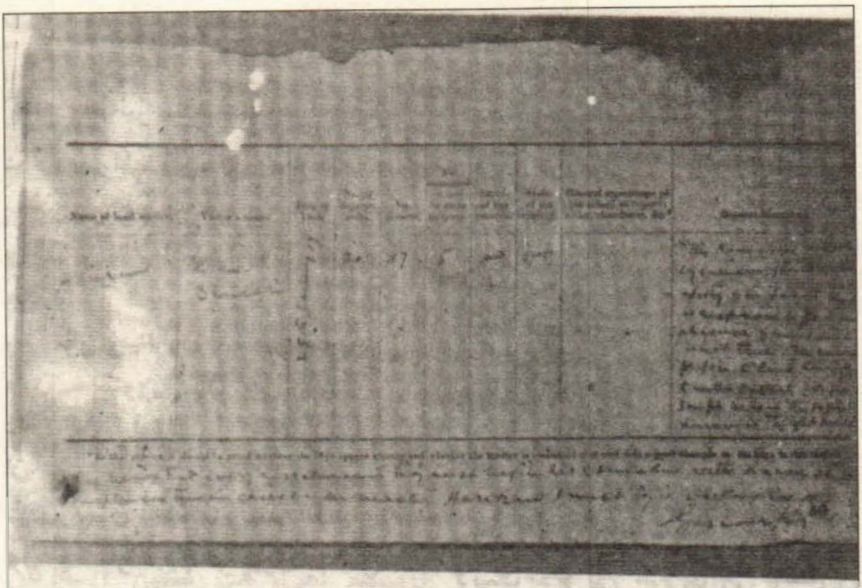
Late Shunki Mal
who migrated to India. His ashes were buried in Dengan as per his wish



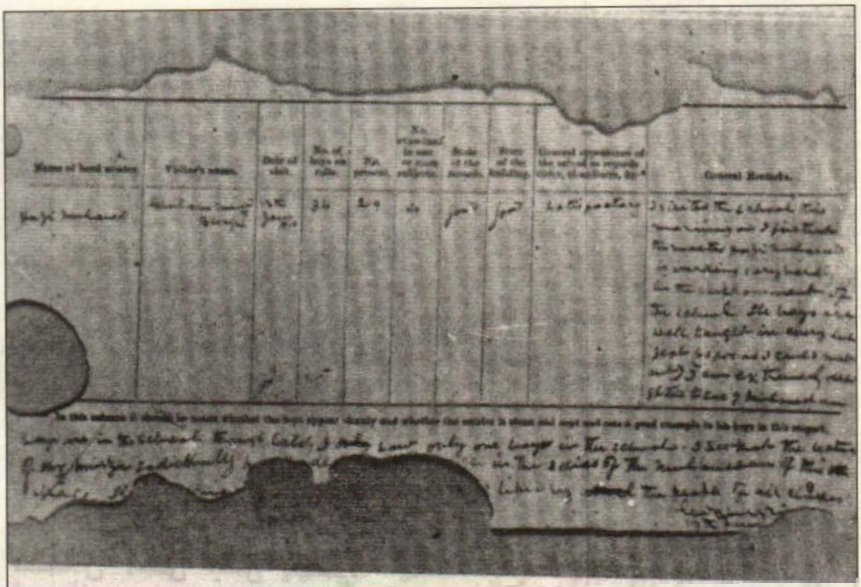
Ghulam Muhammad Khan Bhurgri



Bhurgri`s Bungalow at Dengan

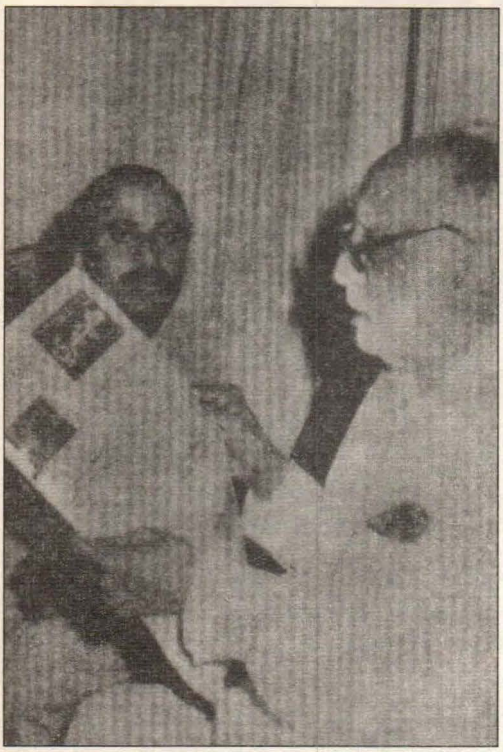


تحرير ڏيئر غلام محمد خان پرگڙي
وزيٽر نوٽ بڪ گورنمينٽ پرائمري اسڪول، ڊينگاڻ
تاريخ ۲۵ جنوري ۱۹۱۷ء

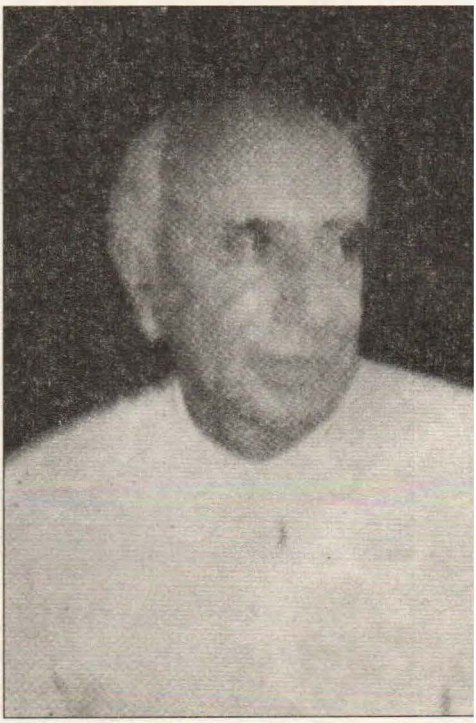


گورنمينٽ پرائمري اسڪول ڊينگاڻ جو وزيٽرس بوڪ
جنهن تي مرحوم غلام محمد جو وڏت نوٽ لکيل آهي.
تاريخ ۱۳ جنوري ۱۹۰۰ء

Visitor's Book



Ghulam Mustafa Bhurgri



G.M Syed

monthly salary. On the contrary he advised his son, to continue with his studies under the same tutor. After completing primary education at his village, he was admitted in Mission School. This School was located in Hirabad, Hyderabad near Tombs of Mirs (Talpurs). On successfully passing out, he got admission in N.H.Academy Hyderabad and continued his studies there. Wali Muhammad Khan Bhurgri, died during the year 1890, when Ghulam Muhammad was hardly 12 years old. Being a minor, his lands and other assets were taken over by the Court of Wards and he was sent for education to Sindh Madarssah where he continued for some time.[11] He was admitted to Sindh Madrassah, Karachi on 23rd September 1898.[12] As told by Haji Muhammad Khan Bhurgri; Ghulam Muhammad Khan was initially educated at his village in the Mosque School and a governess appointed who would take young Bhurgri to School and bring him back. As stated above, one day Bhurgri made a mistake so the teacher bet him to the extent that his forehead was injured and clothes stained with blood. The governess went directly to Wali Muhammad Khan at the Otaq and told him about the incident. Raees Wali Muhammad Khan took the child back to the School and told the teacher that he had given him the child for teaching and not handing over to the governess or anybody else. Haji Muhammad Khan, further stated that due to above incident, Bhurgri took the education seriously and reached the highest seat of political career in the country as well as at the international level. Haji Muhammad Khan Bhurgri confirmed that Wali Muhammad Khan married with two women, one from Bhurgri and the other from Thakur tribe. Ghulam Muhammad's mother was from Bhurgri tribe and that of Jan Muhammad, a Thakur. Ghulam Muhammad Khan Bhurgri's mother was sister of Rais Shah Muhammad Khan Bhurgri. It is, therefore, evident that Shah Muhammad Khan was son of Masu Bhurgri. But Haji Muhamamd Khan clarified the position and informed that these Bhurgries originally came from their village Digh Bala, Khairpur Nathan Shah, District Dadu. They came to Dengan and never went back and are still residing near Kot Ghulam Muhammad in the village Mithay-je-Khan. Haji Muhammad Khan Bhurgri further informed that Bhurgri's great grandfather Jamal Khan was Kardar or Mukhtiarkar in the Talpur regime. He controlled Chachro in the desert area. The old record available in Taluka Chachro cofirms that Jamal Khan Bhurgri was a Kardar in Chhachhro and some papers containing his signatures were also available in the office at Chachhro. These documents were seen by Muhammad Hashim Memon, Ex-Deputy Commissioner in the old record office as narrated to Haji Muhammad Khan Bhurgri.

Bhurgri was an independent and self respected child from the beginning. Once, the English Principal of Sindh Madrasah, Mr. Percy Hide ridiculously said, "You don't seem to be a gentleman". Young Bhurgri boldly replied "You have wrong impression in your mind, not only I am a gentleman but also belong to a respectable family". Bhurgri had to pay the price of above tussle and misunderstanding. He left Sindh Madrassah on 6th October 1898. Mr. Percy Hide was M.A. from Balliol College, Oxford and belonged to Indian Education Service.[13] Bhurgri moved to Aligarah and Matriculated from the Aligarah Muslim College. Though, no exact date of passing out from Aligarh was found during the research, but it appears that he passed Matriculation Examination before 1900 as he was 19 years old by that time. On his return from Aligarah, he started managing his lands. The stay at Aligarh made him an enlightened man as during his further struggle in the political field he proved himself quite different from the traditional Zamindars of Sindh, having tendencies to violate rules and laws keeping self interest above all objectives. Soon after, an incident occurred in his life that set the direction of his thoughts. Once due to heavy rainfall he was compelled to stay at Shadi Pali Dak Bungalow. At the same time an officer from Revenue Department, reached there, and conveyed that Assistant Collector (English) of the area had to arrive so he insisted on vacating the premises by Bhurgri, who refused to do so, due to heavy rain at mid night. Bhurgri however said that the officer could stay in the same bungalow, in the adjacent suits. The officer insisted to vacate the place, as in those days English officers considered themselves masters and others as their servants.

When this information reached "Sahib Bahadur", he started harassing Bhurgri. On the other hand, Bhurgri consulted like-minded landlords and started agitatation against "Sahib Bahadur", who took the issue seriously and desired to prosecute him. Bhurgri was astonished as he considered himself to be faithful and a big Zamindar of the area. It was the time when the relatives and friends of Bhurgri including his well-wisher, Sardar Muhammad Yakoob, then working in the Commissioner's office as Daftardar advised him to go to England, for higher studies. He himself realized to get protection of law with a view to resisting such insulting acts of English officers. [13] He accordingly left for England during 1905 and was called to the Bar at Law at Lincoln's Inn in 1908. He was privileged and honoured to be first Sindhi Muslim Barrister. [14] There are no further details of his education at England. Hafiza Bhurgri told the author that Fatima, wife of Bhurgri was motivating person for his higher studies at England. Some sources indicate that Bhurgri fell seriously ill in England in September 1907 and

his brother Jan Muhammad, in order to look after his brother had to go to England. Both the brothers were expected to return from England by December, 1907. Since both the brothers had gone abroad, their younger brother Ghulam Hussain could not join Aligarh, on leaving Sindh Madrassah. Besides, it was requested to sanction an amount of RS.1000/- for Ghulam Hussain as subsistence allowance. It was also reported that Ghulam Hussain left Madarssah on a week's sick leave on 5th April, 1906 and never returned. His name was, therefore, struck of on 28th June 1906 for long absence. It was further reported for his conduct that there was no record against him, but he had once before been absent without leave for several months. [15] There are no further details available regarding his stay at England and activities during student life, but it is evident that he came back with new ideas of political freedom. It appears that he actively participated in student politics at England as he himself stated in Bombay Legislative Council, where he moved an amendment relating to students and politics, which was criticized by Mr. Curtis. In his reply he said "In *the first place, the Honourable Mr. Curtis told the Council that in England it is not the practice that college authorities allow students to attend public meetings, but that the college authorities sometimes arranged for lectures to be delivered under their supervision in the college by the public men and politicians. But may I tell my Honourable friend that I have myself with a number of friends of Oxford attended public meetings at the time when I was studying in England. The question of tariff reforms was being discussed at the time and nobody took the least objection to our doing so"* [16] It is evident that Bhurgri wanted to see his role in politics from very beginning when he was being educated at England.

The author personally gathered some additional information when he visited the ancestral village of Bhurgri and the surrounding areas, where he interviewed some of his relatives. One such opportunity was provided by Haji Muhammad Khan Bhurgri and Mr. Abdul Rehman Khan Bhurgri,of whom an interview was recorded on 24th February, 2002 at village Haji Muhammad Ishaque Bhurgri. Haji Muhammad Khan Bhurgri told that his father Muhammad Ishaque Khan Bhurgri, belonged to the same family of Bhurgri tribe. The great grand father of Haji Muhammad Khan Bhurgri was brother of great grandfather of Ghulam Muhammad Bhurgri. Their clan or tribe was called Jamal Khanani. Ghulam Muhammad Khan Bhurgri, also belonged to Jamal Khanani. Haji Muhammad Khan Bhurgri narrated that his father was an educated person and had an outstanding memory. He met with Bhurgri when he was a young lad. Haji Muhammad Khan Bhurgri told that Jamal Khan Bhurgri great grandfather of G.M. Bhurgri served as Mukhtiarkar in Chhachro in Talpur regime who had given him Jagirs in Dengan and

other areas. He further informed that Ghulam Muhammad's father Rais Wali Muhammad Khan Bhurgri was honoured with title of Khan Bahadur and appointed as Honorary Magistrate by the British Government. When the British annexed Sindh to British India, they initiated land revenue reforms. It was around 1860 that they called the people for continuation their land ownership. Ghulam Muhammad Khan (first), Bhurgri's grandfather, did not surrender before the English so his titles of land were not restored. In fact, Ghulam Muhammad Khan Bhurgri-I was against the occupation of Sindh by the English as he considered their action to be illegal and unjustified, but young Wali Muhammad Khan thought that the land should be restored back. Accordingly, he wanted to reconcile with the Government. When, Wali Muhammad Khan, took his papers to the officer, who was then camping at Dhoro Naro, he asked him as to why his father had not come. He replied that he was an old and weak person, the officer replied forthwith that he was not a weak person, but against the English Government, with the result that his Jagir was not restored rather converted into common Zamindari as such they had to pay the land revenue and other taxes. It was established by that time that their land was spread over 38000 acres. [17] Though, Bhurgri himself disclosed before the Rasai Committee that he owned 50,000 to 60,000 acres of Land

In 1903 Mukhtiarkar, Jamesabad wrote a letter to the Colonization Officer, Jamrao Canal, forwarding therewith statement of Syed Wadal Shah s/o Jiandal Shah with no objection to the half share of his occupied land in Deh Chandhal in the name of the successors of late Khan Bahadur Wali Muhammad Khan Bhurgri. Syed Wadal Shah stated that he had agreed to give half share of his land in Deh Chandhal to K.B.Wali Muhammad khan subject to the condition that he would himself arrange for construction of watercourse. He further stated that he was still ready to abide by the word given to late K.B.Wali Muhammad Khan and half share of his land to his heirs subject to the condition that possession of half of the land was given to him. [18] The area of the land in Deh Chandhal is not mentioned in the document. However, it was confirmed by Abdul Rehman Bhurgri and Haji Muhammad Khan Bhurgri that land was given to the successors of K.B.Wali Muhammad Khan Bhurgri. The successors of Syed Wadal Shah also own thousands of acres of land. They also informed that there was litigation on this land for many years. In another letter, the Colonization Officer, Jamrao Canal, wrote to the Deputy Collector, Thar and Parkar that Khuda Bux Khan Bhurgri, nearly related to the heirs of the Late K.B.Wali Muhammad Khan Bhurgri was the lessee of the land and asked for exchange of certain squares of land in the command of same Karia (Watercourse). He further

wrote that Khuda Bux was agreeable to pay the Malkano of Rs 7/ per acre and had no objection to the proposed exchange. The Colonization Officer, accordingly sought consent of the Deputy Commissioner, to settle the matter. It appears that further correspondence was made for obtaining the consent of the lessee. The Deputy Collector Thar and Parkar sent a letter to the Colonization Officer on 10th February, 1903 whereby it was informed that two of the minors were by then majors and it did not appear proper not to make a reference to them. The proposals were, therefore, forwarded to them for their approval. The Deputy Collector, however hoped that reply would be received within 6 days and formal consent sent thereafter. No further details are available in above referred correspondence.[19]

Notes and References:

1 Biographical Encyclopaedia of Pakistan Lahore 1955. (Page – 444). This material related to Ghulam Rasool Khan Bhurgri, grand son of Ghulam Muhammad Khan Bhurgri in which it was mentioned that he belonged to a well known Leghari Baloch family, whose ancestors lived at place called "Bhurg"

2 Janab Guzariam in Seyen by G.M. Syed (Page 141)

3 Ibid

4 Tareekh Goth Dengan Bhurgri ain Un Khey Abad Kandar Bhuzrig Skakhsiatan Ji Sawanah Hayat by Bhudpuri Gwasami, Habibullah Baloch and others (Page-61). In this book 30 genealogical trees of Bhurgri tribe have been given. One of these leads to prophet "Adam" (Peace be upon him). The genealogical tree given by Budhpuri in his book at page 61 indicate Ghulam Hussain, Jan Muhammad, Ghulam Muhammad and Usman as sons of Wali Muhammad while GM Syed in his book Janab Guzarayun Jin Seyen has given the name of Din Muhammad instead of Usman.

5 Article by Master Budhpuri, published in weekly Magazine Kachehri dated 4th February, 1985, pages 37 to 40.

6 Report of the Committee appointed by the Government to enquire into the Rasai Lapo and Chher in Sindh,The Govbernment Printing Press, Karachi, 1919, pages 88 and 89.

7 Tareekh Goth Dengan Bhurgri ain un khey Abad Kandar Buzrig Shakhsiatan Jee Sawanah Hayat by Bhudhpuri and others (Page 14 and 61)

8 Janab Guzarayun Jin Seynen by GM Syed page 142.

9 Muslim India 1857 to 1947 – A biographical dictionary by Ahmed Saeed, Institute of Pakistan Historical Research Lahore, June 1997 (Page 105). According to Biographical Dictionary Bhurgri was born in 1878. The Daily Gazette 11th March, 1924 mentioned 1881 as his year of birth. His son Ghulam Mustafa Khan Bhurgri stated that he was born on 15th July, 1881.

10 As confirmed by Haji Muhammad Khan Bhurgri, Abdul Rehman Bhurgri and Hafeeza Bhurgri during an interview with author.

11 Janab Guzaryam Jin Seyen by G.M. Syed Page – 142-43.

12 Hand written material obtained from Gul Gul Hayat Ja Library, Arija Larkana with the courtesy of Dr. Dur Muhammad Pathan. It gives reference of Gerneral Register of Sindh Madarsatul Islam Karachi No.2, GR No.142 page 8.

13 Janab Guzaryan Jin Seyen by GM Syed P-143 and the Sindh Gazette, Tuesday 19th January, 1909.

14 Raees Ghulam Muhammad Khan Bhurgri by Abdul Karim Saadi, Hilal Pakistan 14th March 1980 and Janab Guzaryum Jin Seyen by GM Syed pages 143 and 144. Abdul Karim Saadi has mentioned that Bhurgri left for England in 1903 and passed Bar at Law in 1906 which does not seem to be correct as all other sources reveal that he left for England in 1905 and passed Bar at Law in 1908.

15 Letter of Principal Sindh Madrasatul Islam of 11th August, 1907 to the Deputy Commissioner Tharparkar, reply of Deputy Commissioner dated 12th September 1907 and letter No.569 of 1907-8 dated 21st September, 1907 from Principal Sindh Madrasatul Islam, Karachi.

16 Proceedings of Bombay Legislative Council, dated 5th December, 1917.

17 Memories of Haji Muhammad Khan and Abdul Rehman Khan Bhurgri narrated to the author.

18 Letter No.69, dated 22nd October, 1903 from Mukhtiarkar Jamshedabad to Colonization Officer, Jamrao Canal.

19 Letter of February, 1903 from Colonization Officer Jamrao Canal to Deputy Collector Thar Parkar and Deputy Collector Tharparkar's letter to Colonization Officer, dated 10th February, 1903.

Chapter 3

The Political Horizon

In 1861, the Legislative council was formed by the promulgation of Indian Councils Act and prior to that, the Executive Councils of Governor General in Delhi and the Governor in Bombay, Madras and Bengal were functioning. The Governor General and Governors were given powers to nominate certain members to form the legislative council. The Council at Centre i.e. Delhi was named as Imperial Legislative Council and the rest as Provincial Legislative Councils. Later in the year 1892, the Indian Councils Act was amended whereby the powers and authority of members were enhanced and their membership increased. However, from 1862 to 1892, Hassan Ali Effendi Advocate and Dia Ram Jethmal were nominated on the Bombay Legislative Council from Sindh. During 1892 to 1910 Mr. Allah Bux Talpur of Tando Muhammad Khan and Mr. Udha Ram Advocate from Karachi, were nominated. [1]

The famous educationist, advocate and reformist, Khan Bahadur Hassan Ali Effendi prior to formation of Indian National Congress gathered like minded people at Karachi to form an Association for protection of the rights of Muslims. He called a meeting on 16th March 1884 in which 63 prominent persons of Sindh participated. In this meeting it was decided to constitute, "Sindh Muhammadan Association". Khan Bahadur Hassan Ali Effendi was elected as President, and Mr. Allah Bux Ahojho as Secretary of the Association. The Association's main object was to promote education among the Muslmans of Sindh. Its branches were established at Larkana, Sukkur and, Shikarpur. In Karachi, the office of the Association was established at Sindh Madarssah. [2]

The Public representatives and political leaders were inspired, who belonged to the political advancement made by Ranade, one of the founders of politics in India. He belonged to the class of people who was

worked to promote public sprit in the minds of active workers. He was source of inspiration and encouragement. This class of political activists belonged to late lamented G. Ranade, who by his constant vigilance kept the current of public favour within control and directed the energies of many young men of his time, to the right channels. He shaped the mind of Gokhlae and put him on the right political track. He was of the view that India should be roused from the lethargy of centuries so that she might become great and living nation, responsive to truth, justice and self-respect. At times, he was never shaken by the coldest response given by the Government to his memorials; rather he interpreted it as some thing quite cheering. Thus, Gokhlae would complain about the usefulness of such un-responded petitions. Ranade's replies were characteristic as he thought that these memorials were nominally addressed to the Government. In reality, these were addressed to people, with an objective enabling them to think over the matters that may take time to accomplish the goal.

The Indian National Congress was founded by Mr. A.O. Hume in the year 1885 to acquaint the rulers with the trend of popular opinion and views of political workers. This body was committed to loyalty to Britain. The party grew in strength and size under the inspiring leadership of the founding fathers like A.O. Hume. W.C. Bonnerjee, Dadabhai Naroji, William Weddurburn, Dewacha and others. Initially the Indian National Congress was formed with the support of British, to use it as a safety valve to the rising public opinion that was gathering momentum since 1857. The history of the Congress during 1885 to 1905 may be described as a period of petitions and prayers for immediate redress of urgent grievances in the administrations. The resolutions adopted by Indian National Congress during above period were full of expressions of loyalty to throne and good will towards the British Empire, while good Government was the immediate aim and self government looked a remote idea. The political activities in England not only attracted politicians but the Indian students as well.

Mostly Indian students at the time were engaged in elections to the House of Commons from Central Finsbury and the campaign conducted Dada Bhai Naroji in his favour. The activities of young, Chitta Ranjan Das, a student from Bengal, who had already made several political speeches in England, repudiating the ugly insinuation of James Maclean and supporting the candidature of Naroji, made him think of the problems of his country.

"*It seems strange that Dada Bhai Naroji contested election against Queen Vicogtoria's favourite Prime Ministers, the late Lord Salisbury, who had unconsciously, given to him by calling him ' a black man'. Dada Bhai Naroji*

happened to have a whiter skin than Lord Salisbury had, and the affront was, therefore, taken not as a personal one, but as an exhibition of racial arrogance. This set on edge the nerves of the electors of Central Finsbury and Naroji easily walked into St. Stephens"

The political horizon of India in general and Bombay Province in particular had been murky with clouds of conflicting opinions. Political thinkers like Dadabhai Naroji, Ranade, Pheroze Shaw Mehta, Dinshaw Wacha, Telak, Badaruddin Tayabjee and Gokhlae, W.C. Bonnerjee and others, were engaged in fighting the constitutional battles of India. The Social Reformers like Telak, Bepin Pal, Lala Lajpat Rai and Sir Syed Ahmed Khan, were busy advocating the extremist views of revival of their respective societies. There existed therefore, three distinct schools of thought one led by Dadabhai Naroji who stood for political advancement of Indians, through peaceful negotiations and constitutional agitation. The other school of thought led by the Trio, Bal, Pal and Lal advocated Hindu Social Reforms and urged to go back to old days of Vedas. The third school of thought led by Sir Syed Ahmed Khan on the other hand warned the Muslims, of the Parliamentary system, subjecting them to the large population of Hindus in the Sub-continent. All these groups had an identical objective of political progress of India, but they never developed trust and sense of collaboration among each other. These were the days of reforms and the principle of enhancing the political status of Indians, was being recognized more and more in the Great Britain, and in the India. It was felt that Indians should be more closely associated with the day-to-day administration, within their own country. [3] During 1898 the epidemic of plague broke out in India, specially in the Western Presidency. The year 1898 opened with dark clouds, rolling over the political horizon with unrest followed by repression. Dada Bhai Naroji presented the case of India before the British Parliament comparing the status of developments in India and Britain. He also raised currency question and submitted his statement to the currency committee, which was published in India on July 1st 1893. He wrote a letter to 'The Times' on September 9, 1886 whereby he raised similar objection.[4] During the search of material for this book, the author came across a document entitled "India under the British Crown by B.D. Basli", published in 1933 at Khalique Dina Hall Library Karachi in which the photographs of Dadabhai Naroji, Mr.Ranade, Sir Pheroze Shaw Mehta and Gopal Krishna Gokhlae, were printed along with their contribution. It was strange to note that some person had written "Mr. Boycott" over the photograph of Mr. Dada Bhai Naroji, which conveys the political awareness of giant leader in India as well as in the Britain. He in fact

pressed the Government through political movement and agitation as rightly said by Ranade. [4]

In 1867, some Hindu leaders of Benares resolved that, as far as possible use of Urdu language written in Persian script, should be discontinued in Government Courts and replaced by the Hindi Language, written in Devnagari script. Sir Syed Ahmed Khan, remarked that this was the first occasion when he felt that it was impossible for the Hindus and Muslims to progress as a single nation and for any one to work for both of them simultaneously. Sir Syed Ahmed Khan was of firm opinion that the means of elections were the best for such countries only whose population comprised of one nation and one religion. In the country like India where caste distinctions were flourishing, with fusion of races and the religions were still violent, the system of election could not be adopted. He further argued and said "Long before the ideas of Indian National Congress were mooted, he had given thought to the matter, whether representative government was suited to the conditions of India or otherwise. Sir Syed further studied John Stuart Mill's views in support of representative government and reached the conclusion that the first pre-requisite of a representative government was, that the voters should possess the highest degree of homogeneity. In form of government which depended upon majority, it was necessary that people should have no differences in the matters of nationality, religions, and ways of living, customs, morals, culture, and historical traditions." He further stated that except Mr. Badaruddin Tayabjee who was venerable man and whom he held in high esteem, no other leading Muslim took part in Congress. [5]

The partition of Bengal, effected on the 16th October 1905, however roused the dormant self-consciousness of the whole nation The Congress realized the truth that 'good government' was no substitute for 'self-government'. The aggressive programme of Swadeshi, Boycott, National Education and Swaraj was inaugurated in 1906 at the Annual Session of the Congress held in Calcutta presided over by Dadabhai Naroji, who authoritatively introduced the word Swaraj into Congress parlance for the first time. Dada Bhai Naroji enunciated glorious ideal of Swaraj during the course of his presidential address delivered at the Congress session in 1906. [6] In the opinion of Dada Bhai Naroji, there was need to learn lesson from English men themselves and to agitate most earnestly by petitions, demonstrations and meetings, all quite peacefully but enthusiastically conducted. According to him, agitation was life and soul of political, social and industrial history of England. He added that it was by agitation that the English had accomplished their most glorious achievements, their prosperity and liberties. The Congress was now entering in new phase of life. The year 1905 saw under the leadership of

Gopal Kirshna Gokhlae the friend and model of M.A. Jinnah [7] the most emphatic leader against the partition of Bengal. Bhurgri was also inspired by Gokhlae.

The first Muslim deputation was sent to Simla on 1st October 1906 under the leadership of the Aga Khan. The historic Simla deputation comprised Muslim representatives from all parts of the subcontinent. They waited on Lord Minto, the then Viceroy and presented to him a Memorandum which insisted upon the separate electorates and protection of Muslim rights. [7]In the meantime, the All India Muslim League was formed at Dacca on 30th December, 1906. In its first session, following objectives were presented in form of resolutions:-

a) To promote among the Muslims of India feeling of loyalty to the British Government and to remove any misconception that may arise as to the intentions of the Government with regard to any of its measures;
b) To protect and advance the political right and interest of Muslamans of India and respectfully to represent their needs and aspirations to the government; and
c) To prevent the rise, among the Muslamans of India, of any feelings of hostility towards other communities with prejudice to other objectives of the League. [8]

On the question of separate electorate, the Indian Muslim League presented and addressed to the Lord Morley, Secretary of State for India on 27th January, 1909. The British Ministers observations on the subject of separate electorate were quite interesting as Lord Morley in his speech in the House of Lords on February 23rd 1909 said, "The Muhammadans demand three things ----------. They demand the elections of their own representative to these councils in all the stages, just as in Cyprus, where I think Muhammadans vote by themselves. ----------. So in Bohemia, where Germans vote alone and have their register. Therefore we are not without a precedent----------. Secondly, they want a number of seats in excess of their strength. Those two demands, we are quite ready and intend to meet in full. There is a third demand that if there is a Hindu in the Viceroys Executive Council-------There should be two Indian members ---- and one should be Musalman. As I told you, I see no chance whatsoever of meeting this demand in that way to any extent at all. [8]

Enters into the Politics

Barrister Bhurgri returned from England to Sindh in 1908 and established a legal firm with a view to facilitating his political activities. In those days Maulana Obedullah Sindhi had shifted from "Amrot

Sharif" to "Pir Jhando" and started teaching at Maddrasah "Dar-ul-Irshad". He used to visit Hyderabad frequently. In addition Punjabi Sanyasis and Yogis opened "Grukal Ashram" and "Bharamchariya Ashram" at Talao No.3 near white Bridge, where Achariya Jiwat Ram Kriplani and Kaka Kelktar started teaching the youngsters. Achariya Kirplani's elder brother Shaikh Abdul Rahim converted to Islam and started holy movement to convert younger educated Hindu Amils to Islam. Bhurgri was successful in creating a circle of educated people like M/s Sanatdas Mangharam, Jethmal Pursram, Jeramdas Daulatram and others who started working with him. Besides, Mr. Abdul Qadir, Hafiz Barrister, Mr. Abdul Rehman Barrister and Mr. Abdul Jabbar joined his firm and started legal practice. Soon after this, Shaikh Abdul Majeed Sindhi accepted Islam, came to Raees Bhurgri and became his companion. The story of converting to Islam and unique resistance by him is interesting. Shaikh Abdul Majeed Sindhi, who played an important role in politics of subcontinent, opened eyes in a Hindu family of Thatta on 7th July 1889. His father, Lala Ram was serving as Munshi in Revenue Department. His name was Jethanand. He was educated at Karachi and could not adjust himself in Hindu religion due to his independent natural thoughts and arguments. He started search of truth and discussed these things with his elder brother Gianchand who guided him to study Islam. Gianchand further introduced a Muslim officer, Taj Muhammad to his younger brother, under whose supervision and guidance young Jethanand focused on the ray of truth and converted to Islam. He was thereafter named as Shaikh Abdul Majeed. Due to strong resistance of Hindu Amils against Shaikh Abdul Majeed, it was decided that he should shift from Thatta and reside with Shaikh Abdul Rahim at Hyderabad. At that time i.e. 10th February 1908 Shaikh Abdul Majeed was 19 years old and worked as Munshi (Clerk) in the office of an advocate. On his arrival at Hyderabad, Shaikh Abdul Rahim further arranged his departure to Lahore with the editor of "Al-Haq" from where he went to Ludhiana. After some time he returned to Karachi by train. Shaikh Abdul Rahim arranged his stay at Peshawari Hotel in Jhuna Market. His uncle, Tilu Mal saw him near Civil Hospital who forced him to return home, but Shaikh Abdul Majeed escaped and stayed at Khadda Madarssah. On the other hand Hindus put pressure and got a warrant issued from the Police, which surrounded Khadda Maddarsah with a force of about 150-200 policemen. At that moment, Muslims arranged his escape through Kiamari from where he reached the railway station and went to Larkana by train. He appeared before the court of Magistrate at Larkana and got a certificate. Finally, Bhurgri supported new Muslim Shaikh Abdul Majeed Sindhi, and took up his case with Deputy

Collector Karachi informing him that Shaikh was under his supervision, and hearing of the case should be fixed so that he could appear before the court. The able guidance and advocacy of Bhurgri yielded good results and won the case. Afterwards, Shiekh Abdul Majeed worked as political Assistant to Bhurgri and subsequently assumed the responsibility of Editor "Al Amin" Newspaper[11] this is how Shaikh Abdul Majeed Sindhi, turned into a great politician of sub-continent who played an important role for liberation of the country.

From above narration, it is clear that the office of Bhurgri served to establish a political and social institution of Sindh, where young advocates were getting political inspiration in addition to performing their normal legal duties. During those days, Bhurgri had developed good relations with the political workers like Seth Herchand Rai Wishandas, Ghulam Ali Chhagla, Seth Yoosif Ali Alvi, Ghulam Hussain Qasim and Jaffar Fado of Karachi. A center called "Islam Club" was established at Karachi, where the visitors used to stay and discuss the political affairs of the time. As stated by G.M. Sayed, Bhurgri had joined opposition party, the All India National Congress led by Sir Pheroze Shaw Mehta. The Sindh Congress convened a Sindh Provincial conference at Larkana in 1908 under the chairmanship of Seth Herchand Rai Wishandas (a friend of Bhurgri). In this conference the issues of national importance were raised including separation of Sindh from Bombay It gained momentum and Mr. Bhurgri played an important role to protect the rights of Sindh.[12]

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Chapter– 4

In the Indian National Congress

The Indian National Congress transformed as an effective political party after passing through different phases. At the initial stage, it was considered as a safety valve by the English to counter uprising after 1857. In its first session held on 28th to 30th December 1885, at Bombay, under the presidentship of Woomes Chander Bonnerjee, 72 delegates participated. The aims and objectives of Congress then included promotion of personal intimacy and friendship among the workers, eradication of all possible race, creed or provincial prejudices, promoting sentiments of national unity that had their origin in their beloved Lord Ripon's ever memorable reign. Moreover, full discussion of the matured opinions of class on some of the important and pressing social question took place in the session. The resolution adopted by the Congress addressed to the working of Indian administration, abolition of Indian Council, expansion of existing Legislative Councils and creation of similar councils for Northwestern Provinces, Oudh and Punjab, holding of ICS examination in England and India simultaneously, reduction in Military expenditure and depreciation of annexation of upper Burma. It appears that until 1905, the Congress was not fully active in political fronts, but in 1906, it came up with aggressive programme of Swadeshi, Boycott, National Education and Swaraj at the annual session of Congress held at Calcutta, presided over by Dadabhai Naroji who authoritatively introduced word Swaraj into Congress parlance for the first time. The atmosphere was electrified all over the country. The Congress was divided into Moderates and Extremists. The extremist leader Lokmania Tilak wrecked the Surat Session of All India Congress in 1907, presided over by Sir Pheroze Shaw Mehta. Later in 1908, the Indian National Congress in its convention held at Allahabad hammered out a moderate constitution for the Congress. During 1908 to 1916, moderates dominated with their emphasis in loyalty to the throne, with petitions to the Government, prayers to the British people and protests

against the Indian bureaucracy. At this time, the Government hounded the nationalists. Lokmania Telak was prosecuted for sedition, sentenced to 6 years imprisonment, and deported to Mana da lay. On 4th August, 1914, the Great War broke out and Lokmania Tilak released only a month back, demanded self government and Mrs. Besant raised a new slogan of Home Rule, which created a huge national upheaval in India. As a result, Mrs. Besant was interned in Oaty in June 1917.

In 1917, Mr. Montague Secretary of State made the famous announcement, which related to the "Progressive realization of Responsible Government in India" Mr. Montegue explained "Responsible Government" to mean the very form of Government obtaining in Britain. The movement resulted in a new reform scheme, which was put through in the British Parliament and passed in 1919 when Lord Sinha was Under Secretary of State for India. Even after the conclusion of world war-I, repressive methods in form of ordinance were promulgated. The Defence of India Act and Rowlett Act were introduced to curb national movement. At this stage, Mohanchand Karamchand Gandhi appeared on the scene and tried to implement plan of "Satyagrha" in Champron and other places in 1917. The agrarian troubles broke out in Kairani in 1918. On 13th April, 1919, Jalianwala Bagh tragedy was made by General Dyre in which 600 people died and 2000 injured as a result of 1600 rounds of firings. The fury of the people caused by this massacre was aggravated by the betrayal of the Khilafat cause by the British. The Muslims and Hindus joined hands and non cooperation with the Government in respect of Honorary Offices, titles, courts, colleges, councils and services was decided upon. The creed of Congress was altered in December 1920, at Nagpur into attainment of Swaraj. The visit of Prince of Wales was boycotted in 1921, and a nationwide disobedience movement staged. Bhurgri actively participated mostly in all-important events and acted as a major player in 1909 onwards. He worked in Indian National Congress from 1904, even before his departure to England in 1905 for higher studies[2]. However, Bhurgri joined the Moderate side of the politicians, but his contribution was more than those who led the extremist block. He was also elected as General Secretary, Indian National Congress in1917.

It was under such political background and circumstances that Mr. Bhurgri joined Indian National Congress. As assessed by the political scientists, he was one of the most respected popular figures who were great freedom fighters and national workers. Sindh was proud of him and his name could rightly be written in the history with golden words. As stated by G.M. Sayed, he was first among the political leaders who contributed for freedom movement at the point of time when majority of

Muslim zamindars were afraid of the British Government. During those days, no leader and national worker of his rank and file was contemporary to him nor emerged thereafter. The Muslim zamindars in Sindh were toeing the line of British policies with the sole objective to submit applications to the offices as dictated by the English. [1] G.M.Sayed has mentioned in his book, that Bhurgri joined Indian National Congress in 1909 and participated with a group of 58 workers at Allahabad Session held in December 1910. The prominent among them were Seth Herchand Rai, Mr. Jai Ram Das Daulat Ram and Mr. Hafiz Barrister. G.M.Sayed, has further added that there was no confirmation whether Bhurgri participated in annual session of Indian National Congress held at Lahore during 1909.He however participated in the annual session of All India National Congress held in December 1911 at Calcutta.[2] According to other sources the name of Bhurgri does not appear in the list of delegates of annual sessions of Indian National Congress held during the years 1910 and 1911. [3] In the twenty-seventh session of All India Congress held at Bankipur on December 26th to 28th, 1912, Bhurgri, however participated as a delegate. It is possible that names of delegates were not properly recorded during 1910 and 1911 session. Yet another source leads to the historical fact that Mr. Bhurgri joined All India Congress around 1904. In the condolence meeting for Bhurgri on 11th March, 1924 Maulvi Abul Kasem of Bengal, member of the Legislative Assembly, stated that he had been associated with Bhurgri for the last 20 years when he came to know Bhurgri at a meeting of Indian National Congress.[4] It is, therefore, clear that Bhurgri was associated with Indian National Congress, from 1904 or even before that year. In those days, it was not the congress of Mahatama Gandhi as he was yet to be raised to the status of Mahatma. For last 20 years he was in Africa, when World War I broke out, he with the help of the Government, was released from the jail, left South Africa, settled in India and became an Indian leader. In the World War I Indian Home Rule leaders like Pal Ganga Dhar Tilak, Dr. Annie Besant and Mr. M.A. Jinnah and Bhurgri strongly opposed to support England in the war. Mr. Gandhi was brought to strike a balance in the political situation of India, after secret parleys held in the Jail by African dictator, Mr. Smith. As such, he was released from Jail and warm reception was given to him on his arrival in India but all these events took place after many years when Bhurgri had joined All India Congress. [5]

Annual Session at Bankipur December, 1912.

In the Calcutta session of Indian National Congress, 1911, Mr. Hassan Imam, extended invitation to hold next session at Bankipur,

which was accepted. Mr. Hassan Imam was, however, elevated to the Bench of Calcutta High Court. The Reception Committee was formed under the Chairmanship of Mr. Mazharul Haq and 20 Vice Chairmen comprising political workers and zamindars. Mr. Sachchidana Sinha was General Secretary and Mr. Kuar Nandan Sahay, Joint General Secretary, and Mr. Krishna Bullabb Sahay, was taken as Treasurer.

In the session held at Bankipur, all the delegates including Bhurgri adopted a number of resolutions. Important of these are briefly given as under: -

1. Offered respect for sympathy to the Excellencies Lord and Lady Hardings for speedy recovery and restoration to health.
2. Condolence on the death of Mr. Allan Occavion (A.O) Hume, the founder of Indian National Congress.
3. For Indians in colonies, the Congress resolved and congratulated Mr. Gandhi and Transvaal Community upon the repeal of anti-Arabic legislation of the Province, anticipating the forthcoming legislations of the Provincial settlement.
4. Satisfaction at the appointment of Royal Commission on Indian Public Service and expressed regrets at the inadequacy of the non-Indian element thereon.
5. Cordial support to Swadeshi Movement calling the people to promote generation of indigenous industries.
6. Implementation of the recommendation of Decentralization Commission for development of local self-government.
7. For Provincial autonomy, the congress resolved and recorded its satisfaction at the recognition of the necessity of introducing autonomous form of administration in different provinces of the country and recorded respectful protest against the interpretation sought to be put upon the dispatch of 25th August 1912, which was contrary to it in letter and spirit.
8. Sympathized the non-official majority in the Imperial Legislative Council with the majority of elected members in all Provincial Councils with other allied reforms
9. An Executive Council with an Indian Member be established at United Province and Punjab.
10. Thanked the Government for establishment of Legislative Councils in the Central Provinces and Assam.
11. Resolved and strongly depreciated extension of principle of separate commercial electorates to Municipalities, District Boards or other local bodies.
12. Section of III of Indian Councils Act of 1861 should be amended as to allow advocates, vakils and attorney at law of Indian High

Courts, for appointment to the office of Law Member of Viceroy's Executive Council.

13. Resolved and regretted the defeat of Mr. Gokhale's Elementary Education Bill, and affirmed, that introduction of free and compulsory education was essential.
14. Urged the necessity of immediately taking in hand the measures to clean congested areas, reclamation of silted rivers, clearing of jungles, the drawing of water logged areas, supply of pure drinking water with a view to controlling plague, malaria and other diseases.
15. Resolved that early steps be taken towards effective retrenchment in all spending departments, specially the Military Department to control public expenditure of the country.
16. A reasonable and deficit limitation to the demand of state land, and introduction of permanent settlement for a period of not less than 60 years in those provinces where short periodical settlement revisions prevail, to help in ameliorating the present unsatisfactory condition of agricultural population.
17. Resolved that the injustice in keeping the higher ranks in the Army, closed against the people of India, and exclusion of certain races, and castes from the low ranks as well, should be abolished.
18. The High Courts in India should have the same direct relations with the Government of India, alone as the High Court at Fort William in Bengal has at the present time.
19. The Congress put on record its high appreciation of the valuable work done by Mr. Gokhale in his visit to South Africa, undertaken at the invitation of our countrymen in that colony.
20. The Constitution and Rules of Indian National Congress Organization, as amended by the All India Congress Committee should be adopted.
21. Congress recorded its high appreciation of the services of Sir William Wederburn and other members of the British committee, and resolved that the organization of the British Committee and India should be maintained.
22. Resolved that D.E Wacha and S.D. Khare be reappointed Secretaries for the ensuing year.
23. Resolved that next congress be held at Karachi.[6]

Bhurgri and Herchand Rai Wishandas proposed to hold the next annual session of All Indian National Congress at Karachi, and it was accepted. [7]

Annual Session At Karachi, 1913

The annual session of Indian National Congress was convened for the first time in the modern city of Karachi. This session was stated to be memorable on account of unparalleled enthusiasm, evoked in the whole of Sindh, which was fully evidenced in the exceedingly large number of Sindhi delegates who had assembled in the elegant pavilion, which organizers of Congress owed to the talents of Mr. Durga Das B. Advani. It was also made memorable by reason of the unanimous election of Honourable Nawab Syed Muhammad Bahadur as President who had been a conspicuous figure on the Congress platform since 1894 and a staunch and consistent supporter of its case. He was decedent of Tipu Sultan.

Bhurgri made all arrangements to make the session a success. The English newspaper, Sindh Gazette, wrote against the move but he did not care about it. Rather he created a group of Muslim leaders like Seth Ghulam Ali Chhagla, Mr. Ghulam Hussain Kasim, Mir Ayoob Khan, Mr. Abdul Rehman Barrister, Mr. Muhammad Hafiz Barrister and Mr. Muhammad Ali Alvi to muster support and strengthen his point of view for holding the annual session of All India Congress at Karachi. It was twenty eighth session of All India National Congress held on December 26th to 28th, 1913, under the President ship of Nawab Syed Muhammad Bahadur while the Chairman of Reception Committee was Mr. Herchand Rai Wishandas and Bhurgri was member of the Reception Committee. [8] However it was strange to note that in the proceedings of Indian National Congress, Bhurgri's membership on the Reception Committee was not mentioned, the author, however, found a group photo in the book entitled as Sindh Je Hindun Jee Tarikh comprising members of the reception Committee including Bhurgri. The Indian National Congress met at 2:30 in the afternoon. The pandal was nicely decorated with 16 gates. The dais was occupied by members of Reception Committee and distinguished visitors. Both the visitors' galleries were nearly full. Shortly, after two, the President elect accompanied with ex-Presidents and distinguished congressmen entered the pandal, through main entrance. A group of volunteers and members welcomed the President and other guests. In this session Mr. Harchand Rai Wishandas, Chairman of the Reception Committee read the welcome address that was crux of the feelings of all associates including Mr. Bhurgri. In the session held at Karachi,.Bhurgri was elected as Member of All India Congress Committee. The welcome address read by Mr. Harachand Rai Wishandas is spread over 14 pages.[8] All the writers give credit to Herchand Rai Wishandas to raise the issue of separation of Sindh from Bombay in his speech as Chairman of the Reception Committee, in 1913

at Karachi. However, the facts are contrary to this understanding. In fact, he raised the issue of separation of Sindh from Bombay but was not very clear in his final remarks.Concluding his speech, he said, "But Sindh has set her face resolutely against all such blandishments and prefers to continue as a part of Bombay Presidency, until such time as destiny permits her, to own advantage to attain the provincial autonomy."

Above statement cannot be considered a clear-cut demand for separation of Sindh from Bombay Presidency that ultimately provided basis for creation of Pakistan.

In above session the congress adopted following resolutions:

a) Resolved and condoled the Death of J. Ghosal and Justice P.R. Sundra Aiyer.
b) Resolved and entered in emphatic protest against the provision of Immigration Act and urged the crown to veto the Act and requested to adopt such measures as would ensure to the Indians in South Africa just and honourable treatment. Besides expressed its abhorrence at the cruel treatment, to which Indians were subjected to in Natal in the recent strikes.
c) Resolved and urged early separation of Judiciary from Executive and prayed to place judiciary solely under the control of the highest Court in every province.
d) Resolved and placed on record, warm appreciation of the adoption by All India Muslim League of the ideal of self Government for India, within the British Empire. The Congress most heartily welcomed the hope expressed by the League that leaders of different communities would make every endeavour to find a modus operandi for joint and concerted action on all questions of national good.
e) Resolved that Council of Secretary of State for India, as at present constituted, should be abolished. It was also suggested to place the salary on British Estimates and that the Council should be partly nominated and partly elected with a total number of members not less than nine.
f) Resolved and strongly protested against prohibition of immigration, resulting from the operation of Canadian Privy Council Order NO. 1 920, generally known, as the "Continuous Journey Clause" whereby it prevents any Indian not settled there, from going to Canada.
g) Resolved that there was inadequate proportion of Indians in the high appointments in the public services of their own country. Thus redeeming the solemn pledge contained in the Charter Act of 1833, and the Royal Proclamation of 1858. It was also

suggested that age limit in the case of Indian candidates should not be lowered, the examinations be held in India as well as in England, division of services into imperial and provincial be also abolished.

h) Resolved that the Indian Press Act should be repealed in view of the recent decision of the High Court of Calcutta, which declared that the safeguard provided by the Act were illusory and incapable of being enforced.

i) Resolved and respectfully pointed out to the Government of India injustice of keeping the higher ranks in the Army, closed against the people of this country, and urged that it should no longer remain un-redressed.

j) Resolved and conveyed strong opinion that free and compulsory education should be started in some selected areas. Besides, it was suggested to establish teaching and residential universities to supplement the existing education system rather than replacement, which would retard the progress of higher education. Besides, it was prayed to make adequate provisions for imparting technical and industrial education in different provinces. The congress also recorded its strong protest against the action of the Government of India vetoing the selection by Calcutta University of Rasul Suharwardy and Jayaswal as lecturers, on the ground of their connection with the politics.

k) Conveyed strong opinion that all High Courts of India should have the same direct relations with the Government of India alone, as the High Court of Fort William in Bengal had at that time. It was further suggested that Chief Judges of un-chartered High Courts be appointed from the members of the bar.

l) Accorded its most cordial support to the Swadeshi Movement, and called upon the people of India to promote the growth of indigenous industries, by giving preference, wherever practicable to Indian products over imported commodities. Besides, it urged the total prohibition of recruitment of labour under indenture for work in India or elsewhere owing to the scarcity of labour in India, grave results form the system of indentured labour, which reduces the labour practically to the position of slaves.

m) Expressed its regrets that the recommendations of Decentralization Commission with regard to further development of local self Government, had not been given effect to, and urged the Government to take steps to increase the powers and resources of local bodies.

n) Resolved and recorded sense of keen disappointment that at the last revision of Legislative Council Regulations, the anomalies and inequalities, rectification of which congresses strongly urged upon were not removed.

o) Resolved and urged that executive council with an Indian Member be established in the United Provinces and Punjab.

p) Resolved that All India Congress Committee be authorized to arrange for a deputation to England, to represent Indian view far the Indians in South Africa and other colonies, Press Act, Reforms of Indian Council, Separation of Judicial and Executive Functions and other important issues.

In this session, Bhurgri and M.A. Jinnah were elected as Member All India Congress Committee. The members from Bombay Presidency were as under:[8]

List of Members of the All India Congress Committee (Bombay)

Bombay
Ex-Officio

1. Mr. Dadabhay Naroji
2. The Hon'able Sir Pheroze Shaw M. Mehta
3. D.E. Wacha
4. The Hon'able Mr. G.K. Gokhale

Elected

1. Sir Bhalchandra Krishna
2. The Hon'able Mr. Gokalldas K. Parekh
3. The Hon'able Mr. Herchand Rai Wishandas
4. Mr. M.A. Jinnah
5. Mr. H.A. Wadya
6. Mr. Abbas S. Tayabji
7. Dewan Bahadur Ambalal S.I. Desai
8. Daji Abaji Khare
9. Mr. N.M. Samarth
10. Mr. Mathuradas Ramchand Javheri
11. Mr. N.V. Gokhale
12. Mr. D.G. Padhye
13. Mr. Govind Appaji Patel
14. The Hon'able Mr. Chimanlal H. Sitalvad
15. The Hon'able Mr. G.M. Bhurgri

Sindh Congress Party

A branch of All India Congress party was established in Sindh with the name of Sindh Congress Party. In 1913, the annual session of All India National Congress was held at Karachi but Congress Committees in Sindh were not formed. In the year 1915 some people gathered with a view to forming such committees to address the problems and miseries of public. Subsequently a citizen Committee (Nagar Wasi Mandli) was constituted. The founders of the movement were, Seth Herchand Rai Wishandas, Jai Ramdas and Durgadas Advani, from Karachi. Bhurgri, Sanat Das Mangha Ram, Gopal das, Jhamat Mal, Karam Chand Gur Mukhdas and Jhamat Mal Pursram from Hyderabad and others.[8]

Annual Session at Madras, 1914

The twenty ninth session of All India National Congress was held on December 28th to 30th, 1914, which was presided over by Bhupendraranath Basu. Total number of delegates was 866. In this session, 25 resolutions were adopted. These related to condolence of the Viceroy H.E Lord Hardinge in the bereavements he sustained by the death of his wife and eldest son, Condolence of Ganga Parsad Varma, A.P. Desai and B.P. Chatterjee, devoted workers of Congress, Royal Indian Expeditionary Force, Military Training, Arms Act, Emigration, Development of Industries, Provincial Autonomy, Indian Council Reforms, Indians in South Africa, Indentured Labour, Separation of Judicial and Executive functions, Swadeshi Movement, Indian Press Act, Land settlement, Separate Electorates, Indian Troops, appreciations to H.E the Viceroy, Amendment in the Congress constitution and British Committee.

The All India Congress Committee was constituted in which Bhurgri was elected as Member. In Bombay Presidency following were the Members: [10]

All India Congress Committee Bombay

Ex-officio

Mr. Dadabhoy Naroji
The Honourable Sir Pheroze Shaw M. Mehta

Dr. D.E. Wacha
The Honourable G.K. Gokhale
Elected

Sir Bhal Chandra Krishna

The Honourable C.H. Setalvad
The Honourable Mr. G.K. Parckh
The Honourable Herichand Rai Wishandas
Mr. Abbas S. Tayabji
Mr. M.A. Jinnah
Mr. N.M. Samarath
Mr. N.V. Ghokhale
Mr. H.A. Wadhale
Mr. D.G. Padhye
Mr..Govind Appaji Patil
Mr. Thakuram Kapilram
Mr. Mathuradas Ramchand
Mr. D.A. Khare
The Honourable Mr. G.M. Bhurgri.

Bhurgri and Seth Harchand Rai Wishandas also took a number of politicians from Sindh to participate in annual session of All India Congress. At that occasion, Bhurgri met with Mrs. Annie Besant, at the center of Theosophical Society, which influenced his political life. [11]

Annual Session at Bombay 1915

The Annual session of All India Congress was held from December, 27 to 29, in 1915 at Bombay under the presidentship of Mr. Sateyendra Parsanna Sinha (1863-1927). The total number of delegates who participated was 2259. Bhurgri participated in this session and took part in the deliberations. The death of M/S. Gopal Kirshan Gokhale, Keir Hardie, Sir Henry Cotton and Sir Pheroze Shaw was condoled through four resolutions separately passed, praising their valuable services they had rendered for good of the people. The other resolutions included:-

a) India's loyalty to the British throne and success of the Great Britain.
b) Placed on record the source of gratitude of His Majesty's Government for extending the term of office of his Lord Harding as Viceroy of India till next March.
c) Training and reorganization of volunteering in the Military and Navy without discrimination of race, class and creed.
d) Modification in the Arms Act (X of 1878), so that all the licenses could be liberally issued, not requiring renewal and operated in whole province concerned and should be recoverable only on proof of misuse.
e) The Self Governing colonies would extend equal rights to the Indian emigrants with European emigrants and secure the rights

of former, which have been hitherto unjustly withheld causing widespread dissatisfaction and discontent.

f) Cordially thanked His Excellency the Viceroy, for his support of Imperial conference and urged that the people selected to take part in the conference on behalf of India should be two members elected by the elected members of Imperial council.

g) Resolved against the indentured labour and urged its abolition as early as possible.The system being a form of slavery, which socially and politically, debased the labourers and was seriously detrimental to the economic and moral interests.

h) Resolved and urged early separation of Judicial, from Executive functions in the interests of justice and purity of administration.

i) Resolved to invest the Chief Courts of Punjab, Burma and the Central Provinces with the status and power of chartered High Courts.

j) Resolved and supported Swadeshi movement and called upon the people to labour for its success.

k) Resolved and reiterated its protest against the continuation of Indian Press Act on the Statute Book and urged that the same be repealed.

l) Resolved to introduce substantial measures of reform towards attainment of self government, as defined in Article 1 of the Constitution, namely reforming and liberating the system of the Government in the country, so as to secure for the people an effective control over it, amongst others by Provincial autonomy, financial independence, reforms of legislative councils, reforms or abolition of the Secretariat of Council of State and a liberal measure of local self government. [12]

Congress and Muslim League Together

The political situation as analyzed in The Encyclopedia of Indian National Congress is given as under:

(i) The fact that the All-India Muslim League was to meet, for the first time in the history of the Body, at the same place at which the Congress was to meet for cordial co-operation between that body and the Indian National Congress, for the promotion of their common political aspirations. A large number of members of both the Bodies from different Provinces were attracted. For the first time also in the history of the Congress, the representatives of the All-India Muslim League attended the Congress Pandal, who were received by the vast assemblage with hearty applause and enthusiastic manifestations as they entered

the Pandal and took their seats in the prominent place reserved for them. Events during the past few years were gradually leading up to a fraternal coalition on the part of the two Bodies. And the All-India Muslim League made a definite advance in that direction at its sessions of 1912, when it formally adopted Self-Government within the British Empire as its ideal. This was immediately followed by a notable pronouncement from the Congress platform in the form of a resolution passed at the Karachi Congress of 1913, warmly welcoming the advance made by the Muslim League and offering to it the right hand of fellowship for "joint and concerted action" in all matters affecting the national welfare. The All-Indian Muslim League did not hold its annual sessions in 1914. It was in 1915 that the leaders of that Body made up their minds to grasp the hand of comradeship offered by the Congress in 1913, and take steps for "joint and concerted action," which both Bodies had since resolved to formulate a scheme of reforms designed to benefit the people of India, a substantial step forward in the direction of Self-Government.

(ii) This happy result could scarcely have been possible if the Muslim League had not held its meeting at all in 1915 or had met elsewhere than in the City where the Congress was to meet. The effect of the two Bodies holding their session in Bombay last Christmas was especially noteworthy in the case of the rising generation of the educated youth of the Hindu and Mohammedan communities. A genuine feeling of unity prevailed among them, which manifested itself in various ways. The Congress volunteers and the Muslim League volunteers arrived at a "joint decision" that the volunteers of the Congress as well as of the Muslim League should co-operate in the work of both the assemblies and work shoulder to shoulder and so they did. At a joint Hindu-Muslim Dinner, organized by some of the educated young men of either community, it was gratifying and an inspiring sight to see the organizers wearing a brilliant badge which combined the Crescent with the Lotus, symbolizing the union of the two faiths in the service of their Motherland and invoking the eye of the thinker to see therein the realization of "Akbar's Dream" in the not distant future. The inauguration of this policy of "joint and concerted action" by the Congress and the Muslim League had thus been a memorable feature of the Bombay Congress of 1915. It was in the fitness of things that this notable step should have been taken at the birth-place of the

Congress movement, which was also the home of the late Mr. Justice Badraddin Tayabji and the late Mr. Rahimtulla M.Sayani, the two great Mohammedan leaders of Bombay and ex-Presidents of the Congress, who in their days, laboured to persuade their co-religionists all over the country to join hands with their countrymen of the Congress and contribute their share to the regeneration of the land of their birth as children of one mother. All honour was extended to those patriotic Muhammadans of the present generation, who had striven to uplift their co-religionists to a correct sense of their duty to the Motherland. [13]

Third Provincial Conference at Larkana, 1916

The session of the third Sindh Provincial Conference of Indian National Congress commenced on 21st April, 1916 at 8AM under the Chairmanship of Bhurgri. The volunteers escorted the president to pandal and members of the reception committee among those on the dais were, Herchand Rai Wishandas, Seth Lokamal Chellaram, and Messrs. Mathradas Ramchand, Gopaldas Jhamatmal and Chagla. About 800 participants were present. In these proceedings of Conference, the Larkana City and Larkana District had been described, being part of the history, the description is as under:

"Larkana cannot lay claim to the pretensions of the two towns wherein the first and the second provincial conferences were held, neither can it compare with the beauteous sights and river bank of Sukkur nor the ancient associations of Hyderabad, the former metropolis of Sindh. Its history goes so far back only to the reign of the Kalhoras. There exists to this day the ancient dome called the shrine of "Shah Baharo" situated on the North of the "Ghar" canal, which reminds you of the architecture of those times. "Ghar canal" the northern boundary of the two proper is a navigable channel through which we carry our agricultural produce, and hold commerce with several parts of Sindh. The picturesque scenery on its bank and the shady groves of trees afford rest and relief to the wayfarers during the heat of the summer. Larkana, shares with the rest of Upper Sindh the extremes of heat and cold. But during the inundations season the strings of country craft, which line the two sides of the canal present a very attractive spectacle and Larkana is well worth a holiday trip during the fruit season. Once there flourished the art of painting as can be witnessed in the Library building which is the handiwork of an old Sindhi painter. But it

exists no more owing to the lack of encouragement. So also town market exhibits specimens of the old art of engraving on brass and alloyed metals. Larkana is rightly described as the "Garden of Sindh" the proof of which you find in the tall and shady trees scattered round about everywhere. They are conspicuous by their presence even in this pandal., providing you with shade and comfort. The south of the town presents to you a modern look with its red bricked dwellings which mark its latest growth owing to the town, being raised to the dignity of the head quarters of a district and a seat of the district Court. Larkana was once only a part of the Shikarpur District, afterwards renamed as Sukkur District, and has been only a few years back made into a separate self-contained district, thus gaining considerable importance. It is expected that it will one day realize the long deferred hope of possessing a (Solemnly promised) Government High School.

The District as you all know is the most fertile area in Sindh and therefore, the principal exporting center of agricultural produce through the port of Karachi abroad. Gentlemen, the great world war has made its effects felt here as elsewhere. The cramping of the agriculturist's credit originally brought about by bank failure has been intensified by the disruption between capital and labour caused by the war. At the same time, it must be recognized that conditions would have been hopelessly worse, not only in this district but all over the British Empire, the entire trade would have been crippled and exports and imports come to a standstill had not the British Navy, with its traditions of invincibility, kept the seas clear and immune from the enemy's devilish sea craft for which the world is exceedingly grateful. Let us, therefore, send forth our united and devout prayers that success may ultimately attend the arms of the allies, who are fighting the cause of righteousness and justice for the protection of the weak against brute force".

Mr. Lalchand Naval Rai, Chairman of the Reception Committee, delivered a comprehensive speech covering all-important issues like holding of conferences, crime and unrest. Chapter VIII of Criminal Procedure code, Justice, Agriculture and Rasai. His speech contained 13 pages. He concluded as under:

"Brethern, I will not detain you longer with my address. Various other matters affecting the material prosperity of Sindh and the advancement of its people, their manifold aims and aspirations, will be the subject matter of deliberation by you all.

Once again, I offer to you a cordial welcome to our own town and hope that your deliberations will lead to fruitful results and the general amelioration of our condition. Before I sit down, I must tender my warmest thanks to our worthy and saintly Collector Mr. Blathwayte for the readiness with which he has given us what help we have requested. My thanks in a large measure are also due to my colleagues on various committees, specially Mr. Virusing Kimatsing, who have spared no pains to make the arrangements as satisfactory as it has been possible for them to do."

The Hon. Mr. Herchand Rai proposed Mr. Bhurgri to the chair in the following terms:

"Mr. Bhurgri stands at the top of political life in Sindh. He has been chiefly instrumental in bridging over the gulf between the two chief communities of Sindh, Muhammadans and Hindus. He belongs to that band of great and devoted patriots of the type of Messrs. Gokhale, Mazhar ul Haque and Jinnah who strenuously worked for bringing about a better understanding between these two communities. There stands a good deal more to his credit. First he was a zealous and devoted follower of the late Hon. Mr. Gokhale and loyally supported him in the Imperial Council in the cause of free compulsory education. In those days the opposition against free compulsory education was too great and the measure for free compulsory education did not pass. Since then it has become evident that free compulsory education is necessary. Next the Hon. Mr. Bhurgri is always present at every meeting of the Bombay Legislative Council and there has been no occasion when he has not been ready with a suggestion, an amendment or a resolution during the last 8 years. His services for the improvement of the condition of the agricultural community have been great and the agriculturists have every reason to be thankful to the Hon, gentleman for his endeavours. He was chiefly instrumental in getting the appointment of the commission for settlement and it is hoped that the period of settlements will be increased to what extent it remains to be seen. In him I see the realization of the prophetic words of the late R.B. Pessumal Zoukiram who said "I look forward to the time when the two communities, Hindus and Muhammadans, will join hands and meet on a common platform". Yesterday, he was taunted with being pro-Hindus. Another great and invaluable service that he can be credited with is that as a zamindar and as a businessman he has

introduced many improvements in agriculture and thrift in the life of the hari. The other zamindars are lacking in that spirit. I firmly believe that in him we have a leader who deserves our utmost confidence".

Mr. Lokamal Chellaram who seconded the resolution said,

"I second the proposal with the greatest pleasure. I invite all present to join me in requesting the Hon. Mr. Bhurgri to take the chair. In him, we have a leader who is always foremost in the cause of public weal. I remember that when he joined the Congress at Karachi he was subjected to a most scathing attack by the English daily of Karachi; but when has that paper ever desired to see any eminent Indian doing anything for our country? I trust the representative of that paper is here and if he has not heard, I shall repeat it for him that the Daily Gazette never wants any Indian to interest himself in the cause of India. But its attacks are worthless and fit to be thrown in the waste-paper basket. Hon. Mr. Bhurgri is one of those Indians who disregarding their comfort and ease, throwing their pleasures to the wind have taken upon themselves the arduous task of serving their country. He ranks with our great patriots, the late Sir P.S. Metha, Gokhale and Dadabhai Naroji. India is passing through a most critical time, I mean the war. War is one of the greatest scourges that can be sent by divine displeasure to devastate this world. Yet at this terrible time, India has had an opportunity of showing the most devoted loyalty. At such a critical time the baroque of our affairs should be under the control of a skillful guide of the type of Mr. Bhurgri, so that our work may yield rich fruit. In selecting him as our president, it is not we who honour him but in accepting it he confers an honour on us."

Mr. Gopaldas Jhamatmal rising in support said:

"This pleasant task has been entrusted to me, I suppose because I hail from the same place as Hon. Mr. Bhurgri, I mean Hyderabad which he has made fragrant with his good works. He is a barrister and had he cared to earn he could have easily enriched himself. It is true that he is rich, but there are a few rich men who conquer their desire to accumulate more. It is to his credit that he possesses no such desire. His work in the cause of Muhammadan education has been specially praiseworthy. Moreover, he is a staunch Congressman having his opinions based on truth and experience. We Hyderabadis, have special reasons to be grateful to him for his earnest endeavours to avert

the disgrace of suspension of the Hyderabad Municipality. He sympathized with us in our sorrow then and I trust that he will shortly share our joy when we get this suspension removed. The Hon. Mr. Bhurgri is guided by the same motto as Mr. Mazhar ul Haque which is "An Indian first, an Indian next and an Indian afterwards – in short nothing but an Indian."

Serai Shah Muhammad Lahori, rising in support said:

"The Hon. Mr. Bhurgri is one of whom we zamindars have every reason to feel highly proud. No zamindar has yet shown himself possessed of as lofty a purpose. He has served India's loyalty in company of the great Ghokale and Sir Pheroze Shaw Mehta. I have personal knowledge of his popularity and the esteem in which he is held. During the last few years I have traveled widely and in connection with my election matters I have had to go to every part of Sindh and in these travels, I have been much struck with the influence his name carries everywhere."

Mr. Bhojsing:

"Though Hon. Mr. Bhurgri is not known to me personally, yet fame has blown his name wide enough for me to be aware of his good qualities and great abilities. When opinions were invited in the press about the selection of a president, the unanimous choice fell upon Hon. Mr. Bhurgri, and I am convinced that it could not have fallen upon a worthier man. The reason of his unanimity of opinion is that as soon as he entered public life, he honestly endeavoured to unite the Hindus and Muhammadans. Many difficulties must have crossed his path and at time, he must have felt discouraged at the antagonistic attitude of many of his friends, but may it be said to his credit that he remained staunch to his purpose, and proceeded unwavering on the path of duty. Time was when our officials even did not regard the idea of union with much favour, but now even our Government is ready and willing to help to bring about a better understanding between the two communities. This may be solely attributed to the Hon. Gentleman. In all the commissions and committees of inquiry, appointed during the last few years in Sindh or the Bombay Presidency, Mr. Bhurgri has had a hand. He was the father of the Muhammadan Educational Cess Bill, which had to be withdrawn. Though he failed he has been endeavouring his utmost in the cause of Muhammadan education, and as a result of his efforts, 36 male scholars are receiving education free of

cost. He has intervened with the Government from the Viceroy down to the Commissioner in the cause of Muslim education. Beneficial results are bound to accrue there from".

Mulchand Pessumal, Kishandas and Abdul Aziz who followed said a few words eulogizing Mr. Bhurgri. The proposal was put to the vote and unanimously carried. The Hon. Mr. Bhurgri took the chair amidst loud applause. He was garlanded.

Mr.Bhurgri commenced the proceedings by calling upon the Secretary, Serai Shah Muhammad Lahori, to read the letters and telegrams from some distinguished people who pleaded their inability to attend. A telegram from Mrs. Annie Besant and letters from Mr. Wacha, Mr. Gandhi, Mir Ayub Khan, Hon. Mr. Paranjpye, Sir Ibrahim Rahimtoolah and Dr. Dhalla were read out. Mr. Paranjpye wrote "I send my best wishes for the conference. A complete network of conference is needed for political and educational progress. Sindh that has been spoken of as being backward is doing well to hold a conference. These are signs of progress."

The Presidential Address of Bhurgri, 21st April 1916.

"Brother Delegates and Gentlemen:

It is with no small diffidence that I have accepted the chair on this august occasion. It is indeed, a proud privilege to preside over the deliberations of this important assembly, which represents the highest thought and aspiration in this Province. I can not sufficiently esteem the great honour you have done to me and can not help feeling that worthier shoulders than mine would have better sustained the burden of this great trust. While thanking you, therefore, for your kindness, I would at the same time crave your indulgence and forbearance for my many deficiencies and shortcomings, of which I am only too painfully conscious. I do not take for a moment my election to the chair as a compliment to any personal merits of mine. Which, I am humbly aware, are, at the best, very slender indeed. I would have shrunk from this responsible and difficult, if honourable position, but the call of duty was insistent and I have humbly obeyed.

Our first and foremost duty is to give expression to our deep sense of loyalty and allegiance to the Crown. The British Crown is the embodiment of all, that is good and great in human rule, and is worthy of deepest fealty and homage. However, I think it superfluous for me to commend to your attachment a rule, for which no thinking person in India has anything but the profoundest love and devotion. Now when England is engaged in a deadly conflict with the power of human darkness, she is especially entitled to our loyal support and assistance,

which she is happy to know, and we are proud to feel, she possesses in boundless measure.

Our next duty is of a melancholy character. It is to express our deep sense of the incalculable loss sustained by India in the death of two of her noblest and greatest sons, Mr. Gokhale and Sir Pheroze Shaw Mehta. Yielding to none, in their consuming love for India, they devoted the untiring labours of their valuable lives to the service of their Motherland. Their rare capacities, their unequalled knowledge, their fearless independence of character, and their inflexible spirit compelled the respect even of those with whom they were brought into conflict. Men of broad minds and large hearts, patriots in the truest and highest sense, they will ever be an example and in inspiration to India's coming generation. Theirs was the proud, if responsible, role of guide, philosopher and friend to inspiring India, a role that they so abundantly fulfilled. Let us earnestly trust that the inspiring influence of their precept and example will ever abide with us, and fortify and sustain us in all our labours and trials in the cause of our country.

Another painful matter before us is to chronicle the profound sorrow of all the people of India at the departure from office of the late Viceroy Lord Hardinge. Gentlemen, the inestimable qualities of Lord Hardinge are too well known and revered throughout the length and breadth of this country to make it necessary for me, much as I might wish it to add any feeble words of mine in respectful and loving commendation. Lord Hardinge was a statesman of the first rank, a statesman of widest outlook and of the deepest insight, a statesman who won the unbounded esteem and the undying love and gratitude of the people of India, by his high sense of justice, by his most wise and kind sympathy with the legitimate ideals and aspirations of the Indian people, and by his devoted labours in the cause of India. The bark of the state was committed to his care during high winds and troubled seas such as the world had not known before. But he guided it wisely and well despite the extreme difficulty and gravity of the situation. He handled the situation delicately, gently, yet with the most signal and conspicuous success. Now that he has been taken away from us, let us earnestly trust that his interest in the cause of country for which he laboured so lovingly will continue, and that India will never cease to enlist powerful and kindly exertions in her behalf. This brings us to our next duty, which is to extend to his successor. His Excellency the Viceroy, Lord Chelmsford, a most respectful and cordial welcome to our country. The mantle of Lord Hardinge has fallen on his shoulders, and we are humbly expectant that his governance of India will be characterized by the same qualities that made the rule of his revered

predecessor, Lord Hardinge, so loved and respected throughout the country.

The one grand theme of universal interest now is the Great War that is convulsing the entire civilized world. It is a Titanic conflict, such as the world has never before seen in all her history, dwindling all previous wars by the incomparable magnitude of its scale by the vital importance of the issues raised, and by the momentums character of the effects and consequence it will detail. It is a fight of principles of right on the one side and of might on the other. And it is a matter for supreme and just pride to all of us that Britain stands, for the cause of right as against the empire of might, for justice as against oppression for freedom as against tyranny, for exalted principle as against sordid policy for the sanctity of moral obligation as against disregard for the demands of morality, for the inviolability of national integrity as against the destruction of national independence. Our profoundest gratitude is due to all those who have offered their lives or the lives of those they love, as a holocaust with such generous abandonment on the alter of their nation's cause to all those noble sons who have shed their blood, so unstintingly in this national sacrifice, and to all those noble mothers and wives who have borne the pangs of bereavement with so brave a heart. Our faith in the ultimate triumph of our cause is unfaltering, for we know and feel that he is thrice armed that hath his quarrel just. Those providence grants successes to our arms, are the wish and prayer that lie deep in the hearts of every one of us.

The great part of India has been called upon and been able to play in the war is also a matter for honest pride to all her sons. Our soldiers and citizens alike have rallied round the Imperial standard and spontaneously and enthusiastically responded to the call of the Empire, in her hour of supreme trial. India has given her blood, her treasure, her resources with ungrudging heart and in unstinted measure. Her grand spirit of heroism and scarifies has evoked the administration of even her enemies. She has established her reputation for loyalty and fidelity, before the whole world and for all time. I speak in no high spirit of vain glory or proud vein of self-complacency. I do not for a moment mean to imply that India has done any thing more than her clear duty towards her rulers. I would emphasize the fact that India has only fulfilled the clear demands of allegiance and of gratitude to the Crown, in doing all she has done for the Empire at this crisis. At the same time, it must be recognized that she has discharged these difficult, if high, obligations not with any bad will or with any bad grace, not in any a selfish or calculating spirit, but voluntarily, cheerfully and disinterestedly. Let us, earnestly trust therefore, that if ever there were any doubts of the loyalty of India to the

British Crown, those doubts have completely laid at rest by the present war.

Our Goal

Gentlemen, let us come now to our goal, for this cannot be placed before our minds these of our rulers too often or too insistently. Our clear and definite objective is the attainment by India, by constitutional means, under the aegis of the British Crown, a System of self-government, which should fulfil the legitimate aspirations of the people. Gentlemen, this is the ideal to which we are immutably committed. For, self-government is one of the fundamental facts of the physical and moral world. In the words of that great son of India, the Honourable Mr. Surrendernath Banerji, "Self government is the order of nature, the dispensation of Divine Providence. India must be master of its own destinies. That is the divine law, and the immutable order of the universe, written in every line of universal history, written in characters by the inscrutable hand of Divine Providence. If there is to be a deviation or departure, it must be transitional and transient like the needle of a compass, but always pointing northward steadily towards the goal, which is self-government, which ought to be the normal condition of things". And India's grand old man, Mr. Dadabhai Naroji, also pressed this demand on the attention of our rulers when he said that " the peasants of Russia are fit for and obtained the Duma from the greatest autocrat in the world, and the leading statesman. The Prime Minister of the free British Empire proclaimed to the world." The Duma is dead, long live the Duma." Surely the fellow citizens of that statesman, and the free citizens of that Empire, by birthright and pledged rights, are far more entitled to self-Government, a constitutional representative system, than the peasants of Russia. I do not despair. It is futile to tell me that we must wait till all the people are ready. The British people did not so wait, for their parliament. We are not allowed to be fit for 150 years. We can never be fit until we actually undertake the work and the responsibility. While China in the East, and Persia in the West of Asia are awakening, and Japan has already awakened, and Russia is struggling for emancipation and all of them despotisms, can the free citizens of the British Indian Empire continue to remain subject to despotism, the people who are among the first civilizers of the human race? Are the descendants of the earliest civilizers to remain, in the present times of spreading emancipation, under the barbarous system of despotism, unworthy of British instincts, principles and civilization"?

This ideal, gentlemen, has had the sanction of the British Government, from the earliest days of her rule and the approval of the

most eminent statesmen at all times. No less a statesman than the late Viceroy, Lord Hardinge, impressed this ideal on the attention of his countrymen in India in words of sagest counsel to the present and future generations of English rulers in India, and of stimulating encouragement to the people of this country. The words have been echoed and re-echoed, time and again, without number but these are words which can still bear repetition. These are the words he spoke and I would commend them to your earnest attention. "England has instilled to this country, the culture and civilization of the West, with all its ideals of liberty and self-respect. It is not enough for her now to consider only the material outlook of India. It is necessary for her to cherish the aspirations, of which she has herself sown the seed. The English officials are gradually awakening to the fact that, high as were the aims and remarkable, the achievements of their predecessors a still nobler task lies before them in the present and the future, in guiding the uncertain and faltering steps of Indian development, along sure and safe paths. The new role of guide, philosopher and friend is opening before you and it is worthy of your greatest efforts. It requires in you gifts of imagination and sympathy, and imposes upon you self-scarifies, for it means that slowly but surely you must divest yourselves of some of the power, you have hitherto wielded. Let it be realized that great as has been England's mission in the past, she has a far more glorious task to fulfill in the future in encouraging and guiding the political self-development of the people. And, again in his Convocation Speech, His Lordship observed," it must be recognized that India cannot, and will not, remain stationary, and that it is the task of the Imperial Government to guide her development and to help her to attain her just and legitimate aspirations". Let us, therefore, earnestly trust that British statesmanship will rise to the full height of its high responsibilities, and grant India what she has every right to expect at her hands.

It must not be supposed that in making this demand, India is for a moment unmindful of her incalculable debt to England. No India is profoundly sensible of, and deeply grateful for; that entire British rule has done for her, and has accepted definitely and cheerfully British Supremacy as the basis of her political evolution. Nevertheless, at the same time, India feels that she is entitled to remind England that her greatest good is still to come, a good that is hers as much by right as by promise.

As much as to England's duty by India, that India is fast realizing her duty to herself is clear from the growing spirit of inter-communal amity, which she is doing her best to foster. Moreover, this brings me to the question of Hindu and Muhammadan relations.

Hindu and Muhammadan Relations

One of the most encouraging signs of the times is the increasing rapprochement between the two great communities in India, the Hindu and the Muhammadan. This is full of promise for the future of India, which is entirely assured if this alliance endures. That union is strength, is indeed a truism, but it is a truism of such infinite values that it can never be sufficiently emphasized, especially when counsels of separation threaten to prevail. It is in the cordial and whole-hearted co-operation between the various communities in India, in the subordination of communal interests to the national cause, and in the sinking of sectarian differences in a common endeavour to promote the general good, that India's salvation clearly lays. In this connection, it may not be out-of-place to refer to the open entente between the Indian National Congress and the All-India Muslim League, which was the pious wish of all true lovers of India, but which is now an accomplished fact. This is a very significant indication of the change for the better in the mutual relations of the two leading communities in India, which was long foreshadowed by the advance of education and the increasing opportunities of mutual knowledge and contact. This union implies a common recognition of the fact that the time has come when the people of India must no longer be divided into hostile camps, but must join hands and devote their concerted efforts to a common cause. Even in Sindh, where racial differences were so pronounced in the past, there are observable pleasing indications of an increasing mutual understanding and good will between the various communities. This very Conference, in which Hindus and Muhammadans have met as members of one household for the promotion of its common interest, is a convincing proof of that inter-communal good feeling that is the happiest augury for the future of this Province. Moreover, that a still closer union be yet affected is a consummation devoutly to be wished and towards which it behooves every one who has the interests of this Province at heart to help fully of his power.

While I am upon this subject, it may not be amiss to advert to the regrettable episode connected with the last session of the All-India Muslim League held in Bombay last year. I refer to the incident that led to the break-up of that meeting, and to the part alleged to have been played by the Police, particularly the Police Commissioner of Bombay, in the affair. The importance of the incident can scarcely be exaggerated. It has exercised the minds of the complete thinking public of India, and has stirred the feelings of the people, particularly of the Mussalmans, to their very depths. Opinion and feeling on the subject have found expression in almost every quarter. The representative of Indian opinion has voiced the

peoples' feelings in the matter in no uncertain accents, and seldom have the people at large been so affected by a single incident as by the incident in question.

Here was a meeting being held that was lawful in every sense of the word. A lawful assembly had met in a lawful manner for a lawful purpose. Clearly, it was entitled to hold that meeting without any unlawful disturbance. The Police attended in pursuance of their duty to maintain peace and order. The head of the Bombay Police and the head of the Presidency Magistracy were also on the scene. Yet the elements of disorder deliberately broken loose interrupted the proceedings and finally compelled the assembly to dissolve its meeting. Clearly, this occasion called for an immediate action against the Police. That action was actually invoked, but flatly denied. This incident, you will see, clearly raises an important question of constitution. Indeed, the question transcends the bounds of purely communal politics, and is one of national moment. Hence, there is imperative necessity for a thorough and impartial enquiry into the matter by Government.

That enquiry has been demanded by the general voice of public opinion in India, but I extremely regret that it has not yet been granted. The regard is all the greater, as the reputation of Government that is undeservedly suffering. Let us, therefore, earnestly trust that that enquiry will no longer be withheld.

Reform of Councils

I come now to the much-needed reform of the Legislative Councils. The Reform Scheme inaugurated by Lord Minto and Morley has worked very satisfactorily since its introduction. The time, I think, has come when the number of Indians in the Executive Council should be increased. At present, we have only a nominal, and entirely ineffectual, representation in that important Council, and I think it is time that a more real and substantial participation in the work of Government were granted to Indians. Again, I think we should press for an elected majority in Council, instead of the present nominated majority. For a nominated Indian is virtually an official, an official in effect, if not in name. At least, he is so to the people, whether he is so in fact or not. To the public mind, he is generally identified with the official camp, and can never command the confidence of the people in anything like the same degree as an elected member. Hence it is idle to pretend that nominated members are, or can ever be, to the people what its own chosen representatives are, who are men of its own express selection, as against nominated members, who may not be and often are not men quite after its heart.

Another suggestion I should like to make is with regard to resolutions. The most important right created by the Minto-Morley Reform Scheme, was that which enabled the non-official members of the Legislative Councils to move resolutions on matter of public interest. Unfortunately, however, this right is liable to be rendered quite nugatory by the absolute and unqualified powers to veto vested in His Excellency the President. Hence, the other without any restriction whatsoever withdraws what is given by one hand. Such has actually been the case whenever resolutions, that for some reason or other, did not find favour with Government, were sought to be moved by non-official members. Such dictatorial power particularly renders the right in fructuous. I, therefore, think that if the right granted is to be of any use, the power to control its exercise must be subject to some condition or qualification.

Again, the resolutions themselves, when passed by the Council, are at present only allowed the force of recommendations, and stop short of decisions. This leaves government free to give effect to them or not, just as it may choose to decide, and robs resolutions of their main value. I would therefore, submit that, if resolutions are to be of any practical worth, decisive effect should attach to them.

Separation of Executive and Judicial Functions

Bhurgri deliberated on this important issue in the Conference. The material runs into about four pages. The author has deleted this portion for the reason that it stands covered under the Proceedings of the Council of State given in a separate Chapter

Commissions in the Army

Yet another direction in which, I think, reform has been long delayed, is that of the grant to Indians of Commissions in the army, the grant of arms, and the admission of Indians to volunteering. These have been long the hope and prayer of the people of India, and I earnestly trust England will no longer demur to granting them. The present disabilities are these directions are both inequitable and invidious. Has not India deserved well enough of England to receive better treatment than this at her hands? Has India not earned England's trust abundantly? Besides trust begets trust, and it is therefore to be fervently hoped that England will realize both the unfairness and the un-wisdom of her policy in this direction.

Commissioner-In-Sindh's Act

I now come nearer home, and propose to survey our Provincial situation. Hope we have a Commissioner-in-Sindh who, by virtue of the

Commissioner-in-Sindh's Act (Act V of 1808), practically constitutes the Local Government of the province. That Act enacts that: -

a) It shall be lawful for the Governor of Bomaby in Council, by a notification published in the Bombay Government Gazette, to delegate to the Commissioner-in-Sindh all or any of the powers conferred on the said Governor in Council, as the Local Government of the province of Sindh by any of the Bombay Regulations, or by any Act of the Governor-General of India in Council solely applicable to the presidency of Bombay or by any Act passed heretofore or hereafter by the Governor of Bombay in Council, or by any of the Acts of the Governor-General in Council in the schedule to this act.
b) It shall be lawful for the Governor of Bombay in Council, with the consent of the Governor-General in Council, to delegate to the Commissioner-in-Sindh all or any of the powers heretofore or hereafter conferred by any Act of the Governor-General in Council or the Governor of Bombay in Council as the local government of the province of Sindh.
c) All acts done by the Commissioner-in-Sindh under the authority of any power so delegated shall be as valid as if they had been done by the Governor of Bombay in Council."

This wide delegation of power makes the Commissioner-in-Sindh, without a council, supreme and sole arbiter in many matters that in other parts of the presidency are decided by the Governor of Bombay in Council, and often places the decision of questions of the first magnitude and importance in his sole hands. It entails all the evils of absolute authority and freedom from control, which are inherent in every form of autocracy. It is one man's rule, instead of the rule by Council, which the other parts of the Presidency enjoy. This is the root defect of the administration of the province, and our interests demand that Sindh be placed in the same position in this respect as the other parts of the presidency. The Act was passed as long ago as 1868, and, no doubt, owed its origin to the primitive and undeveloped state of the province at the time, which necessarily called for the existence of large and absolute powers within the province itself. Nevertheless, with the passage of time and the great progress and development of Sindh since then, these powers have entirely lost their justification, and call for repeal. Hence, it is clear that we can no longer remain in this position. There are, it appears to me, two obvious courses open to us, either to demand a repeal of this Act, or to demand that Sindh, go with the Punjab and be under a Governor in Council. I need scarcely say that, in making this suggestion. I do not mean the slightest reflection on the eminent officers who have

filled this office with such credit to them and to Government. I have nothing but the deepest respect and regard for their high qualities and character, and my suggestion is not the least detraction from their acknowledged merits. It is the system that is objectionable.

The Police

I now come to the Police question in Sindh, which constitutes a sore grievance of the people of this Province. This subject is inseparably connected with that of the separation of the judicial and executive functions and its very solution ultimately depends on the solution of that question. For, if a complete severance is once affected between the executive and the judicial functions, the Police question would have solved itself. In the present conditions, the Police are a power in the land. It is to be regretted, however, that they do not always use their authority wisely or well. The influence they are able to wield in the department of justice is formidable to a degree, but it is to be deplored that influence is not always of a beneficent character. But what is to be most regretted is that even the Magistracy of the Province is not beyond their potent sway. This is due to the fact that the officer who controls the Police also controls the Magistracy. The magistracy is, therefore, in effect, if not in name, subordinate to the Police. The sense of the utter helplessness on the part of the Magistracy in cases sent up by the Police is a matter of common knowledge, and constitutes the greatest hardship and grievance connected with the administration of justice in this Province. As justice is, or ought to be, the paramount consideration for a state, the judiciary ought to be placed above and altogether beyond executive. For, can only the executive being kept in its proper place secure that freedom of hand to the judiciary, which is an essential condition of its proper working? The present situation in Sindh is almost tantamount to a rule of the Police, and it does not need much knowledge or experience of this Province to know that that rule is a might, and sometimes a terrible rule. The Police have practically in their power to make or mar a man. In addition, the pity is that the man they make is not always, or even generally, a good man, and that the man they mar is not always, or even generally, a bad man. The man that is willing to play into their hands, without the reservation that conscience might impose, is the object of their powerful favour and patronage. On the other hand, the man whose principle prevents him from lending himself to their designs exposes himself to their dangerous hatred and oppression. They are charged with the important duties of preventing and detecting crime. Those duties can be conscientiously fulfilled only by the due exercise of vigilance and industry. Nevertheless, this course is too arduous for the ease loving

subordinates of the Police Department. A much simpler and easier method is at hand in the provisions of the preventative law, (Embodied in Chapter VIII of the Criminal Procedure Code). With the wanton abuse of this branch of the law by the Sindh Police I shall deal later. Then there is the domain of confession in which they generally play a sinister part. Every conceivable form of pressures that human ingenuity or cruelty can suggest is brought to bear on supposed offenders for extorting confessions. No doubt, confessions made to the Police under any circumstances are inadmissible in evidence. However, confessions made to private persons or to Magistrates are admissible. In addition, here is a field for Police oppression, which that body never neglects. Resort to pressure, soon impresses their victims with the advantages of confessing. Pain, or the fear of it, compels such quarried as voluntary confessions. Suppose, fake offenders that the Police sometimes make also resort to similar methods in the plausible restorations of property. The cases that occasionally become known vividly bring home to one the withering away wielded by all the powerful Police in Sindh. Even zamindars of position and respectability are the victims of their oppression. And these instances are certainly not isolated occurrences by any means. They are only a few out of a very large number of similar cases, which are never brought or come to the notice of the authorities. Verily, their name is legion, but it is seldom that the aggrieved parties have the hardihood of jeopardizing their interests, by complaint to the authorities; a course, which they know very well, will earn them the odium of the Police, which is a terrible thing to them. Nevertheless, sheer desperation now and again drives these zamindars to throw all prudence to the winds and to bring their grievances to the notice of responsible offices of Government. And the very fact that zamindars of Sindh who are remarkable, if for nothing else, at least for their docility, patience and submissiveness-- qualities they possess even to a fault-- should be goaded on to a course, which they well know is full of peril, is proof abundant and eloquent of the extent of the oppression practiced by the Police in Sindh. The reign of terror instituted by the Police in this Province has no clearer index and no more powerful commentary than such occasionally desperate action on the part of their victims.

It will thus be seen that the present activities of the Sindh Police are a regrettable diversion of their attention and energy from their legitimate and necessary duties, which are the real prevention and detection of crime, to a plausible make-believe of such activity, such as has been referred to above. The deplorable result of this misdirection of effort on their part has been that crime, especially serious crime, has not received the attention it deserves at their hands

Amendment of the Criminal Procedure Code

As the Bill to amend the Criminal Procedure Code is on the legislative anvil, I might venture to offer a few suggestions concerning the more important provisions of the Bill. The most important matter for amendment is Chapter VIII of the code, particularly Section 110. It is a matter of notoriety that the provisions of this section are being abused in Sindh, and that there is a general outcry against the oppressive working of this branch of the law in this Province. It is unfortunately a handy and powerful weapon of oppression, the hands of the Police and of all unscrupulous persons generally. As matters stand at present, there is nothing to prevent any ill-disposed person from ruining the object of his aversion by putting into operation the terrible and easily worked provisions of this section. The police, through a mistaken sense of duty and misdirected zeal, are very ready to play into the hands of every unprincipled person, who has a bone to pick with his fellow or a grudge to repay. The result is that innocent persons are being damned every day by the machinations of their private enemies, who make common cause with Police, or by the activities of the Police themselves, who press into service every private means, whether fair or foul, to compass the ruin of those who have had the misfortune to incur their disfavour. Things have gone so far that pressure is brought to bear even on respectable persons to damn men to not only whose discredit they know nothing, but also of whose unimpeachable character they are fully persuaded. Instances of such oppression are innumerable, and are multiplying daily.

Now, unless Carle *blanche* is to be given to the gratification of private malice or to Police oppression than which nothing could have been further from the intention or desire of the Legislature. Something needs to be done very urgently in the matter. If the whole section is not to be abolished altogether, this, in my humble opinion, is much the best thing that could be done. It does overall more harm than good to the people. Let it at least be so fenced in, by proper safeguards and restrictions, as to ensure its working for the well-being of the people, and not to their harassment, as is unfortunately the case at present. The state of things is painful and even alarming to a degree; and the need of reform is imperative. Some time ago, an official enquiry had been instituted by government into the working of this branch of the law in Sindh. On that occasion, the public at large was not consulted in any way. I had, therefore, taken the opportunity of placing some material of facts, opinions and suggestions on the subject, before the public and representation on the matter to Government. That representation was postponed till the completion of the Government enquiry. Nevertheless, as we are yet, and will probably continue to be, in the dark as to the

results of that enquiry, the public representation in this important matter should no longer be delayed.

It will be convenient to refer here to the Law of Confession, though, strictly, it does not form a substantive part of the Procedure Code. This branch of the law too works, in actual practice, under the best conditions, more harm than good, and I would therefore, make hold to advocate its repeal in toto. There can never be, I will not say an absolute, but even a moral, certainty of the voluntary character of any confession, owing to the fact that the accused are generally in the custody, and under the influence of the Police, prior to the confessions. And every reasonable inference, which inherent probability and practical experience suggest is against the voluntaries of confessions in general. For this reason, confessions do not deserve any evidentiary value being attached to them, and might well be excluded altogether.

Then there are several provisions of the Bill, which propose to extend the already wide powers of the Police in matters of procedure. My emphatic, if respectful, opinion is that these powers are wide enough in all conscience, in fact much too wide to be safe, and it behooves us to resist tooth and nail any proposal to further enlarge those powers. For, human nature being what it is, large and all but irresponsible power is peculiarly liable to be abused, and power is only likely to be well used, when duly restricted and controlled. And bitter experience has taught us how long and powerful the arm of the Police can be even today. I am quite aware that some of the measures I have above ventured to suggest are somewhat heroic in character. But I feel, and strongly, that nothing short of such drastic remedies will cure evils for which palliatives can do but little.

Public Service

The Public Service is another department in which, I feel, Sindh has a grievance. The Report of the Royal Public Service Commission is not yet out, and we therefore, do not yet know what recommendations have been or will be made, and how they will affect Sindh. Let us, however, earnestly trust that when the Report does come out, it does not prove disappointing to the legitimate claims and aspirations of the people in this direction. Meanwhile, however, I may venture to suggest, with regard to this province, that certain high appointments, such as those of Collector. District Judge, District Superintendent of Police, which are at present open to Indians in the Presidency, be thrown open to Indians in this Province as well. For, in point of competency, Sindh does not, I think, compare unfavourably with the Presidency, and places that can be satisfactorily filled by the people of the Presidency can be filled by the

people belonging to Sindh. I feel, justice be done to the people of this Province as well. I would also urge that at least one seat on the Court of the Judicial Commissioner in Sindh be allotted to the Provincial Bar, which, I am sure, contains many men who could fill such a place with credit.

Decennial System of Settlement:

Perhaps the most important department of State activities is the Land Revenue administration. On the one hand, it constitutes Government's principal source of income, and, on the other, it affects the vast majority of the population. The most important matter for consideration in this branch of administration in Sindh is the term of settlement being obtained here. In this matter as in so many others, Sindh is dealt with in a measure different from that of the rest of India. For, whereas the rest of India enjoys either a permanent settlement or a settlement of 60 or 30 or 20 years; the last being the least period obtaining elsewhere; this Province is asked to be content with a niggardly period of 10 years. Now the history of the decennial system of settlement in Sindh, clearly shows that originally it was a provisional and experimental measure, adapted to the primitive conditions. However, it is remarkable that even in those early days, the then highest opinion of the Commissioner-in-Sindh, the Governor of Bombay, and the Secretary of State for India; were in favour of an extended period. However, whatever justification there may have been for a short period at that early time, there is no warrant whatever for the maintenance of that period in the present conditions. It has been repeatedly and conclusively shown that there is every reason, whether a priori or posteriori, whether of experience, economy, justice or policy, against the short period, and every possible reason for a longer period. The reasons advanced in support of the present term of settlement by the Government of India, and by responsible officers of Government, have been so often shown to be quite void of substance or force. On the other hand, the reasons against the present period have been proved to the hilt, both in theory and in practice. The stability of present conditions, warranting a long settlement, the adverse effect of a short settlement on the value and on the improvement of the land, the speedier enhancements; for revisions are almost synonymous with enhancements; it brings in its train. And the countless other hardships and discouragements, it entails on the Zamindars, have been demonstrated by actual experience. It was for Government to make out their case for and admitted exception. This they have failed to do; while, on the other hand, the people have succeeded in proving the applicability of the rule. Though the attitude of Government,

therefore in regard to this question, has not been very encouraging in the past, it was some satisfaction to the people, to know that the matter was finally to come before a Commission. That Commission has now completed its enquiry, and we are anxiously awaiting its Report, which I think, is overdue. And let us earnestly trust that the report, will not prove a disappointment to the people of Sindh, who have every reason to expect a recommendation for a longer period; 30 years at the very least; in view of the vast mass of competent and responsible opinion in favour of an extended settlement.

Remissions

Next in importance to the question of the term of settlement in Sindh is the subject of remissions. Remissions are a necessity born of the seasonal vagaries. The demands of Government are fixed and rigid, while agricultural conditions are variable and indeterminate. Hence, the call for remissions, which are abatements of the claims of Government, intended to afford relief to zamindars in seasons of agricultural depressions. Remissions are, therefore, unquestionably a most equitable and benevolent idea. It is, however, a matter for deep regret that in practice, they almost entirely fail of their just and kind purpose. The rules regarding remissions are open to the gravest exception, both in respect of their design and their manner of working. On the merits of the rules it is not possible for me to comment at any length, as by far the larger number of the rules is objectionable, and often on more than one ground. I shall therefore, leave their fuller discussion to the mover of the resolution on the subject. One rule, however, I think, calls for special criticism. It is the rule that bases the claim for remissions on a certain proportion; less than 2:1 between the value of the produce, and the amount of assessment. But this value, must in all faimess be the net value of the Zamindars produce, and not its gross value, which is subject to considerable reduction by reason of the haris' share, the expenses of cultivation, clearance etc, and the other multitudinous drains on the zamindar's finances in the shape of illicit exactions on the part of subordinates of the Revenue and Irrigation Departments. These various charges are in many cases known to reduce the net value of the zamindar's share almost to zero. But in any case the net value falls considerably short of the gross. I would, therefore, suggest that the net value of the produce, which is the real value, and not the gross value, which is a fictitious value, be the basis of calculation for remissions. Further, one ratio cannot properly be at once applicable to both flow and lift land, owing to the difference in the haris' share of the produce in the two species of land, the haris' share being more in lift than in flow. All these considerations lead me to my final suggestion in this

connection, which is, that the proposition between the net value of the produce and the amount of assessment, entitling the zamindar to remission, be fixed at less than 3:1 in the case of flow and at less than 1:1 in the case of lift. Only then will something be left in bad seasons to the zamindars, who at present get next to nothing in most cases, and nothing at all in some.

Coming now to the *modus operandi* of the Rules, I find that certain obvious comments suggest themselves. To begin with, the work of remissions is so heavy that it needs the entire energies of at least one officer for its proper execution. At present, this work is generally tackled on to the other multifarious duties of an already overburdened officer, the Mukhtiarkar. The other and more important calls on the time and attention of their office leave him very little opportunity to attend to this important work. Besides, the work, if it is to be done at all, must be done within a certain time, during the harvesting season. The crops are not going to wait on the convenience of the Mukhtiarkar. They must either be reaped at once – and reaping means the forfeiture of remission,or the zamindar must submit to the results of delay, which are nothing short of ruin. For this reason, it is absolutely necessary that certain times should be fixed for the inspection of the crops in various places and, if the inspection is not done within those times, permission to reap should be allowed to the zamindar as presumed by him.. It is idle for Government to contend that, owing to the wide variation of the times, at which crops come to maturity in different places or the same crops in different seasons, it is not possible to fix any time for the inspections. For, different times could easily be fixed in different places after due enquiry, and a sufficient margin could be left for variations of maturity in one place in different seasons. This would, entail the entire labour of a full-time officer. And my suggestion is that either the Mukhtiarkar should be relieved of his other duties during the important time of remissions, or that a separate officer of sufficient competence and strength of mind, be appointed for this work. In the same connection, I would suggest that a certain time should be fixed, for the disposal of applications for remission. If applications are not disposed of within that time, they should be presumed to have been granted, on the analogy of certain provisions to the same effect in the land Revenue Code and the Municipal Act. Another suggestion I would make is that, in a general failure of crops, inspection should be disposed with. For such general further entails, a very large number of applications for remissions, and detailed and careful enquiry into such a multitude of cases are not at all practicable or satisfactory. Again, the existing system of danabandi, or assessment of the crop, needs overhauling. At present, it is merely

travesty of appraisement. The 2 "Amins" who are taken by the Mukhtyarkar to assist in the assessment assist that officer only with their silence. They are either too invertebrate, or, perhaps, too wise in their generation, to dissent. The result is that most crops are improperly assessed, and the error, we may be sure, is rarely on the side of the Zamindar.

I think it is also necessary for me to refer to the regrettable attitude occasionally taken by the higher officials in regard to remission work. Liberal recommendations have been known to rise suspicious regarding the integrity of the officers making them. Foul play is scented when there is only honest liberality. The deplorable result is general demoralization. For, if honest work by subordinates is to beget the distrust of their superiors merely by reason of its result being unfavourable to Government.There must, soon be, an end of all such hazardous integrity. This lamentable tendency has not only in the past resulted in the breaking of a few Mukhtiarkars, but has had its natural effect on all officers who have been subsequently entrusted with this responsible work.

Finally, in view of the fact that the assessment in Sindh is demonstrably a high one, I think that the people have every right to expect a more liberal grant of remissions that has hitherto been the case. So far, remissions have only been keeping the work of promise to the ear and breaking it to the hope. It is some satisfaction for the people to know that these rules are at present under the consideration of Government. However, they cannot but regret that they have not at all been consulted in the matter so far, and I therefore, hope that Government will not any longer abstain from taking full and free counsel with the people to be affected by the rules.

Fallow Rules

Bhurgri explained the impact of Fallow Rules in details and demanded that these should be abolished in toto. The text of speech runs into four pages, which is almost covered under his letter dated 17th September, 1909 to the Chief Secretary, Bombay Presidency, given in this book under a separate Chapter.

Reduction of Water Supply

The reduction of water supply throughout Sindh by reduction of the size of the sluices, which have existed from time immemorial, has created great discontent among the Zamindars of Sindh. The Public Works Department would appear to have entered upon a veretable crusade. In 1908, they began with the Begari canal, and within 20 miles of it, went on promiscuously pulling down the old sluices and building their own

new ones. This created serious dissatisfaction, and various complaints were made to the Engineering authorities and to the Commissioner-in-Sindh. In some instances, it was found that the complaints were reasonable, and some of the new sluices were demolished.

The Public Works Department, and with it Government, would appear to have overlooked or ignored, the whole history of the present irrigational settlement in Sindh. Before its introduction, a diffused settlement obtained in this Province, under which the land was divided into large numbers, and the Zamindars had to pay assessment for the whole land, whether cultivated or not. As the assessment was levied on the entire holding government was, on the part, bound to supply water for the whole, and it was on that calculation that sluices at the heads of Karias and Canals were built by the P.W.D. at the expense of the Zamindar.

The irrigational settlement was intended to curtail the extent of cultivation and to improve its quality. The large Survey Numbers were split up into small ones and the amount of assessment chargeable on the whole land was imposed on a portion of it, with an option to the Zamindar, to cultivate as many small Numbers as he chose, leaving the rest to lay fallow for which he was exempted form payment of the assessment. The Zamindar, if he chose, could cultivate all the land contained in his old Survey Numbers. Again, the rate of assessment depends on the species of crops he wants to raise on the land. Thus, there is no limitation on either the quality or the quantity of cultivation to be raised by the zamindar. But the P.W.D. has been trying to impose its own conditions on this power of the zamindar. They base their calculation of water supply on the assumption that the Zamindar should be provided water for only 1/3 rd of his holding, and that he has no right to cultivate more, and that, if possible, he should not be allowed to cultivate rice. This is a clear encroachment on the rights of the Zamindar. Law does not impose any limitation of the kind proposed by the P.W.D. The law on the subject is contained in the Bombay Irrigation Act VII of 1879, and no power is given there to the P.W.D to curtail the usual Water Supply, or to cut or confine the cultivation in any way.

Again, the P.W.D. pleads for the lower zamindars. They believe that all riparian holders have equal rights. This cannot be. You cannot deprive the higher holders of their rights, in order to make provision for the lower holders; possibly may probably, the lands on the lower reaches were not originally under cultivation. Their holders took up those lands with full knowledge of the disadvantages, under which they were labouring. They paid less for them. They cannot now turn round and call upon the higher holders, to make provision for them. This is any thing but not equitable.

The P.W.D. is encroaching upon the rights of the zamindars arbitrarily and illegally, and this encroachment should be checked. The infection has spread from the Begari to the Fuleli, the Methrao and other canals in Sindh; and unless steps are taken, it is feared that this policy of reducing the water supply, will produce serious and deep-rooted discontent among the Zamindars.

Mr. Younghusband, one of the most sagacious and farseeing Commissioner that Sindh has had, has struck a note of warning on this subject in his letter No. 333 July 1916, attached to the Government Resolution No. W. I 251/1907.In para 3 of that note he observes as follows:

"The irrigation question in Sindh presents marked peculiarities differentiating it probably for every thing else of the kind in Sindh. Secondly, irrigation in Sindh is not in any sense a creation of the British administration. The works carried out by the Engineers have consisted mainly, until the last few years solely, in the development and improvement of previously existing indigenous systems of irrigation, and we are confronted on every side with ancient usages and vested rights, which have to be carefully guarded against the well meaning encroachments, of the zealous advocates of scientific irrigation. Where ancient rights and usages are disturbed, compensation should be proposed."

Again, in para 3 of Government Resolution No. 1050 of 9th April, 1906, we find the following remarks:

"Some lands have probably prior rights of irrigation, and arrangements for their supply, in preference to others, must be made."

In view of these considerations, I think it behooves Government to respect the rights of the Zamindars, instead of completely ignoring them, by demolishing their existing sluices without their knowledge and behind their back, and creating new ones of much smaller dimensions to their great prejudice.This attitude of the P.W.D. has compelled the quiet and peace-loving Zamindars of Sindh, to go to Courts of law against their will. Suing Government is not an easy or pleasant task. The person who does so incurs the deep resentment of the whole official class. But the Zamindars have the right to expect Government, to afford them the protection against unrighteous encroachment, which is their due.

The Sukkur Barrage

The Sukkur Barrage is a projected scheme of improvement on the present water supply, which has long been under the consideration of Government. It is of vital importance to the Province. Let us, therefore,

earnestly trust that the scheme will be sanctioned and carried into effect as soon as circumstances permit.

Co- Operative Credit Societies

Co-operative Credit Societies are excellent institutions for mutual assistance. They have done good work in Sindh, and this in spite of the drawbacks, which have attended their working in this Province, to which I shall presently refer, indirectly in the suggestion, I intend to offer. An examination of their records will show that regular, if not very appreciable; they have made progress. These institutions were first introduced in 1906-07, when there was one society. In 1910-11, there were 4 in 1911-12, 7; in 1912-13, 11; in 1913-14, 17; in 1914-15, 19; in 1915-16 there were 29, and by the 1st of April 1916, there were 30. Out of these 16 are Sindhi, 11 Punjabi, 1 Balochi, 1 Mahratta, and 1 Telegraph office, Societies; the last 2 being non- agricultural. This, no doubt, shows progress, but it is still very slow progress.

Perhaps the greatest drawback to their spread is the general ignorance of the people, due to their want of education. The vast masses of the people are not yet in a position to understand or appreciate the purpose or the advantages of these institutions, and are hence unconcerned about them. For this indifference the extension of education, I think will do the most. But, meanwhile something can still be done to popularize these societies by the appointment of a special Indian officer in charge. He should have no other work, and who should also go about instructing the masses regarding the benefits of such institutions, if that is not possible, an assistant should be given to the present officer, who has done so much for the cause of these societies. Another suggestion, which I would venture to offer, is that these institutions should receive not only official countenance, but official encouragement and support. Officials should endeavor to help the spread of these societies by inculcating their benefits on the people at large. There is very wide scope for the helpful activities of such bodies, and no means should be spared which can assist their growth. Finally, the work of honorary workers in the cause of these societies should be generally recognized and commended.

The Disintegration of Estates

The disintegration of estates by the operation of law is another matter for anxious consideration by the zamindars of Sindh. At present, the devolution of property prescribed by the Hindu and Muhammadan Law on the death of an owner has the effect of dividing and sub-dividing an estate continually, till the sub-division reaches a stage of which the

estate almost becomes a negligible quantity. For, a very small holding is just as good as no holding at all. By its very smallness, it ceases to be an economic holding. This process of disruption is ever at work, and the time will come when holders will be reduced to the condition of peasant proprietors. This is a grave political evil, which I think must be averted. I am aware that I stand here on delicate ground, for it is no light matter to think of interesting with the operation of law and the clear rights of parties. I am fully sensible of these and other difficulties in the way, but I think these difficulties must be boldly faced in view of the paramount importance of the preservation of estates.

Rasai

Bhurgri explained the evil of Rasai. It has not been given in this chapter as it is covered in the proceedings of the Bombay Legislative Council. Bhurgri acknowledged with deep thankfulness, on behalf of the people of Sindh, the earnest and whole-hearted endeavors of several officers of Government.

Education

Last, but not the least, is the important question of education in Sindh. Education is, as you well know, the basis of all progress, whether material or moral. It is the key to most of the problems that life presents. In the social, economic or moral world, it is almost a sovereign panacea for the ills that afflict humanity. Knowledge is power, indeed; while, on the other hand, there is no greater disability than ignorance. Nevertheless, ignorance is even worse than a mere negative defect. It is a danger and evil, and is the root of almost all evils. Thus, most of the evils we have just discussed have their origin in the ignorance of the people. In point of education, our unfortunate country is in the rear of almost the whole of the civilized world. And our benighted Province is in the rear of the rest of India. No doubt, the people of Sindh have made great strides in this direction, but by far the greater portion of the ground remains to be covered. It is therefore, the bounden duty of all those whose rare good fortune it has been to receive the benefits of education to lose no opportunity, of inculcating the supreme value of education on all those, with whom they may be brought into contact and on whom they may have some influence. For in the spread of education alone, lies the hope of this Province. However, it is comforting to see that Sindh is fast waking from its long slumber. The wave of progress has passed over the Province, and at least the thinking portion of the people is now throb with aspiration and astir with effect. Nevertheless, it is for us to see that this enthusiasm does not languish or die, but kept vigorously alive, and is

even still further stimulated. For, after all, we must remember that our system of education is still a purely voluntary one, in which there is much room for the operation of prejudice or apathy. These are obstacles in the path of education which we must expect to encounter. We must set ourselves strenuously to overcome, as long as the present voluntary methods obtain. With the introduction of compulsion, however, a principle, which was warmly advocated by the Late Honourable Mr. Gokhale, in the Bill, designated to give effect to it, which he brought before the Imperial Council, the educational question will have automatically solved itself. That time must inevitably come, and that it comes soon as possible, must be the hope and wish of every one who desires the regeneration of India. For the voluntary system, however successful, cannot secure that wide extension of education, which is necessary if all the people are to be enlightened. The history of other countries has proved this fact beyond controversy. In this connection, I would beg leave to refer to a matter, which, though sectional in scope and purpose, is founded upon a principle of universal application. I refer to the Sindh Muhammadan Education Cess Bill, which I introduced some time ago in the Legislative Council. The principle underlying the Bill was that of voluntary self-taxation by the community for the purpose of communal education. Government, however, while accepting the principle, deferred to give it the force of law, until they were fully persuaded that the measure had the support of the entire community. There has long been a vast body of opinion in its favour. And the community are in hopes, that the time will soon come when this measure of self-help will receive legislative sanction, and their progress be finally assured.

It may not be inappropriate here to refer to the representation of Sindh on the Bombay University Syndicate. It appears that, during the last 20 years, only one gentleman from Sindh has been appointed on the Senate. I do not think this is sufficient justice to the claims of this Province in this direction. For, Sindh has made substantial advance in education, and is still progressing apace. I have, therefore, placed this matter before the consideration of the University, and am in hopes that the claims of Sindh to adequate representation on the Senate will receive the recognition they deserve.

Before concluding this subject, I may say a few words regarding the condition of primary and secondary education in this Province. It is gratifying to observe that fair progress has been made by Sindh in the direction of primary education. However, I think there is still considerable room for improvement, for a thorough dissemination of education among the masses is the consummation that is to be attained.

Our grateful acknowledgments are due to Government, for what it has already achieved in this direction. But Government will, I trust, itself realize that its duty is by no means done, and will push on with the responsible work of universal enlightenment to the end.

Secondary education, I am sorry to think, has not at all received the encouragement it deserves, and is still in a very unsatisfactory condition. The Educational Inspector in Sindh has repeatedly commented upon this fact, though his remarks have special reference to the needs of the Muhammadan Community in the Province. But, gentlemen, I am sure you will agree that the educational advancement of this community is tantamount to the educational advancement of Sindh, of which the Muhammadan form the vast majority and are still very largely in the darkness of ignorance. The progress of secondary education can, I think, be secured by the increase of middle and high schools at convenient places, by the further grant of endowments and scholarships, and, above all, by the maintenance of a low scale of fees. The raising of the fees by Government is clearly a measure, which must retard the progress of secondary education, and I trust, Government will realize this and reduce these fees. For, while primary education is, no doubt, the first step in mass emancipation, no great progress is possible without secondary and higher education. It means the dissemination of the English language among the people, which has been perhaps one of the greatest benefits that British rule has brought to this country. Its influence has been to illuminate, to elevate, to inspire, and, above all, to consolidate the people of India and I feel that yet greater possibilities of good, wait on its further propagation.

Conclusion

Gentlemen, in conclusion, I must thank you very much for the great patience with which you have heard me. But before I take my seat, you will permit me to say that we cannot do better than, place before our minds some considerations, which, I feel, cannot fail to fortify and sustain us all who labour in the field of our common cause. Brother-delegates, it behooves us all to ever bear in mind that our mission is an exalted one, our responsibilities solemn, and our duties to ourselves, to our fellowmen, to our rulers and to the land of our birth, high and noble. But, at the same time, let us not nurse any pleasing illusions. Let us not forget that much labour, great sacrifice, probably some disappointment, lie before us. But let us not be faint of heart. Let us pursue the even tenor of our way with a courage that should never flinch, with an equanimity that nothing should ruffle, and, above all, with a confidence in the ultimate success of our cause that should never falter. Gentlemen, India

wants stout hearts and willing hands. Our advancement is largely dependent on our own endeavours. Our fortunes are largely for ourselves to make or mar, Let us cultivate character, let us foster self-respect, let us cherish a spirit of self-sacrifice, above all, let us fully awake to the consciousness of our common brotherhood, and then, and then only, will India have achieved lasting good. It has pleased an inscrutable Providence to link our destinies with those of Britain, than which no dispensation could have been more propitious to our country. And it is under the benign auspices of British rule that we must work out our salvation. Let us therefore, toil unceasingly, toil cheerfully, toil hopefully; the harvest must come in the fullness of time."[14]

Resolutions Passed in the Conference:

Further proceedings of this conference, as reported by Daily Gazette, run into 24 pages, which cannot be given here. However important resolutions were passed including the powers delegated to the Commissioner in Sindh, Section 110 of the Criminal Procedure Code, Rasai, Self Government for India, remission of revenues, appointing a Commission to consider the question of settlement in Sindh, inadequate representation of Sindh in Bombay University Senate, Sukkur Barrage, water supply for agriculture, ownership of trees in private land, Swadeshi, right to carry arms, distribution of water, and such other national matters were considered. Mr. Bhurgri himself moved a resolution for appointment of Congress Committee, which is given below:

> *"This conference resolves that a Congress Committee be formed for the province of Sindh which may transact all business concerning Congress matters and may also arrange for Sindh Provincial or District Conferences. Further, another committee of the following gentlemen :- Messrs, Herchand Rai, Jamshed N.R. Mehta, Gopaldas Jhamatmal, Hahsmatrai L Chablani, Virumal Begraj, Mulchand Pessumal, Virusingh Himatsingh, Shah Muhammed Lahori and Mr. Pirzada, with Mr. Jairamdas Doulatram as Secretary, be formed which may frame the aims and objects of the Sindh Congress Committee and the Sindh Provincial Conference and send the same for approval to each District Congress Committee in Sindh by August 1, 1916, to be subsequently presented for discussion in the subjects committee of the next Sindh Provincial Conference".* [14]

Visit of Gandhi to Hyderabad- Reception Given by Bhurgri.

On February 26th, 1916 Mr. Gandhi, visited Hyderabad. About 7000 people led by Bhurgri and Ghulam Hussain, both members of Bombay

Legislative Council gave a public reception to Mr. Gandhi at Hyderabad. A procession of 50 carriages took three hours to pass through the crowded streets owing to numerous stops for Mr. Gandhi to be garlanded. Eulogistic address in a Sandal Wood Casket was presented to Mr. Gandhi at a public meeting, where all the speeches were in English except that of Mr. Gandhi who preferred to speak in Hindustani. Mr. Gandhi said that "His political Guru, the Late Mr. Gokhale had imposed on him one year's silence and bidden him to travel and see things. The period had passed now and he could speak. Self-government for India was in air. A scheme was to be framed by the Congress and league leaders at Allahabad. But how many of them know what was wanted? It could not be given and taken mechanically. They could only get as much of Swaraj as they fitted for, they had to fulfill certain conditions and they could fulfill them. One condition was that they should adopt Swadeshi whole heartedly promoting Swaraj and Swadeshi movement together. Then their motto should be "Fear God rather than the man King or Gun or Molvi". Then they must treat their depressed and poor brethren as human beings". Mr. Gandhi also reminded his hearers that they could best honour their leaders by copying the virtues, which they ascribe to these leaders. He concluded with an appeal for funds being raised for the Servants of India Society. [15]

Gandhi Unveils Portrait of Gokhale At Homestead Hall, Hyderabad

On 27th February 1916 Gandhi Jee unveiled, before a large gathering, the portrait of the late G.K. Gokhale in Homestead Hall at Hyderabad, Sindh. The Collector was also present. Mr. Gandhi speaking in Hindustani said, "The character was concern of Mr. Gokhale's work and success. Not only public men but government officials, traders, clerks, and other could elevate and serve the country, if duty and not authority or self was the ruling motive. Want of a sense of duty and spirit of service caused their miseries. Mr. Gokhale founded the Servants of India Society, for development of character and he wanted to spiritualize political life.. The leaders must not seek praise but serve the country as a duty.

He further expressed that if he did not emulate the virtues of Mr. Gokhale, he would prove himself unworthy of the unveiling of his portrait. Gandhi, advising the people said that if they would not emulate virtue of Gokhale, they would also prove themselves unfit for joining the ceremony. In conclusion, Mr. Gandhi appealed for the aid for the Servants of India Society.

Mr. Gandhi also delivered speech on vaccination at Hyderabad on 27th February, and addressed a gathering at Karachi arranged by Citizens Association on February 29th, 1916. [15]

Annual Session at Lucknow, 1916

The Thirty-first Session of Indian National Congress assembled at 2:00 PM at Lucknow. It was presided over by Ambica Charan Mazumdar (1851 – 1922), and the Chairman Reception Committee, was Pandit Jagat Narain and General Secretaries were Syed Muhammad and N. Suba Rao Pantula. The number of delegates was estimated at 2298. The session was held from 26th to 30th December, 1916. In his Presidential address, Mr. Ambica Charan Mazumdar, strongly suggested to unite and stand strictly shoulder-to-shoulder either to concur or to die. In the resolution, deep sorrows and conclusions were conveyed on the death of Pandit Bishan Naryan Das, G. Subramania Iyer, Daji Abai Khare and Lord Kitchner. Other resolutions related to Indian's loyalty, Indian Arms Act, Indians in the Army, Indian Press Act, Indentured Labour, Indians in Colonies, Agrarian trouble, Self Government, Educative Propaganda, Message to the British Premier, Patna University Bill, Defence of Indian Act. Education in India, Indian representation in forthcoming special conference to assist the Secretary of State, Executive Council in UP High Courts, Swadeshi, Congress in England, Indian Jury, Indian Student Department and high appreciation of Sir William Wedderburn.

The members of All India Congress Committee were appointed to hold office from 30th December, 1916 till the appointment of a new committee at the next congress to be held at Calcutta in December, 1917. Bhurgri was elected as member of All India Congress Committee from Bombay in the following order:-

(a) The Hon'ble Mr. M.A. Jinnah
(b) The Hon'ble M.r G.M. Bhurgri
(c) The Hon'ble Mr. G.K. Parekh
(d) Mr. M.K Gandhi
(e) Mr. Abbas
(f) The Hon'ble Herchand Rai Wishindas
(g) Mr. N.M. Samarth
(h) The Hon'ble Mr. C.H. Setalvad
(i) Mr. B.G. Telak
(j) Professor V.G. Devadhar
(k) Mr. N.V. Gokhale
(l) The Hon'ble Mr. N.V. Belvi
(m) Mr. Hormusji A. Wadya
(n) The Hon'ble Mr. R.P. Paranjpye

It is worth nothing that Bhurgri's name appeared at S.No.2 after the name of Honourable M.A. Jinnah and Gandhi's name appeared at fourth number. [16]

Congress and Muslim League United, 1916:

The year 1916, was very important for a number of reasons, specially for dire need of Hindu Muslim Unity. Bhurgri took a large delegation with himself to the annual Muslim League Session at Agra, convened under the president ship of Sir Ibrahim Rahim toola. At that juncture, a number of nationalist leaders felt that the two great organizations, the Indian National congress and the All India Muslim league, ought to come together and make common cause to gain constitutional advancement for India. The Allied powers were anxious to gain cooperation of Indians in the Great War and were in a mood to make all kinds of promises. In order to get a definite commitment for Home Rules or Dominion status for India, it was felt that common proposals should be framed by the major parties and put before the British Government. Some of the most farsighted leaders from two parties worked for these objectives; among them most prominent were Mr. M.A. Jinnah, Syed Wazir Hussain, Bhurgri and Raja Sahib of Mohamood abad[17]

The Bombay Provincial Conference was held at Ahmedabad in October, 1916. Mr. M.A. Jinnah reminded the participants of the resolution of All India National Congress at Karachi whereby the adoption of the ideal of Self Government for India within the British Empire was warmly appreciated.

Mr. M.A. Jinnah concluded his speech as under:

"*In conclusion let me tell you that, after all a great deal depends upon us. Hindus and Musalmans, united and firm the voice of three hundred millions of people vibrating throughout the length and breadth of country will produce a force, which no power on earth can resist. India has, I believe turned a corner. She has passed through great sufferings and borne them patiently for centuries. There is now bright and great future in front of her.*" [18]

The congress also heartily welcomed the hope expressed by the league that leaders of different communities would make every endeavour to find a modus operandi for joint and concerted actions on all questions of national good and earnestly appealed to all sections of people to help the object. Mr. M.A. Jinnah further emphasized the demand of Muslim Community for separate electorate. Bhurgri and Mr. Herchand Rai Wishandas played key role in fostering the trust, between the two communities compelling Indian National Congress to bridge the gap that was widened between both the communities since long.

The session of All India Muslim league was held on 31st December 1916 at Lucknow under the Presidency of Mr. M.A. Jinnah and a scheme of Reforms prepared by the Reforms Committee of the league

were adopted. It was also adopted by the Indian National Congress, at its meeting held on 29th December 1916. It was called the Joint Scheme of Reforms, popularly known as Lucknow of Pact 1916. Prior to this the All India Congress Committee, and the Reforms Committee of All India Muslim league met at Calcutta in November 1916 and again at Lucknow in December 1916 and jointly settled a detailed scheme of reforms as a definite step towards self-government that they desired the Government to take at the close of war.[19]

The All India Muslim League, while adopting the scheme of Reforms prepared by the Reforms Committee of the league (comprising Bhurgri and others) and approved by the Council, submitted in conjunction with the Indian National Congress, to the Government for introduction of complete self government in India, was supported by a large number of political leaders including Bhurgri.

Above efforts bore fruit and Joint Scheme of Reforms known as the All India Muslim League and All India Congress adopted Lucknow Pact in December 1916.

The Joint Scheme of Reforms Known As Lucknow Pact

The Joint Scheme of Reforms, Popularly Known as 'Lucknow Pact' adopted by the Congress and the Muslim League at their Session at Lucknow, in December 1916 is as under:

Reform Schemes

I- **Provincial Legislative Councils**

1. Provincial Legislative Councils shall consist of four-fifths elected and of one-fifth nominated members.
2. Their strength shall be not less than 125 members in the major provinces, and from 50 to 75 in the minor provinces.
3. The members of Councils should be elected directly by the people on a broad franchise as possible.
4. Adequate provision should be made for the representation of important minorities by election, and the Muslims should be represented through special electorates on the Provincial Legislative Councils in the following proportions:
   Punjab – One-half of the elected Indian Members

United Provinces – 30 p.c
Bengal – 40 p.c. " "
Bihar – 25 p.c. " "
Central Provinces – 15 p.c. " "
Madras – 15 p.c. " "
Bombay – One-third " "

Provided that no Muslim shall participate in any of the other elections to the Imperial or Provincial Legislative Councils, save and except those by electorates representing special interests.

Provided further that no bill, nor clause thereof, nor a resolution introduced by a non-official member affecting one or the other community, which question is to be determined by the members of that community in the Legislative Council concerned, shall be proceeded with, if three-fourth of the members of that community in the particular Council, Imperial or Provincial, oppose the Bill or any clause thereof or the resolution.

5. The head of the Provincial Government should not be the President of the Legislative Council, but the Council should have the right of electing its President.
6. The right of asking supplementary questions should not be restricted to the member putting the original question, but it should be allowed to be exercised by any other member.

a. (a)Except customs, post, telegraph, mint, salt, opium, railways, army and navy, and tributes from Indian States, all other sources of revenue should be Provincial.

(b) There should be no divided heads of revenue. The Government of India should be provided with fixed contributions from the Provincial Governments, such fixed contribution being liable to revision when extraordinary and unforeseen contingencies render such revision necessary.

(c) The Provincial Council should have full authority to deal with all matters affecting the internal administration of the Province, including the power to raise loans, to impose and alter taxation and vote the Budget. All items of expenditure and all proposals concerning ways and means for raising the necessary revenue should be embodied in Bills and submitted to the Provincial Council for adoption.

(d) Resolutions on all matter within the purview of the Provincial Government should be allowed for discussion in accordance with rules, made in that behalf by the Council itself.

(e) A resolution passed by the Provincial Legislative Council, shall be binding on the Executive Government, unless vetoed by the Governor-in-Council, provided, however, that if the resolution is again passed by the Council after

an interval of not less than one year, it must be given affect to.

(f) A motion for adjournment may be brought forward for the discussion on a definite matter of pubic importance, if supported by not less than one-eighth of members present.

7. A special meeting of the Provincial Council may be summoned on a requisition by not less than one-eighth strength of the members.
8. A Bill, other than a Money Bill may be introduced in Council in accordance with rules made in that behalf by the Council itself and the consent of the Government should not be required thereon.
9. All Bills passed by Provincial Legislatures shall have to receive the assent of the Governor before they become law, but may be vetoed by the Governor-General.
10. The term of office of the members shall be five years.

II- Provincial Governments

1. The head of Provincial Government shall be a Governor who shall not ordinarily belong to the Indian Civil Service or any of the permanent services.
2. There shall be in every Province, an Executive Council, which, with the Governor, shall constitute the Executive Government of the Province.
3. Members of the Indian Civil Service shall not ordinarily be appointed to the Executive Councils.
4. Not less than one-half of the members of the Executive Council, shall consist of Indians to be elected by the elected members of the Provincial Legislative Council.
5. The terms of office of the members shall be five years.

III- Imperial Legislative Councils

1. The strength of the Imperial Legislative Council shall be 150.
2. Four-fifth of the members shall be elected.
3. The franchise of the Imperial Legislative Council should be widened as far as possible on the lines of the electorates for Muslims for the Provincial Legislative Councils, and the elected members of the Provincial Legislative Councils should also form an electorate for the return of members of the Imperial Legislative Council.
4. One-third of the Indian elected members should be Muslims elected by separate Muslim electorates in the several Provinces, in

the proportion, as nearly as may be, in which they are represented on the Provincial Legislative Council by separate Muslims electorates.

5. The President of the Council shall be elected by the Council itself.
6. The right of asking supplementary questions shall not be restricted to the member putting the original question, but it should be exercised by any other member.
7. A special meeting of the Council may be summoned on requisition by not less than one-eighth of the members.
8. A Bill, other than a Money Bill, may be introduced in Council, in accordance with rules made in that behalf by the Council itself, and the consent of the Executive Government should not be required.
9. All Bills passed by the Council shall have to receive the assent of the Governor-General before enforcing as Law.
10. All financial proposals relating to source of income and items of expenditures shall be embodied in Bill. Every such Bill and the Budget as a whole shall be submitted for the vote of the Imperial Legislative Council.
11. The term of office of members shall be five years
12. The matters mentioned herein below shall be exclusively under the control of the Imperial Legislative Council:
    1. Matters in regard to which uniform legislation for the whole of India is desirable.
    2. Provincial legislation in so far as it may affect inter-Provincial fiscal relations.
    3. Questions affecting purely Imperial Revenue, excepting tributes from Indian States.
    4. Questions affecting purely Imperial expenditure, except that no resolution of the Imperial Legislative Council, shall be binding on the Governor-General-in-Council in respect of military charges for the defence of the country.
    5. The right of revising Indian tariffs and customs duties, of imposing, altering, or removing any tax or cess, modifying the existing system of currency and banking, and granting any aids or bounties to any or all deserving and nascent industries of the country.
    6. Resolutions on all matters relating to the administration of the country as a whole.
13. A resolution passed by the Legislative Council should be binding on the Executive Government, unless vetoed by the Governor-General-in-Council; provided, however, that if the resolution is

again passed by the Council after an interval of not less than one year, it must be given effect to.

14. A motion for adjournment may be brought forward, for the discussion of a definite matter of urgent public importance, if supported by not less than one-eighth of the members present.
15. When the Crown chooses to exercise its power of veto in regard to a Bill passed by the Provincial Legislative Council, or by the Imperial Council, it should be exercised within twelve months from the date on which it is passed, and the Bill shall cease to have effect, as from the date on which the fact of such veto is made known to the Legislative Council concerned.
16. The Imperial Legislative Council shall have no power to interfere with the Government of India's direction of the military affairs and the foreign and political relations of India, including the declaration of war, the making of peace and the entering into treaties.

IV- The Government of India

1. The Governor-General of India will be the head of the Government of India.
2. He will have an Executive Council, half of whom shall be Indians.
3. The Indian members should be elected by the elected members of the Imperial Legislative Council.
4. Members of the Indian Civil Service shall not ordinarily be appointed, to the Executive Council of the Governor-General.
5. The power of making all appointments in the Imperial Civil Service shall vest in the Government of India, as constituted under this scheme, due regard being paid to existing interests, subject to any laws made by the Imperial Legislative Council.
6. The Government of India shall not ordinarily interfere in the local affairs of a Province, and powers not specifically given to a Provincial Government, shall be deemed to be vested in the former. The authority of the Government of India will ordinarily be limited to general supervision and superintendence over the Provincial Governments.
7. In Legislative and Administrative matters, the Government of India, as constituted under this scheme, shall, as far as possible, be independent of the Secretary of State.
8. A system of independent audit of the accounts of the Government of India, be instituted.

V- The Secretary of State in Council

1. The Council of the Secretary of State for India should be abolished.
2. The salary of the Secretary of State should be placed on the British Estimates.
3. The Secretary of State should, as far as possible, occupy the same position in relation to the Government of India, as the Secretary of State for the Colonies, does in relation to the Government of the Self-Governing Dominions.
4. The Secretary of State for In[Lucknow Pact continued] l by two Permanent Under-Secretaries; one of them should always be an Indian.

VI- India and the Empire

1. In any Council or other body, which may be constituted or convened for the settlement or control of Imperial affairs, India shall be adequately represented in like manner with the Dominions and with equal rights.
2. Indians should be placed on a footing of equality in respect of status and rights of citizenship, with other subjects of His Majesty the King throughout the Empire.

VII- Military and other Matters

1. The Military and Naval services of His Majesty, both in their commissioned and non-commissioned ranks, should be thrown open to Indians and adequate provision should be made for their selection, training and instruction in India.
2. Indians should be allowed to enlist as volunteers.
3. Executive Officers in India shall have no judicial powers entrusted to them, and the judiciary in every province shall be placed under the highest Court of that Province. [20]

Member Bombay Congress Committee, 1916:

At a meeting of the Bombay Provincial Congress Committee, the following gentlemen including Bhurgri were elected representatives of the Province of the Bombay on the All India Congress Committee, besides (1) Dr. Dadabhai Naroji, (2) Sir N.G. Chandavarkar, and (3) the Hon. Mr. D.E. Wacha who as ex presidents of the Congress, were ex-officio members of the Committee:-[21]

1. The Hon. Mr. M.A. Jinnah
2. The Hon. Mr. G.M. Bhurgri
3. The Hon. Mr. G.K. Parekh

4. Mr. M.K. Gandhi
5. Mr. Abbas S. Tayabji
6. The Hon. Mr. Herchand Rai Wishindas
7. Mr. N.M. Samarth
8. Mr. C.H. Setalvad
9. Mr. B.G. Telak
10. Prof. V.G. Kale
11. Mr. G.K. Devadhar
12. Mr. N.V. Gokhale
13. The Hon. Mr. D.V. Belvi
14. Mr. H.A. Wadya
15. The Hon. Mr. R.P.Paranjpya

Elected as General Secretary, Indian National Congress, 1917

The thirty second Session of Indian National Congress was held at Calcutta on 26th to 29th December, 1917 under the presidentship of Mrs. Annie Besant (1847-1933) Baikuntha Nath-Sen was the Chairman, Reception Committee, and Syed Mehmood and N. Subba Rao Pantulu acted as Joint-General Secretaries. 4967 delegates from various parts of the country participated in the Session. Mrs. Annie Besant delivered her presidential address and highlighted the need of self and Home Rule. She said:

> "There is, perhaps, one value in your election of me in this crisis of India's destiny, seeing that I have not the privilege to be Indian-born, but come from that little island in the northern seas which has been, in the West, the build-up of free institutions. The Aryan emigrants, who spread over the lands of Europe, carried with them the seeds of liberty sown in their blood in their Asian cradle-land. Western historians trace the self-rule of the Saxon villages to their earlier prototypes in the East and see the growth of English liberty from the Aryan root of the free and self-contained village communities. Its growth was crippled by Norman feudalism, there as the East India Company smothered its millennia-nourished security here. But in England it burst its shackles and nurtured a liberty loving people, and a free Common's House. Here, it similarly burgeoned out into the Congress activities, and more recently into those of the Muslim League, now together blossoming into Home Rule for India. The England of Milton, Cromwell, Sydney, Burks, Paine, Shelley, Wilberforce, Gladstone; the England that sheltered Mazzini, Kossuth, Kropotkin, Stepnaik and that welcomed Garibaldi; the England that is the enemy of tyranny, the foe of

autocracy, the lover of freedom, that is the England I would fain here represent to you today. Today when India stands erect, no suppliant people, but a Nation, self-conscious, self-respecting, determined to be free, when she stretches out her hand to Britain and offers friendship not subservience, cooperation not obedience; today let me, western-born but in spirit eastern, cradled in England but Indian by choice and adoption, let me stand as the symbol of union between Great Britain and India, a union of hearts and free choice, not of compulsion, and therefore, of a tie which cannot be broken, a tie of love and of mutual helpfulness, beneficial to both Nations and blessed by God".

The speech of Annie Besant delivered in the Session was a kind of review of the situation leading to the hope that enriched the sentiments of Indians. It is long text that runs into 79 pages of Encyclopedia of Indian National Congress. The whole text cannot be reproduced here, but the crux of conclusion drawn by her is given as under:

"After a history of millennia, stretching far back out of the ken of mortal eyes; having lived with, but not died with, the mighty civilizations of the past, having seen them rise and flourish and decay, until only their sepulchers remained, deep buried in earth's crust; having wrought, and triumphed, and suffered, and having survived all changes unbroken; India, who has been verily the Crucified among Nations, now stands on her Resurrection morning, the immortal, the Glorious, the Ever-young; and India shall soon be seen, proud and self-reliant, strong and free, the radiant Splendour of Asia, as the Light and Blessing of the World".

Though the Speaker was of the view that India would soon be freed, but it took 30 years to get independence. Bhurgri actively participated in the Home Rule league and helped Mrs. Annie Besant to achieve the goal. Bhurgri participated in the above said Session of All India National Congress and was appointed General Secretary through a Resolution passed in the Session. In fact, three General Secretaries including Bhurgri were appointed. The other two were, Mr. C.P. Ramaswami Aiyar and Keshava Pillai. [22]

It was reported in the ALAmin newspaper that in the Congress session, Mrs. Besant herself announced that their friend Bhurgri was elected as General Secretary, All India Congress. All the delegates seconded her announcement. [23]

Special Session of All India National Congress, 1918

Special Session of All India Congress was held at Bombay from 31st August to 1st September 1918.Mr. Hassan Imam (1871-1933) was the

President, Mr. V.J. Patel, Chairman Reception Committee and Mr. G.M. Bhurgri, P. Keshava Pillai and C.P. Ramaswami Aiyar, were Joint General Secretaries. In this session a number of resolutions were adopted including Self Grant, Indian Constitutional Reforms, Declaration of Indian rights, Indian legislatures, Responsible Government, Indian Muslims, Women franchise, fiscal freedom, provincial contribution, status of Ajmer Merwara, Indian in the Army Franchise and Legislation Assembly, Reserved and unreserved departments, condemnation of Rowlett Committee and Deputation to England. For Deputation to England it was resolved that the President of Special Congress for the year, Bhurgri, P. Keshava Pillai and C.P. Ramaswami Aiyar, the General Secretaries of the Congress together constitute a Committee for the purpose of selecting the members of the Congress deputation who would proceed to England to press the Congress view on the British Government.

Report Presented by Bhurgri and other General Secretaries, 1918.

Mr.Bhurgri and two other General Secretaries presented following report in the Session of All India Congress:

"In accordance with Rule III (d) of the Rules for Conduct and Regulation of Indian National Congress Meeting, we proceed to give a brief narrative of the work of the All India Congress Committee during the year December 30th 1917 to November 30th, 1918, and will include in it a resume of the Congress activities during the said period. As the last report made by the Secretaries does not deal with the 32nd Session of the Indian National Congress, we shall commence with it.

This Session was the most enthusiastic and numerously attended one, and was particularly momentous in as much as it was held during the stay in this country of what may be called the Montague Deputation. A copy of the Resolutions passed at that Session is appended at Annexure-A hereto; and it is only necessary for us to summarize them by saying that the Congress, after recording its sorrow at the death of Dadabhai Naroji and Mr. A. Rasul, and conveying to His Majesty the King Emperor the deep loyalty of this country, proceeded to ask for the release of Messers Muhammad Ali and Shaukat Ali, to urge that increased opportunities may be given to Indians under the Indian Defence Force Act, and in respect of the mission of Indians to commissioned ranks, and pleaded that the pay, prospects and equipment of Indian soldiers and non-commissioned officers should be improved. The Congress then proceeded to deal with Press Act, the Internment Policy, and the making of coercive legislation. But the main resolution

Report Continued

passed at this Congress (No. XII) dealt with the question of Self-Government in the following terms:

> "This Congress expresses its grateful satisfaction over the pronouncement made by His Majesty's Secretary of State for India on behalf of the Imperial Government that the object is the establishment of Responsible Government in India."
>
> "This Congress strongly urges the necessity for the immediate enactment of a Parliamentary Statute providing for the establishment of Responsible Government in India, the full measure to be attained within a time-limit to be fixed in the Statute itself at an early date."
>
> "This Congress is emphatically of opinion that the Congress-League Scheme of Reform ought to be immediately introduced by the Statute as the first step in the process."

The Resolution was proposed by the Hon. Mr. Surrendranath Bannerji and supported by many of the Congress Leaders, and enthusiastically carried. The Congress also resolved to authorize the All India Congress Committee to send a Deputation to England, if necessary, and further to convey to the Labour Party the cordial welcome of the Congress. A copy of the Resolutions passed at the Labour Party Conference on the 25th January 1918, and the letter addressed to us by Messers Baptista and H.S.L. Polak are appended hereto as Annexure-B. Under a resolution of this Congress, Delhi, Ajmere-Merwara were constituted into a separate Congress Circle (as also the Andhra Province) and it was resolved that the next Congress should be held at Delhi. The Congress of 1917 was attended by 5000 delegates and about 5000 visitors, and was throughout its proceedings marked by great harmony and unbounded enthusiasm.

On the 30th December 1917, a meeting of the All India Congress Committee was held where the question of raising a permanent fund for the Congress was mooted but deferred. At the meeting it was resolved that a sum of RS. 16,750 should be distributed among the different Provinces pro-rata as per strength on the All India Congress Committee, and that four fifths of this amount be allotted to the British Congress Committee and one-fifth for the support of the office of General Secretaries. A further resolution called upon the various provincial Congress Committees, to appoint working Committees for the purpose of carrying educative and propagandist work, both in India and England. In pursuance of this Resolution, many provincial Congress Committees including that of Madras, appointed Propaganda Committees, and has done valuable work. Madras had such a committee including all political forward organizations during the previous year, and it had circulated

some lakhs of leaflets, explaining the Congress-League Reform Scheme, and had especially superintended the issue of petitions in support of the Reforms urged by the Congress, petitions containing over 90,000 signatures, which were presented to Rt. Hon. E.S. Montague when he visited Madras. A very large Committee was also appointed at this meeting, representing each Province, for the purpose of preparing a full list of likely persons who would be prepared to go to England. The list, however, was not prepared, owing to the event, which will subsequently be detailed.

On the 23rd February, 1918, a meeting of the All-India Congress Committee was called at Delhi, and at that meeting the Committee, after placing on record its deep sense of the gratitude that India owed to Sir William Wedderburn for his life long, unselfish and devoted labours, desired the General Secretaries to communicate the Resolution to Lady Wedderburn. The Resolution was duly communicated, and Lady Wedderburn replied as follows:

July 10th, 1918
Dear Mr. Ramaswami Aiyer,

Your note with the copy of the Resolution passed by the All-India Congress Committee on February 23rd only reached me here today. Will you be so good as to express to the Committee my sincere thanks for their kind words and sympathy with me and my family in our great loss?
Yours truly,
M. B. Wedderburn.

The Committee also started a fund of its own to perpetuate memory collections are being made for that fund, but the undersigned regret that the response has not been hearty as might have been expected. We cannot pass away from this subject without adverting to the fact that the British Congress Committee has suffered a serious loss by the death of Sir W. Wedderburn, and that yet his place as President of that Committee has not been filled by any other.

At this meeting, Committee appointed a deputation to wait upon His Excellency the Viceroy to urge the cancellation of the orders excluding Messrs Pal Gangadhar Telak and Bipin Chandra Pal from the Punjab and Delhi Provinces. The deputation waited upon the Viceroy, but with no result. It was at this meeting further resolved, that a Special Congress Session should be summoned at Allahabad or Lucknow as soon as possible after the publication of the Government's proposals of Constitutional Reforms in India, and it authorized the Secretaries to make the necessary arrangements and invited the All India Muslim

League to hold a Special Session at the same place for the purpose. It was further decided that at this meeting that the Congress deputation should be sent after the publication of the Reform proposals and the holding of the Special Congress, and the Previous Resolution regarding the deputation was thus modified and the various Provincial Congress Committees were asked to raise the necessary funds, estimated at Rs. 150,000 to defray the expenses of the members of the Deputation belonging to the Provinces.

The organization of the British Congress Committee and its relation to the Congress was also mooted, but was adjourned until the Report of the Committee in regard to its future work, which was promised by Sir Dinashaw Wacha, was received.

The Home Rule League, however, sent their own Deputation, one of which was turned back from the Gibraltar and the other from Ceylon, all thereupon a meeting of the All-India Congress Committee, held at Bombay on the 3rd May, 1918, protested against the above action of the Government which, in its opinion, "prevented any reputation of the misrepresentations made by Lord Sydenham and the Indo-British Association respecting the state of the country and the aims of its leaders, and thus also preventing the placing by Indians of the case for Indian Self-Government before the British people". The Labour Party was also requested to send a delegate to the next session of the Congress, and in answer to the above invitation, we have received the following reply from Mr. John Scurr, the Secretary of the Labour Party:

July 19th, 1918

Dear Sir,

.

Your letter of the 21st May was received by me on July 10th – too late for transmitting your invitation to the Conference of the British Labour Party.

You refer to the fact that it was resolved that the Secretaries of the All-India Congress Committee be directed to cable the invitation. I must inform you that we have received no cable. If this was sent, I shall be pleased if you will take steps to ascertain as to why this has not been delivered, letting us know. I have sent you invitation to the executive of the Labour Party and on hearing from; I will at once acquaint you with their decision.

Yours sincerely
John Scurr

Report Continued

Letters from Mrs. Cousins and Mr. Jinarajadasa as to the position of women in the coming reforms were referred to the various Provincial Congress Committees for opinion and report, under the resolution passed at this meeting. The British Congress Committee was also authorized to invite persons who may be in active sympathy with the objects of the India National Congress to attend the Delhi Session as distinguished visitors. The Committee further approved of the resolution suggested by the Hon. Mr. G.S. Khaparde and some other Indians invited the War Conference at Delhi, which was to the following effect. "This conference recommends that in order to evoke whole-hearted ad real enthusiasm amongst India and successfully to mobilize the manpower, material and money, the Government in England, should without delay introduce a Bill into the Parliament meeting the demands of the people to establish Responsible Government in India within reasonable period which should be specified in the Statute."

We feel confident that the inauguration of this measure will make our people feel that they are fighting for their motherland and for freedom, and for the defence of their rights in an Empire in which they possess the same status as other members thereof, and we are further sure that if the imagination of our country is captured and its enthusiasm so encouraged, it can easily equip itself to be, in the language of the Premier, "the bulwark which will save Asia from the tide of oppression and disorder".

This conference recommends that all racial distinctions should be removed forthwith, and Indians and Europeans should be treated as the King's equal subjects in all departments of public affairs.

The Committee, further, at this meeting, expressed the opinion that nothing short of an authoritative pronouncement that India shall have Responsible Government as the issue of the war will inspire the youth of the country to flock to the colours in sufficient numbers to ensure success. The Committee also considered the statement made by His Excellency the Viceroy at the War Conference "that Indians are required to defend the soil of the motherland against invasion and that manpower of India is also needed in Defence of the Empire within which India is seeking to attain Responsible Government". The Committee, in response to this statement, resolved that under the circumstances of imminent peril of invasion in which the country is now stated to stand and of the necessity which exists for increased aid from India in the maintenance of the Empire, calls upon all patriotic organizations to aid in recruiting for Home and Imperial Defence, and also calls upon them especially to enroll young men of the middle classes to form under Indian Officers, a Citizen Army, sufficiently large to defend the country from invasion.

The Committee further expressed its opinion that in order to obtain the desired response and to train Indian manpower for the effective defence of India, immediate steps should be taken (a) to establish Military Colleges in India and to throw open the King's Commissions to all people of India, irrespective of all consideration of caste, creed or colour; (b) to remove all differences in respect of pay, privileges, status, etc, between British and Indian soldiers; and to repeal the Arms Act forthwith.

The meeting dissolved after extending its sympathy and support to the cultivators of Kaira, who were headed in the Movement of Passive Resistance by Mr. M.K. Gandhi.

It will be observed that under one of the resolutions previously mentioned, it was decided that Special Session of the Congress to consider the proposals of Constitutional Reforms in India should be held at Allahabad or Lucknow. The Reform proposals, which now are compendiously described as the Montague Chelmsford Report, were published on July 8th, 1918. A circular had been sent out on the 24th May, announcing that a Special Congress would be held and appealing for the cooperation of prominent leaders, and on the 7th June, another circular had been sent round stating that: -

"In view of the suggestion that Lucknow would be preferable to Allahabad from the point of view of the weather, we addressed a communication to the Honourable Mr. Gokara Nath Misra, requesting him to make the necessary arrangements for holding of a Special Congress there. Both he and Honourable Wazir Hassan, Secretary of the All-India Muslim League, after consulting other leaders in the United Provinces, have come to the conclusion that it would be impracticable for various reasons to hold the session of the Congress or of the Muslim League during the hot weather of this year either at Lucknow or at Allahabad, and the Honourable Pandit Motilal Nehru, Honourable the Raja Sahib of Mehmoodabad, the Honourable Gorakh Nath Misra and the Honourable Mr. Wazir Hassan were of opinion that most suitable place for the holding of the Special Congress would be Bombay, where according to them, arrangements for residence, etc. could easily be made. The Honourable Mr. Wazir Hassan further informed us that he would call a meeting of the Council of the All-India Muslim League to confer with the Congress at the same time and place where the Congress held its session to consider the reforms.

Owing to this and various other reasons, unnecessary to detail in this Report, it was found practicable to hold the session at either Allahabad or Lucknow, and, there upon it became necessary to select another place. Telegrams and communications were addressed to the members of the

All-India Congress Committee, who alone, under the Constitution of the Congress, are empowered to change the venue; and Bombay was eventually selected as the place.

In the circular referred to above, the opinion of the members of the All India Congress Committee was asked for, on the following points, viz:

1. Which of the places (Bombay, Calcutta, Madras, and Hyderabad) would be preferable for the holding of the Special Session of the Congress?
2. N.B- Mr. I.B. Sen has informed us that there is no hall to hold even a thousand persons in Calcutta, as the Town Hall is used at present as a convalescent home for invalid soldiers.
3. Whether you approve the suggestion to hold the Congress a month after the publication of the Reform proposals.
4. Whether you agree to the election of a President by All-India Congress Committee itself, and if so what name you would suggest or whether you prefer to follow the procedure laid down in Act. XXIII, for the election of a President.
5. Whether you are in favour of convening a meeting of the All India Congress Committee to consider the above points, or would you prefer to have the matter disposed of in circulation.

After it was decided to convene the Special Session at Bombay, the votes of the All-India Congress Committee were taken by means of telegrams, and Mr. Syed Hassan Imam was chosen practically unanimously.

The men of Bombay made elaborate arrangements at a very short notice and the Special Session was held in that city. Soon after the publication of the Report, markedly different opinions regarding the attitude to be adopted towards it began to be expressed all over the country by the various leaders, and it became apparent, as time progressed, that some of the Congress leaders had made up their minds to abstain from attending the session at Bombay. Effort was made to secure unity and cooperation on the part of all congressmen, and in order to have a more or less informal discussion of the Reform Proposals amongst the leaders of the various Provinces, a meeting of the All-India Congress Committee was summoned for the 27th August 1918, at the Bombay Presidency Association rooms. At the meeting, it was suggested that steps should be taken to summon a Conference of persons who had expressed various divergent views on the Reform proposals, so that a modus vivendi might be arrived at. The Committee adjourned, and invitations were sent out for the suggested Conference; but the latter

proved abortive, and the Special Congress itself was held on 29th August and the following days.

It is not our purpose to describe in detail the proceedings of the Special Congress, but a copy of the Resolutions passed therein is appended hereto as Annexure 'C'. The Congress was largely and influentially attended and the number of delegates and visitors who attended the session were 5000 odd and 6000 respectively. Considerable discussions took place at the Subjects Committee meetings; and finally, after a successful thought protracted attempt to reconcile various conflicting views, resolutions were passed which may be said to have commanded the unqualified support of the large majority of Congressmen all over the country.

During the progress of the arrangements regarding the Special Congress, the idea was suggested that a joint session of the Congress and of the All India Muslim League should be arranged. There were certain technical difficulties pointed out with reference to his, and final, it was decided that the Council of the All-India Muslim League should cooperate with the Subjects Committee of the Congress in framing the Resolutions, and on the 30th August, 1918, this was done and a free exchange of views took place between the two bodies.

On the 26th September, 1918, Mr. Syed Hassan Imam, accompanied by one of the General Secretaries, Mr. C.P. Ramaswami Aiyar, interviewed His Excellency the Viceroy with reference to the granting of passports to the Congress Deputation and the Viceroy stated that until the Committees to be appointed to make recommendations finished their reports, no passports would be issued to the members of any political organizations but passports would be issued as soon as the reports were ready so as to give time for work in England before the Bill is introduced into the Parliament.

After the holding of the Special Congress, the Reception Committee of the Delhi Congress addressed a letter to us stating that they found it extremely difficult to conduct their work and collect funds on account of various reasons, including the very limited extent of the Province of Delhi, Ajmere and Merwara, and the special difficulties which exist at Delhi in the way of political work. They, therefore, requested the All-India Congress Committee, as a special case, to permit members of the Reception Committee, to be enlisted from the residents of the United Provinces and the Punjab. Letters asking for the opinion of the All-India Congress Committee were sent out on the 8th September, and a large majority granted the request.

Various Provincial Congress Committees and the Reception Committee elected Mr. Tilak as the President of the Delhi Session; but as

Mr. Tilak had to proceed to England in connection, inter alia, with the litigation between himself and Sir Valentine Chirol, it became necessary to nominate another President. Thereupon, a circular was issued on the 22nd October 1918, pointing out that Mr. Tilak had expressed his inability to preside over the Congress, and asking for the nomination of another President; and in response to the circular, the Hon'able Pandit Madan Mohan Malaviya was elected by a majority of the members.

About the 19th November the Gujarat Political Conference held at Nadiad, recommended to the All-India Congress Committee the advisability of holding a Special Session of the Congress in London, when the Peace Conference meets. The Secretaries sent round a circular on the 22nd November and the opinion of the members so far received is in favour of such a session being held in London. It is hoped that the Delhi Congress will ratify the decision and make the necessary arrangements, so that not less than one hundred Congress Leaders might assemble in London, when the Peace Conference is meeting, or at such other time as the Congress might fix. In this connection, it is noteworthy that most of the Provincial Congress Committees in the various provinces have large surpluses in their hands out of the collections made for Congress. It is hoped that they will severally arrange for these sums being made available for the Congress Deputation and London Congress, in view to the paramount importance of adequate representation of Indian views in England.

The Delhi Session of the Congress will be of the greatest importance, in as much as it will have to consider in detail the questions of franchise and the division of subjects into reserved and transferred, and it will have to pronounce an opinion on the conclusions arrived at by the Industrial Commission and the Rowlett Committee.

We cannot conclude this Report without expressing our deep sorrow at the death of Babu Rash Behari Mandal and Pandit Bansi Dhar Sharma, two of the members of the All-India Congress Committee.

Finance

The statements appended hereto show the Receipts and Disbursements up to the 1st December 1918. It will be noticed that collections for the British Committee of the Congress have been very poor; but it is hoped that the Provinces will recognize that propaganda work in England is of paramount importance, and is at least as valuable as work in India, especially at the present junction.

Receipts-Annexure 'D' sets forth the amounts allotted to, received and due from the different Provinces and the total amount (including arrears) due to the British Congress Committee and the Congress office.

A sum of Rs. 13,400-1-7 was allotted to the different Provinces for the support of the British Congress Committee for the year and Rs.3350-0-5 towards the expenses of the office of the General Secretaries. Subscriptions to the extent of Rs. 1905 (including Rs. 45 due from certain members who were in arrears) were collected; and though there are many members who have to pay up their subscriptions it is hoped to collect the amount before the year is out.

Expenditure- though Rs. 3550-5 were allotted for the office of the General Secretaries, only a sum of Rs. 1386-10-11 has been expended." [24](In this report the annexure and statements have not been included by the author)

G.M. Bhurgri
P.Kesava Pillai, } (Jt.Gen Secretaries)
C.P. Ramaswami Aiyar

Moderate Conference – Bhurgri as Member of the Selection Committee for Deputation to England

The Special Session was followed by All India Moderate Conference, which was held at Bombay in November 1918.

The Conference was presided over by the Honourable Mr. Surrendare N. Banerjee who addressed on the occasion and highlighted important issues relating to the reform proposals, the Congress League Scheme and deputation to England. The Special Congress and Moderate Conference passed a number of resolutions on important issues including the deputation to England in which Bhurgri was taken on the Committee. The resolution No XVI is reproduced below: -

"That the President of the Special Congress, the President of the Congress for the year and the Hon. Mr. G.M. Bhurgri, Dewan Bahadur P. Kesava Pillai and Mr. C.P. Ramaswami Aiyar, the General Secretaries of the Congress, be the members of Committee of Selection for the purpose of selecting the members of the Congress Deputation to proceed to England to Press the Congress views on the British Government" [25]

Thirty Fourth Session, 1919

Thirty fourth session of Indian National Congress was convened on 27th to 30th December, 1919 at Amritsar under the Presidentship of Pandat Moti Lal Nehru. Swami Sharadhanada acted as Chairman, Reception Committee. A total of 7031 delegates participated from all over subcontinent.

In this session Bhurgri was elected as Member of All India Congress Committee from Sindh. Other renowned politicians who were elected on the committee from Sindh included, The Honourable Mr. Herchand Rai, Mr. Jamshed N.R. Mehta, Dr. Chouithram, and Jairamadas Doulatram.

Mr. M.A. Jinnah was elected from Bombay Presidency. It is interesting to note that Sindh was not still separated from Bombay; even then the All India National Congress had shown elected numbers for Sindh and Bombay separately. Pandat Motilal Nehru delivered a speech spread over 55 pages. The Congress passed a large number of resolutions covering all spheres of political and social circles in India. The important of these included, political rights of Indians in South Africa, Cancellation of indentured emigration in Fiji, inexcusable delay in making an authoritative statement of the massacre of Jalianwala Bagh, repeal of Rowlett Act, establishment of full responsible Government, to protest against hostile attitude of some of the British Ministers towards Turkish and Khilafat question, constitutional guarantee for Civil rights, and such other important issues were taken care of in the session. [26]

Thirty Fifth Session, Nagpur, 1920

The thirty fifth session of Indian National Congress was held at Nagpur from Dec26th to 31st, 1920 under the President ship of C.Vijiaraghava Chariar (1852-1944). The total number of delegates was 14582. The Resolution adopted by the congress included among others the change of creed and the non-cooperation. It was resolved that the object of the Indian National Congress was the attainment of Sawarajya by the people of India by all legitimate and peaceful means. The Resolution regarding non-cooperation is reproduced below:

Resolved that whereas, in the opinion of the Congress, the existing Government of India has forfeited the confidence of the country; and;
Whereas the people of India are now determined to establish Swaraj; and;

Whereas all methods adopted by the people of India, prior to the last Special Session of the Indian National Congress, have failed to secure due recognition of their rights and liberties and the redress of their many and grievous wrongs, more specially in reference to the Khilafat and the Punjab;

> "Now, this Congress, while reaffirming the resolution on Non-violent Non-Cooperation, passed at the Special Session of the Congress at Calcutta, declares that the entire or any part or parts, of the scheme of Non-violent Non-cooperation, with the renunciation of voluntary association with the present Government at one end and the refusal to pay taxes at the other, should be put in force at a time to be determined by either the Congress or the A.I.C.C. and in the meanwhile, to prepare the country for it, effective steps should continue to be taken on this behalf."

Other resolutions passed by the Congress are given as under:-

a School children of 16 years would be withdrawn from such schools as are owned, aided or in any way controlled by Government, concurrently, to provide for their training in national schools or by such other means, as may be within their power in the absence of such schools;

b By calling upon students of the age of 16 and over to withdraw without delay, irrespective of consequences, from institutions owned, aided or in any way controlled by Government.

c By calling upon trustees, managers and teachers of Government affiliated or aided schools and Municipalities and Local Boards to help to nationalize them;

d By calling upon lawyers to make greater efforts to suspend their practice and to devote their attention to national service including boycott of law courts.

e In order to make India economically independent and self-contained, by calling upon merchants and traders to carry out a gradual boycott of foreign trade relations, to encourage hand spinning and hand-weaving;

f By calling upon every section and every man and woman in the country, to make the utmost possible contribution of self-sacrifice to the national movement;

g By organizing Committees in each village or group of villages, with a provincial central organization in the principal cities of each Province, for the purpose of accelerating the progress of non-cooperation;

h By organizing a band of national workers for a service to be called the Indian National Service; and By taking effective steps to raise a National Fund, to be called the All-India Tilak Memorial Sawarajya Fund, for the purpose of financing the foregoing National Service and the Non-cooperation Movement in general.

The Congress also advised elected Councilors to resign with an appeal to the police not to obey the orders of superiors. It also laid special emphasis on non-violence being an integral part of non cooperation. The congress also urged all the public bodies to devote their exclusive attention to the promotion of non violence and non-cooperation with the Government.

Voting On the Resolution Regarding Non-Cooperation

After a prolonged debate, the resolution was put to vote and carried with two delegates voting against.

(At this stage the President left and Pundit Motilal Nehru took the chair)

The votes of the delegates were taken on the resolution about the Creed of the Congress.

Mahatma Gandhi: You are now to vote on Mr. Venkatarama Aiyar's amendment to the Creed. You know that amendment wants the resolution in connection with the British Empire. That is the purport of it. Those who are in favour of that amendment will say Aye. The amendment was lost.

Mr. Satyamurty's amendment was by leave withdrawn.

A delegate – The vote on change of creed can only be taken by provinces, and will the President give a ruling that it should be taken by provinces?

Pundit Moti Lal Nehru – What is being done is that we are taking the votes by provinces. It means that if the whole of India with the exception of a single delegate is in favour of a certain proposition, I take it that every province is in favour of it. If there are any dissentient voices, then I will separate them into provinces.

A delegate – But you know there were speakers against it at the time it was moved? Mr. Jinnah has not withdrawn. Another delegate – Mr. Jinnah is not here to vote.

The President – Mr. Jinnah only opposed. I put the resolution, to vote. Those who are for it will say Aye. Those that are against it will say no. There were two votes against, one from the United Provinces and another from Sindh.

The resolution was then put to vote by provinces. The result was as follows: Sindh, one against and the rest for; United Provinces, one against and the rest for, and the other provinces were all for the resolution.

It is very clear that the political leaders like Gandhi, M.A. Jinnah and Bhurgri were at variance in this session. Mr. M.A. Jinnah opposed the resolution and one member of Sindh voted against it. Probably he was no body else but Bhurgri. In the proceedings name of the member from Sindh, who voted against the resolution, was not given. [27]

Prior to this Mr. Muhammad Ali Jinnah in his presidential address in the All India Muslim League session at Calcutta, on 7th September, 1920, where leaders like Mrs. Annie Besant, Moti Lal Nehru, Hakim Ajmal Khan and Mr. M. K. Gandhi participated, said:-

> *"Mahatma Gandhi has placed his programme of non- cooperation, supported by the authority of Khilafat Conference before the country. It is now for you to consider, whether or not you approve of its principles, and approving of its principles, whether you approve of its details The*

operation of this scheme will strike at the individual in each of you, therefore it rests with you to measure your strength and to weigh the pros and cons of the question, before you arrive at a decision. But once you have decided to march let there be no retreat under any circumstances"

In the same speech, he warned the Government in the following words:-

" Yet, I would still ask the Government not to drive the people of India to desperation or else there is no course left open to the people except to inaugurate the policy of non-cooperation, though not necessarily the programme of Mr. Gandhi".Bhurgri's letter to Haji Abdullah Haroon dated 28th September 1920 and his resignation from the membership of Central Khilafat Committee were certainly the continuity of the differences with Gandhi and other non- cooperators. Mr. Bhurgri was against the non –cooperation, particularly boycott of councils, schools and foreign goods. Therefore it was a turning point where Mr. M.A.Jinnah and Bhurgri together directed their political struggle setting own strategy opposite to non--cooperation of Mr. Gandhi It appears that after this juncture they paved separate political routes that culminated into division of sub- continent. Earlier all these leaders participated in the meetings of Indian National Congress and All India Muslim League jointly. Despite thorough search the author has failed to find material leading to the participation of Bhurgri in any session of All India National Congress after these differences surfaced on the political scene of India." [28]

In the annual session held at Nagpur, Bhurgri was elected as Member on the Subject Committee of All India National Congress from Sindh.

Notes and references

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9.Tarik-e-Pakistan Men Sindh Jo Hiso by Dr. Muhammad Laiq Zardari, Moro Sindh, Page 42.

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Chapter 5

All India Muslim League

The political analysis of Muslim rights and Hindu – Muslim controversy in the sub-continent reveals that the prejudices had deeper roots in the Indian Society. Firstly, the Muslims ruled sub-continent for centuries and secondly the formula of democracy put Muslims in the minority. Sir Syed Ahmed Khan was the pioneer among the Muslim intellectuals who pleaded the case of Muslims at different forums. According to historical facts relating to the nineteenth century, the first conflict was of 1867 when some Hindu leaders of Benaris resolved that the Urdu language written in Persian Script be discontinued in Government Courts and offices and should be replaced by Hindi Language written in Devnagri Script. Sir Syed was of the opinion that this was the first occasion when he felt that it was impossible for the Hindus and Muslims to progress as a single nation. Sir Syed Ahmed Khan had also discussed this issue with Mr. Shakespeare, English officer, who was amazed at this statement. Sir Syed Ahmed Khan, therefore, advocated for separate system of education for Muslim community. He presented his point of view on the subject in his report to the committee for diffusion and advancement of learning among the Muslims of India in 1872. He also founded Muhammadan Anglo Oriental College in Aligarh to impart education to the Muslim Community, in accordance with the faith in the sub-continent. Lord Lytton had laid the foundation stone of M.A.O. College, Aligarh on 8th January, 1877. Sir Syed also opposed to the formation of political structure based on modern democracy and concluded that with the setting up of representative government, India would create great difficulties coupled with social and political dangers. He was of the opinion that in the countries like England, community distinctions did not exist and growth of tolerance had turned down the differences in the religious matters. Besides, he argued that due to unification of religion and nationality, the British had become a nation, and educational progress had rendered insignificant the minor differences

as far as matters affecting the welfare of the country as a whole were concerned. Christians had no objection to voting for Jews and represent their interests in Parliament. As far as social and political objects were concerned, it could be said that the whole population of England constituted a nation. Doubtless, it was clear that this could not be said of India. The appointment of members through elections meant the representation of the opinion and interest of a section of a population. Sir Syed, further observed "in the countries, whose population composed of one nation and one religion is indeed, the best method that can be adopted. But my lord in a country like India, where caste distinctions still flourish, where there was no fusion of the various races, where religious distinctions were still violent, where education in its modern sense, had not made an equal or proportionate progress amongst all the sections of the population. I am convinced that the introduction of the principle of election, pure and simple, for representation of various interests on the Local Boards and District Councils would be attended with evils of greater significance, than purely economic consideration. So long an important element in the socio-political life of India and influence her inhabitants in matters connected with the administration and welfare of the country at large, the system of election, pure and simple, cannot safely be adopted." He therefore concluded that the larger community, would totally override the interests of smaller community and the ignorant public would hold Government responsible for introducing measures, which might make the differences of race and creed more violent than ever." [1]

In February 1882, the National Mohammedan Association submitted a Memorial to the Viceroy presenting the decayed position of Muslims in the public service. This was replied by Government on 15th July, 1885, advocating that the selections were made on the basis of competition. In Sindh, Hassan Ali Effendi formed Sindh Muhammadan Association on 16th March, 1884. Prior to this Sindh Madrassah was established for promoting education among Muslims.

According to Indian Councils Act 1892, Legislative Counci, was to be manned 50% by election and 50% by nomination. During that period, no Muslim was elected. There was no political organization to safeguard the interests of Muslims. A delegation under the leadership of Sir Agha Khan, met with Lord Minto Viceroy on 1st October, 1906. In that delegation 35 representatives including Syed Allahdad Shah of Khairpur Sindh participated. [2]

The Muslim League was formed on 30th December, 1906 at Dacca. Nawab Waqarul Mulik delivered introductory speech and praised the contribution made by Sir Sayed Ahmed Khan. He advocated that

Muslims should make maximum efforts to protect their political rights. He said that the Government wanted to expand the Legislative Council, therefore, the injustice done to their representation, was the main issue. He was highly concerned that Muslims were one fourth of the population, of other communities in India. It was therefore, obvious that at any time, if the British Government ceases to exist in India, the nation, which was four times numerous would rule the country. It was decided in this meeting, that a political Association styled the All India Muslim League be formed for furtherance of following objectives:

(a) To promote among the Muslims of India, feelings of loyalty to the British Government, and to remove any misconceptions, that may arise as to intentions of Government with regard to any of its measures.

(b) To protect and advance the political rights and interests of Mussalmans of India; and respectfully to represent their needs and aspirations before the government; and

(c) To prevent the rise among the Mussalmans of India, of any feelings of hostility towards other communities, without prejudices to the other objectives of League.

The objectives of Muslims were redefined in the constitution, finally at its first regular session held at Karachi on 30th December, 1907. These are given as under:

(i) To promote among Indian Mussalmans, feelings of loyalty towards the British Government, and to remove any misconception that may arise as to the intentions of the Government with regard to any of its measures.

(ii) To protect the political and other rights of Indian Mussalmans, and to place their needs and aspirations before the Government.

(iii) So far as possible, without prejudice to the objectives mentioned under *(a)* and *(b)* of this section, to promote friendly feelings between the Mussalmans and other communities of India.[3]

After this session was over, no tangible efforts were made to constitute the league in Sindh. Mr M.A.K Dehlvi, a Barrister from Hyderabad, who participated in Karachi session, was asked to work as the Secretary of the League in Karachi. He accepted the offer reluctantly for the reason, that the League had not been able to get foothold in Sindh. At that time, there was struggle within the league leadership. One of the groups, being older and moderate supported the old method of petitions and presentations for political gains, while the other, stressed upon the agitation and open opposition to the government League for

starting a branch in Sindh with the request to send necessary documents and authorization. He wrote that letter in the capacity of Honorary Secretary, Sindh Muhammadan Association. His move however could not materialize. In the Bombay Presidency, Muslim League, Bhurgri and Sayed Allahando Shah were both registered members when they were elected as Member, Bombay Legislative Council as a result of Morley Minto reforms of 1909.Bhurgri and Shah were among the seven listed members on the Sindh contingent on the Bombay Presidency Muslim League for 1916- 1917. [4]

A dispute arose regarding the National leader of Muhammadans in 1910. His Highness the Agha Khan was then the president of All India Muslim League. A Hindu delegation from Sindh in the meeting of congress at Lahore pointed out that Agha Khan was leader of Khojas, and not of the Muhammadans. In the meeting of Muslim league, a resolution was enthusiastically carried as proposed by the Moulvi Rafi-ud-din Ahmed, seconded by Bhurgri and supported by Allahando Shah, whereby Agha khan was unanimously considered the leader of the Muhammadans. The resolution was worded as under: -

> "That this league expresses its imbounded confidence in His Highness the Agha Khan as the leader of Indian Muhammadans and offers its grateful thanks to him for invaluable services, which, he as President has rendered to the Muhammadans of Presidency".[5]

Bhurgri was appointed as Vice President of Bombay Presidency Muslim League in 1911. According to the published list, following were the office bearers, of Bombay Presidency Muslim League for 1911. [6]

Presidents

His Highness Sir Sultan Muhammad Shah Agha Khan, GCIE
Vice Presidents
Sir Adamji Peerbhoy k.t
Sir Karim Bhoy Ebrahim, Bart
The Honourable Ghulam Muhammad Khan Bhurgri, Bar-at-Law
The Hon'ble Thakor Sahib of Amod
Nawab Sahib of Wal
Qassim Ali Jairazbhai Peerbhai Esqr
Secretary
The Honourable Moulvi Rafi-ud-din Ahmed Bar-at-Law

Meeting of Council, 1912

A meeting of the council of the All India Muslim League was held under the Presidency of H.H.the Agha Khan at Kaiser Baig Baradari in Lukhnow on 31st December, 1912. Mr. Bhurgri represented Sindh. Syed Wazir Hassan, Honorary Secretary of the league rose to lay the draft constitution and rules before the meeting. After prolonged and heated discussions with a few verbal alterations, the council resolved to protect and advance the political and other rights and interests of the Indian Musalmans; promote friendship and union between the Musalmans and other communities of India.

The Honorary Secretary, also laid before the meeting a note on service questions which was approved [7] Bhurgri was taken as a member of Council of All India Muslim League as informed by Mr. Rafiuddin Ahmed in his letter of June 1913, addressed to Wazir Hassan.The list of members included 14 political leaders including Bhurgri, whose name appeared at serial number 4. [8] It appears that Bhurgri and M.A. Jinnah worked together for similar objectives in the Indian National Congress, as well as in the Muslim League. Mr. M.A. Jinnah applied for membership of All India Muslim League on 10th October, 1913 and he was enrolled accordingly. [9]

Muslim League Session Agra, 1913

The seventh annual session of All India Muslim League, was held on 30th to 31st December 1913 at Mission School, Agra. The Pindal was beautifully decorated with the capacity of more than 5000 participants. There was a remarkable gathering as the constitution of Muslim League, was to be framed. Prominent and wise personalities from all over country participated in the annual session, Bhurgri, M. A. Jinnah, Sir Sultan Muhammad Shah Agha Khan and 4 others participated from Bombay and Sindh.. [10]

Following resolution moved by Sir Agha Khan was passed in the session:

> "In the opinion of All India Muslim League, it is essential to meet the political requirements and for the purpose in accordance with Section 24, of the constitution a permanent fund with the name of "Muslim National Fund" would be established. The fund so collected will be used to fulfill the objective, as reflected in the constitution of All India Muslim League. Besides the fund will be used for political development and progress in the country, for that purpose provincial committees are being constituted with the powers and authority to raise the funds. The Committees are also authorized to

enhance the number of members to achieve the objectives." The name of Bhurgri was included in the list of Bombay province on the committee."

Prior to the above, the All India Muslim League revised its creed and adopted in its session held at Lucknow on 22nd March 1913. The revised creed aimed at attainment under the aegis of the British Crown of a system of self government suitable to India through constitutional means, by bringing about among other, a steady reform of existing system of administration by promoting national unity, by fostering public spirit among the people of India, and by cooperation with other Communities for the said purpose. [11] In fact, the session continued for two days i.e 30th and 31st December, 1913 at Agra. Bhurgri had sent a telegram regretting that he could not attend the session; however, he fully approved the changes in the policy [12]

The Great War 1914

In 1914, the Great War broke out. While Germany was knocking at the doors of France, the Indian troops sent to the front by Lord Hardinge had proved to be a great asset to the allied powers. The services of the Indian soldiers were being appreciated by the rulers and the ruled at home, feeling proud of that help they were asking for more concessions and higher status. Both the Congress and the Muslim League were vocal in demanding the fulfillment of their ideals, which embodied practically the same principles. One blessing that the Great War of 1914 brought to India, was that it facilitated the work of those who had taken to heart, and were constantly busy in advocating that essential union of purpose and singleness of ideal between the conflicting sections of Indian public opinion, which was necessary for all concerted actions.

The difference of opinion between the extremists, who now styled themselves as "Nationalists" and Moderates, within the fold of the Congress, had not been made up. Mrs. Annie Besant and Mr. Subha Rao were active in reconciling the two groups. But Tilak's stiff attitude towards this move and his determination to have his own way would not, however, let them proceed in the matter with any success. Muslim League's political directions were also fragmented without any satisfactory conclusions. Maulana Mohammad Ali, Maulana Shaukat Ali, Maulana Zafar Ali Khan and Maulana Abdul Kalam Azad were voicing at the time the feelings of Muslim India against the British Government, regarding the international question, which Turkey's intervention in the war on the side of Germany had raised. While these leaders were not willing to compromise the issue of the international situation on any ground, others were busy demanding the reforms of the

internal conditions of Indian politics, while the extremists – both Hindus and Muslims – remained indifferent. Muhammad Ali Jinnah, and Bhurgri once again made an attempt to bring the two mighty organizations, the Congress and the League, together. Their efforts in this direction had been fruitful to a considerable extent. The success was met at the Karachi sessions of the Congress and the Agra sessions, at Bombay. Jinnah, supported by all the leading local Muslims, sent an invitation to the All-India Muslim League to hold its annual session at the same place and during the same time. It was a unique idea unknown in the history of Indian patriotism, enough to shake the foundations of suspicious officialdom. [13]. Bhurgri was also promoter of Hindu Muslim unity; he took a number of initiatives to hold joint conference of All India Muslim League and Congress. For recruitment of army personnel during World War I the Government made efforts in India and advised all land lords to contribute on that account. Bhurgri was also asked for the recruitment of his men from Tharparkar area. He was not convinced with the idea, therefore, made a unique arrangement. As narrated by Haji Ghulam Hussain Leghari, father of the author, Bhurgri advised all his men to assemble at a place and bring axes, spades, Y sticks containing bushes and agricultural tools. The English Army Officer was astonished to see all this and asked Bhurgri about the matter. He gently replied that the British Government had never trusted them to take guns; so instead, their men had brought tools and implements for cultivation. Bhurgri therefore, avoided taking part in the War. That was end to the matter. [14]

Muslim Deputation to Viceroy

A deputation consisting of the local Muhammadans, Nawab Syed Ali Khan, Nawab Syed Jafer Ali Khan, Hafiz Mahmooad Halim, Mr. Muhammad Hashim, Shaikh Nadim, Hafiz Ahmadullah and Mr. Yamin Ahmed, Trustees of the Machli Bazar Mosque and Syed Fazl-ur-Rehman, Secretary, District Muslim League, *waited on the Viceroy on 14th October 1913* at Kanpur. Besides, the members of the Deputation, a large number of prominent Mussulmans including the Raja of Mahmudabad, Mr. Mazhar-ul-Haq, the Hon'able Syed Raza Ali, and Hn'ble Ross Masood were present at the Circuit House. Syed Fazul-ur-Rehman, Secretary, District Muslim League, read the address which was presented to Viceroy by Nawab Syed Ali Khan. Bhurgri and M.A. Jinnah were also among 84 signatories.

The presentation address after salutation to the Viceroy submitted that the political activity of Muslim community in recent years took its initial impulse from the great Deputation that waited in 1906 at Simla upon Lord Minto. The extended opportunities for participating in public

affairs had brought home to the Musulmans the imperative necessity of organizing themselves for effective and fruitful co-operation with government and with other communities. The All-India Muslim League, ever since continued to be the true representative organization of Indian Musulmans. Besides Musulmans of India realized even more vividly than ever, that their future progress depended chiefly upon the energy and vigour with which they undertook the task of carrying out the educational policy formulated by Sir Syed Ahmed Khan, more than three decades ago. It was further pleaded that the demand for the establishment of the Muslim University still remained unfulfilled.

The main concern was shown to series of deplorable attempts that were recently made in certain quarters to vilify Muslims, to misrepresent the attitude towards Government, and cast unmerited aspirations on the character and motives of whole classes with a view to discrediting them in the eyes of Government and of their British fellow subjects. It had been openly alleged by these groups that leaders of the Muslim community inflamed religious passions, promoted racial antagonism, and lost no opportunity of abusing British rule and vilifying the Christian religion, and that a new party had already began to dream of expelling the British from India. It was also stated that sinister feature of this new Muslim movement through Aligarh graduates, were openly preaching hostility to British Rule, and that attempts were being made to temper with the loyalty of Muslim troops. It was apprehended that unless some opportunity such as this was afforded, it was not possible for Muslim community, to give such allegations an effectual, authoritative and adequate contradiction.

The Viceroy replied that this was the policy advocated by the late Sir Syed Ahmed Khan, the distinguished reformer and leader of the Indian Muhammadan community, and that he could only stage his firm conviction that in pursuing that policy the true salvation of the Muhammadans of India was to be founded. He further stated as under:

> *"It is policy worthy of the community of political and social importance such as yours. There is no doubt that Muhammadan sentiment has been greatly stirred by recent events outside India, and that for a time a restless spirit prevailed which might have been interpreted by those, who regarded merely the troubled surface of the water as a dangerous portent, but which those who could see below the surface were well aware, betrayed no real antagonism between government and your community."*

He assured that he and his Government had never doubted the loyalty well to be one of the noblest and most sacred of Muslim community. He further referred to the Legislative Council at Simla on

the 17th September, where he advocated realization by the British Government of the absolute necessity for the maintenance of the status quo as regards the Holy Places in Arabia. In conclusion, he assured that he would not fail to transmit to the King Emperor; the pure and unalloyed faith of Muslims, in the unity of God and of loyalty to their rulers may burn like a flame and ever grow brighter to lighten your path for many ages to come. [15]

League's Annual Session, 1914 Postponed.

The Honorary Secretary All India Muslim League circulated agenda on 9th October,1914 for meeting of Council scheduled to be held on 25th October to consider two questions, the most important issue was to postpone the session to be held at Rawalpindi in the last week of December, in view of grave crisis caused by the World War. Bhurgri, expressing his opinion on 26th October, 1914 suggested postponing the session. He also supported the election of Syed Ali Muhammad B.A.L.L.B, Vakil Lucknow as Member of All India Muslim League. [16]

Contribution in Constitutional Reforms, 1915

Bhurgri sent a telegram to the Secretary All India Muslim League conveying that he strongly supported league's session at Bombay under Raja's Presidentship. [17] The All India Muslim League issued a circular on 18th December, 1915, that session would be held on 27th December 1915 at Bombay. All the members were cordially invited and advised to send their written opinions. It was also suggested to constitute a committee to formulate and frame a scheme of Reforms. Bhurgri and other important leaders were proposed on the committee, which also included H.H. the Agha Khan and Mr. Muhammad Ali Jinnah. The Committee had to formulate scheme of Reforms keeping following points in view: -

1. The attainment of self-government within the Empire for India as laid down in the constitution of league.
2. The Government and system of administration be further reformed and liberalized.
3. The elected element of legislative Council in India should be substantially and further enlarged;
4. Such Councils should have power to exercise effective control over the executive.
5. The "Provincial Autonomy" should be granted to all provinces of India. [18]

Eighth Session at Bombay, 1915

The All India Muslim League circulated its agenda on 8th April 1915. Bhurgri expressed his opinion and emphasized to launch most emphatic protest by the Council against the attitude of the House of Lords, towards the creation of an Executive Council in the United Provinces, Agra and Oudh.Bhurgri suggested the Council to make most emphatic protest. He also agreed to the extension of His Excellency Lord Harding's term and election of Nawab of Dacca as Vice President of the All India Muslim League, in place of his late lamented father [19]. Prior to this on agenda circulated for meeting of the council of All India Muslim League proposed to be held on 7th February 1915, Bhurgri supported the election of following members of All India Muslim League against casual vacancies. [20]

a. The Honourable Sir Ibrahim Rahmatullah, Kt, CIE of Bombay.
b. Mr. M.A. Jinnah, Bar-at-Law, Bombay.
c. The Honourable Nawab Syed Muhammad of Madras.
d. The Honourable Nawab Mir Asad Ali Khan of Madras.

The Eighth session of All India Muslim League was held at Bombay on 30th December, 1915. Mr. Mazharal Haque delivered the Presidential speech. The league also passed resolutions for condolence of death of renowned leaders like Nawab Khawaja Saleemullah Khan Bahadur of Dacca, Sir Adamji Peerbhoy, Moulana Khawaja Altaf Hussain Hali, Major Syed Hassan Bilgrami, Honourable Khawaja Ghulam Saqlain, Honourable Gopal Krishana Gokhale and Sir Pheroze Shaw Mehta. In this meeting, a dispute arose as non-members entered in Pandal and the meeting was adjourned. Maulvi Abdul Rauf said that at all meetings the loyalty resolution was put first, and asked the reason for passing the two condolence resolutions on the first day. There was dispute among the leaders of Muslim league. However, on 3rd day i.e. Saturday January 1, 1916, at 10.00 A.M the delegates gathered at the Taj Mahal Hotel. Only members of the League and representatives of the press were admitted. The very circumstances that brought about the adjournment of the second day's meeting, contributed in a great measure to make the conduct of this adjourned meeting a model of sobriety, dignity and determination. The spirit of unshakable unity animated all. This was indeed a gathering of earnest men, resolved to discharge grave and responsible functions.

Mr. M.A. Jinnah, was received with loud cheers, who addressed the assembly and said that they all knew the incident, which took place on December 31, 1915 in the *pandal* at Marine Lines. After consulting his friends, he thought that proper course for him was to go and see the Commissioner of Police, who was standing outside the *pandal*. He went

to the Commissioner of Police and told him that the meeting of the All-India Muslim League had to be adjourned. He also informed him that it was the desire of most of the members of the League, that the meeting should continue its deliberations in the *pandal,* and that under the Constitution of the League nobody but members were entitled to come into the *pandal*, and certainly none but members could take part in the deliberations. He further told him that they had admitted the public only out of courtesy and by ticket. In view of what had taken place, it was their desire to exclude the public entirely from the meeting, and to confine their proceedings to members of the League only. He asked the Commissioner to help him to carry out their desire. Members of the public who had come to the *pandal* on payment of a fee would be refunded the money they had paid, and he had already ordered his men to refund the money instantly. Under the circumstances, he asked the Commissioner of Police, to clear the public from the ground of the *pandal,* and to keep a certain number of police officers outside, to prevent any member of the public from forcing himself into the *pandal.* Nevertheless, the Commissioner refused to do so and said if Mr. Jinnah apprehended any disturbance, he (the Commissioner) was prepared to take charge of the *pandal* and clear it of everyone. He (Mr. Jinnah) came back and told the President and others what had happened, and after that it was decided informally that the matter would be considered further. An informal meeting subsequently took place at the bungalow of the President, where all the leading members of the League were present. It was decided to hold the adjourned meeting of the League at the Taj Mahal Hotel, and to admit only members and nobody else. Mr. A. Rasul said that he had also been present, and heard the Commissioner saying that, in his opinion the meeting should not be held in the pandal at all. The President then called upon Mr. M.A Jinnah to move the following resolution:

> "The All-India Muslim League resolves that a committee be appointed to formulate and frame a scheme of reforms. The said Committee, is authorized to confer with political and other organizations or committees if any, appointed by such organization as they may deem fit, provided that due regard is paid to the needs and interests of the Musalmans of India in the formation of the aforesaid scheme of reforms." The committee was directed to submit its report and scheme to the Council of the All-India Muslim League at its next annual session.
>
> Mr. Jinnah said that in view of the situation, when question of the readjustment and reconstruction of the Government of India would soon be taken up, it was desirable that a committee

consisting of responsible leaders of the Muhammadans should be appointed to formulate a scheme of reforms. He did not want to go into details, and contented himself by saying that the object of the resolution was to formulate a scheme of reforms. As to the second part of resolution, it empowered the Committee, whilst formulating a scheme of reforms, to confer with other political organizations of the country, such as the Indian National Congress. The Congress and the League were the two chief representatives political organizations of Indians; and the Committee of the League should, without the slightest prejudice formulate a scheme of reforms, and do it as far as possible in conformity with the scheme to be formulated by the Indian National Congress. Mr. Wazir Hassan, then read out the list of names of proposed members of the Committee and several names suggested by those present were added to it. Bhurgri was taken on the above said Committee. [21] In March, 1916 Honorary Secretary, All India Muslim League, wrote a letter to Mr. Ansari informing him that response to his circular letter as regards to the deputation was not only disappointing but extremely painful. According to the result, Bhurgri, Raza Ali, Alay Nabi, S. Rajan Shah, Mir Asad Ali Khan and Sanaullah Baig were willing to join the deputation. On the other hand, M/s. Sanaullah of Asam, Muhammad Bakhat Muzamdar, Sir Fazal Bhoy and Fazal Hassan did not give specific reply on the pretext of their movement and engagements.

The Honorary Secretary was therefore of the view that idea of deputation should be dropped and instead, a memorial submitted to the Viceroy. [22]

Bhurgri voted to the Chair

On 21st June 1916 there was ordinary business of the Bombay Legislative Council, which was concluded in time, the non-official members had to proceed to the election of their representatives on the Imperial Council. The Muhammadan members had the privilege of returning a member to the Imperial Council. Two candidates were before them. One of them was a man who could be placed in the same category as the four candidates for the two seats of the general electorates. The other, it must be frankly said, was not. Mr. M.A. Jinnah who on a previous occasion in the Imperial Council, undoubtedly stood for the views of the most enlightened and most progressive sections of the Muhammadan community, as represented by the League and as

emphatically disclosed by recent events. He stood for the popular cause not only in his own community but in the wider sense of the country at large. He was opposed by Mr. Rafiuddin Ahmed, wirepuller of the Suleman Cassum Mitha party, who stood discredited in the eyes of the bulk of the Muhammadan community, due to the scandal attaching to their riotous proceedings at the meeting of the All-India Muslim League in Bombay.

A meeting of the Muhammadan non-officials was held to elect one representative to the Imperial Council. There were nine members present and Bhurgri was voted to chair the meeting. The result of voting was as follows. [23]

1. Mr. M.A. Jinnah 6 votes.
2. Mr. Rafiuddin Ahmed 3 votes.

As per agenda of All India Muslim League, circulated on 9th September 1916, it was decided to hold the next meeting of the council of the league on 10th October 1916 at 4:30 pm to consider election of the President for the next session of the league, and fixing the place for holding the next annual session of the All India Muslim League. It was also intimated that in response to a circular inviting suggestion for President, the consensus was in favour of Mr. M.A. Jinnah, and the members of the council agreed to convene next session at Lukhnow. Bhurgri giving his opinion, voted for Mr. M. A. Jinnah as President and Lukhnow for holding next session of the league. [24] Bhurgri sent a letter on 17th December 1916 and informed Mr. Wazir Hussain that he was coming to Lukhnow and would reach there on 24th December 1916 at about 9.00 am by Punjab Mail. He also requested to arrange his stay in a good hotel. [25]. Bhurgri stayed at Royal Hotel during the session of All India Muslim league at Lucknow. [26]

Joint meeting of Congress and League

Bhurgri took a big initiative to promote political unity among All India Muslim League and the Congress. He, in fact wrote a letter to Honorary Secretary All India Muslim League, from Hyderabad Sindh on 26th June 1917, requesting him to call an emergent meeting of the Council of Muslim League for the purpose of considering the desirability of holding a special joint meeting of the Indian National Congress and the Muslim League, to protest against the attitude of the Government towards the constitutional and political propaganda, then prevailing in the country. He sent a similar requisition to the General Secretary of Indian National Congress. [27] As a result of above efforts of Bhurgri, a joint meeting of All Indian Congress Committee and Council of Muslim

League was held at Bombay on 28th and 29th July 1917 under the presidentship of Surender Bannerji. Besides, a large number of members of Council of All India Muslim League and Congress Committee attended the meeting, it was decided to send representation to Secretary of State for India and H.E the Viceroy. [28]

The president was authorized to send representation to the Secretary of State, and Viceroy. It was decided in this meeting for condolence of the death of Indian grand old man Dadabhoy Naroji and praised services rendered by him. Bhurgri and Mr. M.A. Jinnah also attended the Joint Session in above said meeting and recommended, to adopt the policy of passive resistance in carrying out political work against the high handed action of Governor of Bengal in prohibiting the public meeting to protest against the internment of Mrs. Besant and Messers Arundale and Wadia. Besides it was decided, (a) a petition be submitted in support of scheme of reforms, adopted by the Congress and League, (b) restore the liberty of Messer Muhammad Ali and Shaukat Ali, who were long kept in jail under Defence of India Act, (c) telegram be sent in the name of Mrs. Besant and Messers Wadia and Arundale,(d) a group of gentlemen may proceed to England to represent the general political situation in India and to promote scheme of reforms drafted by Congress and League, and(e) Secretary of State for India, and Viceroy be requested to receive an All India deputation, consisting of 37 persons, to submit their representation in support of the Congress and Muslim League's Scheme of Reforms.

The Joint Conference suggested remedies including an authoritative pronouncement of making India a self-governing member of the British Empire,taking immediate steps to sanction the scheme of reforms conjointly framed and adopted by the Indian National Congress and the All-India Muslim League, the proposals, which the government of India may frame pursuant to the aforesaid authoritative pronouncement, be published for public discussion, and complete reversal of the policy of repression inaugurated by the authorities in India and as an earnest thereof the immediate release of Mrs. Besant and Messrs Arundale and Wadia. Syed Wazir Hussain, Honorary Secretary All India Muslim League, issued a notice from Lucknow on 3rd September, 1917 informing that a Joint Conference of All India Congress Committee and All India Muslim League would be held in Allahabad at Anand Bhawan (residence of honorable Motilal Nehru) on the 6th October, 1917 at 3:0 pm specially to consider the reports of the Provincial Congress Committee and the Council of the All India Muslim League in respect of the question of the passive resistance. [29]

Congress League deputation to Montegue presented a joint address. Sir Surendernath Bannerjee read the joint address. Mr. Montegue announced the policy of his Majesty's Government in the House of Commons for Indian Reforms on 20th August, 1917 In this announcement, he accepted the invitation of Viceroy to process the matter relating to development of self-Governments, in line with suggestions of public representative and others. He announced that ample opportunities would be afforded to the public for discussion of the proposals, which would be submitted to the parliament.

Bhurgri, from very beginning played an important role and attended all annual sessions of Congress from 1910 to 1919 along with his political friends and simultaneously he actively participated in Muslim League. He was also elected as General Secretary, All India Congress, but gradually he felt that freedom of Muslims was not covered by the manifesto of Congress. In the whole group he selected Mr. M.A. Jinnah, whom he found straightforward, brave and loyal gentlemen to the cause of Muslims of sub-continent. Therefore, they always worked together. The All India Muslim League and Congress presented a joint formula to the Secretary of State, Mr. Montegue on 28th November 1917. The joint delegation included Mr. Surendernath Bannerjee, Mrs. Annie Besant, Raja Sahib of Mehmoodabad, Mr. Paul Ganga Dhar Telak, Dr. Tej Bahadur Sapru, Mr. Moti Lal Nehru and Bhurgri. [30]

Sindh-A Separate Province

Bhurgri and his fellow politicians moved resolution No. 15 for creation of Sindh as a separate province in 1917. In fact the resolution was moved by Mr. Mumtaz Hussain and seconded by Honourable Raza Ali. The resolution dealt with Asam, NWFP and Sindh. It was resolved that the proposal should be forwarded to the All India Muslim League to confer the same with the Congress. Part (b) and (c) of the resolution being relevant to Sindh are reproduced below:

(b) Sindh, which is at present under a Commissioner, should be created into a separate province under a Lieutenant Governor in council. In its legislative council there should be 1/4th nominated and 3/4th elected members, of whom Hindu minority should be 25%.

(c) In case Sindh is created a separate province, the representation of Musalmans in the legislative council of Bombay proper should instead of 33 1/3 percent be 25 percent. The nominated members should be increased from 1/4th to 1/3rd of the total strength of the council.

Part (a) of this resolution related to Asam and North West Frontier Province, where by it was proposed to include these areas in the scheme along with Sindh. Names of 29 famous political leaders including Bhurgri were included in the list referred to the above said resolution. [31]

Bhurgri's Letter to the Governor for Separation of Sindh from Bombay

The introduction of Montegue Chelmsford reforms brought out another evil directly traceable to the enhanced powers of Commissioner in Sindh. Bhurgri reacted to this and wrote a letter to H.E.Sir George Lloyed, the then Governor of Bombay on 6th March 1920. Bhurgri wrote as under:

"However I have no intention to go over the old grounds cogent though they may be on which this demand was based. I rather wish to take my stand on a ground in which I earnestly trust, I shall have your Excellency's support. And that ground is the incompatibility of the present powers of the Commissioner in Sindh with the present powers of progress towards responsible government projected by the new reforms. The principles laid down by Lord Chelmsford and Mr. Montegue in their report on Indian Reforms; clearly require that the present system of One man's rule in Sindh must come to an end. Such a rule is inconsistent with the principles of responsibility with the people which is sought to be introduced by the reforms. First in the domain of transferred subjects, the state of affairs in Sindh, if the present system is to endure, will be singular and anomalous. As long as the Commissioner in Sindh is endowed with powers of Governor in the Council, the position of Minister in regard to Sindh will be radically different from his position in regard to other divisions of the Presidency. That the minister can intervene on certain very rare occasions when cases of great prejudice or hardships resulting from Commissioner's exercise of the powers delegated to him are successfully brought to his notice, does not alter the situation in its normal character. One illustration would suffice to explain the gross unfairness of the present arrangement. Under the existing Municipal Law, the power to introduce the elective in the constitution of the Municipalities is ordinarily vested in the Bombay Government. But under the Sindh Commissioner's Act of 1868, this power has been delegated to the Commissioner in Sindh, subject to only in very rare and important cases to the control of Bombay Government. In the Presidency proper, however, the full powers remain vested in the Bombay Government. Now, with the introduction of the new reforms the powers of the Bombay Government in the domain of transferred subjects will be exercised by the Governor and the Ministers. In this particular case, the full powers will be in the hands of the Minister in charge of the Local Self

Government, who will be responsible to the legislature, and ultimately to the electorate for the administration of his department. The legislature and the electorate can, if they so choose considerably influence the application by the Minister of the principle of election in municipal bodies. But this is true only so far as the Presidency proper is concerned. The position in Sindh will be materially different. Here the powers have already been delegated to the Commissioner in Sindh, and it is obvious that unless the power is specifically withdrawn from him, there is nothing to prevent him from exercising in the manner he deems fit. It is therefore; clear that the Minister can only fulfill the functions of advice and guidance now fulfilled in this behalf by the Governor in Council. It is not clear how the legislature and Sindh electorate can hold the Minister responsible for action or inaction in connection with the matters over which he does not exercise a complete and initial control, such as he exercises in the rest of the Presidency. The result will be that Sindh will be deprived of the full benefits of the responsible Government. But it is not only the domain of transferred subjects, that Sindh will fail adequately to reap the fruits of new reforms. Even in the sphere of reserved subjects, Sindh will not sufficiently profit from the new regime. For, the advantages flowing from more popular composition of the new Executive Council will be practically denied to Sindh, as long as the powers delegated to the Commissioner in Sindh in the matters within the sphere of reserved subjects, continue to remain in his hands. I need not labour this point. It is a matter of common knowledge that once action has been taken by the Commissioner in Sindh in any matter, whether it relates to transferred or reserved subject, it becomes exercising difficult for the public to persuade the Bombay Government to upset it, for the question of prestige and other awkward obstacles intervene. Indeed, I gratefully recognize the fact that such considerations are not always allowed to prevail against the claims of justice. But such cases are exceptions and do not detract from the generality of the rule that Government ordinarily sees no reason to interfere with the action of the officers to whom it has expressly delegated the powers. In the northern Divisions of the Presidency, there are 35 Municipalities and out of these as many as 30 enjoy the right of elected councilors. In the central division no less than 51 out of 57 enjoy the right and in the southern division 33 out of 37. In Sindh however, out of total 25 Municipalities only 6 enjoy the right of election, and those six are the same Municipalities which were established on elective basis between the year 1884 and 1886. Again while in the Presidency in 25 Municipalities (5 in the northern division, 12 in the central division and 8 in the southern division) at least two thirds of the councilors are elected, in Sindh there are only 3 such

Municipalities. In the northern division 27 Municipalities enjoy the right of electing there own President by a vote of a majority of two thirds of the councilors. In central division there are 44 such Municipalities and in the southern division 19. In Sindh, however at the present moment only 3 Municipalities enjoy that right." [31]

Death of Mr. Abdul Rasool (Friend of Bhurgri)

Mr. Abdul Rasool, Barrister and patriot Muslim leader from Bengal died on 31st July 1917 at 6 a.m. He was a brave, real Muslim leader and a Barrister. It was a great loss to the Muslims of sub-continent. It was also tragic that his daughter's marriage was fixed only two days after his death. Bhurgri was also invited to attend the marriage ceremony. The invitation was received by mail in the morning and after a short while; the news of his untimely death was received. He was only 45 years of age. [32]

Release of Mrs. Annie Besant

On the release of Mrs. Annie Besnat, Director, Hindvasi Press (Bhurgri) celebrated the event and sweets were distributed in the press.Besides salary of each worker was increased by RS. 1. The Al-Amin had also praised the efforts of Director, Hindvasi (Bhurgri). [33]

Announcement of British Policy made by Mr. E.S. Montague, Secretary of State for India, August 20, 1917

The British Policy was announced on 20th August 1917. It aimed at increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions, with a view to the progressive realization of responsible government in India, as an integral part of the British Empire. They decided that substantial steps in this direction should be taken as soon as possible, and that was highly important, as a preliminary to considering what these steps should be having free and informal exchange of opinion, between those in authority at home and in India. His Majesty's government, accordingly decided, with His Majesty's approval, that Mr. Montague should accept the Viceroy's invitation to proceed to India to discuss these matters with the Viceroy and the Government of India, to consider the views of local Governments, and to receive with him the suggestions of representative bodies and other organizations...Mr. Montague, added that progress in this policy could only be achieved gradually in stages. The British government and the government of India, on whom the responsibility lied for the welfare and advancement of the Indian peoples, must be judges of the time and measure of each advance, and they must be guided

by the co-operation received from those upon whom new opportunities of service would thus be conferred, and by the extent to which it was found that confidence could be proposed in their sense of responsibility.

The Montague Chelmsford Report on Communal Electorates conceived that all proposals should be brought whether they would or would not help to carry India towards responsible government. Some persons were of the opinion that for people, so divided by race, religion and caste would not able to consider the interests of any but their own section. A system of communal and class representation was not merely inevitable but was actually the best, when they considered what responsible government implied, and how it was developed in the world, they could not take that view. They found it in its earliest beginnings on an effective sense of the common interests, a bond compounded of community of race, religion and language. In the earlier form which it assumed in Europe, it appeared only when the territorial principle had vanquished the tribal principle, and blood and religion had ceased to assert a rival claim with the State to a citizen's allegiance; and throughout its development in western countries, even in cases where special reasons to the contrary were present, it had rested consistently on the same root principle. The solitary examples that they could discover of the opposing principles were those of Austria, a few of the smaller German states, and Cyprus. It was concluded by them unhesitatingly that the history of self-Government among the nations who developed it, and spread it through the world was decisively against the admission by the State of any divided allegiance; against the State's arranging its members in any way, which encouraged them to think of themselves primarily as citizens of any smaller unit than it.

It was interesting to note that they identified for their convenience that Indian lovers of their country would be the first to admit that India generally had not yet acquired the citizen spirit, and if it was really intended to lead her to self-government, it was must to do all that they possibly could call it forth in her people. Division by creeds and classes meant the creation of political camps in organization against each other, that taught men to think as partisans and not as citizens; and it was difficult to see how the change from this system to national representation was ever to occur. The Report further revealed that British Government was often accused of dividing men in order to govern them. But if it unnecessarily divided them at the very moment, when it professed to start them on the road to governing themselves, it would find it difficult to meet the charge of being hypocritical or shortsighted.

Another important point, the report highlighted, related to the minority. Given special representation owing to its weak and backward

state, was positively encouraged to settle down into a feeling of satisfied security. But it was under no inducement to educate and qualify itself to make good the ground, which it had lost, compared with the stronger majority. On the other hand, the latter would be tempted to feel that they had done all they needed to do for their weaker fellow countrymen, and that they were free to use their power for their own purposes. The give-and-take, which was the essence of political life, was lacking. There was no inducement to the one side, to forbear or to the other to exert itself. They therefore, regarded any system of communal electorates, as a very serious hindrance to the development of the self-government principles. The hard facts before them were that the Muhammadans were given special representation with separate electorates in 1909. The Hindus' acquiescence was embodied in the present agreement between the political leaders of the two communities. The Muhammadans regarded these as settled facts, and any attempt to go back on them would rouse a storm of bitter protest, and put a severe strain on the loyalty of a community, which had behaved with conspicuous loyalty during a period of very great difficulty, and which was known to be feeling no small anxiety of riots, own welfare under a system of popular governments. The Muhammadans regarded separate representation and communal electorates as their only adequate safeguards. Much as was regretted by them, the necessity, they were convinced that so far as the Muhammadans, at all events were concerned, the present system must be maintained until conditions alter, even at the price of slower progress towards the realization of a common citizenship. But they could see no reason to set up communal representation for Muhammadans in any province where they formed a majority of the voters.

The principles on which their proposals were based, followed from the promises, and it was also recognized in the announcement of August 20, that the steps were to be gradual and the advance tested at each stage. Besides other principles as laid down in the report included, (a) Measure of the responsibility was to be given to the chosen representatives by the electorate; (b) There were three levels at which the responsibilities were to be given i.e. in the local bodies, in the provinces, and in the Government of India. (c) Complete popular control in local bodies and the largest possible independence for them, of outside control. (d) The provinces were the domains in which the earlier steps towards the progressive realization of responsible government (e) This involved at once giving the provinces the largest measure of independence, legislative, administrative, and financial, of the Government of India, which was compatible with the due discharge by the latter of its own responsibilities, (f) The Government of India, must remain wholly

responsible to Parliament, and saving such responsibility, its authority in essential matters must remain undisputable, pending experience of the effect of the changes, now to be introduced in the provinces. In the meantime the Indian Legislative Council, should be enlarged and made more representative and its opportunities of influencing Government increased, (g)In proportion as the foregoing changes take effect, the control of Parliament and the Secretary of State, over the Government of India and provincial Governments must be relaxed" [34]

Sindh Muslim League,1917.

A public meeting of the Muslaman community was held on first November, 1917 at the G.H. Khalikdina Hall, Karachi, and Provincial Muslim League for Sindh was formed. In fact, Mr. Ghulam Ali Chhagla, Honorary Secretary Sindh Muslim League wrote a letter to the Secretary All India Muslim League on 7th November 1917, in confirmation of his telegram dated 2nd November 1917 informing that at a public meeting of Musalman community held at the G. H. Khaliqdina Hall on 1st November 1917, the Provincial Muslim League was formed and named as Sindh Muslim League. The following were appointed the office bearers:

- ◊ Mr. Yoosifali Ali Bhoy, President,
- ◊ Hon. Mr. Bhurgri, Vice President,
- ◊ Mr. Ghulam Ali G. Chhagla, Honorary Secretary, and
- ◊ Haji Abdullah Haroon, Joint Secretary.

It was also requested to affiliate Sindh Muslim League with the central league. The number of members was indicated as 60. It was also requested through telegram dated 5th November 1917 inquiring if the Sindh Muslim League could make representation to the Secretary of State, to accede the demands made by the central League in Congress – League Reforms Scheme in their representation to the Secretary of State. [5] Prior to this Mr. G.M.Bhurgri wrote a letter to the general public It is given below: -

Hyderabad Sindh
3rd October 1917

The Editor, AlAmin.
Dear Sir,

I would be thankful for the courtesy of a little space for the insertion of the following letter to the public:

"Owing to suggestions from several quarters regarding the establishment in Sindh a branch of All India Muslim League, I approached several Muhammadan gentlemen in the matter and found that the idea was warmly approved. With a view to promptly carrying

out the idea into effect, I would invite all those who may be in favour of it, to communicate with me without any delay so that a meeting may be called and immediate steps taken towards the formation of branch. [36]

Yours Truly
G.M. Bhurgri

The Al-Amin dated 12th October reported that with the efforts of Bhurgri, the movement of membership for Muslim League had proved successful. Within a week, 40 applications were received. It was further hoped that the number of members would increase, attracting Muslims from rural area to actively participate in social and political work. According to the newspaper some so-called Muslims were opposing it, but ultimately the right movement would succeed. [37] The Sindh Muslim league was formally affiliated with the all India Muslim League, in the ordinary meeting held on Sunday the 18th July, 1920. [38]

Tenth Session of Muslim League Calcutta, 1917

The tenth session of All India Muslim League was held at Calcutta on 31st December 1917 and 1st January 1918. Having regard to the pronouncement of the 20th August 1917 made by the Imperial Government, it was desirable to discuss certain matters with reference to Congress – League Scheme. The League therefore urged upon the Indian National Congress to appoint as early as possible to work out those details in connection with a Committee. The league appointed this committee in this session without informing the principle embodied in the league congress scheme. 44 persons were taken on this committee for Bengal, Behar, U.P. Punjab, Delhi C.P. Burma, Asam, Bombay, Madras, Central India, Rajputana and NWFP. From Bombay, following gentlemen represented on the committee.

1. The Honourable M.A. Jinnah.
2. The Honourable Mr. Bhurgri.
3. Mr. Ghulam Ali Chagla.
4. The Honourable Mr. Sharif D. Canji.
5. Mr. Subhani

The League passed a large number of resolutions in its tenth session at Calcutta, some of these related to a cordial welcome to the Right Honourable E.S. Montague, sense of deep sorrows at the death of the great and revered leader of the Musalmans of India, Nawab Viquar-ul-Mulk Bahadur, the first Honorary Secretary of this League, Raja Ghulam Hussain and Honorable Abdul Rasool. A strong protest against the objection taken by the Government of India to the passage in the address of All India Muslim Deputation relating to the internment of

distinguished Muslim leaders under the Defence of India Act, protests against the decision of the Government of the C.P. and Behar in not recommending the deputation of the League of that Province, to wait upon H.E. the Viceroy and the Right Hon' able Secretary of State for India, the necessity of an early repeal of the Arms Act, immediate steps for the establishment of the Dacca University, deep regret at the silence of responsible Hindu leaders at the occurrences in Bihar and Chauri Chaura, expressed its indignation at the failure of the Criminal Investigation Department to obtain timely information of large section of the Hindu Population in the districts of Arrah, Gaya and Patna to plunder the houses of Musalmans, defile and destroy mosques and Holy Quran, release of Muhammad Ali and Shaukat Ali, to set free Moulana Mahmud-ul-Hassan, Moulana Abul Kalam Azad, Moulana Hasrat Mohani and all the other Muslim internees, Musalmans should be adequately represented in the public service of the country, whereby representation on Government Universities in the same proportion as the representation accorded to Musalmans on the Legislative Council of the province concerned, and the Urdu language and Persian character should be maintained in courts and public offices, Musalmans should be afforded facilities, protection and help in the observance and performance of their religious rites, ceremonies and usages on the occasion of Baqar-Eid and Moharram.

Having regard to the pronouncement of the 20th of August, 1917, made by the Imperial Government, it was resolved to discuss certain matters of detail, with reference to the Congress-League Scheme, and the League urged upon the Indian National Congress to appoint a Committee, at an early date as possible, to work out those details in conjunction with the committee hereby appointed, without in any way infringing the principles embodied in the Congress-League Scheme. Besides, it was decided to form the Committee, with the President and Secretary of the League as ex-officio President and Secretary of the Committee, comprising of 42 people including Bhurgri. The rest of the resolutions related to refusal of the British Government to admit two Indian Barristers (to East Africa), indiscriminate administration of the Defence of India Act. Economic condition of the poverty stricken riots of Bengal, strong protest against the continuation of the Press Act, the safety and sanctity of the Holy Places, and in view of recent events, particularly the capture of Jerusalem, and finally that the decision of the Government of Bombay to make Urdu a second language, and not a vernacular of the Presidency, would be a heavy blow to the cause of education among Musalmans of the Presidency. [39]

Bhurgri wrote a letter on 15th February 1918 to the Honorary Secretary, All India Muslim League stating that it was worthwhile taking a deputation to Viceroy. He also conveyed his desire to join the deputation and asked about the exact date of deputation. He also sent another letter on 20th February 1918 on the same subject and stated that he would be glad to join the deputation as earlier letter was not received by Mr Wazir Hassan. [40] Bhurgri wrote a letter to Mr. Wazir Hussain seeking clarification on the holding of Muslim League Session at Calcutta or Lucknow. Bhurgri also intimated that Ramasawami Aiyare informed that Lukhnow friends were nervous about holding congress there. Bhurgri wanted to know the things in details. He also conveyed his opinion that there should be no conflict of dates with the Congress session [41]

In letter dated 12th June 1918 to Bhurgri, it was clarified by Mr. Muhammad Yoosif Assistant Secretary, All India Muslim League that the Bengal Presidency Muslim League had invited All India Muslim League to hold its special session at Calcutta, but the Council of League decided to finalize the venue after the venue of Special Session of Congress was known. It was informed that the special session of both the bodies would be held at Bombay. [42]

Bhurgri and his associates including the leading Hindu politicians made strong efforts to convince the British Government to give Sindh a separate status rather than let remain annexed to Bombay or attached to Punjab, as some of the British people were in favour of doing so at that time. Bhurgri therefore, organized a deputation to meet Sir Edwin Montague, the Secretary of State, for India on his visit to India at the end of war. Montague was impressed with their case but the Bombay civilians' pressure to keep Sindh with Bombay proved too strong and for the time being the status quo continued. [43]

Proposed as President All India Muslim League

In 1918, due to sudden death of Nawab Haji Muhammad Ishaq Khan, the President of All India Muslim League, fresh election was conducted. For this election, 6 candidates were suggested including Bhurgri at Sr. No.3. Mr. Abdul Aziz expressed his opinion for election of President in favour of Bhurgri of Hyderabad Sindh. Similarly Syed Ahmed Hussain also suggested name of Bhurgri for the president ship. [44] Muhammad Ali Muhammad, Raja Sahib of Mehmoodabad wrote a letter to Honorary Secretary All India Muslim League in 1919, and proposed the names of Bhurgri and Yakoob Hassan for President of next session. [45]

Deputation to England

Bhurgri, Kidwai and Isphahani sent a cable to Zahoor Ahmed recommending Muslim deputation to London on Turkish Question in November 1919. The matter was considered at the Delhi conference on 23rd November,1919 and council meeting of the League on 29th November,1919. [46] It was decided in the meeting of the Council of the All India Muslim League to depute 20 political leaders including Bhurgri. According to the proceedings of the meeting of the Council dated 9th March 1919, the Hon'able Mr. Fazle Hussain said "If there is no one forthcoming to go and I am going for the Congress, then I can represent the League, as well but it is highly desirable that the League should send its own eight men, in addition, those who are already going on behalf of the Congress". Mr. Barkat Ali said that he was willing to go and bear the expenses. Besides, Maulana Abdul Bari Sahab was ready to join and bear his own expenses, but he would not agree to be photographed for Passport. In addition, Mr. Hassan Imam who was going on Congress Deputation, would represent League and Bhurgri and Mr. Yakoob Hassan were ready for departure and bear expenses. Dr. Saifuddin Kitchelew and Pir Tajuddin had also conveyed their willingness. However, M/s. Mujeebur Rehman Esqr., Ghulam Ahmed Kalami, D.K. Soofi, and Nawab Mir Asad Ali, intimated their refusal to join the deputation. [47] Prior to this, Honorary Secretary, All India Muslim League wrote a letter on 20th March 1916 to Mr Ansari that the response to the proposed deputation was not only disappointing but extremely painful. As per the result of the move only 6 persons had conveyed their willingness including Bhurgri, whose name appeared at the top of the list.

Bhurgri wrote a letter from Hyderabad Sindh on 3rd March,1919, to the Secretary All India Muslim League, intimating his willingness to go to England at his own expenses. [49] The Government of India, however, was not keen to giving clearance to some of members and by May 1919, only Yakub Hassan of Madras was able to depart for London. Mr. M.A. Jinnah, the leader of Deputation, Bhurgri of Hyderabad Sindh and Hassan Imam left later one after the other. The second deputation which intended to supplement the Agha Khan and others did not materialize because Chelmsford declined to receive them, saying that no useful purpose would be served. He maintained that his government was fully acquainted with the Indian Muslim sentiments, and that he had already conveyed them to his superiors. [50] In a letter dated 19th November 1919, Mr. Yakoob Hassan was informed that a cable was received from Bhurgri, Kidwai, and Ispahani recommending urgent deputation of Muslim delegates on the Turkish question. 51 In another letter dated 7th August 1919, Zahoor Ahmed referred to the Resolution No.V of the

Council meeting, in which it was resolved to raise the funds to the tune of Rs.5000 and an appeal made to the members of the league to subscribe. It was further mentioned in the letter that necessity for this appeal was explained, in the extracts of letter received from Mr. M.A. Jinnah, Yakoob Hassan and Bhurgri. These extracts reveal that several memorials were sent to the Prime Minister of England and the Foreign Secretary. Besides a public meeting was arranged at the Islamic Society,where Mr. Surrender Nath Bannerjee as Chairman said that Hindus were in complete accord with Musalmans in asking justice for Turkish Empire. Besides the financial constraints and difficulties,it was pointed out that the propaganda was suffering badly as the British press including the Times had declined to publish the Turkish point of view. 52

Mr. Yakub Hassan sent a Memorial to Lloyd Goerge. Then on 10th July, when Jinnah and Bhurgri arrived, the deputation called on Mr. Mantague and his Under Secretary and held discussions with them on the Turkish Question. In another move, Yakub Hassan and Bhurgri added their signatures to the 31st July Memorandum to Lloyd George, submitted by Isphani on behalf of London Muslim League and its friends. [53]

According to letter written by Yakoob Hassan from England in July 1919, Mr. M.A. Jinnah and Bhurgri reached England a week ago and that in a joint committee of the two members had been formed. Mr.Yakoob Hassan, Mr. M.A. Jinnah and Mr. Bhurgri were busy in drawing up the memorandum. At that time, Agha Khan was at Paris, who arrived in England in first week of October 1919. On Friday the 10th October 1919 the deputation's evidence was taken by the Joint Committee. [54] Mr. Yakoob Hassan wrote a letter to Zahur Ahmad from London and informed him that 10 copies of evidence were sent under a separate cover. He also informed that Hassan Imam had arrived but he was not asked to give evidence because the committee was adjourned till 3rd October. He also wrote that a memorial about Turkey signed by him, Jinnah, Hassan Imam and Bhurgri, the members of League deputation, was being submitted to the Prime Minister.[54]

As stated above, Bhurgri was involved in the drawing up the memorandum of evidence. Therefore, it is concluded that of all the members of delegation he was the only political giant who was trusted with highly skillful job to present the case before the British Government. In Freedom Movement Archives 499, two receipts bearing number 10533 dated 12-8- 1919 and 11649 dated 16th July, 1919 are available in the name of Bhurgri whereby amounts of £1.3.7 and £ 14.11.0 were paid for typing the papers by Bhurgri to Hilda Ainslie, Typist Translator, 25 Regent Street London (SW) on 16th July and 12th August, 1919

respectively. 56 From the London Muslim League, 33, Palace Street, S.W. Isphahani, Bhurgri and Kidwai wrote to Zahoor Ahmed on 13th November, 1919, that Aga Khan had received a cable from Mian Muhammad Chhotani of Bombay seeking his advice whether deputations from India be sent to London and Washington, to present the view of Indian Muslims on Turkish Question before the higher authorities. The Aga Khan had agreed to send the deputation to London but not to Washington as the issue related entirely to the British Government. Bhurgri and others therefore, advised to dispatch the deputation to London immediately. 57 In an other letter dated 16th October, 1919, Yakoob Hassan wrote from London to Zahoor Ahmed that His Highness The Aga Khan came to London last month and gave evidence before the Joint Committee of the Parliament. A private conference was held at Amir Ali's House, where His Highness, Mr. Amir Ali, Kidwai, Isphani, Bhurgri and Yakoob Hassan were present. It was resolved to meet the next day at the mosque and pass the resolution in favour of Turkey, as it was expected to be done at home throughout India as per recommendation of Islamic Information Bureau. The office of the Bureau was established at,33, Palace Street, Westminster, with Isphani as its Chairman and Pickthal as Secretary. Bhurgri, Kidwai and Yakoob Hasan were associated with it as they were in London. Mr. Yakoob Hassan had also given the details of money spent on various activities and informed that a proposal was under consideration to publish a weekly bulletin, which might become a popular Muslim paper. Bhurgri was a Muslim League delegate, under the Leadership of Quaid-e- Azam, who had given evidence before the Selbourne Committee of British Parliament on India Bill He was interested in the overall awakening of Muslims. He started Sindhi weekly "Al- Amin" which was edited by Shaikh Abdul Majeed Sindhi. Bhurgri was an accomplished Lawyer and defended Shaikh Abdul Majeed Sindhi, against Government prosecution under press laws.. [58]

Noor Muhammad Pleader as a Politician

In the Freedom Movement Archives (AFM 494), page 33, National Archives Islamabad, a letter is available which leads to the conclusion that Noor Muhammad, pleader was also a politician. He was founder of Noor Muhammad High School, Hyderabad and played an important role in the politics. Above said letter was written by him in January 1918, to the Honorary Secretary, All India Muslim League showing keen interest in the release of Ali Brothers. His letter is reproduced below -

Hyderabad
Jan. 11th

Dear Sir,

Now that the Muslim League has decided to undertake the release work of the Ali Brothers, may I trouble you to let me know what steps you are going to adopt so that the same may be followed here in Sindh.

Trusting to hear from you soon;
I remain
Yours truly
Noor Muhammad
Pleader, Hyderabad Sindh

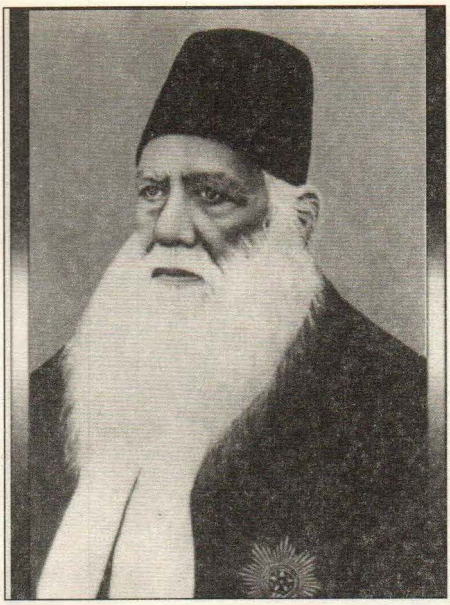
Muslim League, 1919

In the adjourned meeting of the Council of All India Muslim League held on 27th July, 1919 at 08.30 A.M. in the office of League, Members of the Council were elected for the eight provinces. From Bombay Presidency (including Sindh) Bhurgri was elected..[59]In the National Archives Islamabad, a paper is available which gives a list of office bearers and Members of Bombay Presidency Muslim League, for the period from 1919 to 1922. Bhurgri was one of the Vice Presidents, while His Highness Sir Agha Khan, GCIE, of the Bombay was the President. [60]

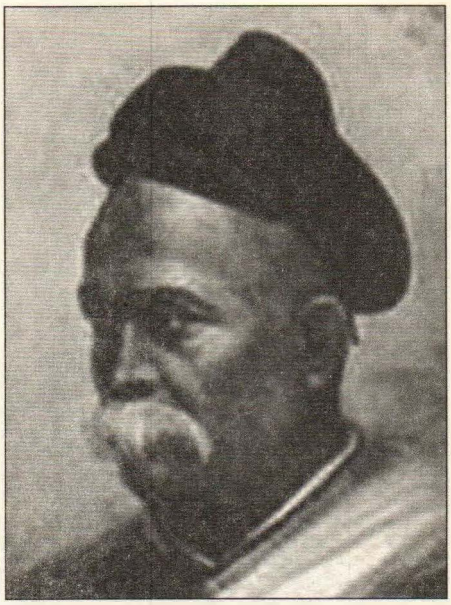
Bhurgri elected from the Panel

A copy of proposed panel is available in the National Archives, Islamabad which indicates votes obtained in the Council. The votes cast are clear and can be counted. Bhurgri obtained maximum votes [61].

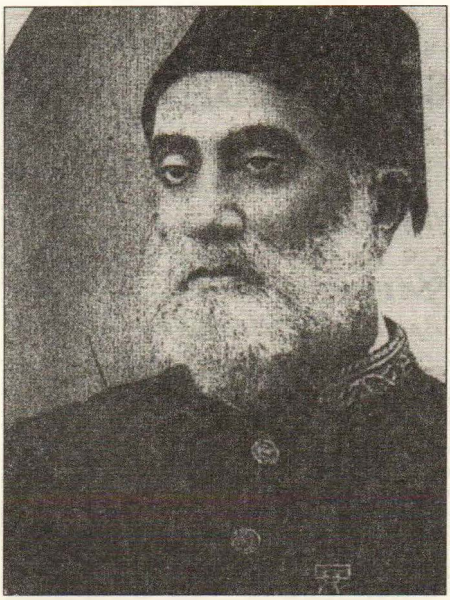
S.No.	Name	No. of Votes
1.	The Hon. Mr. G.M. Bhurgri Bar at Law, Hyderabad Sindh,	10
2.	Mr. Hassan Imam, Bar at Law, Bankipur Behar,	09
3.	Mr. A.H. Ansari, Delhi,	09
4.	Mr. A.K. Fazal-e-Haq,Bengal,	09
5.	Mr. M.A. Jinnah, Bombay	08
6.	Mr. Yakub Hassan, Madrass,	08
7.	The Honourble Sir Raja Sahib of Mehmoodabad United Province,	07
8.	The Honourable Mian Fazali Hussain	04



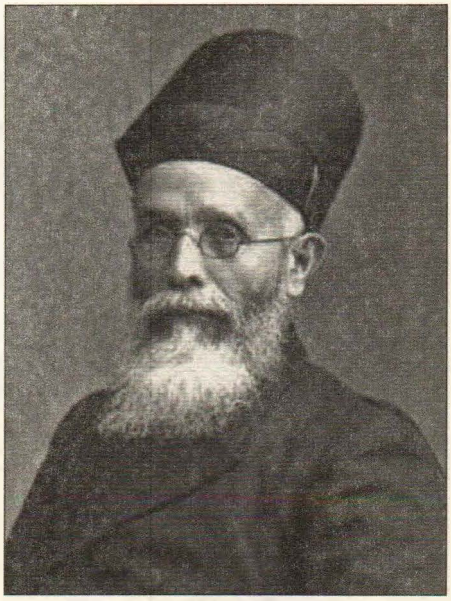
Sir Syed Ahmed Khan



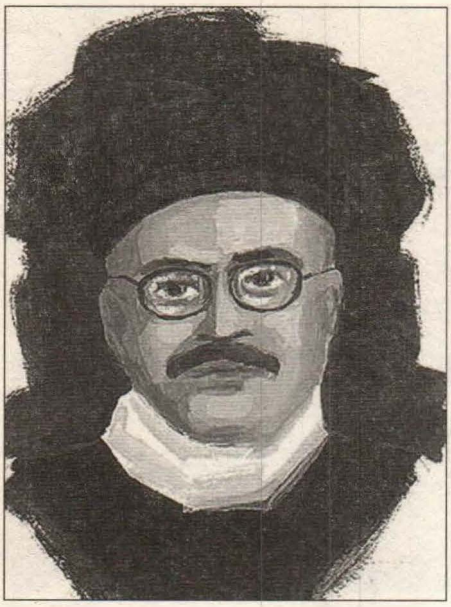
M.G. Ranade



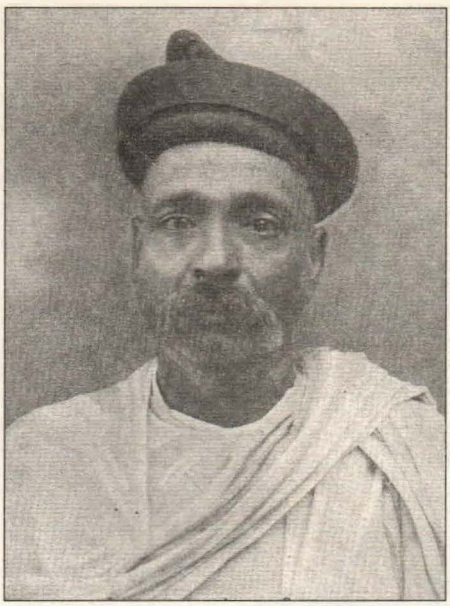
Hassanali Effendi



Dada Bhai Naroji



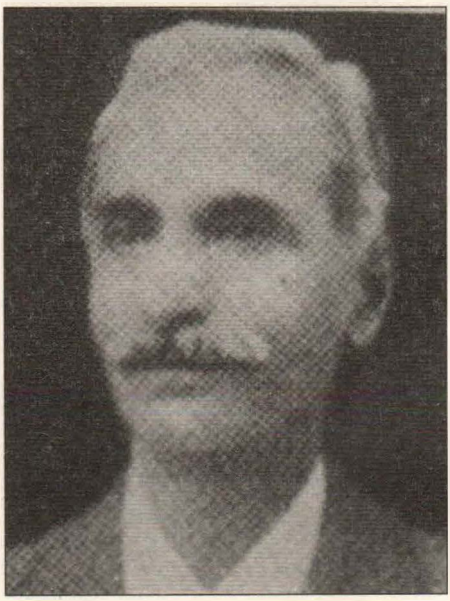
Gopal Kirshna Gokhlae



Lokmania Tilak



Annie Besant



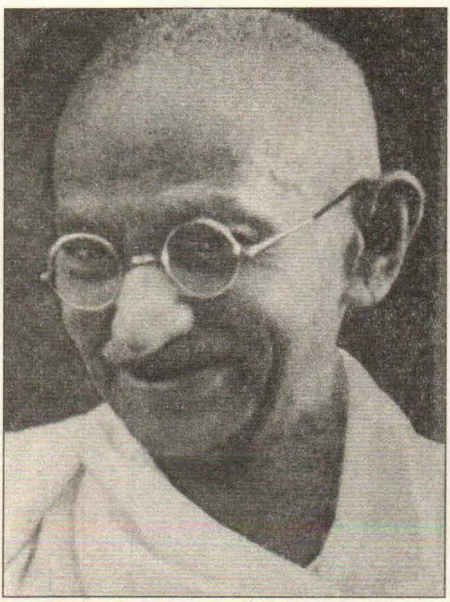
Durgadas B. Advani



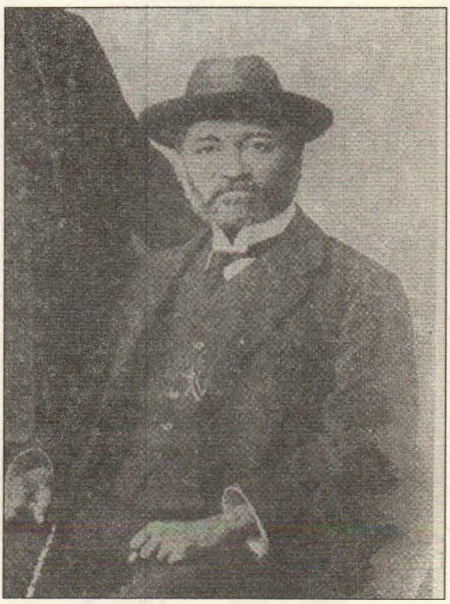
Sir Pheroze Shaw Mehta



Sir Sultan Muhammad Aga Khan



Mohan Chand Karam Chand Gandhi



Harchand Rai Wishandas

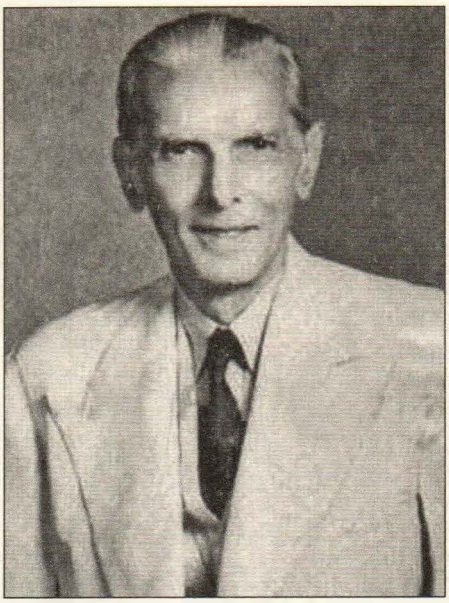


28انڊين نيشنل ڪانگريس (ڪراچي ۽ پر 1913ع) جي مرحبا ڪميٽي

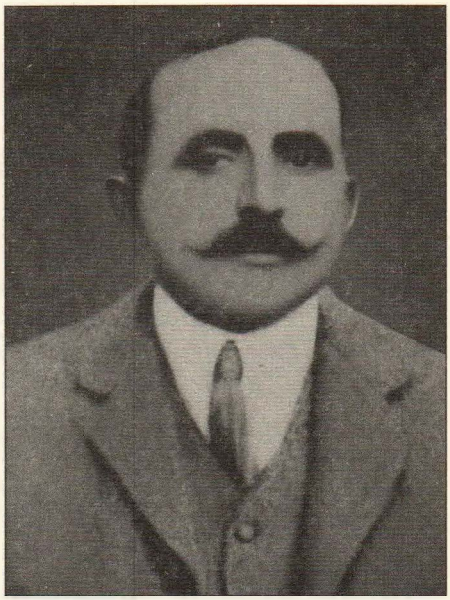
ساڄي پاسي ڪان ويندا: ايسر داس آسنمل، رئيس غلام محمد پرڳڙي، ڏيبچند اوجها، ڪلومل پهلومل، غلام علي جاڳلا، سيٺ هرچند راءِ، هيرانند ڪيمسنگ، جهامنداس ولياس، درگداس آڏواڻي، لوڪامل چيلارام ۽ شيوارام ڏيونمل بينل پهرين قطار پر: خوبچند اوجها، نولري، غلام حسين قاسم، پهن مل پنجابي، هاسومل چيلارام ايسرسنگ هزاريسنگ، لالا مونيلال، ريواچند ڏنچند، ڪوڏومل ليکراج، هاسارام وشنداس ناڻي، محمد علي علوي، گوبالداس جصنمل آڏواڻي ۽ سريچند وشنداس بينل سر قطار: خوشالداس چيلارام نامعلوم، سنومل چيلارام، گووندرام لالچند حماڻي، آسودومل ريواچند، نامعلوم، ڪشچند جهامراڻ



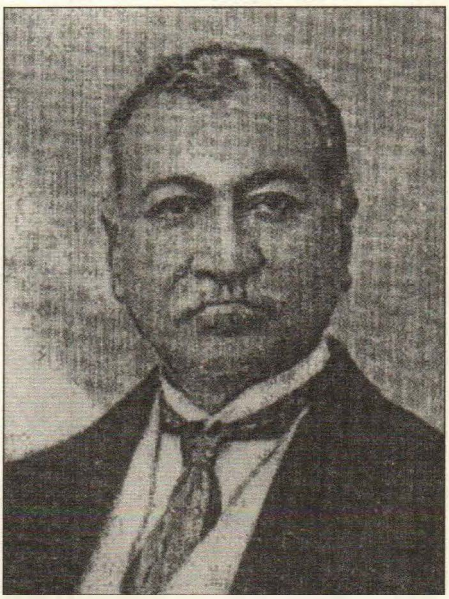
Gandhi`s Visit to Karachi, 1916



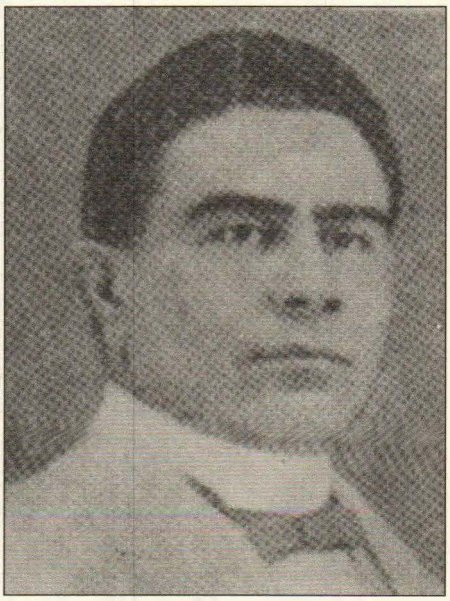
Muhammad Ali Jinnah



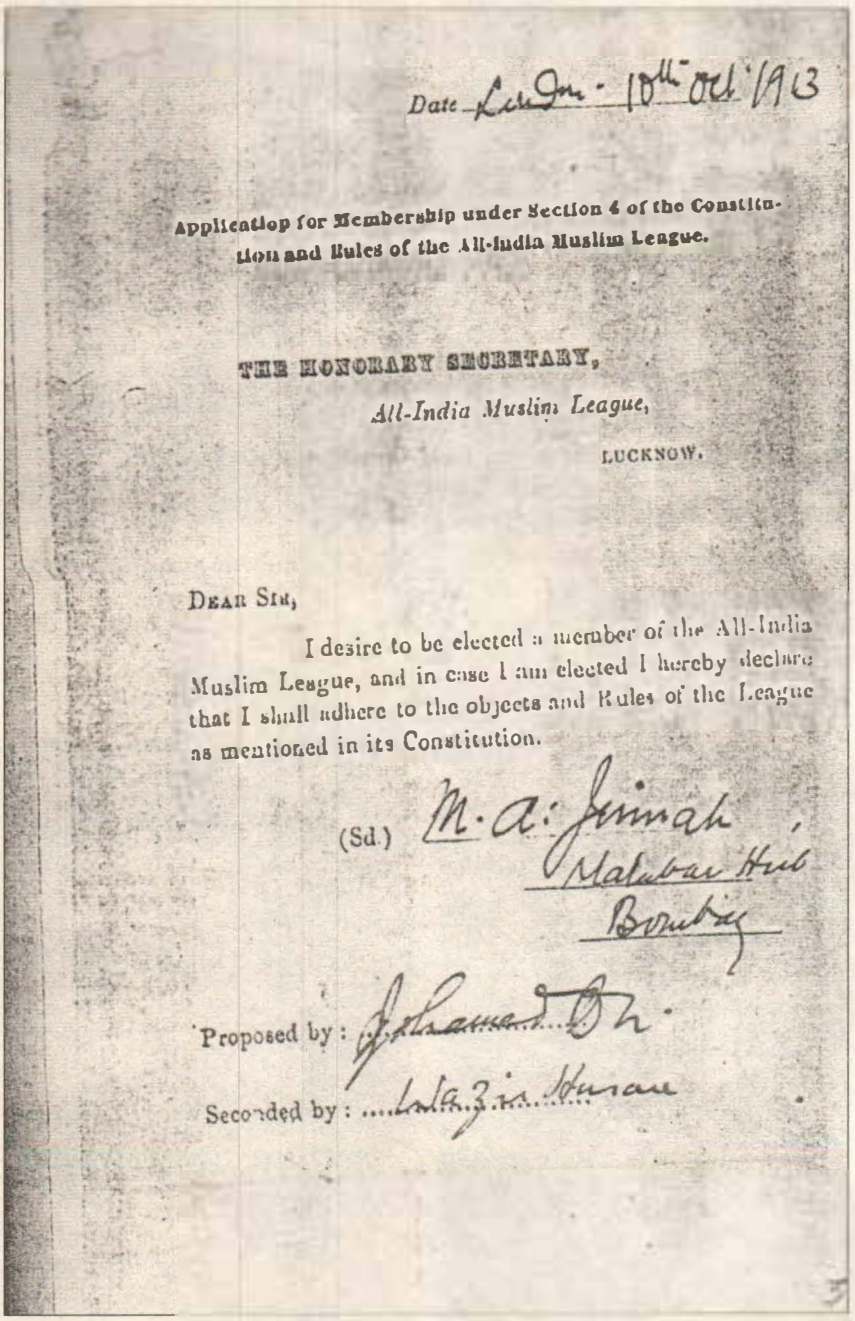
Ghulam Muhammad Khan Bhurgri



Harchandrai Wishandas



Montegue Web



Date Lucknow - 10th Oct 1913

Application for Membership under Section 4 of the Constitution and Rules of the All-India Muslim League.

THE HONORARY SECRETARY,

All-India Muslim League,

LUCKNOW.

DEAR SIR,

I desire to be elected a member of the All-India Muslim League, and in case I am elected I hereby declare that I shall adhere to the objects and Rules of the League as mentioned in its Constitution.

(Sd.) M. A. Jinnah

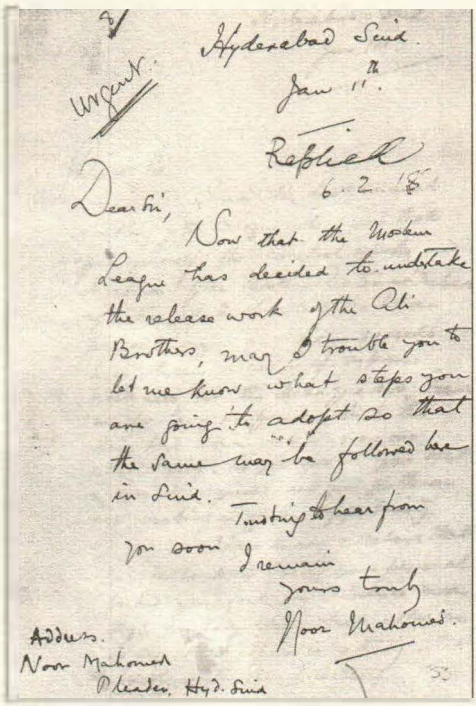
Malabar Hill

Bombay

Proposed by : Mohamed Br.

Seconded by : Lala Jiwan Das

M.A Jinnah`s application dated: 10th October-1913 for membership of All India Muslim Leaque



Hyderabad Sind.
Jan 11th.

Urgent.

Replied
6.2.18

Dear Sir,

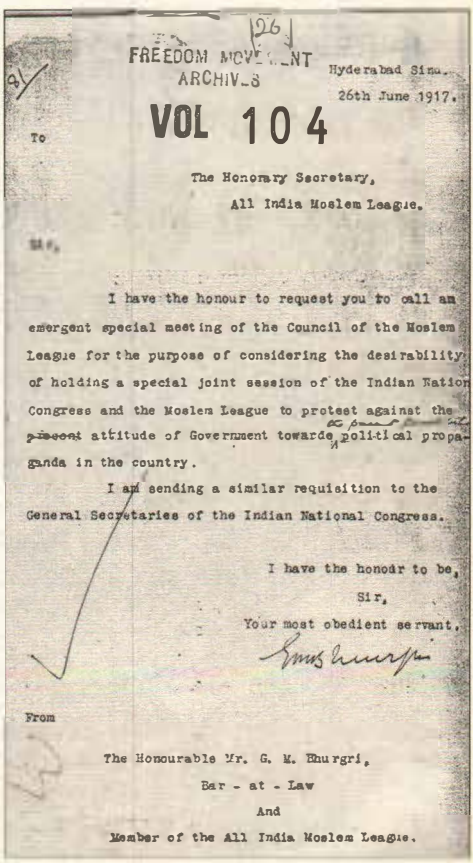
Now that the Moslem League has decided to undertake the release work of the Ali Brothers, may I trouble you to let me know what steps you are going to adopt so that the same may be followed here in Sind.

Trusting to hear from you soon I remain

Yours truly
Noor Mahomed.

Addrs.
Noor Mahomed
Pleader, Hyd. Sind

Letter from Noor Muhammad Pleader Hyderabad dated 11th January 1918 to Secratry All India Muslim League.



FREEDOM MOVEMENT ARCHIVES
VOL 104

Hyderabad Sind.
26th June 1917.

To

The Honorary Secretary,
All India Moslem League.

Sir,

I have the honour to request you to call an emergent special meeting of the Council of the Moslem League for the purpose of considering the desirability of holding a special joint session of the Indian National Congress and the Moslem League to protest against the ~~present~~ attitude of Government towards political propaganda in the country.

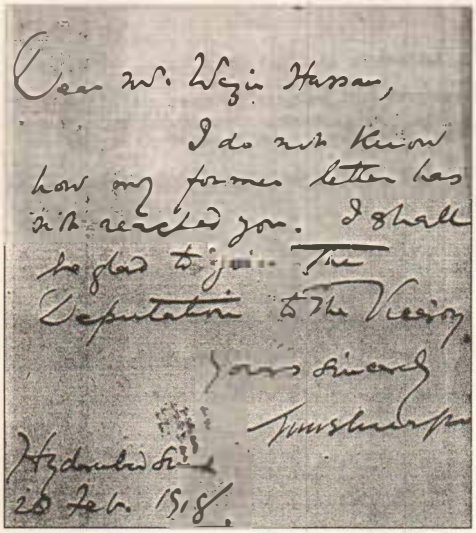
I am sending a similar requisition to the General Secretaries of the Indian National Congress.

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

From

The Honourable Mr. G. M. Bhurgri,
Bar - at - Law
And
Member of the All India Moslem League.

Bhurgri`s Letter to Honorary Secretary All India Muslim Leaque 26th June-1917



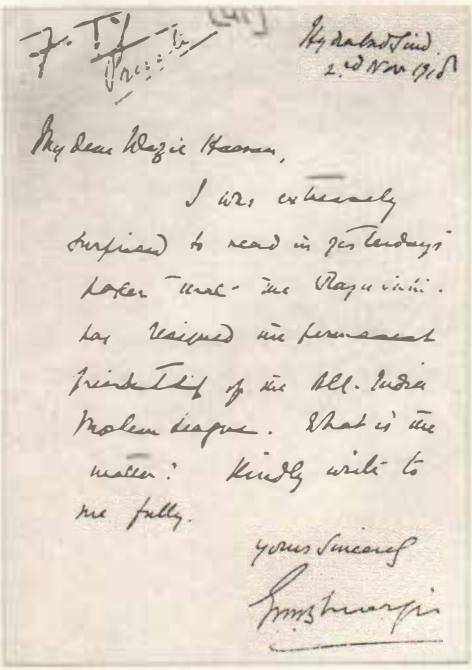
Dear Mr. Wazir Hassan,

I do not know how my former letter has not reached you. I shall be glad to join the Deputation to the Viceroy.

Yours sincerely

Hyderabad Sind
28 Feb. 1918.

Bhurgri`s Letter dated: 28th February- 1918 to Wazir Hassan



Hyderabad Sind
2nd Nov 1918

My dear Wazir Hassan,

I was extremely surprised to read in yesterdays' Leader that the Rajas visit has caused the permanent friendship of the All India Moslem League. What is the matter? Kindly write to me fully.

Yours sincerely

Bhurgri`s Letter to Wazir Hassan 2nd November-1918

Hindu – Muslim Differences- Bhurgri Interviewed

Bhurgri, during his short stay ay Lahore on his way to Hyderabad (Sindh) was interviewed by a representative of the Associated Press on April 6, 1920. He deplored the Hindu Muslim differences and said:

"Both during my passing visits in the Punjab, and recent meetings at Lucknow, I noticed a growing tendency in a section of my co-religionists in the Punjab, to re-open the Lucknow Compact, a result of the high feelings which are running, in connection with the communal controversy raging round there between the Hindus and Mussalmans. I hasten to warn, and appeal to them, against any such rash act without fully realizing the consequences thereof, or at any rate, referring the matter to the parent bodies of the Compact, the Congress and the League, in case of any genuine feeling of grievance. I am afraid the Mussalmans in the Punjab do not realize the consequences of re-opening the settlement arrived at Lucknow. Any such move on their part, would in the first place undo the hard work, and the results of negotiations of many years between the leaders of the two great communities. Secondly, it would have a reaction over the country, specially in the provinces where the Musalmans are in a minority. And the whole blame and responsibility for the breach would lie on the shoulders of the Mussalmans in the Punjab.

The chief temptation to my Punjabi co-religionists seem; to be the fact, that the Lucknow Compact assigns to the Mussalmans in all the provinces, the position of a Minority, including the Punjab and the Bengal, where at least they are in a majority. This undoubtedly, and perhaps naturally, causes some irritation to them. And they consider it an inequitable arrangement, and argue that since the Mussalmans lot to remain in a minority everywhere, even by the Compact, it does not make such difference whether that minority should consist of 30% or 13% or 3% according to the population in the provinces where they are in a minority. And therefore, they assert that at least where they are in a majority as in the Punjab, they must assert this majority, in respect of seats on the Councils and other local bodies, or posts in various services.

That all looks plausible but if my co-religionists in the Punjab would examine the position more thoroughly and dis-passionately, they would find that if they succeed in asserting and securing a majority in their province, that majority would be illusory, as instead of being a source of strength to the entire Muslim community of the country, it would be one of considerable weakness. They should not forget that the present minority of 30 percent, and more, all round works as the lever of the balance of the Administration of the country, the balance adjusting itself according as the lever of Muslim Minority tilts on one side or another

namely the Non-Muslims, or the Government. And therefore neither the Non-Muslims nor the Government can light- heartedly ignore this minority. But once the uniformity of the strength of the lever is removed, it will at once break under its own tension. The result would be that while the Mussalmans in the Punjab might be able to assert themselves, their existence and interests would be completely ignored in other provinces, where they are in a hopeless minority, once the compact is violated. I have not the exact statistics before me, but I know that while the percentage of the Muslim population in the Punjab is about 50% of the total population, that in the United Province is less than 14 percent, in Bombay including Sindh about 8 percent, (excluding Sindh it would be negligible), and in Central Provinces, and Madras much less.

The assertion of the majority in the Punjab or Bengal would further work as a standing menace, instead of a source of strength from another aspect. For, not only anything done by the majority in Punjab or Bengal savouring of communal favouritism would at one react on the minorities in the other provinces, but anything and everything done by the majority would be exploited and misrepresented by disruptive and discordant elements in both the communities, and the exponents and advocates of the "Divide and Rule" policy, much to the detriment of both the Musalmans and the Non-Muslims.

I, therefore, appeal to my Mussalman brethren in the Punjab not to do or say any thing which might disturb the relationship between the Hindus and the Mussalmans of the whole country, and give handle to unscrupulous people, in case, however, they feel any genuine grievance, they should seek ways and means such as would bridge up, rather than widen, the gulf. I appeal to the Hindus likewise, both in this connection and in connection with the controversy of conversions and re conversions, raging round about Delhi and Agra. I suggest that the leaders of the two communities should at once hold at one place meeting of the Working Committee of the Congress, the Central Khilafat Committee, the Council of the Muslim League, and the Hindu Sabha, and confer with each other for this purpose as also for the purpose of finding out satisfactory solutions of other communal and religious questions, which are threatening to assume large dimensions and destroy the harmonious relations between the Hindus and the Musalmans. These are concrete problems which require an immediate, tactful but bold handling, and no patch up or camouflage tactics. "It is an ill-wind that blows no body good" And the force that the destructive elements are gathering, may be gauged by the fact that the Khilafat Committee at Lucknow, was compelled to yield to them and sanction a sum of fifty thousand rupees for the purpose of reclaiming the Malkana Rajputs

though somewhat in disguised form. The real solution seems to me to be in drawing up together, by the representatives of the above named bodies, of a National Pact somewhat on the lines suggested by Dr. Ansari at Lucknow, and passed by the Subjects Committee of the Muslim League, providing ways and means for safeguarding the rights of the various communities, for fixing up the proportion and mode of representation of those communities, for the settlement of questions leading to communal and religious differences, by the establishment of Conciliation Boards, and by getting that Pact endorsed by the general bodies of the Congress, the League and the Khilafat Communities and the Hindu Sabhaa and other public bodies. [62]

Elections in 1920

In 1920 Bhurgri came back from England. The elections were held in accordance with new reforms. The All India Congress had resolved to boycott the elections and the moderates decided to participate in the elections, but Bhurgri did not take part in Elections. After that, the Government nominated him on the seat of Council of State, but he only accepted when all friends pressed him to be on the Council of State. He ultimately resigned from the seat due to detrimental policy of the Government. During that period, moderate group became in-active and certain extremist crowded the congress, therefore Bhurgri restricted his political activities. Some of his friends got positions and benefits, but he did not concede. His friend Raja Sahib of Mehmoodabad was selected as Member, Executive Council. On the other hand, Seth Harachand Rai Wishindas, despite boycott by congress, took part in elections and got himself elected in the Council of State. [63]

Office Bearers of Sindh Muslim League, 1920

The Honorary Secretary, Sindh Muslim League, Bombay Bazar, Karachi wrote a letter to Syed Zahoor Ahmed, Honorary Secretary, All India Muslim League and requested for affiliation of the Sindh League with All India Muslim League. He also sent a list of Office bearers of Sindh Muslim League. Bhurgri was President, Seth Haji Abdullah Haroon, Vice President and Mr. A.M. Ahmed, the Secretary of Sindh League. The list of office bearers is given as under: - [64]

President	:	Honourable G.M. Bhurgri
Vice-President	:	Seth Haji Abdullah Haroon
Secretary	:	A.M. Ahmed B.A (Contab)
Joint Secretary	:	Seth Tayabaji Alibhoy
Members of the Council	:	

Seth G.A. Chagla
Mir Ayub Khan, Bar-at-Law
Mr. G.G. Mirza
Mr. Muhammad Khan
Mr. Shaikh Abdul Aziz
Mr.Shaikh Abdul Majid
Mr. Muhammad Ali Mahmood
Dr. Noor Muhammad, M.B.B.S
Dr.Haji G.H. Kasim M.B.B.S.
Mr. Aboobakar Haji Moosa
Mr. Fida Hussain Quettawalla
Mr. Abdullah Haji Zakria
Mr. Jan Muhammad Junejo, Bar-at-Law

Mr. A.M. Ahmed, Secretary Sindh Muslim League wrote another letter on 21st July, 1920 to the Secretary All India Muslim League complaining that Sindh Muslim League was not affiliated with All India Muslim League. He further requested to take immediate steps to do the same, failing that, they would write to the press or advise the council to declare it as an independent party.[65] The All India Muslim League in its session held on 18th July 1920, affiliated Sindh Muslim League with the Central League through a resolution. [66]

The Great Bhurgri at the point of arrest

Bhurgri and Seth Herchand Rai continued to air the grievances of Sindh with unabated zeal much to the displeasure of British officialdom, including the Commissioner --in Sindh, Sir Henry Lawrence, the nephew of Punjab Lawrence whose wife was a descendant of Sir Charles Napier. Sir Henry loved Sindh and was a civil servant in the traditional paternalist style. He was firmly convinced that the British knew what was best for India and Indians, who complained or pointed out the defects of the administration, were troublemakers and agitators. He could not tolerate Bhurgri and Wishindas and Lady Lawrence recorded her attitude and determination to arrest Bhurgri. "Mr. B is the arch villain and there will be amazement and consternation when they learn so influential a person is for it.The great Mr. B is at the point of arrest?" [67]

Annual Session of All India Muslim League, 1920

According to the Annual Report of All India Muslim League, presented at Thirteenth Annual Session held at Nagpur and meetings commenced at other places a number of resolutions were passed. These resolutions included the affiliation of Sindh Muslim League, firm conviction against the English clergy protesting against Peace Conference on Turkey, request to the British Cabinet to arrange Khilafat deputation, protest against the terms offered to Turkey for peace, emphatic dissent against the findings and recommendations of the Hunter Committee Report which manifested racial bias, expressed opinion against the rules and regulations framed under the India Act,1919 having retroactive character, conflicting with the spirit and intention of Responsible government in India, opposed the move of government to send Muslim and Indian troops to the Middle East to fight against Muslims. It was also decided to hold special session of All India Muslim League on 6th and 7th September, 1920. The rest of the resolutions were passed for condolence of Lokmania Tilak and against the exoneration of Sir Michael O Dwyer, who was responsible for barbarous behaviour in Punjab.The league firmed up the opinion and resolved that there was no course left but to approve and adopt the policy of progressive non-cooperation non- violent movement followed by the Central Khilafat Committee till the wrongs done by the government were righted. Some of the advices included surrender of titles and honorary offices and resignation from nominated seats in local bodies, refusal to attend Government Darbars and other official functions, withdrawal of children from schools, owned or aided by the Government, establishment of National Schools and Colleges, boycott of British courts by Lawyers and litigants and establishment of private arbitrator Courts, refusal on the part of military clerical and labouring classes for recruitment in Mesopotamia, withdrawal of candidates from election to the Reformed Councils; and progressive boycott of foreign goods. Bhurgri was elected as Member of Council of All India Muslim League in 1920. [68]

Bhurgri Leads the Delegation.

The Honorary Secretary All India Muslim League, wrote a letter on 28th December, 1921 to the President of Working Committee of the Indian National Congress Ahmedabad, forwarding therewith a copy of resolution passed by All India Muslim League with the request to communicate the acceptance of the Working Committee of Congress, indicating the time and place for meeting. The Council of All India Muslim League also advised that the Working Committee of the Indian National Congress be requested to meet the representatives of the council

next day. In the list of representatives name of Bhurgri appeared at the top of the 15 high ranking politicians of sub continent, including Hasrat Mohani of Aligarah. The object of the meeting was to consider following resolution of All India Muslim league:

> *"The council of All India Muslim League places on the record that they favour an honourable and immediate truce and would advise cessation of activities except Swadeshi, National Education and Prohibition of liquor without picketing on the part of non-cooperators pending roundtable conference to settle the khilafat, Punjab and Swaraj questions provided that government on their part observe the truce by withdrawing the notification against the volunteer organizations, application of meeting Act and criminal arrest or under prosecution under the above mentioned measures and agree to a date of conference in January and to its composition. The council further is of opinion that in order to create an atmosphere desired by the viceroy and pursue the success of Roundtable Conference, it is essential that the Fatwa prisoners should also be released"* [69]

The Dispute

Mr. M.A. Jinnah, addressed a meeting in London in August 1921 on the issue of Khilafat and exposed "the broken pledges to Indian Muslims,"by the British Prime Minister. In his scathing condemnation, Jinnah revealed that the British statesmanship was reaching the point of bankruptcy. He also met with Mr Montegue, Secretary of State for India who was not ready to act on Jinnah's advice. On his return to Bombay, Jinnah was interviewed by a representative of the Bombay Chronicle in which he termed the British policy of repression as "thoroughly unjustifiable." According to him the Viceroy had paid no heed to this political problem and failed to satisfy the intelligentsia. Jinnah therefore warned the government that non- cooperation movement was only a symptom leading to the general expression of dissatisfaction, owing to utter disregard of public opinion and of outstanding grievances. He therefore pinpointed Khilafat, the Punjab and Swaraj for settlement. The government was not ready to respond to such sane calls, understanding that Jinnah might not be able to regain ground in the Indian politics. Owing to prosecution of Maulana Muhammad Ali and other Muslim leaders, the Muslim feeling tense, were ready to go to any extreme in order to win the Swaraj. The spokesman of this opinion, Maulana Hasrat Mohani piloted his independent resolution in the Congress, but defeated as Gandhi sidetracked the move to fulfill the promise to win Swaraj in December, 1921. In fact, Gandhi changed his stance to adopt soft policy in order to attract moderates. The Muslim feelings were very tense

without realizing what the government had done to cause disunity among the Indian ranks. M.A, Jinnah realized that dangers of such breakup and failure of non- cooperation movement. He impressed upon Malaviya, Parshotamdas Thakurdas, Jaykar, Amba Lal Sarabhai, K.Nataranjan and Bhurgri, the need to bring about an "honourable settlement" between Gandhi, the leader of non-cooperation movement and the government of India. [70]

The Bombay Representative Conference, 1922

The Nagpur session of the Congress (1920), the Non-Cooperation Movement and its failure, the Ahmedabad session of the Congress (1921) and Gandhi's opposition to the motion for the commercial riots and the clash between the cooperators and non-cooperators were the main events that moved independent politicians to come forward, to act as intermediaries between the Government and the non-cooperators. An All-Parties Conference was convened at Bombay in the middle of January 1922, with Sir Vivesvarayya as the Chairman, and Jinnah, Jayakar and Natarajan as Secretaries. Bhurgri was one of conveners of the conference as explained by him before the Council of State on 18th January 1922, during discussion on Round Table Conference.This Conference unanimously condemned the Government policy of repression, and advised the congress to abandon the resolution passed at Bardoli, which contemplated the inauguration of mass civil disobedience. It also recommended to the Government for early convening of a Round Table Conference with authority, to make a settlement, on the question of Khilafat, Punjab and Swaraj with a view to providing a favourable atmosphere, asking for the withdrawal of notifications under Criminal Law Amendment Act, banning organizations and the Seditious Meetings Act and the release of all political prisoners convicted or under trial and of the Fatwa prisoners. However, Mr. Gandhi laid down the conditions that all political leaders must be released from Jails before any parleys could begin with the Viceroy. The promoters of the conference were utterly helpless as the Viceroy could not see his way to fulfill this condition. On the 1st February 1922, Gandhi sent to Viceroy his ultimatum of 7 days, but before the time limit of 7 days could expire, a terrible incident took place. On 5th February 1922, when a procession was being taken out at Chauri Chaura, twenty-one constables and a Sub-Inspector were pushed at by the mob at the Police station and the men in it were set fire to. They all perished in the flames, Gandhi realized the blunder he had committed and on 12th of February, the entire movement was called off.

Letter to Bombay Chronicle

Madan Mohan Malaviya, Purshotamdas Thakurdas, M.A. Jinnah, Ambala Sara Bhai, M.R. Jayakar, K.Rantarajan and Bhurgri addressed a letter to Bombay Chronicle, which was published on 4th January, 1922. Mr. M.R.Jayaker described the proceedings and the resolution of the conference in detail in 'The story of My Life'. The following is the relevant correspondence regarding above said Conference. Letter dated 3rd January, 1922 issued on important matters of the public is reproduced below:-.

Dear Sir,

The Ahmedabad Congress, by rejecting the motion for Independence and by relaxing the mandatory character of the non-cooperation resolution, has gone some way towards conciliating a large section of the people, which is opposed to forced marches in politics. This section has been recently, not very articulate, but its influence on that account is not the less decisive.

While the question of the Congress has thus strengthened on one side, the countenance given to the early adoption of aggressive civil disobedience cannot, but cause anxiety. It. therefore, behooves us all, both the Government and the people, to strain every nerve to see that civil disobedience is not resorted to, until at least it is far more obvious than at present, that the resources of reason and statesmanship have been exhausted. The great obstacle in the way of attempting this at present is the policy adopted by the Government, within the last few weeks, extending and applying the Criminal Law Amendment Act and the Seditious Meetings Act, eventuating in wholesale arrests and imprisonments, including those of many men of high character and integrity. This policy is, in our opinion, both unjust and unwise, the more so as it comes on the top of the discontent created by the failure, on the part of the Government, to satisfy the demands of the people with reference to the questions relating to the Punjab, the Khilafat and Swaraj. As the Liberal Federation, which met the other day at Allahabad, rightly pointed out, this policy has defeated its own object of alleviating popular sympathy and aggravating the general unrest.

A considerable body of opinion in the country is anxious to see a settlement effected, which would make it possible to secure redress of political grievances, and the satisfaction on national aspirations in an atmosphere of peace and harmony. The Ahmedabad Congress, in rejecting the proposal for severing India's connection with the British Empire, has reflected the opinion, retained by the bulk of thoughtful people in the country that is possible to achieve full national development

within the orbit of the British Common Wealth. It is, therefore, necessary at this juncture for all those who realize the evil consequences bound to ensure, on a continuance of the present deadlock, to confer together and devise means whereby it will be possible to open wide the door to an honourable settlement. It has been suggested that, to consider the situation in all its aspects and to decide upon a course leading to a satisfactory solution of the present difficulties.

If you are in favour of such a Conference please let us know, at your earliest convenience, preferably by wire, whether you will be able to attend the conference, which is proposed to be held in Bombay on the 14th instant.

Yours truly,
Madan Mohan Malaviya,
Purshotamdas Thakurdas,
M.A. Jinnah,
Ambala Sara Bhai,
M.R. Jayakar,
G.M. Bhurgri.

On 16th January, 1922, a letter was addressed by M.A. Jinnah, M.R. Jayakar and K. Natanjan Secretaries to public institutions interested in the question where by the desire was conveyed to the public for the purpose of establishing peace and harmony in the country on the basis of an honourable settlement of the points in controversy, and sought guidance as regards the minimum demands that would satisfy public opinion in the country, enabling them to focus public opinion on the three points in controversy, with the view of making representation to the Government. It was also suggested to assess public opinion and early conciliation of the public mind.

Resolutions of the Conference

On 16th January, 1922, four resolutions were sent by wire to the private Secretary of the Viceroy with this note:

> "Should His Excellency desire further elucidation regarding Conference, Chairman Sir M. Vivesvarayya and Secretaries, Jinnah and Jayakar will wait on His Excellency on convenient date. General desire for peaceful, harmonious settlement was strongly reflected in proceeds of Conference". These resolutions mainly dealt with opinion that the policy adopted by the Government during the last few weeks of extending the application of the Criminal Law Amendment Act and the Seditious Meeting Act constituted an unwarranted

encroachment upon the elementary rights of citizenship of freedom of press and liberty of speech, and of association had defeated its own object by alienating popular sympathy and aggravating the general discontent, and should be reversed without delay. The conference was further of opinion that until it was clear beyond any doubt that no other means would secure a redress of the country's grievances than the status of full Responsible Government, the civil disobedience contemplated by the Ahmedabad Congress should not be resorted to. In response to the sentiments expressed by His Excellency the Viceroy in his speech at Calcutta on the 21st December 1921, and in order to explore all methods of reaching a harmonious and honourable settlement of the important issues before the country, namely the Khilafat, the Punjab wrongs and the demand for Swaraj or Full Responsible Government on Dominion basis, the Conference supported the proposal for a Round Table Conference between Government and popular representatives, and is of opinion that in order to provide a favourable atmosphere for the dispassionate consideration of points in controversy, all notifications and orders passed by the Government under Act 14 of 1908, Part II, and the Seditious Meeting Act should be withdrawn and all prisoners convicted or under arrest or prosecution under the aforesaid Notifications or Orders should be released, as also the Fatwa prisoners. It was finally resolved to call a Round Table Conference, as soon as possible and His Majesty's Government should clothe the Viceroy with authority necessary for the purpose of arriving at a settlement. [71]

Bhurgri Defends M.A.Jinnah.

An implementation Committee was constituted to take action on the decisions made in that Conference. Mr. P.C. Roy, Hassan Imam, Bhurgri and Gour were taken as Members of above said Committee. The Bombay Chronicle wrote a letter against the efforts of Mr. M.A. Jinnah. In reply, Bhurgri defended the stand taken by Mr. M.A.Jinnah and stated that if Mr. Jinnah's efforts were not successful, the non- cooperation Movement launched by Mr. Gandhi also failed, as it could not achieve its objectives. [72]

M.A.Jinnah and Bhurgri Together.

By Mid 1922, Jinnah was trying to organize a new Moderate party, entirely excluding Gandhi. He invited Jayaker and Moti Lal Nehru to

join forces with him in his venture, but both of them declined. Thus, he was left alone and isolated by his former Congress Hindu colleagues. The Old Ambassador's bridge of communal unity broke down. On the other hand Jinnah's political isolation and frustration at this time were compounded by his alienation from Muslim Khilafat leadership as well. The Ali brothers and Maulana Azad considered him a spokesman of the Government and virtual traitor to their cause. His only political friend was Muslim League fellow barrister and Sindhi, Bhurgri who continued to visit Bombay where they often talked politics atop Malabar Hill well into the night. [73]

The Need of the Hour-
A Round Table Conference

Bhurgri addressed a letter to Bombay chronicle in support of the excellent sentiments expressed by Mr. M.A.Jinnah in a letter to the Times of India. It is reproduced below:

Mr.G.M. Bhurgri's Views

"The following letter was addressed by Mr. G.M. Bhurgri to the Bombay chronicle:

Sir, - Will you permit me to raise my feeble voice in support of the excellent sentiments Mr. Jinnah has given expression to in a letter to the Times of India, and reply to the criticism of the chronicle in its leading columns of the 6th idem.

Mr. Jinnah has rightly warned government of the consequences of repression and drift, and exhorted them to act promptly even at this eleventh hour, by themselves propitiating the next move to bridge the gulf that is widening day by day, and not to be deceived into a false sense of security by the present lull in the country, which he has properly attributed to "helplessness, despair or as choice of lesser evil." The Chronicle however has turned up its nose, railed at it as a "Futile Appeal," and indulged in some cheap gibes at Mr. Jinnah; and in- catch phrases about the nation's great resolve to work out its own salvation straight off.

Now, Sir, if we are a little honest to ourselves, we must be prepared to recognize our limitations also, and not indulge too frequently in hyperbolas. And then we can easily realize that ill-situated and ill-equipped as we are, we cannot for many generations to come, by any means whatever, command that power and resources to end the British Government in India, by replacing it by our own indigenous one. We may be able to end it by a policy of being killed or cured, thus ending the stability of society, and throwing the whole country into perpetual disorder and chaos. But we can surely mend it by slow but sure process.

It does not therefore require a long imagination to see that all that the present drift resulting from counsels of despair on the peoples' side and a false sense of security on the Government side must ultimately lead to when things reach the climax, is a sudden outburst of the gulf widening day by day, which will sweep away in its onrush the very embers of stable society and Government. For when people are obsessed with – rather driven to- a mentality, by the obstinacy and insults of a Government, that anything including anarchy is better than that Government, and that Government again, repeated failure of the former to route it out, falls into a false sense of security, and resolves with the inexhaustible resources at its command to crush the spirit of the people by its iron fist, it must inevitably lead to the aforesaid result. And when it does come, neither Mr. Jinnah's appeal nor all the flamboyant talk of non-violent, non-co-operation of the "Chronicle" and its way of thinking would be of any avail. I feel sure Mr. Jinnah realizes this danger as much as any one can and that is why he has invited Government to take the initiative now, to avoid the clash and avert the crisis, and warned them of the disastrous consequences of delay or failure on their part. But the 'Chronicle' and their like simply refuse to see things.

How to Avert Disaster?

The "Chronicle", however, has hit the right mark when it asks Mr. Jinnah and those of his way of thinking to indicate:

a. What Government move to which Mr. Jinnah has invited them, should take;
b. Who form the "better mind" of the country, with whose opinions that move should be in accord; and finally,
c. What they should do now, and in case government refuse to take the desired move.

A satisfactory solution of these and its acceptance by the Government and the people can only avert the impending disaster. Firstly, what should be the Government move? Well, the Answer: is simple. The move should be to restore the shattered confidence of the people. Moreover, how can that he done? The Government of India must at once realize the futility of their present pursuits and policy. They must realize that they are not confronted today with a situation, beyond their remedy and control such as they were faced with two years ago. Within a few days the Turkish problem which formed the main plank of the Non-cooperation movement will have found its solution. That was all along a heavy blockade in the way of any rapprochements between people and Government. During this ill fated period, a resort was made to the

measures and policy peril through the sheer necessity of sympathy, understanding and imagination.

The peril was driven to them by sheer necessity because of some deplorable activities of our countrymen which culminated in widening the gulf between and alienating the sympathy among the rulers and ruled. Let them therefore, at once set themselves to the task of bridging the gulf before it is too late by atoning the mistakes of the past, undoing the mischief that has been done and alleging the bitterness created and how can it be done.?

The Bhurgri's Remedy

There are three things which the Government of India can and must without any loss of time to achieve the desired end. These are:

Urging for the appointment now, instead of after ten years, as originally designed of the stipulated Statutory Commission to examine the working of the reformed constitution, specially with reference to the following:

(i) Relations between Simla and White-hall, and the amount of undue or excessive control exercised by the latter over former. It will be remembered that one of the recommendations of the Crowe Committee definitely lays down that, where the Government of India and the Central Legislature are in accord, there should be no interference of India office. The Commission should investigate how far the charge that this has been honoured more in its breach, than its observations in actual working of the constitutions, which finds an echo from so high an authority as an ex-Executive member of the Central Government, is valid, and to amend the constitution to safeguard against it, and strengthen the position of the Government of India.

(ii) Extent and direction in which the constitution should be amended so as to make Government of India responsible to a greater degree to the people and what further powers should further be devolved on the Central Legislature. And

(iii) The demand for full provincial autonomy to grapple the most vexing questions of the day by....

(iv) Taking immediate definite steps to formulating in consultation with the representatives of the people schemes and stages;

   a. for the Indianisation of the Army and equipment for Military training for Indians in India;
   b. for the Indianisation of Services;
   c. for grant of complete fiscal autonomy;

d. for effecting drastic cuts in both civil and military expenditure so as to bring it at once within the bounds of existing resources of the country, and
e. for safeguarding the interests and status of Indians abroad. And finally,
f. Granting a general amnesty to many thousands of political prisoners who are now rotting in jails, either for their misguided zeal or as innocent victims of repression and suppression.

Who Are "Better Mind" of India?

The Chronicle has asked as to who form the "better mind" of the country, with whose opinions the Government move should be in accord; I do not suppose, sir, there can be any two opinions as to that, if we accept the recognized notions of a modern democratic government. Surely, the Intelligentsia of a country forms its better mind. Their collective opinion therefore, should guide, as indeed it does to a smaller; or greater degree in every democratic country today. It may not be an ideal form of a democracy, but have we got it, in the most democratic country, in. England itself, which has evolved its present constitution after centuries of struggle and steady work? Therefore, no sane man with any knowledge of the history of human evolution and an insight in the distressing and depressing condition of the masses in India should talk of avoiding the necessary stages through which we must but pass even after the attainment of Swaraj, if at all we must avoid unnecessary bloodshed, and endless national woes and miseries such as 'Russia" is submerged under, before our very eyes."

Bhurgri also dealt with the matter relating to the "Fusion of Parties" and "A Common Platform." He emphasized upon the collective move to give right lead to the movement and the people. According to him this could be achieved through Round Table Conference. He finally posed following question to the Chronicle:

"Was this a futile appeal? [74]

Not Feeling Well – Plans To Leave For England

Bhurgri wrote a letter to Zahoor Ahmed on 27th March 1922, regretting that he had not been able to reply his letters, due to the fact that he was not feeling well and that he expressed his inability to serve on the Committee. He further expressed that he had been lying ill for the past one and half months and advised by the doctors to leave India, for a change as soon as possible. He therefore, planned to leave for England by the end of next month (April, 1922). Bhurgri also informed that he was

ready to serve League in England, particularly organizing propaganda work there, for which he wished to give lead to the League. [75]

In another letter dated 9th April, 1922, Bhurgri wrote to Zahoor Ahmad to settle the accounts as he held a receipt of Rs. 30 paid by him at Ahmedabad Congress to the Muslim League office, Bhurgri also informed him that he was leaving for England through a sea voyage for health reasons. In that condition of indifferent health, Bhurgri offered his name for the national cause.[76]

Bhurgri wrote a letter a Zahoor Ahmed on 14th April 1922 and thanked him for sending reports, but some material was still required. Bhurgri also informed him that he was leaving for Paris on 25th April, 1922 from city of Karachi and would leave Hyderabad by about 22nd April, 1922. Therefore the reports and material be sent to Mr. Noor Muhammad pleader, Hyderabad Sindh. Bhurgri also requested to supply reports of the Annual Muslim League Sessions held at Calcutta in 1911, reports of Annual Muslim League session held at Bombay in 1915, a copy of the address that was to be presented to Mr. Montegue regarding reforms during his Indian tour, separately published any correspondence between the league and the government regarding Muslim views on Tripoli, Balkan and the last wars, if available, original Constitution of Muslim League, as framed at Dhaka and subsequent changes made in it from time to time, and the Presidential Address of Sir Ali Imam, at the Amritsar Annual Session, held in 1908. Bhurgri further added that he understood that Central Khilafat Committee, desired to send out some men to Europe and Mr. Chhotani had enquired from him as when he would be sailing from India. Bhurgri pointed out that Agha Khan, had also come back and one should assist him. Bhurgri conveyed that he had no clear idea as to what the Khilafat Committee proposed to do.[77]

Elected as President of Annual Session, Lucknow.

On 10th March, 1923 Syed Zahoor Ahmed, Honorary Secretary, All India Muslim League sent a telegram to Bhurgri, conveying decision as under:

> *"Council Muslim League elected you President Annual session, next Easter Lucknow. Please write acceptance"* [78]

Mr. Zahoor Ahmed, also wrote a similar letter from Lucknow on 10th March 1923 one year before the death of Bhurgri.

Mr. Zahoor Ahmed, congratulated upon his election and expressed hope that at this critical situation of Indian Muslim politics, Bhurgri's guidance would help revive the Muslim League in the country. Mr. Zahoor Ahmed also pointed out that Bhurgri would have received M.

Jinnah's letter indicating that the next Annual Session had been fixed to take place on 31st March and 1st April as announced in the newspaper. [79]

Call of duty cannot be refused.

Bhurgri sent a wireless message to Mr. Zahoor Ahmed, from Hyderabad on 10th March at 16-55 hrs with the following contents:

'Call of duty cannot be refused and though in indifferent health, I accept it' [80]

Zahoor Ahmed, issued a circular on 13th March 1923, informing that All India Muslim League had decided to hold its 15th Annual Session at Lucknow during next Easter holidays commencing from 31st of March, 1923. He further informed that Mr. Ghulam Muhammad Bhurgri of Hyderabad (Sindh) was elected to preside and he had agreed to do so. He also pointed out that general indifferences to the affairs of League were required to be averted. Besides, he hoped that prospects of Peace in Turkey and more favourable atmosphere in India would further strengthen the cause of All India Muslim League. A reception committee was also formed in Lucknow, to make all necessary local arrangements. Zahoor Ahmed also requested to know about the resolution proposed to be considered by the League. [81]

Bhurgri wrote a letter to Zahoor Ahmed on 13th March 1923, informing him that he had already sent reply to telegram accepting the Presidentship of forthcoming session of Muslim League. Bhurgri also indicated that he had not been keeping good health, yet he would do his best in promoting the cause of League. Bhurgri also indicated in his letter that during the Bombay conference he was laid up with influenza and could not join in all discussions. He therefore requested Mr. Zahoor Ahmed to send him the notes and literature about the conference, needed for preparation of his address. [82] Responding to the telegram sent by Bhurgri, Zahoor Ahmed conveyed his feelings to the indifferent health of Bhurgri on 15th March 1923, he also informed that they were all grateful to him for his readily accepting it as a "call of duty" at that juncture despite ill health. Zahoor Ahmed also advised Bhurgri to bring good number of representative Musalmans from Sindh to join the session. Besides, he also informed Bhurgri that his presidential address would likely to be in English, but it would be desirable to have its Urdu translation ready by 31st of March 1923. [83] The Honorary Secretary, All India Muslim League also wrote a letter to Mr. M.A. Jinnah on 15th March 1923 informing him that Mr. Bhurgri was kind enough to accept his election in spite of indifferent health. He further requested Mr. Jinnah to confirm his participation in the session and also to secure the presence of His Highness the Aga Khan.[84]

M.A Jinnah wrote a letter from Mount Pleasant road Malabar Hill Bombay on 18th March 1923 that he had heard of Mr. Bhurgri's acceptance of Presidentship. M.A. Jinnah informed that he would come to Lucknow during the session of the league. Jinnah also advised to ensure the largest possible attendance in the session. He hoped that Dr. Ansari and Hakeem Ajmal would also attend the session and he would see Agha Khan persuading him to join. Bhurgri sent a telegram to Secretary Muslim league Lucknow for sending him copies of constitution and rules of Muslim League.[85]

Preparation of Presidential Address

Mr. L.A. Advani, Secretary to Bhurgri wrote a letter to Zahoor Ahmed on 4th April, 1923 from 18 Breganza Hotel Lahore requesting him to redirect letter or Telegram addressed to Bhurgri or to him to Hyderabad and also ask Mr. Jalib of Hamdam to expedite the Urdu Version of Bhurgri's address. He had promised to finalize the work in a week. Advani further informed him that Bhurgri desired to increase membership of the League and infusing new life in it.[86]

Zahoor Ahmed, the Honourary Secretary All India Muslim League Lucknow sent a letter to Advani explaining that he had reminded Jalib several times, to expedite the translation of Bhurgri's address and his last letter indicated that it would be ready for press on Monday. The Honourary Secretary further explained that indifferent health of Mr. Jalib was main cause of delay. The Honorary Secretary also wrote about collection of League funds to carry out propaganda, for infusing new life into it and conveyed his understanding that Bhurgri would be willing to secure funds for that purpose, and he was waiting to hear from him about it as it was impossible to get along without money.[87]

Advani responded to above letter on 26th April, 1923 as he was out of Hyderabad. He again complained against Jalib who had delayed the matter for about a month instead of the promised one week. Advani therefore, suggested that translation charges should be reduced by half and therefore his bill now be for a balance of Rs. 12/= instead of Rs. 37/=. Advani also informed that Bhurgri was very anxious about the future of the League and willing to do his best for this purpose. He had also written to Raja Sahib of Mehmoodabad and H. H. the Aga Khan for active assistance, and that he trusted the friends at Lucknow who were doing their best to increase membership and collect funds for the League.[88]

Bhurgri sent a telegraphic message to the Secretary, All India Muslim League from Lahore on 29th March, 1923 stating that he was arriving at Luknow, on next day at 11-15 by Lahore Mail. [89]

Fifteenth Session
Lucknow, March 31-April 1, 1923.

The Fifteenth Session of the All India Muslim League commenced at Lucknow on March 31, 1923. The business of the day was restricted to speeches by Lt. Shaikh. Shahid Hussain, the Chairman of the Reception Committee, and Mr. Bhurgri, the President of the League.

In the course of his address, Lt. Shaikh Shahid Hussain said; "The Khilafat question has been solved not by futile appeals, nor by costly deputations, but by the trusty sword of the keepers of the Khilafat, the Turkish nation led by the glorious hero of Islam, Ghazi Mustafa Kamal Pasha, thus saving Islam from accepting favours or being under obligations to Europe." In regard to the transference of the Khilafat, he quoted Professor Margoliuth, who in a recent publication, sarcastically remarked that during the war the Muslims were laying down the proposition that the temporal and the spiritual power must remain united according to the Shariat in the person of the Khalifa, and were accusing the Allies of attempting to destroy it. After the war, the National Assembly of Angora [Ankara] adopted the policy of dividing the temporal and the spiritual power of the Sultan Khalifa.If the news was true, then the National Assembly of Angora, had to justify its action according to the Shariat before the Muslim World. Lt. Shaikh, further added that they were not in any way bound to accept any such measure contrary to their religious commandments. As far as he understood from the fatwa of Muslim Jurists, the spiritual and temporal power of the Khalifa could not be separated. There could be no second pope in Islam. At the same time, a Khalifa could not be an autocrat. He was sure of one thing, that if out of sheer disgust at the action of the ex-Sultan, or owing to the necessities of diplomacy during the peace negotiations, they had been misled into this action, the defenders of the Khilafat would soon rectify the error, when it is pointed out to them by competent Muslim authorities. It was the duty of Ulema to make this point clear, that the Shariat laws could not be tampered with. The Angora National Assembly would put itself right by restoring to the new Khalifa the rights conferred on him by the Shora.

Lt. Shahid next passed on to the question of Hindu –Muslim unity. In his opinion, there had been some progress in the Hindu- Muslim unity for which credit was due to some selfless workers. He added, "the soreness created in elections, to various public bodies has been removed to a great extent by separate communal representation. The far-seeing policy of the Muslim League, which was so much suspected at the beginning, has justified itself. In the apparent disunion, the goal to final unity was seen, during the transition period, one ought not to be

surprised if it was not all plain sailing. This state of affairs was likely to continue until the country had advanced to a pitch, where it would break these artificial bonds of its own accord. He concluded as under:
"Distinguished brethren, in your wisdom, will have to devote your attention to its solution. But brethren, if you agree with me, then till that happy time comes, the safest and the surest guarantees of the progress of the country lie in individual and communal advancement". [90]

Presidential address of Bhurgri, Lukhnow - 1923
Members of the League, Ladies and gentlemen:

Allow me to thank you for the very great honour you have done by asking me to preside at this session of the League. Considering the work before us and the very poor state of my health, I felt very diffident at first in accepting your kind invitation. For although it is true that we meet to-day in a more favourable atmosphere, and with far better prospect of a satisfactory settlement of the Turkish Peace Treaty, than ever before in the last four years of national upheaval and events of world absorbing interest, still he would be a very bold man indeed, who would fairly come forward to shoulder the great and delicate task of guiding the deliberations of this Assembly, when everything seems to be in a state of dislocation and fusion. If therefore, I have accepted your invitation and undertaken the task, I have done so in obedience to the call of duty and of my community, and in the fullest confidence that I shall receive the willing and whole hearted co-operation of every one of you in making the session a success. I will, with your permission, endeavour to deal, as concisely as possible with a few subjects that ought to attract, in my opinion, the attention of our community and country at the present juncture, though I am afraid my views on some of the questions may not be wholly acceptable to many of you. I feel, however, that time has come when everyone of us should speak out his thoughts frankly and fearlessly.

I propose to divide my address to you in two parts, one dealing with the Turkish and the Khilafat questions and the other with the internal affairs of our own country. The Khilafat and the Turkish questions have been so ably reviewed from time to time by the previous presidents of the Khilafat Conferences and the League that it is hardly necessary for me to go into their earlier history. But I would not allow this occasion to pass without gratefully acknowledging the splendid services that the Khilafat Committee of India, during these critical and anxious times, rendered to the cause of Islam and that also at a time when there was general stagnation in the Community. It has by it labours and sacrifices earned for itself a prominent place in the history of India and Islam. Ladies and Gentlemen! Though Muslamans have known no peace of mind ever

since the Tripolitan War, they have never had darker days than during the ministry of the ex-premier, Mr. LIoyd George. Having been, as he himself admitted, "largely responsible for the Greek occupation of Smyrna," he could never see or learn the wisdom and necessity of stopping the butchery and devastation, systematically carried on by the Greeks in Anatolia. He spurned away the Muslim appeals for a better understanding with Turkey, and all he could think was, "The Mediterranean is vital to Britain. We want the friendship of the Greek people, a people whose friendship is vital to us in that part of the world whatever we do. They will multiply and wax strong. They are people of vital intelligence of energy and they have shown they have courage." In support of M. Venizelo's theory of a Greek Majority in Thrace and Smyrna, he did not hesitate to employ his argument to there being "Greek Muhammadans", Musalmans by religion, but of Greek nationality, who should be linked to Greece." Being pressed hard by the Hassan Imam Khilafat Delegation to do justice to Turkey, he could only say, "Greeks had occupied the territories; they were there, and it was very difficult to get troops out of a place; they do not want to go," This brought the well merited retort of His Highness the Aga Khan, than whom few have worked harder in the cause of Turkey and Islam, "If the Great Powers will leave us alone" we will raise the troops very easily." Thus cornered, the ex-premier replied, "If you could localize the conflict and let the Turks and the Greeks fight it out, it would not matter so much. The real danger is that Islam will back one party and the Christians the other, and that would be fatal to the peace of the world. If it was fought out there I would not mind; the Turk can fight well, if he cannot talk, and I would rather leave it to them to fight it out." That was the real mentality of Mr. LIoyd George. Luckily the Turks talked less and fought well, and once again they established the correctness of Napoleon's estimate of them, that they can be killed but cannot be conquered. Had the Straits been open to the Turks they would have followed up to the Greeks to the gates of Athens itself as Eden Pasha had done before. But Mr. Lloyd George willed it other-wise. The sudden Turkish onslaught on Smyrna and Ismid, accompanied by bewildering rapidity as it was, did not fail to create consternation at the 10, Downing Street and Mr. LIoyd George was not slow in causing the publication of the memorable "British" manifesto, whereby resentment against Mussalmans in general and Turks in particular was sought to be created, in Europe and the British Dominions. The manifesto, after alluding to the possibility of, "the entire loss of the whole results of the victory over Turkey in the late war" appealed for force "to guard the freedom of the Straits" and to prevent "violent and hostile Turkish aggression". For

terrifying the Balkan States, the danger of "bloodshed on a large scale" was introduced in it, for drawing in the Allies and the English people. There were world interests, European interests and British interests of the first order" in the Straits" the far reaching reaction throughout" the Muslim countries" and "the profound encouragement (they would have) at the spectacle of the undreamed of success of Turks", Romania was reminded of the "ruin" of her trade through the channel during the war, Serbia and Yugoslavia as a whole, of the danger of a Turko-Bulgarian combination. Dominions were appealed to send troops to the Turkish soil to defend "interests for which they have already made enormous sacrifices and of soil which is hollowed by immortal memories of the Anzacs." Mr. Lloyd George's final fiat went forth to the "Allied" Commander-in-Chief and the British Fleet to oppose the Turk's "infraction of the Neutral Zones" and for their "crossing to the European shores" where the stragglers of the defeated Greek army, were being hurriedly deposited. Italy and France at once held aloof from this adventure. Balkan States were not alarmed at the prospect of the bloodshed held out to them, the Dominions and the Anzacs did not catch the Premiers contagion. While in England itself the Labour and the Anti-War parties and the Northcliffe Press put their foot down heavily on this war mongering and made the Premiers' exit inevitable.

We in India hoped that, with the disappearance of Mr. Lloyd George, Britain will turn a new leaf in its foreign policy towards Turkey, but the proceedings of the Lausanne Conference are not of a very happy nature. Any way Turkey has, by her own efforts, established her claim to her existence as self respecting nation, and she is not going to lose it. But it will only be to the good of England, if it shows a friendly gesture to Turkey, even at this eleventh hour. The draft treaty presented to the, Turks is not a happy document. It has still most of the faults of the obnoxious Treaty of Serves, and Turks may not be expected to accept it as it stands. Though the question of 'boundaries' has been more or less settled, capitulations, Straits, the "question of minorities' and economic clauses are still a stumbling block in the securing of the real peace in the near East

The Capitulations have been largely instrumental in arresting the progress and development of Turkey. Originally they were concessions, made by the free will and graciousness of the Turkish sovereigns, granted as a matter of favour to the scanty and scattered foreigners who came, for the purpose of trade, to Turkey and in whose affairs the Turkish Government, in its days of loftiness, took little or no interest, but left them to be supervised by the representatives of their own countries; and they were revocable at the will of the sovereign. With the decline of the

Turkish power, and the establishment of greater numbers of foreigners whom the trade of the Levant attracted to the Turkish lands, they however assumed an altogether different and a dangerous aspect. Until before 1914, when Turkey taking advantage of the war situation abolished them, the subject of now Great Powers were exempt from all taxation except that on land, were immune from arrest by the Turkish administration and were generally under no penal obligation to submit to the laws of the land. In fact each one of them enjoyed the same rights that the ambassadors and Consuls of foreign powers do extra-territorially. Their houses could not be searched by the Police and even if a Turkish subject wanted by the Police, took shelter in the house of a foreigner the Police remained powerless until such time as a dragoman of the Embassy concerned arrived, and very likely the "wanted man" made good his escape in the meantime. Much of the political crime in Turkey, the assassination of the great Turkish statesman, and the massacres, one now and again, are easily traceable to the existence of the Capitulary regime. A Government that labours under such grave disabilities must necessarily remain dwarfed. Nor was the economic position of the Turks under the capitulations a happy one. The foreigners easily captured being exempt from taxation, the trade of Turkey, and the Turkish Government remained powerless in fixing and regulating its fiscal tariffs. Thus Turkey was reduced to economic and political slavery, and agriculture and industries were ruined. Because of her economic depression born of the Economic Capitulations, Turkey has been handicapped in carrying out the most pressing reforms. As no Government can profitably differentiate between its own subjects and the foreigners in the matters of taxation, and since by the Capitulary regime the pockets of foreigners, in whose hands the bulk of the Turkish trade is, could not be touched, the Turkish Government had to sit silent. The necessary consequences of this state of affairs are that while the foreigners grow and thrive, the Turk and particularly the Anatolian peasants continue to sink deeper and deeper in the economic depression. As long ago as 1856, at the time of the Treaty of Paris, the European powers acknowledged the helplessness of the Turks under Capitulations and the signatories to the Treaty recognized that, they "circumscribe the authority of the Sublime Protes in regrettable limits". Since then owing to self-interest, nothing has been done by the contracting powers to end them; and though the various Balkan States that sprung up out of Turkey were immediately, on their gaining autonomy, free from these flatters, Turkey continues to be bound hand and foot, and yet no one can say that Turkey was or is lower in the scale of civilization than these states. At the Paris Peace Treaty table, Count do Cavour bore testimony to the fact that "no power possessed a more

liberal commercial legislation than Turkey, and the anarchy which reigned in the transactions or rather in the personal relations of foreigners living in the Ottoman Empire, was due to circumstances born of an exceptional situation". In spite of it all, Turkish legislation is condemned at Lausanne and it is proposed to put Turks on what amounts to mere probation and that too under very strict restrictions. Though it is declared that Capitulations are abolished in principle, yet what substituted in their place in the draft treaty, is no remedy for the miserable political and economic plight of Turkey. Ladies and Gentlemen, if in the Turkish demand for the complete abolition of Capitulations the attitude of Lord Curzon has been regrettable; it is not less so even with regard to the question of the Straits. Mr. Lloyd George was never tired of proclaiming the British and world interests in the Straits of Dardanelles, and Lord Curzon too has proceeded with this question much in the same spirit and on the same lines. Let me at once say that no one would be against the permanent freedom of the Straits, but that is a very different thing from their strategically freedom – the dismantling of the fortification (though already completed by the Allies), the free movement of warships between Mediterranean and the Black Seas - would be a source permanent danger to the Black Sea States, and we are not surprised at the stout opposition of Russia to such a scheme. Economic freedom of the Straits the Turks would gladly guarantee and they have, in fact throughout the entire past scrupulously avoided restricting it, even in times of national danger. To say that the Straits have an International character is really confusing the issue. If the proposition were pushed to its logical conclusions, every waterway, big or small, has more or less an international character. Up and down the Thames huge international trade is carried on, all the twelve months round, yet for the sake of London, Lord Curzon would not consent to the strategically freedom of the river; and the position of Constantinople and London is absolutely identical. Gibraltar, Straits of Bab-al-Mandab, Straits of Malacca are, by reason of their connecting huge waters, of wider international importance, than the Turkey Straits, yet their "freedom" is not contemplated by England. The Panama Canal and the Suez Canal, of very international nature, are not demilitarized. If the geographical precedence is to be respected in the case of the Thames, the Black sea states, who have more vital interests than Britain and the rest of the world put together, should be left alone to decide the future of the channel in accordance with their requirements. After all the English trade and shipping passing through the straits of Dardanelles are of very small percentage compared to that of Romania, Russia and other riparian powers. If only to be consistent, Lord Curzon should first, in all fairness, allow the demilitarization of Gibraltar, the Suez Canal, the Sounds and

other international waterways now "protected" by the English guns before he should compel Turkey to consent to the strategic freedom of the Dardanelles, and there by expose herself to the sudden naval attacks of even Greece.

If we pass on to the "question of minorities" – there are so many "questions" of the Near East all awaiting a humanitarian solution that one despairs of any prospect or permanent peace in the Near East. The salvation of these minorities lies neither in inflating them still further, neither in the creation of "National Homes" for them, nor wringing out of them forced and unworkable guarantees but in asking them to live peacefully with their neighbors. So long as they are to behave that they have foreign protection even when intriguing against their own government as they have done throughout the past, there would be no lasting peace in Turkey and this "question" will always continue to crop up as did other "questions" before it, and which were only "settled" by the successive diminution of the Turkish possessions. If like us, they are to have a separate and communal representation in their Government, Turkey, I am sure, would not grudge granting it, and as it is, I find that the Nationalist Government of Turkey has already guaranteed all that a minority needs for its legitimate growth. There are already signs of an early rapprochement between the Turks and Armenians Assyro-chaldeans, a new "nation," all of whom are beginning to see their folly of war-days. The tolerance of the Turks towards other races is proverbial, though it is grudgingly acknowledged these days of lying propaganda, but I am sure in spite of it, the Turk would soon be able to put his house in order, only if he snatches a breathing space of time.

Hands of Jaziratularab

Ladies and Gentlemen: - Since the days Lord Kitchner was sent out to Egypt to preserve the "neutrality of Egypt" in the Turko-Italian war, the foreign policy of England towards the Islamic countries has been unsympathetic and on well known critical occasions perfectly hostile. The policy of Beaconsfield that answered so well was abandoned in pursuit of impossible visions and the effect of the substituted one however being calamitous to every one. *If Islamic countries are weak today, Britain in spite of recent expansion of her dominions is decidedly weaker, her prestige and moral weight are shaken in the East as they were never shaken before. In the Middle East where English statesmen counted their greatest gain there is the greatest loss and the entire Middle East will sooner or later be lost to them.*

It is not necessary for me to dilate on this subject further, in view of the fresh negotiations that have already begun with the presentation of the Turkish counter proposal. While thanks to the brilliant leadership of

the great hero and statesman, Ghazi Mustafa Kamal Pasha, the pride of Islam, a more or less workable Turkish peace treaty is in sight, the question of the Jaziratul-Arab - the mandated countries—remains yet unsolved and we stand pledged to help the unfortunate people of these territories in their struggle for independence. In one of his letters to Colonel Remington written on September 25, 1917, Lord Allenby wrote. "The Arab will join us in the fight for their independence; but only for that reason and not because they love us," while another Englishman who had much to do with the Arab rising, Colonel Lawrence has acknowledged that "*the Arabs rebelled against the Turks during the war not because the Turkish Government was notably bad but because they wanted independence".* They did not risk their lives in battle to change masters, to become British subjects or French citizens." Though promises of independence were made to the Arabs, when they were adjoined to fight against their fellow Muslims, yet it was no less a person than Mr. Churchill who, later on, could only hint to them, as their having been pushed here and there "in the agony of war " and could boldly declare in the House of Commons that "he had heard nothing about handing it (Mesopotamia) back to the Arabs." We have seen how, even contrary to the Covenant of the League of Nations, mandates have been distributed and how, "administrative advice and assistance," is being rendered to them; is it therefore surprising if Arabs were as soon disillusioned? With regard to these countries the views of Turks and Arabs and Indians are wholly identical. All are only interested in securing the Arabs the right of self-determination and freedom from Non-Muslim control. But will England consent to it? Speaking frankly I do not yet see any sign of it. *So we Mussalmans must see these countries freed from mandates which are crippling them and must stand by these people in their struggle.* I trust if you and the Khilafat Committee continue to aid the Arabs in securing for them purely Muslim control over the Jaziratul-Arab which is so essential for the progress and prosperity of that country, *the mandates and mandatory will sooner or later disappear and in their place will soon be established a chain of federated states, bound to one another by ties of self-interest and sense of self preservation.*

A league of Oriental Nations

Signs are not already wanting of such a federation of states, a real League of Nations, coming into being. Kabul, Tehran and Angora have entered into a solemn pact of brotherhood. And the people of the so called mandated territories would join it the moment they come into their own. And the day does not seem to be far distant when Japan and China having made up their differences would come in the movement and be

the leading nations in it. *Some people think the idea of a League of Oriental Nations to be a dream, but when I notice the aggression of Europe against Asia and Africa, the behaviour of the white races towards the coloured people, and the coloured prejudice prevalent in some of the Western Countries, I clearly see the early realization of this "dream". "Asia for the Asiatics" has already gained the possession of the hearts of this continent, and so has "Africa for the Africans."* And silently, may be slowly, the Maker and Un maker of Nations is working out His Will. India's place is undoubtedly in that Brotherhood and I feel confident that it will, one day, by reason of her size, population and resources, have a very honoured place in it. But in qualifying our country for such a position, the greatest burden and responsibility will lie on you, the Mussalmans. *The whole world is in the melting pot and Imperialism is bound to be dissolved in it.* It was therefore very heartening for me when I heard some of the leading Turkish Statesmen speaking to me abhorrently of this Imperialism and attributing much of their misfortunes to the old imperialistic tendencies. I know and am convinced that Turks no longer covet other peoples' land and property. But while that is the programme of the Turkish Nationalists I do beseech you to set your non-Muslims compatriots at rest by a candid confession of Pan-Islamism. If any Oriental community or country even comes to act imperially there is no chance for this movement or for the safety of the East against the aggressions of the West. I therefore hope and trust that Musalmans, on whom will fall the burden of guiding this movement, in its initial stages, will steer it though cautiously and will do every thing in their power to dispel dangers and doubts. In such a comity of Oriental Nations, lies the salvation of the politically weak nations, in it lies, even the strength and security and true significance of the Khilafat itself

Ladies and Gentlemen: While dealing with this subject, I should like to make a brief reference to the situation created by the flight of the ex-Sultan, Wahiduddin Effendi, and the election of Sultan Abdul Majid Khan, to the great office of Khilafat. For the enlightenment of those who are anxious to tell us that the election of the present Khalifa, by the Angora Assembly, has wrought a destruction of our faith, let me plainly tell them that we the Musalmans are competent to decide what is good and what is bad for our faith, and we stand in need of uninvited on side counsels. As it is, the principle of election of the Khalifa is in accordance with the best traditions of Islam, and it was by election that Muslims had the best of their Khalifa. In addition to this the action of the Angora Parliament in dethroning the ex-Sultan Abdul Wajid Khan as their Sultan – Khalifa stands endorsed by the entire Muslim world, ex-Sultan has therefore nothing to offer or to transfer to any rival of the present Khalifa. The deposition or even the flight of Wahiduddin Effendi would

have caused no comment, had it not been for the fact that at the present moment birds of the same feather have flocked together and it has created an impression, I fondly hope wrongly, on the minds of Musalmans that some developments with regard to the "transference" of Khilafat to the ex-Sheriff Hussain may not be altogether impossible, at the time of the forth-coming Haj, As the ex-Sharif and the ex-Khalifa are the proteges of England, I would be failing in my duty if I did not utter a solemn warning against any such foolish and futile proceeding. Also it would be to the good of all, if the British Foreign Minister Lord Curzon, did not further persist in his advocacy, on behalf of, Musalmans, for the surrendering of the Medina treasures. Those treasures are in rightful custody and Musalmans, have never desired His Lordship to ask for their restoration to Medina in the present state of affairs in Hejas, much less to their name in making that irreverential demand on their Khalifa.

The Indian Situation - British Rule in India;
A Retrospect - Some Plain Talk

I now pass on to a general consideration of the situation and problems which now confront us here in the country we call our own, which have as much and immediate importance and significance for us, Musulmans, as for any other community inhabiting it. These are of two kinds; those that are Governmental as against people and those that are of people against people. But before I refer to them I should like to say a few words as regards the controversies so often revived and every time with fresh vigour, as to the effects of the British Rule in India, and India's final choice within or without the British Empire. I wish my words may help to set these wordy warfares at rest, once for all. At present there are two dominating tendencies discernible, each, perhaps, being a reaction of other -, one which portrays British rule in India in the darkest possible colours, and the other just the reverse of it. Let us, however, recognize a few unsophisticated truths. The British Rule in India has worked both for good and evil and has had its due share of merits and demerits. In any case it has come to stay whether we regard it as a necessary evil or as heavenly blessing. We cannot at present eradicate it without endangering our own existence. But, and let due notice be taken of this, great "But" by all concerned, that; "It (British Rule) is Neither Indeclinable nor Eternal – Its future duration and stability depends ultimately, and entirely, in these times of swift national and international currents and cross-currents, on the good-will and voluntary co-operation towards it of the sons of the soil, the people of the country. I submit that if these home-truths were fully and frankly appreciated by both the rulers and the ruled, then many of the unhappy events which have transpired in this country during the

past few years would not have been enacted and the country spared most of the misery and suffering. *Unfortunately the bulk of the Englishmen either in India or in England are not gifted with sufficient far sight and imagination to perceive this. I must therefore ascribe, the primary responsibility of the acuteness of the present situation and the subtle tension of feeling every where in the atmosphere to the unimaginative short-sighted, and suicidal policy pursued by British Statesmen both here and in England.* They are primarily responsible for stirring up trouble, for lighting the match and setting fire to the combustible matter round here, although I concede it is quite possible – aye, almost inevitable, that Gandhi, and for that, matter, you and I and every one of us, and of our past and present leaders, might in our earnest endeavors to extinguish the fire, at times have unconsciously by our mistakes and miscalculations, fanned the flame. It is unthinkable, however, that any responsible Indian would be out to create trouble for the sake of trouble.

This description from me may at first appear hard on Government, indeed as it has already done in some quarters when I had an opportunity to express similar views recently at Bombay. I assure you, I am as anxious as my dissenters, to do full justice to Government even at the risk of incurring the displeasure of a section of my countrymen. But let us face the hard facts. Let us examine the policies and actions of the Government, for the last three years, after the so called new era of reform, even if we may not recount past grievances and open old score like the Rowlatt, the Punjab and the Khilafat wrongs, and see how far those actions and policies have been inspired and directed toward, restoring the good-will and shattered confidence, and carrying with it the support of the people, which I submit is the only test of the sincerity of the rulers towards the ruled, and incidentally of the future of the British Rule in India. Now, how have the Government tried to pacify the people specially after reiterating that there are "some legitimate grievances" to be redressed? – *By a policy of indiscriminate arrests, prosecutions and application of punitive sections of the Seditious Meetings, and Criminal Law Amendmens Acts, and the C.P.C.Cr. - By sending some of the most respected leaders and thousands of young, patriotic but misguided men to Jails* ! I recognize that in not a few cases Government has been compelled through sheer necessity to resort to policies and measures to punish some of the deplorable activities of my countrymen calculated to overthrow or endanger it. But my complaint is that in many more cases such resort has been unnecessary, uncalled for, and ill-advised, through sheer want of imagination, sympathy and understanding; so that even where justifiable, their actions have far exceeded the exigencies of the situation, and been resorted to in a spirit of vindictiveness, rather than conciliating one. It may however be suggested

that it is difficult to complain against the arrests, and incorporation of those who are out to invite them. That is true. But my complaint is not so much against their arrests, and incarceration, my complaint is that having clapped them up in jail, stopped their activities and made them physically powerless of doing any further "harm" what can there be, except unadulterated vindictiveness in pursuance of Dyer's justification formulae, or the systematic prosecution and torture of many of the political prisoners inside the jails, of the inhuman treatment of them as common depraved felons, such as is unheard of any other civilized country ? If the object be to crumple or cow down their spirits, then I want to tell the Government that they are most sadly mistaken, that if there is any one sure factor responsible for growing bitterness, and for turning the youth of the country into avowed enemies of the British Rule, it is this. The action of the United Provinces Government in this connection in granting general amnesty is undoubtedly commendable, and should be an example to the Government of the province I hail from and of other provinces, but the move should not be in the form of belated and individual concessions but part of general conciliatory policy.

Our Legitimate Grievances

Apart from this, I would further ask those who might consider my description of the present policy of Government severe or unjustified to state whether or not there remain a number of other "legitimate grievances" admittedly on such an authority as the present Viceroy, to be redressed and what steps the authorities have taken to do so. Granting that Mr. Gandhi and the Non co-operators are unreasonable, does that can answer or be an excuse for delay, dilatoriness, and the present policy of Government in respect of redressing those grievances. There is the question of the inadequacies and short comings of the reforms, such as have out from time to time even by leaders or moderate public opinion outstanding pointed ability and unquestionable experience. There is the question of the operation of the rules and standing orders, of the exercise of powers of veto, legislation by certification, and of the discrimination of the vote able and non- vote able items in the budget expenditure. There is the question of making the position of ministers one of real responsibility and granting complete autonomy in the provinces. I ask what the response of the authorities concerned has been to our repeated requests and representations in these directions. On the other hands what has been the response to our persistent demands for the Indianisation of the Army, for a more satisfactory and rapid Indianisation of the Civil Services, for complete fiscal autonomy and control over the purse, for a substantial reduction in the military expenditure by abandonment of

present forward policies and imperialistic ambitions, and last though not the least for the removal of the humiliation and revolting disabilities of our country abroad? And what is the response? We are flatly and candidly told by the great and wise authorities in reply to such a modest request as made by the Legislative Assembly that time is not yet even for re-examination of the reforms and their reasons for in-sufficiency of the time and inexperience of their working. When however the question of the appointment of a Commission to redress the alleged grievances of the, "discontented" and ill-paid Civil-service comes up, it is at once justifiable in the eyes of these great and wise authorities on basis of the experience now gained by them. What a shame and mockery is this! Whom can it deceive save the vanity and prestige of its exponents? Even if it be accompanied by a huge camouflage such as the wide and vague term of reference of the Commission. If the object of the Commission, judging by its appointment in the teeth of united public oppositions be to set aside positions of responsibility in the Civil Services as a sacred preserve and sanctum sanctorum of British elements in the service, without diminution. It their prestige or powers and with added and better guaranteed pays, pension and other emoluments, and throwing to Indians the few baits in the transferred Departments by relieving the British incumbents from the yoke and humiliation of having to serve under Indian ministries, then I say it is a very sinister object indeed, and one fraught with grave dangers. It will be a policy of segregation rather than Indianisation.

As to the Indianisation of Army, here too the promised step is not only inadequate and unsatisfactory, but savours of segregation rather than Indianisation. Why this sort of bifurcation of units for Indians out of the whole Indian Army? Why cannot larger number of Indians to be trained, equipped and appointed to as many fresh posts and vacancies as possible, and why cannot many more Non-commissioned Indian Officers with adequate qualifications be given King's Commission? It is that there are no qualified men among them? Why cannot more military colleges be opened, and Indians more freely admitted in them than they are hitherto? How long is the process now proposed going to take for the complete Indianisation of the Army? These are questions to which, I do not find any satisfactory answer. I consider this as the acid test for the sincerity of the British Rule in India. Self-Government for India without any means of self-defence which only a truly national army, named and officered by Indians can be is to me an unthinkable idea. Even if it were possible, to achieve, it would be impossible to retain for a day. The charge of Indian unfitness to occupy high military posts is unfounded as it is malicious. I recognize that we cannot be fit for mere asking that it would take some

time out these are the very reasons, why I urge for bolder reforms such as advocated by me.

Financial Burdens

As to increasing expenditure and taxation, I believe that so long as the nature and magnitude of our military obligations, financial as well as of policy continue to be what they are, no amount of cuts and retrenchments, such as effected by the Committees will be of any avail. The Indian Military Octopus is the standing menace to the financial stability and future peace and progress of the country, and the near and the middle east. In the first place the imposition and detention of this burden is not entirely for the internal and external defence of the country itself, but also for what has been characterized as "certain standing risks in Asia". In any case if the Indian finances are really to be rehabilitated, then the Indian Military policy and organization must undergo a complete and a radical change, because the military expenditure of every country is chiefly if not entirely dependent upon its policy. And my submission is that India being, essentially a Man-Power country as in contrast with England which is essentially a money-power country, we cannot afford to accept or imitate its most expensive military organization in the world. The existing Indian Army though consisting of both Indian and British Units is in respect of its policy, organization and equipment or efficiency entirely subservient on the British War Office and its organization. This arrangement is incompatible with both our growing financial burdens, and national aspiration of a truly Indian Army manned and officered by Indians, within Indians resources, and controlled by an Indian War Office subservient to the interests of India and the East.

Our Countrymen Abroad

The question of Indians abroad, as has assumed such dimensions that it can no longer be ignored or light-heartedly treated. Our countrymen in Kenya are threatened with violence and it is high time that we should devise ways and means of properly safeguarding their interests, person and property, from the depredations of the "White man's burden" and to lose no time in, enforcing a just and reasonable settlement. Gentlemen, the struggle of our countrymen abroad conveys to us a bitter lesson, *that the more we have given in, the more has the rapacious greed of the white man increased, and the more has he pounced upon our peaceful compatriots there to oust him out bag and baggage.* Unfortunately the Indian settlers notwithstanding the majority of their number, are not able to hold their own, partly because they are themselves physically and politically

weak and ill-organized, being generally from the labour class, or that of petty tradesmen and what more, have no political power behind them, in us and our Government, which was only the other day described as a "subordinate branch of the British Administration". The root cause of the problem however lies, in my opinion, in race hatred of the white against the coloured of Europe against; Asia. Those Asiatics like Japan who however are able to command respect of the white settler though, I doubt whether they too carry his good-will. For Indian to be able to command respect abroad, he must first command respect in his own country and continent.

Wanted Change In Mentality And Policy

Gentlemen, when the reforms were inaugurated, His Majesty the King Emperor appealed to us and to the officers of the crown, to work with them in mutual good-will and co-operation. My charge is that whatever the intrinsic merits of the reforms, they have not been worked in that spirit either by authorities in England or by those here in India, in spite of the supreme efforts of and fullest co-operation of a considerable, section of our countrymen, at considerable risk and sacrifice of popularity with their countrymen. I concede a few things have been achieved here and there, and I do not deny them credit for that and for anything else where credit is due to them. But in making the above charge, I take my stand in the first place on the verdict of no less an authority than our respected and patriotic countryman, Dr. Tej Bahadur Sapru, who has just laid down the reins of his great office, and spoken with first hand knowledge and experience, though considerable reservation, about the frequent, almost intolerable interference of Whitehall in the affairs of the Government of India ever since the inauguration of the reforms, a very sorry spectacle of which I myself had an opportunity to witness, when I was in England, of how the Whitehall maneuvers were taking place at the instigation of a few Junkers here and in that country. In the second place I take my stand on the repeated flouting of public opinion by vetoes and legislation by certification by the Governor-General, which we have had occasion to witness in the case of Princes Protection Bill and latterly during voting on demands and doubling of the salt tax. Are not those sufficient instances of the callous disregard of the Government to united public opinion and to the considered wish of responsible Indians of recognized moderation? Gentlemen, it is my firm conviction that as long as the British mentality towards India does not undergo a more complete change, no amount of paper constitutions can be of avail, and so long India can not have steady and peaceful progress on the assured lines of constitutional reform.

Heading For Disaster

If it be that those responsible for the administration of this country are deceived by a belief that with the arrest and incarceration of Mahatma Gandhi, and other Leaders and thousands of our young men, they can with impunity antagonize India, and pursue their mad pursuits in defiance of the united opinion of the situation. The present lull in the country as Mr. Jinnah has pointed out may be due to our helplessness, despair, or as choice of the lesser evil, but it certainly is not due to CONTENTMENT in the bulk, or as a matter of that, any appreciable section of the people of this country. Let the Government take due notice of that fact, before it is too late to mend. For, when people are driven to a mentality by the insults, infamies and deliberate defiance of the Government – that anything, including anarchy is better than that Government and that Government, again encouraged by the repeated failures of the people to achieve the desired and, resort to the Mailed Fist to suppress and repress them, it can lead to one and only one result a Cash and Crash which might result in sweeping away in its onrush not only the stability of the Government, but of the whole society.

If therefore, Government wants to avoid a catastrophe, and restore the shattered confidence of the people, they must realize the futility of their present pursuits and policy and the supreme necessity of a policy of bold and clear-cut conciliation and statesmanship. They must realize that they are not confronted with a situation beyond their control, such as they were faced with two years ago. Within a few days the Turkish Treaty and the Khilafat problem which formed the chief bone of contention, will have found a satisfactory solution. So every one hopes that the Government, should now realize that their present task lies not in scaring away even those who stood by them in their terrible time of trial, by scaring them by their mad and relentless pursuits of policies and measures injurious to the interests of India, the growth of nationality and responsible self Government in the country. They must act and act immediately in harmony and unison with the growing public opinion in the country, administering her with greater and greater responsibility to her people.

There are three things which the Government of India can and must do without any loss of time, to achieve the desired end. These are:

(1) Urging for the appointment now, instead of after ten years of the stipulated Statutory Commission, to examine the working of the Reformed Constitution, specially with reference to the following:-

a) Relations between Simla and Whitehall, and the amount of undue or excessive control exercised by latter over former. It will be remembered that one of

the recommendations of the Crews Committee definitely lays down that where the Government of India and the Central Legislature are in accord, there should be no interference of India Office. The Commission should investigate how far the charge that this has been honored more in its breach than its observation in actual working of the Constitution, which finds an echo from so high an authority as an ex. Executive member of the Central Government, is valid, and to amend the constitution and safeguard against it, and strengthen the position of the Government of India,

b) The extent and direction in which the constitution should be amended so as to make Government of India responsible in a greater degree to the people, and what powers should further be devolved on the Central Legislature. And

c) The demand for full provincial autonomy

(2) Taking immediate definite steps to grapple the most vexing questions of the day by formulating in consultation with the representatives of the people, substantial and genuine schemes and stages;

a) for the Indianisation of the Army and equipment for Military training for Indians in India;

b) for the Indianisation of Services;

c) for the grant of complete fiscal autonomy;

d) for the abandonment of the present growing military burden, financial and otherwise, and substituting in its place a scheme of complete reorganization of the military expenditure and policy compatible with our resources and growing national aspirations and requirements;

e) for safeguarding the interests and status of Indians abroad; and finally;

(3) Granting a general amnesty to many thousands of political prisoners, who are now rotting in jails either for their misguided zeal or innocence.

A Plea for Change

I now come to the second and more important aspect of my speech concerning the Indian situation, our national activities. Gentlemen I do not propose to rake the past and revive bitter memories and unprofitable controversies. Mine will be an appeal to you all and to the country at

large to leave aside for the moment the cant of cooperation and non-Cooperation; and to consider in the interest of our national existence and against new dangers of disruption and destruction, the situation in the country in the light of the changed conditions and the experiences of our success and failures, and to see whether we can evolve out of these a more effective programme to meet the exigencies of the situation and achieve the desired end. If, but, Gentlemen, we recognize, as we must, that different situations require different remedies and for that matter, different stages of even one disease require different treatments, then I have a right to ask you and the country to examine the situation afresh. Is the position, the same, as it was say three years ago! What do we find?

The Khilafat and the Turkish Peace Treaty on the one hand which formed the main component as the non-cooperation movement, is now, by the grace of God, thanks to the unshrinking faith, untiring zeal, and ceaseless efforts of both the Hindus and Mohammedans of India, the advocacy and assistance of some European friends and the Government of India and last but not the least, the bravery, courage and statesmanship of Mustafa Kamal Pasha and his faithful band of followers, near its solution. This surely is a substantial achievement. On the other hand, I must candidly confess that Sawarajya seems to be as difficult as ever before, and we have not been able to achieve the desired end by the use of even the strongest inspiration to the ethics as weapon-in the armoury of the non-cooperation movement, namely religion. Believe me, Gentlemen: I have no desire to be-little, or minimize even by one jot, the achievements of Non-cooperation, or the splendid heroic efforts of its author and other respected and patriotic leaders and some of my countrymen. I am prepared to concede that non-cooperation has brought considerable mass consciousness and awakening; I am prepared to concede that it has discovered the key to and touched the foundation of Sawarajya in putting Hindu-Muslim Unity in the forefront of its programme.

I also recognize that it has given impetus to the use and produce of indigenous manufactures, what we call Swadeshi and to prohibition. But Gentlemen, these all being a means among others, to the end in and the end not being achieved or in sight, shows that we have not exhausted the means. My submission is that even in the above directions, there yet requires tremendous amount of work to be done, together with other things before we can sight the shores of the Promised Land. With the mass consciousness, mass education, organization of diversion and masses of energy to healthier constructive channels of social, economic and political uplift is as essential as, if not more than, the awakening itself. It we fail to do that in time, if we fail to conserve and utilize the

energy and forces, thus created in time they will inevitably run in wrong channels and result in very disastrous consequence.

Ladies and Gentlemen, I am no scare-monger in politics. I do not therefore denounce non-cooperation including civil disobedience and for that matter any other weapon, in our political armoury to be banned forever, simply for its own sake. I submit that if it be found that it is impossible to mend this Government and achieve our object, namely Sawarajya by all the other constitutional means available to us we shall have to choose between civil disobedience and armed rebellion. There cannot be, there is not, any third method. But whether it be civil disobedience or rebellion or any other weapon, I would surely before deciding on my choice make sure of my capacity to wield it effectively with the greatest loss to the enemy and least harm and most good to myself. I would not however play with dangerous weapons without having the requisite ability to wield them, and thus injure myself. What is the position now? Armed resistance is out of question. As to the efficacy of non-cooperation, we have witnessed how; notwithstanding a heroic struggle, it has not so far succeeded in subduing this powerful Government with all the powerful and persuasive machinery, behind it, much less to end it. As to Civil disobedience, the strongest weapon in its armoury, we have it on the authority of some of the foremost leaders of non-cooperation itself that the country is not ready for it.

Let us then recognize these limitations. That ill situated and ill equipped as we are, we cannot at least for sometime to come; command that power and resources to subdue it, to our will by heroic methods, much less to destroy it and replace it by our own indigenous one. We may be able to end it by a policy of being killed or cured, and thus ending the stability of society and throwing the whole country into perpetual disorder and chaos. But we can surely mend it by slow degrees. It does not therefore require a long imagination to see that the present drift resulting from counsel of despair on the peoples' side, and a false sense of security on the Government side must ultimately lead to, when things reach the climax, in a sudden outburst the very embers of stable society and Government. It is this danger that I invite country at large and the Government to safeguard against by taking an initiative now to avoid the clash and avert the crisis. Any delay or failure might lead to a very grave consequence. The question now arises. Have we made the last effort to exhort the Government and the people to do that which would bridge the gulf between them, and once again put the country on the path of steady but sure progress? This therefore supplies the key to the solution of the whole situation. And the key lies in one sentence in creating a Common

Platform and a Common Programme against; Common National Dangers.

A Common Platform

We have not, I submit so far made any serious attempt at what is so imperatively needed. A collective move on our part, so as to give the Government and the country a right lead in the directions indicated above. Cannot the leaders of the various parties throwing aside the cant of cooperation and non-cooperation for a moment, meet together on a Common Platform at a sort of Round Table Conference? And take a crude programme like the one outlined by me as part of the basis, exchange views, thrash it, and see if they can evolve out of it a common programme or real, social, economic and political regeneration of the country, and devise ways and means, which may be mutually agreeable, or at least not objectionable, to enforce it. Cannot a coalition of not, actual fusion of parties be brought about, cannot a Central organization be evolved out of our numerous existing Liberal Federations, Home Rule and Muslim Leagues and Congress Committees, somewhat on the lines of the Labour party in England which comprises various trades, interests, and groups of political thoughts? Cannot the question of the Councils and the Congress providing such common platforms, against common dangers be looked upon in that light? Whether we enter the Councils with a view to end them or to mend them, is a secondary question before this all-important one.

Unity amid Diversity

I am convinced that if the best among us, nationalists and patriots who now sail under false colours of "Cooperators" and "Non-Cooperators" make a serious effort to fiGnd out a via media, capture the Councils as advised by some of the foremost Hindu-Muslim leaders and frame definite workable programme, both for the Councils and the Congress in such a way that we could demonstrate our Unity amid diversity, supplement each others' efforts instead of weakening them. *Swaraj will not be so distant and vague a goal as it seems to us even today. I respectfully but most emphatically submit that there is nothing which stands in our way to do this, if we look at the question from higher national considerations than mere petty party prejudices or fads which we claim as our principles.* Further if our Swaraj is not to be a mere mob-raj, or the raj of the Indian oligarchy or a Brown Bureaucracy, then I submit our national institutions like the Congress and the League and the official organization like the Councils must absorb both the classes and the masses. Let us therefore,

transform the character and constitution of our official and non-official legislatures viz, the Councils and the Congress on these lines. The task therefore, which now lies before us is, firstly, in the direction of reconstruction of our National organizations and secondly in the direction of formulating such programme for the country as world provide wider and surer means of the results.

The Congress Constitution

With the present 4 anna franchise constitution, and the cessation from it, of the intellectual support of the Das- Nehru Party, the Congress may be said to be purely of the masses though not for the masses. If this state of affairs continues for long, and the advice and appeal of the "better mind" from among all the parties in the country continue to be unneeded, by an obdurate Government on one side, and a deeply discontent, frenzied mass of humanity on the other, the clash is bound to come, as soon as a climax is reached. I want the country to avoid this. It is impossible in the circumstances, for the intelligentsia of the country to go the whole hog with either the one or other. Their toleration, indifference or Luke-warm support of either one or the other is due to their helplessness, despair, or as choice of lesser evil, and to nothing else.

Councils Entry

The position now is this. On the one hand the holders of boycott of councils must admit the failure of a complete boycott with which object only I understand the author of the Non-cooperation movement to have upheld it as a national programme. Writing in July 1920, Mahatma Gandhi states, "Boycott contemplated by me presupposes a most active discipline and watchful propaganda and is based on the assumption that the electorates themselves will prefer complete to an incomplete boycott." In the second place the results of the working of the reformed constitution with all its defects and with the further handicap of the absence of some of the best and ablest sons of the country out of the Councils account of this boycott, convince me from personal experience, that the new constitution affords a strong weapon in our hands, if only we could wield it by presenting a united front in it, against the common menace of the wave of reactionaries which is now passing through Simla and Whitehall. Further these Councils provide ample opportunities and sure means of fostering Hindu-Muslim unity by handling all inter communed and even national legislation and problems with the care, consideration, sympathy and frequent consultations, between the leaders of various communities for which the Councils afford the best meeting ground. The Reformed Councils also afford the best available means for

carrying out schemes of mass education and system at propaganda in, and education of, the electorate on the burning topics of the day. The strongest argument however, in support of capturing the Councils is that if we want to force the issues on the British Government, then we cannot ignore the tremendous moral pressure on public opinion, and must demonstrate to and impress upon the British electorate and the world at large, the irresponsible nature of the present system of administration, notwithstanding the reforms the strength of our demands, and the ability to take over the administration in our own hands. I do not suggest that we must create world opinion and should not antagonize those British, both here and in England already well inclined towards us. How best can we do it? Of course one way is organized propaganda in the press both here and abroad, and I must say that even in this direction our efforts have been few and haphazard, and our attitude one of apathy and indifference. But the surest and universally recognized means is to prove our strength at the poles. Further with properly constituted legislature from among the best representatives of the Hindus, Mussalmans, Parsis and Christians, working in unison, with each other enjoying the full confidence and support of their electorates, you could at least, demonstrate to the British people and of the world at large the Mockery of the Government by Vote if not actually make such a scandations state impossible by concerted action.

Hindu Muslim Unity
Discard the Shadow and Pursue the Substance

I have already recognized that Hindu-Muslim Unity is the key to Swaraj. But if we want this Unity to be real and not merely a lip unity then, I submit we must place it above all communal, sectarian and religious considerations, and put it on the bed-rock of real understanding, genuine spirit of good will and toleration, and a common source of inspiration, namely the emancipation of the mother-land and not on any tinkering concessions made in a bargaining spirit. If the placidity of Hindu Muslim Unity can now and again be disturbed by stray instance or individual action of one or a few Mussalmans or Hindus, it only shows what an amount of distrust and suspicion, and how wide the dividing gulf exists between us. And if this state of affairs continues indefinitely, Swaraj seems to me to be a distant cry and forlorn hope and we will be destined to remain always, in bondage, suffering well merited taunts of those of those who claim "to hold the balance" between us. It is therefore, my most emphatic and considered opinion that until and unless the hearts and minds of Hindus and Musalmans undergo a real rational change and inward process of nationalization and fraternization,

no external demonstrations or lip homage of unity can be of any great avail. Without the creation of a common national outlook both among the Hindus and my co-religionists, any attempt to build the magnificent edifice of Swaraj, will be futile and worthless, and even if successful, it will crumble down the moment it is complete. It will be like building a huge massive construction on the foundation of quick sand. Nay, it will be worse. It will revive unending, communal strife and religious bitterness and lead to national disintegration instead of national consolidation, signs of which are not already wanting.

Ladies and Gentlemen, It is not with small anguish and pain that I recount the tragedies enacted, at Multan and Malbar, not to mention numerous other petty instances of retaliatory outbreaks in other places, and have noted recent outbursts of communal controversy raging round the Punjab, which I have just visited, or the religious unrest and perturbation in Delhi. I confess, I view these with great alarm; because, I consider them not as stray instances of communal and religious outbursts, but as potential of great mischief and national calamity. They are therefore a due warning to us of the huge conflagration which will be impossible to control, later, if these delicate questions are not immediately and satisfactorily dealt with now. Gentlemen! I do not propose to go into the relative merits of the tragedies of Malabar and Multan, or the controversies of communalism in the Punjab and religious conversions in Delhi, because I am anxious not to say one word which might further estrange the feelings of the two communities, and frustrate the very object I have in view. I therefore, most solemnly with all the earnestness and emphasis can command, appeal to the leaders of both the Communities to lose no time in meeting together and undertakings thorough and searching examination of these specific questions with a view to find out effective remedies against their repetitions. But while I do so, I warn them against any patch work or whitewash. I exhort them to discord the shadow and pursue the substance. These problems are no doubt delicate and require tactful handling; but I submit, they are not difficult or impossible to solve, if only we face them boldly and bravely and in a spirit of toleration and trust. I shall, however place my general views on the question of communal representation and on religious conversions and other differences, before you, and in doing so, I crave your indulgence for, believe me, I do it in no spirit of partnership, I do it, as a humble devotee of my country, first and foremost, and my submission is that I have found my views to be in complete accord with the real political aspirations and religious obligations of my co-religionists.

Communal Representation

The supporters of communal representation are never tired of stating that Swaraj does not mean Hindu or Muslim or Christian Raj, communal representations is the only way to safeguard the rights and privileges of minorities that communal representation having been accepted by Government in certain institutions, it should logically be extended to all other Departments of administration. I have also not un-often heard it repeated parrot-like that, nationality is impossible without communal contentment and the only way of achieving communal contentment is by communal representation and so on. But Gentlemen! if we take, a moments reflection to look at things broad-mindedly in their true perspective we shall find that for the establishment of all India Swaraj, for all the communities comprising it, for safeguarding the interests of the minorities and for removing all sources of communal discontentment and all sorts of communal differences and for achieving general contentment, peace and good will among the various component communities of a comity of communities, we must have as our ideal such Laws, Regulations and codes to provide equal opportunities for all in other words common rules and tests, providing common opportunities for all, which is the only true meaning of Democratic Government. I therefore am entirely in agreement with those who consider that the present strife on account of communal differentiations, religious controversies and ethnic disabilities, etc, etc., retard the free and normal growth of the nation. Nevertheless, I am one of those optimists who believe that the common membership of a state is the super most inspiration and uniting tie which absorbs links up and overpowers all other ties of descent and kinship, of colour and social custom, of cultural stock and language, and even, religion. And therefore I look forward to the day when notwithstanding the above ostensibly separating elements, which, however, I submit, if understood and appreciated in their proper significance are no more separatist than the separate existence of the One God among us all, then the present communal and religious strife will give place to voluntary co-operation, and free social, religious and political association and intercourse as we already have common political and local bodies All tolerating and respecting, the Central National Personality: and interests. Thus analyzing my views, I consider communal representation as an evil, but a necessary evil in the existing conditions of the country; and so the Lucknow compact, but as we always have recourse to unavoidable evils to the minimum possible extent, our resort to communal representation must also be only in unavoidable cases and in the minimum possible extent. While therefore, I deprecate all attempts or ideas of carrying the principle too far, I appeal

to my Hindu countrymen voluntarily to concede to their Musulman brethren that which is legitimately theirs, and thus nip the evil in the bud in the province where it has shown its face, before its infection spreads far and wide, with its fatal consequences. Why should they raises hue and cry of "Hinduism in Peril" if sometimes their backward brethren of my community are shown their due consideration in place of former neglect or even super consideration, in the matter of a few appointments here and there.I never, here the cry of Punjabis being in being in peril; because the Imperial Secretariat at Delhi is swarmed with Bengalis or Madrasis. Then, why is this cry? Moreover is it not a part of their duty to raise their backward brethren even at a little of their own expense. I am not of those Musalmans and Indians, who look forward to the day when whatever and whenever communal representation now exists, will be wiped off, as such, and give place ultimately, to common electorates and constituencies when we can choose our representatives, irrespective of their case, creeds, or nationalities, when Hindus will return suitable Mohammedans as their representatives and vice versa. To achieve this end, I would even make-bold to suggest a step forward in this direction that instead of communal representation we may have certain seats reserved for communities, to be contested by general election. The solution of the whole question of communal representation seems to me to be one of time and duration, if only viewed in its proper perspective and mutual trust between the Hindus and Mussalmans.

But Gentlemen, it is with no small pain and surprise that I have on my arrival here learnt that proposals of the nature such as outlined by me in respect of reservation of certain fixed number of seats in accordance with the general agreement on the Municipalities and Local Boards, in place of separate communal representation for Mohammedans, to be contested for general elections, were advanced from Muslim quarters, but rejected by the Hindus! And yet that forms the chief source of communal contention and bitterness in this province! It reveals a sad tale, and lack of insight, and breadth of vision and a spirit of accommodating one another in the best interests of the nation, I wish my Hindu countrymen could have realized that even if by the above arrangement they were to concede a larger number of seats to the Mussalmans than were their due, it is for better than conceding half that number by communal representation, for whereas the former is a step towards unification, the latter unquestionably is a dividing factor.

Religious Toleration

As the religious feuds of the kind we now have raging in the vicinity of Delhi, I plead for mutual toleration, and freedom of individual

conscience. With due deference to all, I wish to state that it were possible by some means to stop all organized religious proselytism by religious zealots masquerading this religious-ridden country ostensibly in the name of the great Christ or the Prophet, or the Arya Samaj or numerous other Samajs, but not un often, by means at one abominable and repulsive, desecrating the very secret names and frustrating the very objects of the founders of these sects, by creating forces of disintegration and rupture, arousing bad blood and exciting religious jealousies and animosities instead of promoting love, peace, good-will and universal brotherhood, which are some of the foremost and fundamental doctrines and avowed objects of all great religions. If, however, that be not possible, then, with what consistency or justification can one sect or any members thereof antagonize another sect for conversion or recon version of those of them, who chose of their own free-will to embrace another religion or return to their old faith? Hath not the great Teacher of Islam preached in a thousand varied ways universal love and brotherhood, as the emblem of love borne towards God? It is not the Catholicity of Islam and its charity towards all moral creeds proverbial. It is unfortunately utterly been mistaken, perverted, or willfully concealed by bigotry of rival religions, but there are hundreds of passages in the Koran giving unimpeachable, unambiguous testimony that Islam does not confine "Salvation" to the followers of the prophet alone "To every one have we given a law and way... And if, God had pleased, he would have made you all (all mankind) one people (people of one religion) But he hath done, otherwise, that he might try you in that which he hath severally given unto you: wherefore Press forwards in good works. Unto God shall ye return and He will tell you that concerning which you disagree," (Sura V. 48), and again:

Verify those who believe (the Muslims) and those who are Jews, Christians or Sabeens whoever hath faith in God, and the last day (future existence) and worketh which is right and good, for then shall be the reward which their Lord; then welcome no fear on them; neither shall they be grieved (Surah, V- 69)

I as a layman, have ventured to cite these authorities with a view to make a fervent appeal to the great learned divines of my religion and of other religions to impress upon a multitudes and followers of their respective faiths the imperious necessity of religious toleration and freedom, so as to direct their energy and activities to better pursuits than those witnessed in the vicinity of Delhi.

May I in this connection, namely regulating a harmonious working of the relationship between Hindu and Musalmans on various matters affecting them jointly or severally, venture to make a suggestion of the

creation of an All Indian Joint Conciliation Board from among representatives of both the communities and similar provincial and District Boards who might deal with those questions in that spirit of trust, toleration and good-will which is absolutely essential for any real lasting peace.

Programme of the League

Brethren of the League: the fact that I have dwelt with the general problems at some length without specification of the problems which the League has to tackle, may have disappointed some of you. But my submission is that what are general problems are your problems as well, and which should be the first and foremost charge on the attention and the activity of the Musslamans of India. What I have said about the supreme necessity of Unity between the Hindu and Muslim Communities is true as to the equally supreme necessity of unity amongst us. What I have said upon the needs of a Common Platform and Common Programme for us all, Hindu, Muslim, Parsis and Christians – aye Indians – is true as well for us Mussalmans and members of the League, What I have said about our entry in Councils in a body, is equally applicable, may with greater force to us a community, to justify our existence thereon, in view of the separate Representation we enjoy, because we, who are already politically so backward, cannot afford to keep our best men out of the Councils. And to see the sorry spectacle of those who take their place hanging like millstone round the neck of our harmonious national growth and unity. What I have said about mass education and the education of the electorate is applicable with greater force to our backward community. It may then be argued what is the use of a separate Muslim organization, specially in view of the existence of the Central Khilafat Committee and its branches already, and the present moribund condition of the League. But I hope to be able to answer that question to your satisfaction, Brother! You know that I have been a Congressman ever since I entered public life, and heartily believe in the Hindu Muslim Unity, and as such do not favour separatist movements of the two powerful communities of India. But at the same time, I hold that the two communities should be individually well-balanced to save us from the caustic remarks of Bismarck "that in every political alliance of two nations, one must be horse and other a rider" Muslims are no doubt in a minority; but they will be respected and treated as equal of the majority, only if they make themselves strong socially and politically, and in education and culture. They must be a well organized and a well disciplined body to be able to stand shoulder to shoulder with their Hindu Brethren. Therefore the keener I am for the national unity, the more I am for strengthening and uniting the weaker community. If then

we take an impartial view of the whole situation as it is, we shall find that the Muslim League offers for the Muslims the best political organization. It has a history and reputation behind it. It has its own organization which can be perfected with the least effort on the part of those who take an interest in it. Perhaps its organization may not be as complete as is that of the Khilafat Committee, presumably because the latter was favoured with very favourable circumstances, as we are more sensitive and responsive to appeals made to us in the name of our beloved faith, than to those made in the name of nationalism, but I submit that is the very reason why I want to keep the two institutions separate, and why I want the Muslims at present, to concentrate their resources on the reconstruction and reorganization of the League to bring it to a high standard of working efficiency, with all the support of men and money we can give. The most attractive feature of the League to me is that it still offers a common platform for which I have been pleading.

Thanks again to the wise policy of its officials, the League still has amongst its members, almost the whole Muslim Intelligentsia of India representing every shade of opinion, and I have no doubt that after the Lucknow, Hindu Muslim compact, even those super enthusiastic Muslims who refused to join. It will not now be averse to give it their support. It is true that for one year it fully associated itself with the non-cooperation programme. But even then it is significant that both cooperating and non-cooperating members did not resign and very wisely allowed it with that least possible hindrance on their part to run its course which (not legible in the text) for the time being. And that has proved to be for the best. As for (not legible in the text) The Khilafat Committee, as I have pointed out in the earlier portion of my speech has got a definite mission before them in the direction indicated by me. Therefore, there should be no question, in my humble opinion, of these replacing the league.

Conclusion

I now come to the close of my address and I thank you all for the indulgence you have shown me and the patient hearing you have given me. Gentlemen, my criticism at the policies and measures of Government is not due to my impatience or extremism. I, recognize that the work of reconstruction and reform in our country is not a matter of a few days or months or even a few years. I know it is a gigantic task which requires arduous work and hard patient application of many years, before we can come to our own. What however I do suggest is that many of the policies pursued in this country are not only, not calculated to be in her interest but are inflicted in obedience to the dictates and pursuance of the

policies of a few British Imperialists, with their lustrous eyes and wild designs set on India and the Near and the Middle East, their grab for territory and oil, their greed to capture and exploit the Eastern world, its resources and raw materials, its trade and commerce, exclusively for their own benefit, and the extension and perpetuation of the Empire ! But time is long gone when Empires could be built by sheer conquest and force of Arms. Time is fast disappearing when vile diplomacy and imperialistic designs could found or foster Empires. Time is fast approaching when Empires can hold together and nations live in peace and harmony with each other, not at the point of the bayonet, but the equality, both in letter and spirit mutual good will, sympathy, understanding and an honest, sincere give and take. If British Statesmen will not take timely notice of this, much to the dismay of many ardent admirers of the Empire, who hold high hopes of its transformation in to a nucleus of a commonwealth of the Eastern and Western Nations, the Empire, will crumble like a pack of cards, sharing the inevitable fate at its predecessors, the Greek and the Roman Empires. As a shrewd European observer on "Asia and Europe" has pointed out, "Asia which survived the Greek and the Roman and the Crusaders will survive also the Tenuous and the Slaves. In India's strength therefore, lies the strength of the East, aye of the Empire itself. Let us carve our own destinies properly, because let us remember, it is we, more than any one else who can make or mar them. At the same time let us organize all the forces of the East, May God grant us success and give us requisite strength, to steer the ship of state safe out of these troubled oceans. Amen ! [91]

An Abrupt Adjournment

The Fifteenth Session of the Muslim League came to an abrupt and unexpected close on April 1, when it was adjourned sine die. The circumstances that led to this were as follows. In the night of March 31, there was a prolonged meeting of the Subjects Committee to consider Dr. Ansari's resolution, which urged the establishment of a national pact on certain lines to ensure unity and harmony among the various communities and sects in India. This resolution was accepted by the Subjects Committee. Mr.Jinnah's resolution recommending entry into Councils, and striving for the attainment of Dominion Status proved a stumbling block. Dr. Ansari and other leading non-cooperators vigorously opposed the motion. For five solid hours, the Subjects Committee wrestled with this issue. On Sunday, April 1, at midday, when votes were called for, and when many members of the Committee had left for lunch, Mr. Jinnah's motion was rejected by 12 to 9 votes. It was uncertain what would have been the fate of the motion in the open

meeting of the League. The parties were evenly balanced. There was considerable excitement; and the meeting of the League was postponed from 11:00 am to 3:00 pm. At 3:00 pm again it was decided to postpone the meeting, this time till 5 p.m. Proceedings did then commence at 5 p.m., and two resolutions were passed. The third resolution pressed by Mr. Raza Ali was under discussion, when Mr. Zahur Ahmed, non cooperating barrister of Allahabad, raised an objection on the ground of the quorum, pointing out that though the hall was full, there was not the requisite number of bona-fide members of the League. The President upheld the objection, and adjourned the Session sine die.

Resolutions

The following is the resolution unanimously passed by the Subjects Committee of the Fifteenth Session:

Whereas it is necessary that complete unity should be maintained among the various communities and sects inhabiting India, and whereas this unity and solidarity is essential for the attainment of our goal, and whereas complete unity and understanding are not possible without full faith and trust in the fairness and justice of the various communities in their relations with each other, this Session of the All-India Muslim League consisting of the following gentlemen be appointed hereby to collaborate with similar committees to be appointed by the Indian National Congress, the Khilafat Committee, the Shiromani Gurdwara Prabandhak Committee, the Jamiat-ul-Ulema, the Hindu Mahasabha, and other representative bodies of various communities in order to prepare and bring about an Indian National Pact on the lines indicated hereinafter.

(a) Safeguarding the right of different communities, especially of the minorities, fixing up the proportion of representation of the various communities in all the Councils, municipal bodies, local boards, Panchayats, universities, and the services, the small minorities to get representation in excess of their population, these to be given from the Hindu and Muslim members.

(b) Perfect freedom in religious observance of various sects inhabiting India. Complete respect for all religions and religious observances and susceptibilities of various sects by other sects. This freedom would include the right of preaching and spreading the various religions, provided no force, intimidation, coercion or any other unfair means are adopted.

(c) Settlement of questions leading to differences and conflict, cow preservation, Dusehra, Mohurrum, Rathjatra processions, Sikh Diwans, music before mosques and shrines and the recognition of

Hindustani (Urdu or Hindi) as the official language of India with Persian and Devnagari scripts; arbitration boards to be appointed in each province and each district to prevent communal friction and to arbitrate in case of disputes.

It was further resolved that the people of India should participate in the formation of a Federation of Eastern Countries with the object of mutual help, in the matter of trade and commerce, to free themselves from the economic exploitation and domination by Europe, and with a view to enlarge and support Oriental culture and generally to maintain good and friendly relations between the various nationalities all over the East. [92]

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Chapter - 6

The Khilafat Movement and Home Rule

The Khilafat Movement of 1919 to 1924, at a stage Pan-Islamic movement, was concerned with preserving the status of the Sultan of Turkey as Caliph, sought to ensure his continued control over the Ottoman Empire, including the Jaziratul-Arab, which was under threat because of Turkey's defeat in the First World War. However, on another level, the significance of the Khilafat movement lay in the way in which pan-Islamic sentiment was translated into Indian terms of reference and interpreted by wide sections of the Indian Muslim community, being anti-British in practice. The early 1920s consequently witnessed non-cooperation movement that brought Khilafat and Congress together in a united protest against British rule. Just as non-cooperation involved the cooperation of different groups, so the Khilafat was made up of a coalition of different interests. Its membership ranged from conservative Muslims to radical nationalists, from Ulama to the western-educated, secularized products of Aligarh. It included zamindars, middle-class businesspersons, and the urban and rural poor. For some, the religious aim remained paramount, for others, the political question became more important. A substantial number was also drawn to the Movement because of the economic hardships that followed the end of the war. Sharply alternating booms and depressions, combined with poor harvests and epidemics of influenza and cholera, raised popular resentment to a new pitch. [1]

The Ali brothers played pivotal role in Khilafat movement. A meeting of All India Khilafat Committee was held at Karachi, in which about five thousand people participated. In this session, a fatwa (judgment) was arrived at and signed by 500 religious scholars. This session was presided over by Maulana Muhammad Ali. In the fatwa among other issues it was also decided to start non-cooperation with the government and not to participate in the army. The Government of India

on the other hand arrested Maulana Muhammad Ali and Shaukat Ali on 14th September and 16th September 1921 respectively. Besides, Maulana Hussain Ahmed Madani, Dr. Saifuddin Katchlew, Maulana Nisar Ahmed and Pir Ghulam Mujaddid Sirhandi were also arrested and brought to Karachi. The case of Khilafat leaders was heard in the court of City Magistrate, Mr. S.M. Talani on 26th September 1919. Maulana Muhammad Ali, Maulana Syed Hussain Ahmed Madani, Dr. Saifuddin Katchlew and Pir Mujaddid Sirnhandi recorded their statements. Another case against Ali brothers was registered on the charge of Treason. The interned leaders of Khilafat sent a message to the people of India saying that "As far as and as soon as possible promote unity for independent government." Maulana Muhammad Ali communicated a separate message to the nation with these words "Declare independence of India" He also requested, to get him released from the prison. [2]

Sindh was one of the areas of strongest support for the Movement. From the time of the creation of Sindh Provincial Khilafat Committee and the first Khilafat Day in October 1919, popular support steadily increased. By the summer of 1920 the protest had reached its peak, whereby thousands of ordinary Sindhis participated. After this high point, the movement began to ebb; but its decline was slow and often interrupted by renewed bursts of energy surrounding provincial conferences and the arrest of leading Khilafatist pirs. During 1923, however, mass agitation virtually petered out, leaving only the Khilafat Committee, which, as elsewhere in India, survived as a body with little influence for the next decade.

The initial moves to organize a Sindh Provincial Khilafat committee in October 1919 originated among Muslims who mostly belonged to larger cities and towns such as Karachi, Hyderabad and Sukkur, and who were mostly involved in trade and commerce. They differed substantially from the bulk of Sindhi Muslims who were landlords and peasants. Haji Abdullah Haroon, one of the leading Khilafat activists, for instance, came from the Memon Merchant Community of cosmopolitan Karachi. Shaikh Abdul Majeed Sindhi another notable pan-Islamic worker and editor of several important pan-Islamic newspapers such as Al-Haq and Al-Wahid, was an Amil convert from the ancient town, Thatta who had close connections with the Ali Brothers. Even men such as Rais Ghulam Muhammad Bhurgri and Jan Muhammad Junejo, scions of powerful landholding wadero families, had distanced themselves from their rural backgrounds. Ghulam Muhammad Bhurgri, had been educated at Aligarh and had trained as a barrister in England, while Jan Muhammad Junejo had also become a leading member of town-based legal

profession. He played an important role in Hijrat Movement and migrated to Afghanistan.

The success of the Khilafat appeal in Sindh was therefore, hinged on the cooperation which its organizers enlisted from among the ranks of the local religious leadership. In order to secure its collaboration, Khilafat leaders drew on contacts which had been made and strengthened during the pan-Islamic agitations of the previous ten or so years. However mediation of influential individuals such as Pir Ghulam Mujaddid Sirhindi, the Pir of Jhando and Maulana Taj Muhammad Amroti. Khalifat organizers appealed to and were heard by other less prominent pirs in Sindh. They also made good use of existing piri-muridi ties. Many members of Karachi's Memon community were followers of the Pir of Jhando, and Haji Abdul Haroon took-full advantage of these connections. There were also firm piri-muridi links between the Bhurgri family and Sirhindis at Matiari, that contributed substantially to the way in which these Pirs were drawn into the heart of the campaign itself. Meanwhile the Khilafat cause in Sindh benefited from the close association of some pirs with the Firangi Mahal leader, Maulana Abdul Bari, Pir Ghulam Mujaddid Sirhindi, Pir Turab Ali Shah Rashdi and Pir Ali Anwer Shah Rashdi, together with Maulana Taj Muhammad Amroti, were among the founding members of Jamiatul Ulama-I-Hind in November 1919. They later played leading roles in the Jamiat ul-Ulama-e-Sindh, following its establishment in 1921. [3]

Khilafat Committee in Dengan

The Al-Amin published a news item reporting that Haji Ahmed Sahib wrote a letter regarding establishment of Khilafat Committee. He stated in his letter that the Khilafat Committee for Nara was established at Dengan. The Committee had to publish a magazine on khilafat issues The magazine was sent to press for its printing and publication, which would be distributed free of cost to promote the cause of the Khilafat movement. [4]

Khilafat Day in Hyderabad

The Al-Amin Newspaper dated 23rd October1919 reported that a week before, the Muslims of Hyderabad were making efforts to celebrate Khliafat Day. Maulvi Taj Muhammad Amroti, Hazarat Pir Imam Sahib (Jhando) with other elders reached Hyderabad at 5 A.M in the morning. Muslims and Hindus gave them a warm welcome in a large number. The guests were garlanded and vehicles proceeded to Bhurgri's bungalow, with the slogans of "Allah Akbar," where they had to stay. Sahibzada Abdullah Jan Sirhandi, Syed Mian Abdul Hakeem Shah, Raees Jan

Muhammad Khan Bhurgri and other notables also joined them. The Juma Prayer was offered at Sadar mosque under the Imamat of Maulvi Taj Muhammad Amroti.

From 3 P.M in the evening, people started gathering at Bhurgri's bungalow, within an hour or so thousands of people arrived at the place of Jalsa. After that Dr. Noor Muhammad, briefed the participants and advised them not to be violent on their way to Homestead Hall. After that the procession moved to Homestead Hall through Hirabad and Shahi Bazar, Maulana Taj Muhammad Amroti and Pir Muhammad Imam shah traveled in one vehicle and Sahibzada Abdullah Jan and Hafiz Molvi Asadullh Shah sat in the other. All other participants (in thousands) followed the procession. More than 5000 people could not be accommodated in the Homestead Hall, therefore Jalsa was held in the open space outside the hall. First of all Molvi Hafiz Asadullh recited from Holy Quran. After that Muhammad Hashim Mukhlis read his poem (Qaseeda) praying for stability of Turkey. Thereafter Mr. Noor Muhammad advocate, delivered his speech and said that Khilafat Movement was continuation of Shahadat of Imam Hussain, therefore it would be successful. Mr Abdul Jabbar proposed and Dr.Noor Muhammad seconded the president ship of Hazarat Maulana Taj Muhammad Amroti who occupied the chair. While delivering his speech Maulana wept and made the audience to weep for fulfillment of the commitment to save khilafat. Mr.Abdul Jabbar Advocate, Mr. Sanat Das Advocate, and Shaikh Abdul Majeed moved the resolutions for promotion of Khilafat Tahrik [5]

Fund Raising for Khilafat Movement

The Khilafat Movement was very strong in the Sub-Continent particularly in Sindh. Bhurgri's role cannot be ignored who not only awakened the people politically but extended moral and financial support in this regard.His newspaper, "The-Almin" was all out for Khilafat Movement. The details of funds collected were regularly published in the newspaper. The people would contribute even meager amount of one anna, as they could afford and when RS.1000/ were collected, the amount was transferred to Haji Abdullah Haroon, a prominent leader of the Khilafat Movement. Perusal of the Al-Amin reveals that people of Village Mian Walhari, near Pithoro, District Tharparkar actively participated in fund raising under the leadership of Mian Haji Ahmed Walhari. The Al-Amin dated 22nd March gave details of contribution made at above said village on13th March 1920. The contribution ranged from 2 annas to RS.100/. One of the contributor was Mir Muhammad Leghari resident of Missan (author's relative) who paid Rs.one, while he

was traveling. On that day an amount of RS.426 and 6 annas was collected from male side and Rs, 31 and two annas from female side.

According to a pamphlet published by Haji Abdullah Haroon,and Ghulam Mujaddid Sarhandi, Rs. One crore were collected up to 30th June 1921. Two million spin wheels were started by the people and efforts were under way to increase membership in the country. A Khilafat baitulmal was established and Sindh had to contribute Rs. 5 lacs. For Khilafat Baitulmal and orphans of Samrna, Sindh had collected Rs. ninety thousands that was considered on lower side hoping that by the end of September 1921, each district would collect Rs. 5 thousands. [6]

Return of Chairs, Afreenamas and Grants

The Khilafat Movement spread so deep in Sindh that people started returning the titles, chairs, afreenamas and refused to accept grants given by the Government. The Al-Amin is full of such news whereby people had given up these privileges back to the Government. Following are the names of some notables who returned membership, Chairs and afreenamas:-

(i) Mian Jalal Shah resident of Ghulam Nabi Shah (Membership of Local Board)(ii) Wadero Wasmo Khan Kambhoo Khan (Chair of Collector)
(iii) Agha Muhammad Ali Jan (Chair)
(iv) Wadero Khuda Bux Khan Bhurgri (Chair)
(v) Mian Muhammad Hashim son of Muhammad Ismail resident of Noheen, Umerkot (Membership of School Committee and three Afreenamas of Collector.)
(vi) Muhammad Ishaque Shah son of Haji Abdul latif Shah resident of Samaro (Membership of School Committee and three Afreenamas)
(vii) 42 zamindars declared that as and when advised by ulema and leaders they will stop paying land revenue.
(viii) A Sub Inspector of C.I.D resigned from the post.
(ix) Two hounded people including one Hindu declared that they were ready to proceed on Hijrat (migration) or to go to jail. [7]

The following Ulema refused to accept grant:-

1) Maulvi Lal Muhammad, Unerpur.
2) Mian Mir Muhammad, Manjhu.
3) Mian Shafi Muhammad, Manjhu
4) Haji Khan Muhammad, Matiari
5) Hafiz Muhammad, Matiari.
6) Lal Muhammad Leghari
7) Mulla Khan Muhammad Ghumori, Umerkot.

8) Maulvi Muhammad Umer Chanoo,Phulhadioon.
9) Maulvi Muhammad Qasim Aziz.
10) Maulvi Noor Muhammad, Koonjigar.
11) Maulvi Muhammad Usman.
12) Muhammad Hassan Chabbal,Umerkot.
13) Maulvi Mian Haji Abdul Hakeem, Umerkot.
14) Maulvi Hamidullh Depar.
15) Hafiz Mataro Sadar, Umerkot.
16) Hussain Manbo, Village Abdulkarim Pali.
17) Umer Machhando, Nakar- Jo- Goth.
18) Miro Khan,Nakar, Pithoro.
19) Muhammad Suleman, Ararro.
20) Muhammad Yousif Khan Leghari..

The names given above are only a glimpse of whole episode of protest against the attitude of Government of India in connection with the Khilafat matters. In fact large numbers of people were put in the jails, therefore the atmosphere was fully charged against the government. As a result numerous people returned the titles, chairs and afreenamas and refused to accept government grants. Their names, however cannot be given in this book for want of space. Evidently, Bhurgri played major role in this political uprising.

An Indian Protest - Letter of Bhurgri and others to the Prime Minister of England

A memorial submitted by Bhurgri and other leaders to the Right Honourable David LIoyd George M.P., the Prime Minister of England against the dismemberment of Turkey on 30th July, 1919, which was published by Daily Telegraph in its issue of 2nd August 1919. It is reproduced below-

Dismemberment of Turkey
An Indian Protest
To The Editor of "Daily Telegraph"
Sir,

In view of the expected attitude of Paris Conference towards the Turkish problem, accompanying Memorandum has been submitted to the Right Honourable, The Prime Minister by Muslim and non Muslim subjects of His Majesty. The signatories will indicate to you how all abodes of Indian opinion are against proposed dismemberment of the Turkish Empire. I trust that with your usual courtesy you will give this memorial the hospitality of your columns.

Isphahani
21 Minicing Lane - July 31
The Right Honourable David Lloyd George MP
Sir,

We the undersigned subjects of His Majesty now residents of England, beg respectfully to impress over great regret and disappointment at the reply by the peace congress to the Turkish Delegates Plea for equitable treatment. We have hoped that adding up scores against Turkey, due weight would be given to the causes that frustrated her endeavors to march with the requirements of modern progress. We take upon ourselves to say that no other country has suffered so much as Turkey, within the last two centuries from the cupidity and intrigues of her Christian neighbours from the time of Catherine of Russia, down to 1877. She has been attached and mutilated at short intervals of 20 to 25 years. No breathing time has been allowed to her to devote herself to the task of domestic reform; no respite to engage in the works of peace. Tsarist Russia never wanted a progressive or reformed Turkey and she was aided and abated; we speak with respect by most of the other powers of Europe. And now Sir, we read with surprise that Turkey's march to organize her Government and introduce desirable reforms is made ground of attack Turkish national character as unfit for progress and development, when in the midst incensing external troubles and internal sedition promoted outside the Ottomans had no fair chance for putting their house in order. We mention these facts to you Sir, as we feel assured that you are animated by that sense of justice, without which you are taking such prominent part within our humble judgment, never bear the fruit on which we, in common will, all His Majesty's subjects, believe, rests the hope of humanity for the peaceful development of the world. Any policy based on vindictiveness or partnership, however, successful for the moment, will have behind a ranking sense of justice and so the seeds of misery and bitterness amongst the vast population of Asia and Africa who follow the Muslim faith and most of whom acknowledge allegiance to England and France.

We also desire to point out that the existence of Turkey, as powerful state has not been without use to Western Europe. In the 16th 17th Centuries, whenever, France was attacked and nearly overwhelmed by the Habsburg hordes, it was the Sultan of Turkey whose help used to be invoked, and who invariably came to her assistance and saved her from disaster. We believe that the history of Western Europe would have been differently written, had Turkey not existed as a State capable of assisting France in time of distress and danger. With regard to services to England, it is mentioned that over a century ago, when the British were fighting the

France for the dominion of India, the Ottoman Sultan wrote to Tipu Sultan of Mysore urging him to join hands with England. A reference in the autobiography of late Amir Abdul Rehman, would also show that Turkish intervention on behalf of the English frustrated with recent times a serious Jehad movement against British on the frontier of India. Another conspicuous instance is the willing assent of Turkey to pouring of British troops through Egypt into India that enabled England to crush the great mutiny. No amount of reference to Crimean War, can belittle the significance of the value of these services rendered to the British Empire by the Muslim Caliph. For, it was considered in the later years the right horse had won. Egypt, if not absolutely closed to the England would have caused our Government considerable embarrassment in the passage of British troops expeditiously to India

Religious Toleration

We venture to say in emphatic terms that no nation has been more tolerant than the Muslims of Turkey to the followers of other creeds. When the Jews of Spain were driven out by fire and sword from the land that had been their house for centuries, they found refuge and shelter in Turkey. Kossuth from Hungary, and his fellow patriots found an asylum among the people who are now declared by Peace Conference to be devoid of nobility of sentiment. It is a well known fact in the history that Turkish authorities refused, notwithstanding the threats of Emperors of Russia and Austria to surrender the fugitives to the merciless vengeance of the Austria when the (further text not legible in original document) the century acknowledged by the Secretary of State for India in the House of Commons. At the beginning of war, these soldiers rendered invaluable help in holding back the German armies in Flandare at a time when the situation was most critical. Is it just, is it fair, is it right, we venture to ask that the Muslim soldiers and their countrymen, who have so directly and substantially helped in the achievement of victory should have no voice in the settlement of the destiny of Turkish Empire and that their views should be set aside in favour of those whose territorial ambitions have been aroused by the secret treaties, but whose part in the defeat of Turkey has been insignificant. We firmly believe that this vital fact will appeal to the sense of fairness of British nation, when it is your privilege to lead at a momentous juncture when India is watching with tense anxiety the attitude of Great Britain and her allies towards the caliphate. We again venture to appeal to you Sir that having regard to the universal sentiment of the world of Islam and specially his Majesty's Indian subjects to use your powerful influence to bring about a settlement in accordance with

the assurance which was accepted by India and Islamic world as a solemn pledge on behalf of his Majesty's Government. [8]

Jinnah and Bhurgri reached England on 10th July 1919 and called on Montegue and his under secretary and held discussions on Turkish question. Bhurgri and Yakoob Hassan signed the above memorial of 31st July. Mr. Jinnah however, did not sign the memorial, this situation created confusion among the leaders, but a fresh memorial was prepared which was signed by Mr. Jinnah, as the leader of deputation and sent to Lloyd George early in September 1919. [9]

In another letter written by Mr. M.A. Jinnah, Yakoob Hassan, Bhurgri and Syed Hassan Imam, to the Prime Minister of England similar important issues were raised to protect the Ottoman Empire. It is given below:

38 Hyde Park
Gate London.W
27th August, 1919

To,

The Rt. Honourable David LIoyd George,
The Prime Minister of Great Britain & Ireland

Sir,

We the undersigned Members of the All India Muslim League Deputation, beg to place before you the following representation on behalf of the Musalmans of India.

Many memorials and representations from various bodies have already been sent to you, we will not, therefore, so as possible, repeat the same grounds but confine ourselves to the feelings and sentiments of Muslims in India, regarding the future of the Ottoman Empire. For generations past the Muslims of India generally have recognized the Khilafat (the seat of Islam and the Khilafa). For many centuries the Sultan of Turkey has been recognized as the Servant of the Holy Places of Islam, and their custodian of all the Muslims of the world, including the Shareefs of Mecca. Whenever Turkey has been in trouble, a reaction of it has been felt in India and the Muslims have done all to help the Sultan of Turkey, as the need of Islam to maintain his spiritual and moral honour and position.More than once the Government of India encouraged the Muslims in that sympathy. The greater the danger for Turkey, the more concern the Muslims have felt, so much so that in the modern times during the Balkan Wars, the Muslims in India arranged a Red Crescent fund in Turkey at a very great cost.

The relations between Muslims of India and the Sultan of Turkey have always been a recognized and established fact. As late as 20th

January, 1909, when a deputation of London Muslim League waited upon the Secretary of State for India, his reply contained these words :

"I know very well that any injustice, any suspicion that we were capable of being unjust to Muhammadans in India would certainly have a very severe and injurious reaction in Constantinople"

Not only during the war, but even after armistice, His Excellency the Viceroy, on behalf of Secretary of State for India assured the Mussalmans of India in reply to the resolution passed by the All India Muslim League in December last, in these words:

"As regards Khilafat, His Majesty's Government adhere, as they have through out adhered to their public pronouncement that the question of khilafat is one that solely affects Muslims, and is therefore one that must be decided by the Muslims themselves and without interferences."

As the anxiety of Mussalmans of India was mainly as to the position of their Khalifa, they were comforted by the promises of the Secretary of State for India, by which they understood that the status of their Khalifa would be left un hurt, and he would continue to remain the servant and custodian of Holy places of Islam, as well as his seat at Constantinople would not be disturbed.

On 5th January, 1918, you Sir spoke not merely mind of the government, but of the Nation and of the Empire as a whole that:
"Nor are we fighting----------to deprive Turkey of its capital, or of the rich renowned lands of Asia Minor and Thrace, which are predominantly Turkish in race----------.We do not challenge the maintenance of the Turkish Empire in the homeland of the Turkish race with its capital at Constantinople."

Now the victory has been achieved to which the Muslim blood and money have not contributed a little, the Muslims have a right to claim that nothing would be done to whittle down after the pledge you gave to the world generally, and to the Muslims in particular.

In this connection, we take liberty to remind you that when the war broke out, the message by the King Princes and people of India contained the following words:-

"Had I stood aside, when, in defiance of pledges to which my kingdom was party, the soil of Belgium was violated and her cities laid desolate---
----------I should have scarified my honour----------Paramount regard for treaty, faith, and pledged words of rulers and people in the common heritage of England and India."

Indians have a right to claim that "paramount regard" shall now be paid to the "pledged words" to which India was a party.

We beg to submit that occupation of Symrna by the Greeks is direct encroachment upon these pledged words, and it has caused great anxiety

and resentment among the Muslims, because of that, and also because of massacres of their co- religionists committed by Greeks there, before the very eyes of British men of war.

As regards the non-Turkish portions of the Ottoman Empire, we understated that the Muslim population preponderates in all of them including Armenia and most of them contain the sacred places and shrines of Muslims. The world of Islam is agreed that they should remain in Muslim possession as before the war, which would be quite in accordance with the reiterated avowal of the Entente powers when they sought help and Cooperation of Muslim nations that their war aims were entirely free from territorial ambitions and religious aspirations and that the Muslim Holy Lands will be "immune from attack and molestation". The views of expert Muslim religious leaders and their Fatwas expressing the necessity under the constitution of Islam, of keeping the whole of the Jazirat-ul-Arab free from every non-Muslim control or interference, either direct or indirect, have already been submitted to the Viceroy of India, and we beg to draw, Sir, your earnest attention to them. What has happened lately in the Hedjaz as regards the Wahabi activities has convinced the Muslims still further that the Sultan of Turkey alone is the Sovereign fit to be the Defender of the Faith and the custodian of the Hoy Places. The Muslims will never tolerate any non-Muslim interference in any shape, form even if it be to protect Muslim sacred places.

With great respect but with sincere earnestness, we beg to point out, Sir, that the reply given by the Council of Ten at Pads to the Ottoman Memorandum has caused a great disappointment to the Muslims. Instead of answering the Ottoman delegates and the Muslim world, that the "pledged words" of the British Prime Minister and the President of the United States of America, shall be scrupulously honoured and the views of the Muslims of the world, particularly of the seventy two millions of India shall be fully respected, and due regard shall be paid to the demands of the constitution of Islam, it seems to hint that the only Muslim Empire in Europe, will be curtailed still further and Islam and its followers will be relegated to a very low and insignificant position among the religions and ruling nations of the world. The disappointment is felt greater because the Muslims of India are fully convinced that Great Britain was not only the chief factor in securing the victory against Turkey, but has also otherwise a paramount influence in settling the question of the Ottoman Empire. We need not add that if Great Britain becomes a party in reducing him, the Sultan of Turkey and Khalifa of the Muslim world to the status of a petty sovereign, the reaction in India will be colossal and abiding.

We conclude by submitting that statesmanship can find means of accruing permanently "the life and an absolutely unmolested opportunity of autonomous development" of the subject nationalities of the Ottoman Empire, without taking recourse to its dismemberment, without giving the military victory a religious character or making it a sign of the triumph of one religion over the other and without inflicting humiliation and dishonour on Islam.[10]

We have the honour to be,
Sir,
Yours most obedient Servants
(Sd) M.A. Jinnah
Hassan Imam
G.M. Bhurgri
Yakub Hassan

Launching of the Muslim Outlook

The Khilafatists braced themselves for the shock but decided to continue efforts in Britain to counter such propaganda. Already, the Indian Muslims in Britain had been able to establish an Islamic Information Bureau with Isphani as its Chairman and Marmaduke Pickthall (1875-1936) as Secretary. Yakub Hasan and Bhurgri promised to assist them so long as they were in Britain. A modest fund with contributions from India, especially from Seth Abdullah Haroon and Seth Jamal of Rangoon, was floated and a journal of Muslim opinion, the Muslim Outlook, edited jointly by Pickthal and Yakub Hasan, was launched. An Indian Khilafat deputation to London and Washington was also proposed but the Aga Khan thought that while a deputation to London was useful; its visit to the United States had no meaning as the Americans had washed their hands off their commitments in Europe and the Middle East. Jinnah, Bhurgri, Kidwai and Isphani also advised similarly. [11]

Bhurgri played an important role in Khilafat Movement, stayed at England for eight months, and mustered support in favour of Turkey, through his permanent liaison with members of the Parliament, English Statesmen, intellectuals and Journalists. The weekly Al Amin owned by Bhurgri, played pivotal and representative role for promotion of Khilafat Movement. Bhurgri also presided over the Bombay Khilafat Conference convened in 1920, but opposed non-cooperation and Hijrat movement. His viewpoint was that objective could be achieved by putting continuous pressure on the English rather than non- cooperation and Hijrat that may prove detrimental for the nation.[12]

Letter of Bhurgri to Mr. Lloyd George, Prime Minister of England
Dated 15th January, 1920

Despite above petitions and memorials, the British policy was not changed towards the settlement of issue of Turkey. The British Ministers except Mr. Montague were most hostile to the unanimous views of Indian Muslims. Bhurgri, wrote a letter to Prime Minister of England on 15th January, 1920. It is given below:

To

Mr. LIyod George,
Prime Minister of England.

In September last the London delegation of the All India Muslim League submitted to you a representation signed by Messrs Jinnah, Hassan Imam, Yakub Hassan and myself on the question of Settlement of Peace with Turkey.

Since then the anxiety of the Indian Muslims has been increasing. Now that they have reason to believe that it is the British Ministers, with the exception of the Right Honourable Mr. Montague, who are most hostile to Turkey, and most indifferent to the unanimous and often expressed views of 72 million Muslims of India, their anxiety is fast reaching the point of exasperation.

The British Empire consists of more Muslims than Christians, therefore, Muslims are surprised to notice that the British Ministers are allowing their racial and religious prejudices against the Turks and Islam to make them oblivious to the interest of the British Empire itself.

If the views and sentiments of 72 million loyal citizens of India are violated by the British statesmen to please alien peoples and their Ministers and Governments, it will be too much to expect that their loyalty will remain unaffected.

The Muslims of India have already passed under very trying ordeals. In the general war, it so happened that England and Turkey were against each other and the Muslims of India were entrusted in both, secularly in one, religiously in the other. To the Muslim people there is nothing dearer than their religion, therefore, it was only when they were assured that no question whatever of religion was involved in the war and that all the Muslim sacred places will be "immune from attack and molestation" and that Great Britain and her Allies and associates have no territorial ambitions and greed that they came forward to give the fullest possible support to Great Britain and her Allies.

Muslims fought on all the battle fronts, they fought even against their own brethren in Mesopotamia and Palestine, etc. Now they are made to realize that they were deceived. The war against the Turks was crusade, and its result is threatened to be the banishment of the banner of

Letter Continued

Islam from Constantinople, and a deliberate humiliation of Islam against Christianity. This state of affairs is naturally leading the Muslims of the world and specially their fellow countrymen, have already refused to join in the official peace celebrations. The Muslims have held Khilafat days in every village and hamlet of India. Khilafat Committees have been formed all over India and only a few weeks ago an All India Conference was held at Delhi which has appointed two committees to formulate practical schemes to boycott British goods and to stop cooperation with British Government if the threat of expelling the Crescent from Europe and of dismembering the Muslim Empire are carried out by Great Britain and her Allies.

The interest which the Muslims of India have been taking in the Turkish Empire is of long standing.

Since the extinction of the Muslim Empire in India, that interest increased further, and the British Government itself acknowledged, and at times, even encouraged it.

The constitution of Islam demands an independent Khalifa, as the late Lord Cromer, who knew something of the Islamic Constitution, made clear in a debate in the House of Lords on April 20, 1915. He said "I think we might go so far as to give them some sort of assurance that the Khalifa should be not only a Muslim but a Muslim of such position as to be independent of any European pressure of any kind or sort.

In addition, Lord Crewe, on behalf of the Government, on the same occasion, gave this pledge: "It is not for us, I will not say to attempt to impose a Khalifa on the Muslim world, but even to bring about by forcible means a situation which would in practice compel the choice to fall on a particular individual."

For the last four centuries, Constantinople has been the seat of the Muslim Khalifa. Even English writers have called it Darulsalam - the seat of Islam.

On January 5, 1918, you yourself admitted the right of the Turks to Constantinople, Thrace and Asia Minor, and recognized them to be 'their homelands'.

It has repeatedly been admitted that Thrace and Asia Minor, as well as Constantinople, are 'predominantly Turkish'.

All the Allied and associated Powers promised the Muslim Sovereign of Turkey 'a secure sovereignty' over all the 'Turkish Portions' of the Empire.

Now, it is proposed against the pledged words of Great Britain and its associates against the rule of self-determination. This is in violation of the laws and constitution of Islam to dismember the Turkish Empire altogether, either under the cover of 'Mandates', or under the excuse of

freeing Christians from the Muslim rule, or even to satisfy the territorial ambitions of certain powers.

If Christian peoples would refuse to live under the rule of Muslims, Muslims will also naturally try to be free from Christian rule, more so after that has happened in Egypt and India, thus medieval wars and quarrels of religions and races will ensue.

It was repeatedly announced that the war that has ended was meant to be the last war. If there are to be no war in the future, then the settlement that is now proposed as regards the Ottoman Empire must be different.

The Muslim majority in Western and Eastern Thrace and Asia Minor should not be given under the oppressive rule of the Christian minority.

The interests of minorities have been safeguarded in other countries. In the same way, they can be safeguarded in the Turkish Empire.

Indians themselves are demanding self-government in the same way those people who demand self-government under the sovereignty of the Muslim Khalifa may be given self-governing institutions.

In short, the settlement with Turkey should be based upon justice and right, not on prejudice, fanaticism or might.

If England had not departed from its old policy of friendship with Turkey and Islam, Turkey would not have joined the Central Powers, the Straits would not have been closed; the war would not have lasted so long. Great Britain should, therefore, revert to its policy of friendship for Turkey and Islam, and that will guarantee the future peace as well as the prosperity of the British Empire.

In the war against Turkey, India has played the most prominent part, and the Muslims of India are most vitally interested. Therefore, I beg you, on behalf of the All India Muslim League, and in the interest of the British Empire, to use your great influence to ensue such peace with Turkey as would achieve the satisfaction of the Muslims of India, and that Mr. Montague and few Muslim representatives should also accompany other British Delegates to Peace Conference at Paris. [13]

The All India Khilaft Conference, Third Session, Bombay 15th February 1920.

The disappointing policy of the Indian Government with mischievous anti- Turk campaign started in England raised a ferment in the country. The Ali Brothers were from the first champion of the cause and now they raised a whirlwind of agitation from one end of country to the other. To meet the situation, an emergency meeting of the All India

Khilafat League was hastily summoned in Bombay on 15th February 1920. There was a large gathering including many Hindus and almost all the prominent Hindu and Muslim public men attended. Mr. Mian Muhammed Chotani, Chairman Reception Committee delivered his opening speech. A hard-hitting Presidential speech was delivered by Bhurgri.

Bhurgri was elected as President of the conference, which was attended by 10000 delegates. Maulana Abdul Bari suggested the name of Bhurgri for the president ship and Sir Fazal Bhoy Karim Bhoy seconded the proposal. The conference was attended by renowned politicians like Maulana Abdul Bari Firngi Mahali, Maulana Abdul Kalam Azad, Maulana Zafar Ali Khan Lahori, Dr. Saifuddin Ketchlew, Mr. Govardhan Das, Maulana Azad Subhani, Maulana Fazal Hussain, Hasrat Mohani, Pir Rushedullah Shah Jhande Waro, Maulana Shah Suleman Phulwari, Maulvi Abul Qasim Fazale Haq from Bengal, Jhamandsa Dawarkadas, Sir Fazal Bhoy Karim Bhoy, Mr. Muhammad Ali Jinnah, Maulana Daud Ghaznavi, Haji Abdullah Haroon and others.[14]

Presidential Address of Bhurgri:-

I am grateful to you that you have provided me this opportunity to preside this session of prime importance. I would have not accepted this honour of higher status but urgent need of the time has compelled me to agree upon and occupy the chair.

Gentlemen, the question under consideration is of vital interest not only to the Islamic world but also to the British Empire itself, having ultimate bearing on international and religious relations among each other. This vital issue directly addresses the fate of Sultanat –e- Usmania and has also deep roots in the hearts of 70 million Muslim subjects of India having sincere religious attachment with the Sultan of Turkey. Not only this but this vital issue is a test case for good or bad performance of British Empire. I do not want to further deliberate upon the religious principles having basic and direct linkage with the subject of Khilafat for the reason that this matter has already been decided by the people who are experts in this field and can speak with confidence on the subject. Our opponents may say whatever they want to say but peoples' strong faith, in any case, cannot be defeated. It should be clearly understood that common Muslims, based on Islamic principles and faith of Ulema, have framed their strong opinion in favour of Khilafat and consider Sultan of Turkey as Khalifa of Islamic world and custodian of religious prestige and faith. It is not correct that Khalifa should only be from Quresh tribe

as neither the Islamic scholars nor the common Muslims have ever endorsed this point of view.

Gentlemen, we are facing a difficult situation, the war has just ended and conference convened to decide the fate of Turkey. I fear that the decision against Turkey defeating the welfare and belief of Islamic world and disaster damaging Turkey can surface any time.. The Muslim world is therefore, extremely concerned to protect the future of Turkey, restoring the rights of Muslims based on justice and equity.

Gentlemen now we should review important matter relating to the control of Jazarat ul Arab. According to the principles of Islam the protection and control of holy places is the right of Khalifat ul Muslmeen. The history is the witness of the reality that these holy places have always been governed by the Khalifa and it has been accepted by the British that Thrace, Asia Minor and Constantinople may be under political control of Turkey being home land of Turks. The British statesmen have already endorsed our point of view that Khalifa should be an independent Muslim having authority and elected by the Muslim world without any out side pressure or influence. For many years, up till now,. the Sultan of Turkey has remained spiritual Khalifa of Islamic world. It is therefore evident that politics and protection of holy places is the sole privilege and religious right of Islam. As regards the rights of Khalifa are concerned, I will turn to the promises, time and again made with us by two big governments. President Wilson, in his famous 14 points had included a condition that existing provinces of Sultanat-e-Usmania shall be under political control of Turkey. The British Prime Minister in his famous speeches on war had expressed his opinion advocating that they were not against Turkish nation and the area under their territory and Usmania government and also that they do not fight for separating Asia Minor, Thrace and other famous places where mostly Turks were inhabitating. Likewise, no one can ignore the pledges made to the Indian Muslims indicating particularly that war shall have no connection with religions, the holy places will not be attacked, their sanctity will be observed and that the British and Allied forces have no plans of expansion and annexation.

The Muslims of India, on the basis of above promises, supported the allied forces in the war at all fronts, even in the Palestine and Iraq, where they fought against their fellow Muslims. They, in fact fully trusted the pledges made by the British government scarifying the holy cause of religion and natural ties with their brothers and participated in the Great War. Keeping above said promises and pledges in view, I now raise a pertinent question. Have the Muslims no right to demand a decision on the future of Turkey based on justice, religious sentiments and

legitimacy? Will the holy rights and pledges be scrapped? Have these pledges no value? Are these like waste papers? Is this not against the wisdom and justice that sentiments of world's major population would be crushed? Is this act in accordance with the character? Whether vision and wisdom permit to impose such decision against the desire and faith of 70 million Muslims and 200 million Hindus, ultimately breaking their hearts. Does the British government want to damage her trust and deference in the hearts of people? Are the material gains great and everlasting? Is it wise to purchase a little portion of country by selling religious belief, joys and loyalty of large population?

The religious abhorrence in the hearts of opponents of Turkeys is the most damaging part of the existing crises. Most of them consider it as tussle between Islam and Christianity. The upper class terms it as religious war as the British Prime Minister clearly stated that this was in fact a religious war, won by brave Europeans against the opponent religion.No doubt, this is wrong for the simple reason that thousands of Muslims fought against their fellow Muslims. This is shocking and cannot be tolerated; as such statements would break the hearts of common Muslims. This conduct is certainly against the norms of justice and fair play damaging the Muslim cause in the entire world, particularly in Turkey. Brutality cannot eliminate the religion, rather it is further strengthened. For example, an officer belonging to Sindh played grimy role against the religious and truthful sentiments of Muslims misleading them in Khilafat matter. I am awfully sorry that he is a Muslim or at least he claims to be a Muslim. Such kind of falsification is not a new phenomenon for me. This is an old game frequently played by government officers. The politicians of India are well aware of this fact. It is not for the first time in Sindh, but in the past the officers have been violating the norms of justice. I am afraid that they will continue as such in the future damaging the character of fair play. But I am also confident that indecent act of such dummy officers, against their conscience, will be condemned by the wise people of country who in fact extremely dislike them.

Gentlemen, bad reputation, you are aware, always follows such illegal efforts ending in total failure. Are these officers not aware that such unholy activities have defamed the government? I am confident that move of government officers against the Khilafat had no consent of the Bombay government. The Honourable Governor had not liked such moves by the officers. I wish Sindh Government had taken similar stand. I may remind the honourable Governor Bombay that displeasure cannot remove the stigma of violation. It is therefore essential that the Government of Bombay should thoroughly and openly investigate the

matter. The people of Sindh have been demanding such investigations through opinions expressed by them. I hope that Government of Bombay, accepting the demand of the people, shall take proper action to meet the ends of justice. I apologize to raise above said unholy issue being against the natural justice. However, I have taken much of your time, but it is my duty to communicate the sentiments of Muslims of Sindh, whose feelings have been hurt by this dirty and agonizing act. I therefore demand that government should take stern action against such delinquent, officers for their cruel acts against the common people, ultimately earning bad name for the government. The unlawful opposition has not been successful at all, rather it has been one of the causes for strengthening Khilafat movement at the grass roots level in Sindh, which is now considered the strong hold of the movement. The government says that matter relating to Turkey is to be decided by the allied forces in Europe. Nevertheless, I am of the firm opinion that this is to be decided by the United Kingdom alone, reason being that the war was mostly fought by the Britain, therefore there will be no objection by other European nations, if the territories of Iraq and Arabia are vacated by the United Kingdom. If the United Kingdom decides to respect the religious faith and sentiments of Muslims, others forces can certainly be repelled and restrained from occupation of Turkey. Is it beyond the powers of British government? Is expansion and aggression so dear that it cannot be scarified for the religious principles and sentiments? Is this precious than loyalty of hundreds of thousands of people? Is the government not aware of agony meted out to large number of people? Is this under the norms of wisdom to press the people to choose between loyalty with the government or fulfillment of religious demands? Is this disaster in the favour of British government? I assure that it is not only opinion of the extremist people who are agitating but some of the officers say, "No, not at all "But I openly and confidently say that this is the faith of common Muslims who have their religion dear than life and wealth. Is the British government ready to take this frightening responsibility on her shoulders? I trust the vision of British statesmen and pray to wisely decide this vital matter.

Gentlemen, all this is related to the role of British intellectuals and government. Now I turn to our duties and strategies to accomplish the objective of Khilafat Movement.What should be done to achieve the success? Our first and foremost duty is to continue Khilafat movement with full force and unity. The Movement has already spread over the entire country penetrating its roots in all the cities and even in the far-flung villages, beyond our expectations. Therefore, it is wise to remove all obstacles and difficulties keeping constitutional strength in our favor. It is

essential to put legal and constitutional pressure on the government for ultimate success and achievement of the objectives to lead this noble movement wisely, mustering public support for legal and legitimate progress. I understand that our strategy should be to concentrate on putting public pressure on the government with regard to taking decision for fate of Turkey. They should be told in clear terms that no decision could be taken against the wishes of Islamic world, having support of millions of Hindus.

By the grace of God Almighty, an impartial English Association is also helping us. I may state here that Mr. Montegue of this group is supporting us fully. We, the Indians convey our sincere thanks to Mr. Montegue for his contribution in the Reforms scheme and for his dedicated efforts for presenting the demands of Muslims, which have been accepted by the British government. Our Hindu brothers, on the advice of Mahatma Gandhi, have practically supported the cause, enabling us to lead to the ultimate success of the movement.

We the Muslims of India are grateful to our Hindu brothers for their support to the Khilafat movement. On our ultimate success, we should continue our struggle without creating misunderstandings. I know that misunderstandings are being created, but I assure you that our political leaders fully understand the prevailing situation and are aware of such discouraging moves. The Indian Muslims are of the just opinion to present their demands before the British statesmen to gain their sympathies for success of Khilafat movement. I am also fully aware of the sentiments and bitter experience of Indian Muslims, but the solution lies in the foresightedness and pragmatic approach to deal with all the issues wisely. For each struggle, money is essentially required, and we are in dire need of it to successfully proceed further. I hope that requisite funds will be collected as the movement is gaining momentum day by day. I am confident that all Muslims shall eagerly participate in this noble task, and once financial matter is resolved, it should essentially be followed by institutional mechanism where by committees be formed in each village and town. Besides, it is essentially required to establish a strong party at England to represent Indian Muslims having effective press and dedicated members to win the public opinion and support. I am proud to say that Muslim Information Bureau has already been established in England with the dedicated efforts of Mr. Isphahani and Mr. Musheer Hussain Kidwai. Besides, for the time being, a paper entitled,"Muslim out Look." is being published to promote the cause of the movement. We know that serious misunderstandings against Islam, particularly against Turkey, have been created in England and Europe. I am satisfied that Indian Muslims are united and concentrating to dispel

this false impression. I am also glad that you, on the request of Muslims of England have identified the need to send a delegation to England and its first contingent has already left under the able leadership of Mr. Muhammad Ali Johar.

In view of continuous constitutional efforts and mustering ample public support in India and England, I am fully confident that British Intellectuals and statesmen shall not ignore religious demands of Islamic world. Before ending this speech, I must appreciate from core of my heart, the valuable services rendered by His Highness Sir Agha Khan and Right Honourable Syed Amir Ali despite many difficulties. I am proud to say, on the basis of personal experience, that any time when their contribution is assessed people would know the extent and size of the impact created by them on the hearts of England.

Gentlemen, let us join hands and pledge together to promote the holy cause envisaged by us. For the just, noble and holy cause God shall certainly help us. We should bow before the God Almighty with truthful belief for His help and removal of difficulties. (Aameen) [15]

The resolutions were passed by the Khilafat Conference in the following manner:

(i) Expressed confidence in the deputation going to England
(ii) Authorized sending deputations to Hijaz, Nejad, Yemen, Syria, Palestine, and Mesopotamia to bring about peace.
(iii) To secure a just and honourable peace for Turkey and settle Khilafat issue strictly in accordance with the Islamic requirements and the pledges made by Mr. Lloyed George in his speech of 5th January,1918 and by Lord Hardinge (November, 1918).
(iv) Rupees thirty lacs should be raised for Khilafat Movement and its work.
(v) The British government was requested to withdraw forces from Jazairatul- Arab.
(vi) The government was requested to take stern action against the government officers who illegally intervened in the Khilafat Movement.
(vii) The Ulema and Pirs were advised to seek," Bayaat" (solemn pledge) for protection of Khilafat and Jazairatul-Arab

Reception of Bhurgri at Hyderabad

Raees Bhurgri returned from England and arrived at Bombay on 31st January 1920. He reached Hyderabad in February 1920, where Sindhi Muslims and elected representatives gave him warm reception. It was

narrated by Haji Muhammad Khan Bhurgri that the city of Hyderabad was beautifully decorated to receive Bhurgri. A large number of Muslims and Hindus assembled to welcome their leader. When Bhurgri arrived at Hyderabad Railway Station, he was taken to his Bungalow at Hirabad in a large procession that passed through red carpet. The people on the way showered rose petals and flowers as a token of recognition of services rendered by Bhurgri. Haji Muhammad Khan Bhurgri also disclosed that his carriage or vehicle was lifted by the crowd over their shoulders all the way from Railway station to his residence. The welcome address presented at that occasion was signed by 19 famous leaders. This address was published by The Weekly Al Amin. Those who signed the address included Syed Asadullah Shah, Abdul Jabbar Advocate, Hakeem Abdul Qayyoom, Noor Muhammad Advocate, Agha Latif Shah Zamindar, Syed Ghulam Nabi Shah, Shaikh Abdul Majeed, Aminuddin, Land Lord, and honorary Magistrate Qadir Bux Seth, Mahmood Advocate, Abdullah Seth, Syed Mithan Shah, Serai Haji Azizullah, Ghulam Hussain Khan Sahib, Muhammad Hashim Mukhlis, Seth Nauroz Hashmi and Abdul Quddos. The welcome address is given as under:

In the respect of Khadim -ul- Islam, Patriot,
Pride of the Nation, Raees Ghulam Muhammad Bhurgri,
Respected Sir,

We the Muslim citizens of Hyderabad welcome you on the juncture of your return from England. You proceeded to England with the deputation of All India Muslim League eight months ago and today by the grace of Almighty God arrived at your own city.

This is not the event that all your dedicated works could be highlighted that you have rendered for the nation and the homeland. Your courage for upholding character, objective approach, political determination and love for freedom is known to every one. You are one of the few Muslims from Sindh or even India who joined the Congress. You have served as member Bombay Legislative Council for 10 years and contributed on behalf of the farming community and bewildered zamindars without religious and sectarian discrimination. Your efforts and continuous political movement resulted in formation of Rasai, Settlement and Kursi (Chair) Commissions. Your strong support for free and compulsory education bill with Imperial legislature council and your contribution in financial terms and time for approval of cess bill are the landmarks for promotion of education.

The Muslim citizens of Hyderabad are indebted to you for establishing school for Muslim girls and the weekly Al Amin at your own

expenses. All these efforts prove your boundless love for nation and determination for noble cause to promote education in Sindh.

Numerous services rendered by you have direct bearing on progress of Sindh including your participation in the establishment of Sindh College and your help in publication of Sindhwasi and Bharatwasi newspapers are examples of your love and attachment with religious and national matters. Above all your services for strengthening Khilafat cause has surpassed all other contributions. It does not mean that we do not endorse other services, but the question of Khilafat is directly related to the strength and continuity of Islam. Therefore, it cannot be compared with any other national issue.

Sindhi Muslims are lucky that a strong representative like you is always ready for the support, who at the high pitch of determination took the sacred issue of Islamic Khilafat and traveled through difficult sea voyages and is always prepared for all sacrifices. You have fully represented and supported the point of view of Indian Muslims in the Memorial sent by you to the British Prime Minister for Khilafat –e-Usmania. In that case, you have always provided valuable information to the Muslims in Sindh and India.

You have not only helped to publish "Islamic Outlook" newspaper, establish Islamic information Center and Anjuman Hilal-e-Ahmar (Red Cross) but provided financial assistance for promoting noble cause. Besides, your personal wisdom, pronounces high character with humorous attitude and upholding national interest are reasons that elevate your position to the top in the society. We pray that Almighty GAllah may lead you to the right path and grant you long life to serve Islam and reward on the day of justice. [16]

Khilafat Day in Bombay

The Al-Amin dated 22nd March reported that due to strike in Bombay, Seth Chhotani, Maulana Shaukat Ali,Bhurgri and other leaders took a round of Bombay city and saw that all the shops were closed. The volunteers were everywhere in the city. The prayers for success were offered in the Jamia Mosque. [17]

Khilafat Session at Jacobabad Sindh

In 1920, Khilafat Committee organized a Session at Jacobabad Sindh under the chairmanship of Moulana Taj Muhammad Amroti. In this session Bhurgri, declared that he would not pay land revenue or any tax to the Government. Responding to this call many people joined the non-cooperation Movement.[18]

Khilafat and Non-Cooperation

In the above circumstances, the Khilafatists decided to hurry a delegation to Europe, especially as the Peace Conference at Paris had not yet taken a final decision with regard to the future of Turkey. In the meantime, an All India Khilafat Conference was held at Bombay from 15-17 February 1920 under Bhurgri's presidency to devise ways and means for strengthening the hands of the delegation. The Conference reiterated the Muslim demands and issued a manifesto explaining its demands and warning the Allied governments of 'the likely consequences of a wrong decision' the conference also decided to raise a sum of thirty lakhs (three million) of rupees for the expenses of the delegation and the Khilafat Movement. But it came to the important issues of policy, such as the proposed non-cooperation with the government, combined with the boycott of British goods and propaganda in the army, the cleavage between the radicals and the moderates again came to the surface. The 'ulama' who supported non-cooperation developed their argument on the basis of the Quranic verses in Sura (chapter) Mumtahina which prohibit muwalat or co-operation with non-Muslims at war with faithful but allow dealings with those who are friendly. The chief proponent of this argument was Abdul Kalam Azad though several other front-rank 'ulama', such as Abdul Bari, Mahmud Hasan, Kifayatullah and Azad Subhani, had also given their verdict in his favor. The burden of Azad's verdict was that the tarak-e-mawalat against the British was religious duty but the Hindus were beyond the force of this injunction as they were friends and collaborators. Those who continued their dealings with the unfriendly non Muslims despite the ban were guilty of disregard for the clear directions of the Quran. It was perhaps for this reason that many prominent leaders like Ajmal Khan, Ansari, Hasan Imam, Fazlul Haq, Gandhi, G.R. Das and Moti Lal Nehru had stayed away from Bombay. The UP radicals under Abdul Bari, supported by Nur Muhammad of Sindh and Daud Ghaznawi of the Punjab, pressed for the immediate adoption of non-co-operation. On the opposite side, the moderates, consisting mostly of the Bombay delegates under Chotani, who was himself under Sir Ibrahim Rahimtoola's moderating influence, were not prepared to adopt such a course. At the end of a heated discussion the radicals almost succeeded in carrying the motion in the subjects committee. But at the intervention of Bhurgri, a compromise formula was accepted. The radicals agreed to shelve the proposals of non-cooperation until the result of the Khilafat delegation to Britain was known. For the time being the champions of extremism were safely side-tracked. [19]In the 3rd week of January, Gandhi joined the Khilafat deputation which waited upon the Viceroy; he had already conceived the

restoration of non- cooperation which was to radically change the character of movement. He wrote letters to Muslim leaders and warned that he in the dignity of Sataya-grah action lies in the future of Islam, future of Indian parenthetically and future of Ali Brothers.

The mood of Muslim India was desperate and sullen. But not everyone was so sure that the future of Islam was inextricably mixed up with the future of Khalifat. In Turkey a retired general then a member of the Grand National Assembly, and was later to found the Turkish Republic, was advising his person as under:

"It is improper to be occupied with the Caliphate and the Sultanate, the Caliph and the Sultan. At present our higher interest demand no mention of these. If our purpose is to declare and maintain the presentation of devotion and loyalty to the present Caliph and Sultan, this person is a traitor. He is used by the enemy against our country and nation. As for the Caliph and Sultan, the nation submitting to this command is forced to carry out the ambitions of the enemy. A person who is traitor or banned from using the power and authority of his position can not be Caliph or Sultan in any case. This being so, you say that we should depose this one and choose another in his place, the situation and conditions of today are not suitable for it, for the person to be deposed is not in the power of the nation but in the hands of enemy. If it is imagined that the person in question could be treated as though he had never been, and an oath of allegiance taken to some other person, seeing that the Caliph and Sultan will not abdicate his rights, but, with his cabinet, will continue in office and administration as today, is Honourable Assembly to forget it apparent purpose; and bother itself with the issue of the Caliphs? Are we to live through another period of Ali (Hazrat Ali Karamullah Wajah)and Muaviya? In short, this question is wide, delicate and important. Its solution is not among the matter of today".

The leaders of Muslim India thought otherwise. In India Khilafat was not only the matter of today but a question of all questions, as Gandhi put it, for Khilafat Conferences were held all over the country.

Shoukat Ali, Secretary of the Central Khilafat Committee, undertook an extensive tour of India but significantly omitted the Princely States. It was left to Gandhi to formulate a policy, a programme for securing Turkey substantially the same position as she had before the War. In a Manifesto issued on 10 March, 1920, from his Ashram at Sabramati, Gandhi said:

"The Khilafat question has now become a question of questions. It has become an imperial question of the first magnitude. The great prelates of England and the Muhammandan leaders combined have

brought the question to the fore. The prelates threw down the challenge. The Muslim leaders have taken it up. I trust the Hindus will realize that the Khilafat question over shadows the reforms and everything else. If the Muslim claim was just, apart from the Muslim scriptures, one might hesitate to support it merely on scriptural authority. But where a just claim is supported by scriptures it becomes irresistible." He then outlined his well-known programme for non-cooperation and called for a general strike on 19 March and public expression of Muslim demands by means of one single resolution in meetings to be held all over the country. This, then, was the first Khilafat Day observed in India. He moved the only resolution at a mammoth mass meeting in Bombay. It was both a protest and a prayer. And it committed the joint movement of the Congress and the Khilafat to a policy of non-violence.

The Khilafat Day was a great success and a complete triumph of Satyagraha. Gandhi was willing to go to England at this time to espouse the cause of Khilafat. But the Viceroy did not approve. Therefore, the matter was dropped.

The Khilafat Day in March was followed in April by a National Week (6-13 April). It was an occasion for meetings and strong speeches. The excitement was the highest in the United Provinces and Bengal. A meeting of Khilafat Committee (11-14 April) at Bombay in which Gandhi took a prominent part adopted the following plan for action by stages:-

(1) All titles and honours to be relinquished.
(2) Resignations by members of Legislative Councils.
(3) Resignation of Subordinate Government servants including Police.
(4) Resignation of Superior Government servants.
(5) Withdrawal of Muslims from the Army.
(6) Refusal to pay taxes.

When Khilafat agitation was at its height in the months of April and May in India, an event of great significance took place in Turkey. On 11 April, 1920, the Shaikh-ul-Islam issued a fatwa declaring that the killing of rebels, on the orders of the Caliph, was a religious duty; the Grand Vezir published a proclamation denouncing the representatives of the nation, a body of delegates known as the Grand National Assembly which was meeting in Ankara at that time.

The Turkish Peace Terms were published on 16 May. The announcement was not a surprise; it was a shock, a staggering blow. Muslims were simply dazed and wondered what had happened to Hardinge's pledge about the protection of the holy places. What was the worth of Asquith's word in 1914? What was the result of their sacrifices

in the battlefields of Syria and Mesopotamia? They had fought shoulder to shoulder with the British and Australian soldiers in the Dardanelles campaign against the Sultan of Turkey. They felt so thoroughly ashamed of themselves now. What value were they to place on the pledges of the British Prime Minister? Had LIoyd George not declared on 5th January 1918, "Nor are we fighting to deprive Turkey of its capital or of the rich and renowned lands of Asia Minor and Thrace which are predominantly Turkish in race". And these were not merely the thoughts of the Government, but of the whole nation, and not merely of the nation, but of the entire British Empire, as the Prime Minister put it. These pledges and promises were broken. The Muslims had been betrayed, they felt completely let down. Their condition was simply pathetic.

The Prime Minister decorating General Allenby with an Order commemorating the conquest of Palestine had referred to the campaign as a Crusade. It now occurred to the Muslims that after all they had the warning in 1918, the blame was theirs if they did not take it. The Indian Muslims and the Arabs had bled on the Syrian battlefield to win a battle which made by Richard I of Allenby.

The Maharaja of Bikaner and Lord Sinha had represented the Indian Muslim wishes before the Peace Conference. The Viceroy and the Secretary of State had assured them of their sympathy and had promised all help. However, the result of all these assurances, promise and pledges was now before them. The Treaty of Sevres signed on 9 August 1920 was extremely harsh; it was far more severe than that imposed on a defeated Germany. In Turkey it was received with a national day of mourning. In India the mourning was no less poignant. The Viceroy counseled Muslims to bear their present trials with patience. Violent articles appeared in the press. The peace terms were described as outrageous, a calamity. Shaukat Ali begged the Muslims to brace themselves for a life-long struggle, to eschew hasty or violent action and to organize non-cooperation movement working strenuously with Gandhi and Hindu leaders. As a protest some resignations also took place. Mr. Bhurgri resigned his seat as a Member of the Bombay Legislative Council. Mr. Yakoob Hussain wrote a violent letter to Lord Willingdon resigning his seat on Madras Council and the Reception Committee of the Prince of Wales. The Nizam of Hyderabad issued a "firman" fully sharing the regret expressed in the Viceroy's message in this 'our hour of trial'. He prohibited holding of meetings and demonstrations in his dominion to few titles were given up in spite of pressure.[19]

The Khilafatists had agreed to modify the original scheme of non-cooperation mainly because of their desire to conciliate Gandhi and not for any intrinsic liking for a non-violent programme. Therefore, when

Gandhi learnt of this from Hasrat Mohani, he remonstrated to Ajmal Khan that if the Muslim leaders were not enthusiastic about the scheme at least they should get rid of a man like him. The Khilafatists could ill-afford to loose Ghandi. Dr. Ansari and Ajmal Khan hastened to reassure Gandhi that violence (even if it could be practiced) ought to be scrupulously avoided. They further informed him that most of the Khilafatists would be with him though they were not sure about people with vested interests. In order to give a practical demonstration of Muslim sincerity, Ajmal Khan proceeded with his personal non-cooperation. Early in April 1920, he renounced the tile of Haziqul-Mulk, conferred upon him by the government and returned his Kaiser-i-Hind and Coronation Durbar medals.

But not all the Khilafatists reciprocated these feelings. Apart from the Abdul Bari group, which was still reluctant to accept a non-violent programme, there was a considerable body of opinion within the Khilafat organization, which opposed non-cooperation for completely different reasons. They, like Ghandhi viewed some of the items tempering with the army and government services, and refusal to pay taxes; as extreme measures. The chief dissentients were Mirza Ali Muhammad Khan and Badruddin Abdullah Koor, both honorary secretaries of the Central Khilafat Committee. Others who expressed disagreement were Sulleman Cassim Mitha, Suleman Abdul Wahib, (Sir) Rahimtoola Chinoy, Sheriff Dewjee Canjee and G.M. Bhurgri. Chotani himself was hesitant to support the programme. He had privately promised, Governor of Bombay, that he would do his best to get the clauses referring to the tampering with troops or Government servants eliminated from the non-co-operation programme. Chotani kept his word and when the Central Khilafat Committee met at Bombay on 11-14 April 1920, he tried his utmost to that end. But, Chotani was over ruled and the CKC decided in principle to introduce non-cooperation after the publication of the peace terms. The more bellicose like Hasrat Mohani, who were unhappy with the Central Khilafat Committee's policies, wanted to rid it of moderate influence by shifting its offices from Bombay to Delhi.

In fact, the Central Khilafat Committee, anticipated harsh peace terms, had already decided on 12 May - three days before the terms were published in India to start the non-cooperation campaign. The decision, however, had been secured after a good deal of pressure from Mushir Kidwai, who threatened to resign from the Central Khilafat Committee. The dissenters were further softened by Shaukat Ali and Gandhi who coaxed them into accepting the non-cooperation programme in all its four stages. A committee consisting of Shaukat Ali, Chotani, Gandhi, Abdul Kalam Azad, Khatri, Muhammad Ali and Abdul Qadir (1863-

1942) of Kasure, was formed to draw up the details of the scheme. Gandhi described this committee as the "Martial Law Committee' of the Khilafat movement and himself as the 'dictator'. But it was becoming increasingly evident that the leadership was following the masses rather than leading them.On 28 May 1920, the Central Khilafat Committee issued a manifesto announcing its policy. It declared that there was no question of compromise in this matter of life and death (i.e. the Khilafat) with millions of Mussalmans. The remedy was simple.'The Muslim and Hindus must withdraw cooperation from the government and continue to do so till justice is done. Should non-co-operation fail, Muslims reserved the right to take such other and further steps as may be enjoyed upon them by their religion'. But the policy outlined in the manifesto was overly restricted in its scope and constituted a virtual reversal of the decisions arrived at earlier on 12 May, which had proposed a much harder line. Only a few items; surrender of honorary offices and titles, stoppage of all voluntary financial support and surrender of civil employments under the government; were selected for implementation. The moderation was obviously an attempt to accommodate the waverors. But the adoption of even this moderate programme brought the rift into the open. Those members of the Central Khilafat Committee, who passionately believed that the programme was unconstitutional or dangerous to the best interests of the Muslims, or that Gandhi had given a wrong lead to them, realized that they could no longer stay on the Committee. The first to resign were B.A. Abdullah Koor, Sir Fazul Bhoy Currimbhoy and Azam Ghulam Hussain. They were followed by Mirza Ali Muhammad Khan, Bhurgri and Syed Rifai. The moderate Khilafatists were not the only skeptics of non- cooperation. Even the radicals among them, Azad and Abdul Bari, included, were reported to be dissatisfied with a mere passive step and were doubtful of its success. Azad, in practical, favoured Muslims reorganizing themselves by electing an Imam (to which office he aspired) and obey his orders regardless of consequences.

Among the moderates only Bhurgri went to the length of resigning his seat in the Council of State. The radicals were not so restrained. They forged a plan to raise a corps of Muslim volunteers to fight for the Turkish nationalists. An appeal was issued in the Indian press for the formation of an Angora Legion. Even a moderate like Chotani lost no time in hinting to LIoyd George that volunteering would proceed unless Istanbul and Thrace were immediately restored to Turkey. [20]

On 10th August 1920, an agreement was signed by Turkey and Western Powers. The Turkish people mourned on this occasion. In fact, Mustafa Kamal Pasha had started a National Movement. He established

a permanent Government at Ankara on 23rd April, 1920, which culminated into two governments within Turkey. In first quarter of 1924, the Power of Sultan of Turkey and National Assembly were abolished. On 21st November, 1921, it was decided to separate Khilafat and Kingdom. The Democrate Party, in its session held on 30th March, 1923 passed a resolution to abandon the Khilafat Tahrik. This act in fact finished this famous Tahrik which, at a stage strived the world particularly sub- continent. Though Khilafat Tahrik could not save Saltanat-e-Usmania, but created awareness, which ultimately got the country liberated from the clinches of West.

Resignation of Bhurgri from the Membership of the Council of State

Bhurgri resigned under protest, from the membership of the Council of State on 21st May, 1921. He sent aTelegram on that day, which was published by The Al-Amin in Sindhi. Its translation is given below:

"I have read the Turkish peace terms with deep pain and sorrow. I thought that in view of your advice, Viceroy's recommendations, the sentiments and hopes of Indian Muslims, the His Majesty's Government would at least keep the holy places under the Sultan-e-Muazzam, the Khalifa fulfilling the promises and pledges made by the British Government. I strongly feel that the action taken by His Majesty's Government has not only deeply hurt the faith of Muslims, but it would be harmful to the British Government. It would be very difficult to control Muslims as the Holy Places have not been kept under the control of Sultan-e Muazzam. However, I am against non–cooperation, but strongly oppose the conditions included in the Turkish Peace Treaty and strongly protest against it. I, therefore hereby resign from the membership of Council of State. I hope that the Government will accept my resignation.[21]

G.M. Bhurgri

Dated: 21.5.1920

Bhurgri resigns from the membership of Khilafat Committee

The Al-Amin reported that Mr. G. M.. Bhurgri resigned from the membership of Central Khilafat Committee as he was against the Non-Cooperation Movement. Shaikh Abdul Majeed Sindhi, Editor, The Al-Amin published a note in the newspaper, which is given as under:

"We understand the reservations of Mr. G.M.Bhurgri against the Non-Cooperation, but cannot comprehend the reasons behind his resignation from the membership of Central Khilafat Committee. We are waiting for the details and also intend to write to him to communicate the reasons that led to his sudden resignation. We know many people

who being on the Central Khilafat Committee oppose the Non-Cooperation Movement. The Muslims of India would be happy on his resignation from the membership of Council of State, but be very sad on his resignation from Central Khilafat Committee. We therefore, understand that resignation on the basis of above said reasons would be political shortsightedness.We hope that Mr. Bhurgri who, in India as well as in Britain, played an important role in Khilafat from very beginning, will reconsider and withdraw his resignation. Though, The Al- Amin is owned by Mr. Bhurgri, but it is our duty to disseminate true sentiments of Muslims and the general public." [22]

Bhurgri explains his position on Non-Cooperation

Bhurgri sent a letter to Haji Abdullah Haroon, President of Sindh Khilafat Committee in a reply from him on the subject of non-cooperation. The reply is reproduced below:

Mischievous and Impracticable Extremist
Determination to persist in His Candidacy
(The Editor of the "Daily Gazette')
Dear Sir,

I would thank you to give publicity to the following copy of a letter addressed by me to Seth Haji Abdullah Haroon, President of the Sindh Khilafat Committee, in reply to a letter from him on the subject of non-cooperation. Such publicity is intended for the benefit of those to whom my attitude in the matter may be an object of interest or concern. I am not prompted by any sense of self-importance but by the desire to place my position in its true light before the public.

The letter is clear and full statement of my views on the subject, and is a humble, but honest, declaration of the faith that is in me.

Yours faithfully,
G.M. BHURGRI

28th September, 1920
Dear Mr. Haji Abdullah,

I am in receipt of your letter of the 23rd instant.I am surprised and sorry to find that so many misapprehensions should exist respecting the position of honest dissenters from the policy of non-cooperation. This would not be if there was a clear understanding of the real issues involved. I take it that the case for non-cooperation is that the settlement of the Khilafat question involved in the Turkish peace treaty is a grievance of the Mussalmans: that, the Khilafat being a sacred

institution, it is the religious duty of all true Mussalmans to endeavour to obtain a redress of that grievance; that the grievance can only be redressed by obtaining self-government for India, to put the scheme at its lowest; and that the only means to this end is non-cooperation.

Now, I am prepared to grant that the Khilafat is a religious question, and that it is the duty of every loyal Musalman to support it. I also agree that the best way to advance that cause is to obtain self-government for India. However, the question still remains as to the ways and means of achieving self-government. I think there can be no doubt that this is purely a secular and political question. In this view, the religious element, is, therefore, altogether irrelevant to the only issue involved. The end is clear and undisputed, and that is self-government. The only question is the choice of the means to that end. This, I would again repeat is entirely non-religious in character. On this subject every individual is entitled to his own opinion, including the doctors of the faith, whose opinions are, however, entitled to no greater weight that the opinions of other private citizens. It is, therefore, to my mind, perfectly unreasonable, unfair and futile to introduce religious considerations in a matter that is purely secular. The good of both non- cooperators and their opponents is identical. It is self-government for India. It is only the routes chosen by the two parties that are divergent.

Now the three main ways to this goal are open violence, non-cooperation and constitutional agitation. Open violence has no partisans, not even among those doctors of the faith who are prepared to hold that a "Jehad" is a justifiable weapon with which to avenge or redress any injury to the cause of religion. It is presumably discredited because it is regarded as impracticable. Then, non-cooperation leads to withdrawal of association with the administration in every direction for the purpose of crippling and paralyzing it. Now let us examine the merits and prospects of this policy a little more closely.

The first step of the non-cooperation policy is the boycott of the councils, the boycott of schools and the boycott of foreign goods.

First, as to the boycott of the councils, this scheme will neither work nor pay. To count on such a course is to reckon without your host. For one man that avoids election, there will be several to seek it. It is idle to expect that the Councils will remain empty. They will be filled somehow of a certainty. To know this needs but a small knowledge of human nature. However, even if this policy did work to a certain extent, it would assuredly not pay. It would keep away precisely the most fitted and most useful, and put in their places not only the least deserving and least serviceable, but the most mischievous and most dangerous. Would this be a service or miss-service to the country? Would this not frustrate,

instead of furthering, the one great common national purpose of self-government? Would not be very "success" of the council boycott be the greatest failure? And it is only the people that would stand to lose by having trustees that would stand abuse their trust and forswear the country's cause. The bureaucracy would only stand to gain by the support of those who would be very ready to play into their hands. I quite agree that the effect of such a scheme would be to cripple and paralyze. But the party be, not government, but the people themselves.

Next as to the boycotting of the schools, I do not think any measure could be more gratuitous and mischievous than this. It is uncalled for in as much as the people are asked to deprive themselves of the benefit of what they pay for, as it is the taxpayers' money that eventually supports the schools. The present system of education may be defective, and gravely defective, but to say that it is useless is certainly to say far too much. It must never be forgotten that the very development in men and affairs that is our pride and our hope today is a product of it. Education is the one great need of the country. It is the special need of the Musalman community, particularly in Sindh. The condition of the Muhammadans in the Province is an instructive object lesson on the grave drawbacks attending an attitude of indifference or hostility to education. On every side efforts are being made to promote this great cause as much as possible. Free and compulsory education has been the object for which every Indian patriot has been striving. The Reforms have given the administration of education to the people's representatives as a transferred subject, and have opened up splendid opportunities for the greatest progress. Now the people are asked in the same breath to sever their connection with the schools. No care is taken that there is or will be immediate and adequate provision for the education of the children so withdrawn. A long time must elapse before properly equipped schools are fully available without the aid of government.

The boycott of foreign goods is also a most impracticable and prejudicial scheme. It will scarcely work at all, and if it does, it will do more harm to indigenous industry than to foreign. Besides, this is one of the matters in which it is easier to preach than to practice. Very little heart searching will suffice to show how hollow are such professions when brought to the test of sacrifice. I imagine the numbers of those who are ready to close down their business, which means profit, at the call of principle, which means loss, are very few indeed. I would only ask every advocate of non-cooperation to apply this test to him to prove the sincerity and strength of his convictions. I shall be very much mistaken if the vast majority is not found wanting when tried in this balance. To

come nearer home, I shall be greatly surprised to hear that any merchant, in Sindh has closed his business in foreign goods.

On the merits and prospects of the further steps of the non-cooperation policy, namely, the withdrawal from the Army, Police, and other services, and the non- payment of taxes, it is unnecessary to dwell at any length. They are as obviously impracticable and prejudicial in character as to be scarcely in need of refutation.

The renunciation of titles and honorary offices is a matter of comparatively trivial importance, the success or failure of which is no consequence, whatever, however, the feebleness of the response to this small matter is an instructive commentary on the prospects of the bigger items of the programme.

I have been at some pains to show that the only question before the people is what course is most likely to promote the general cause of the country. My position is that this is a question that every individual must ask and decide for himself with all the sincerity and courage that are in him. I beg to dissent from the view that the mere opinion of a majority should override the honest, and deliberate opinion of a considerable and lightened minority in all cases, under all circumstances and irrespective of all considerations.

There are matters and occasions on which every individual must think and act for him. This is only his clear right but his plain duty. I do not subscribe to the doctrine that a man's association with a body operates as a merger of his whole individuality and the disposal of his mind and soul and conscience. This is a doctrine that was boldly repudiated by that greatest of all statesmen, Edmund Burke, in his memorable address to his electors, who sought to place their interests above the dictates of his conscience and the welfare of the country. I, too, while a member, and a loyal and zealous member, of the Congress, make bold to reserve to myself my own liberty of conscience and to place its dictates above the decisions of that body. I am not the only one who so thinks and feels. I am happy to think that, though in a minority, I am in the best of company, composed of the intellect and experience of the country. I feel fortified by the opinion of one of India's greatest sons, and one whose reputation for wisdom, honesty, patriotism and independence is above patriotism and independence is above reproach. Pandit Madan Mohan Malaviya who, though a distinguished and veteran member of the Congress, dissents from its policy of non-cooperation, and has given open expression to his views on the subject in his recent speech at Calcutta. In this connection, it is idle to cite instances of men who have waived their opposition to non-cooperation in submission to the decision of the Congress. I, with many others, feel that they have failed in their

duty in so doing at any rate; their action is the result of their own judgment and cannot be held up as an example to others who think and feel differently.

To any considerations personal to myself, I am perfectly indifferent. My position in the country has been sufficiently established. I was the first Mussalman to enter the Congress amidst the howls and curses of my co-religionists. For many years I was among the small number of Mussalmans who took active part in national politics. I was the first Mussalman member of the Home Rule League in Sindh when that association was despised and decried. I can, therefore, justly claim to be one of the pioneers of my community in the domain of politics. I have always held to my principles with honesty, strength and courage in spite of criticism, slander, abuse, and even persecution. And I am happy to find that time and progress have been my vindication. I have fought a long and strenuous battle with the bureaucracy on many issues. I am still an ardent Congressman and Home Ruler as ever before. If I disagree in a certain decision of the body, it is not because I am disloyal, but because I honestly feel that, that this decision is prejudicial to the very interests, the Congress espouses and the very purpose the congress has in view. Those interests are the interest of Indian people and that purpose is self-government.

I feel that the country's cause will best be served by the best men and the largest number getting into the Councils, there to work out the policy of Self-government for India. I sincerely believe that there is great scope for good work in the new Councils to take only one instance; the Reforms have made over the management of education to the people. This may be made the means of achieving the greatest results in the way of compulsory education. This measure, if comes to pass through the cooperation of the people and their representatives, will be worth infinitely more than all the supposed good that non-cooperation promises to achieve. It is only for this reason that I am seeking election to the Council of State. My intention and desire are to contribute maximum for the great work before the people. It is not from any petty purpose of variety or prestige that I am acting. My one and only motive is service to the country. I am not enamored of the councils. I have shown that they could not be- all and end-all of my existence. I was among the first to resign my seat on the Provincial Council. In so acting, I obeyed the call of my conscience, and not the will of any party I then thought that as the peace terms were under discussion, strong pressure from the Mussalmans might result in a better settlement. But now the Peace Treaty has been signed by Turkey, there is no hope of revision in the near future, whether the councils be boycotted or not. It is, therefore, I have decided to stand.

The opposition that is threatened I am quite prepared and indifferent to. I am standing up for a principle, and am not out merely for results. Success or failure does not concern me. I think there is greater merit and glory in losing in an honest fight in a good cause than in fleeing from the field through weak fear or timid compliance. I shall at least have the sanction of my own conscience and the approval of all honest men. I know that it would be much the easier and pleasant course for me to withdraw from the field. I should be glorified as a hero. But this cheap heroism makes no appeal to me. It is no part of my policy to be merely playing to the tune of any party, whether it is bureaucracy or the people. Principle is my only guide, and to vindicate it I am ever ready to fight, be it a losing fight. To this end, I have been putting my position clearly and truthfully, before my electors. False pretences and professions are no part of my game. The allegations, that my agents are posing me as a representative of Khilafat is absolutely false and unfounded. Any such steps would be unreasonable and foolish as the fraud would be speedily exposed by the Khilafat Party. No, my methods are, and will always be, performed legitimate and straight. With the methods of my opponents, I am not concerned. I only feel that it would be in their own interest to abstain from a campaign of intimidation, coercion and abuse. Such methods are only apt to reconcile on those that pursue them. They cannot affect persons who fight fair and are prepared to lose. I disagree, and openly, but I am neither afraid nor ashamed. In my view, there is such a thing as honest disagreement, and candid dissenters are always entitled to respect. It is not the substance, but the character, of the opinion that matters. In the present case, even the substance of the opinion against non- cooperation is worthy of respect. Pressure in any form never really advanced any cause, and the cause of non – cooperation is no exception to the rule.[23]

Yours Sincerely
G.M. Bhurgri

The Silk Letter Movement

Since the British Government had certain doubts regarding role of Bhurgri in Silk Letter Movement, it would be of interest to know about this movement.

The Sedition Committee in its report on Indian Muslims and War- the Silk letter conspiracy (1918) gave details of the movement. The relevant extracts are given as under:

"The Jehan-e-Islam, a Turkish Newspaper, contained articles in Arabic, Turkish and Hindi. Abu Saiyed, a native of Punjab who until 1912 had been employed as teacher, prepared Urdu portion of it. After

declaration of war, a leading article by Hardayal was published. In the issue of 20th November, 1914 a speech of Enver Pasha was reported in which among other things, he said "This is the time when the Ghadar should be declared in India, the magazines of the English should be plundered, their weapons looted and they should be killed therewith. The Indian number 32 crores at the best and the English are only 2 lakhs, they should be murdered: they have no army. The Turks will shortly close the Suez Canal, but he who will die and liberate the country and his native land will live forever. Hindus and Muhammadans, you are both soldiers of army and brothers and this low graded English is your enemy; you should become Ghazis by declaring Jehad and by combining with your brothers murder the English and liberate India" [24]

The Sedition report further reveals that the pro-Turkish intrigue was staged and dispatch of Jehan-e- Islam was not an accident. At the suggestion of Abu- Sayed Tewfik came to Rangoon in 1913 and offered the post of Turkish Consul to Ahmed Mullah Daud, a member of Muhammadan Trading in Rangoon. Two Indian Muhammadans namely, Hakim Faim Ali and Ahmed Saddqi came to Rangoon as members of Red Cross Society to afford medical relief to Turkish army in Balkan War. The 130th Baluchis with majority of Muhammadans arrived from Bombay who was transferred on punishment for murdering their own officer. Soon after by January 1915, the regiments along with the men, with the tenets of Ghadar newspaper were ready for Mutiny that was nipped in the bud and 200 plotters were punished. On 28th December 1914, letters from Kasim Mamur, a Gujrati Muhammadan of Singapore to his son were intercepted. In one of these letters an appeal was made to Turkish Consul, Ahmed Mullah Daud requesting for a Turkish warship to stage a mutiny against British and fight for Turks. The authorities prevented it. The authorities were not able to stop another mutiny staged by Muhammadans and Hindus belonging to American Ghadar Party. The key person was Mujtaba Hussain alias Mulchand. Ali Ahmed and Faim Ali raised the funds to the tune of Rs.15000/ for purchase of weapons, formed a secret Society. Information regarding Ghadar plot in Rangoon was obtained from Mujtaba Hassan and literature found at Mayawaddy in Burma. Shiv Dayal Kapoor, a Sikh returning from America met German Consul at Bangkok, from whom he received money to assist Bengali revolutionists with a large consignment of German arms. It was expected that 5000 revolvers were to be provided. During November, 1915, a Ghadar plot was discovered at Pyawbwe and found that revolvers, dynamite and other things were to be used in Mutiny, which was stopped and the plotters interned. An independent territory across the border of Noth West Frontier province was formed

by Sayed Ahmed Shah a native of Rai Bareli in Oudh, who had begun his life as soldier of fortune in 1824 and appeared among the mountain tribe on the Peshawar border preaching a jehad or war against the Sikh kingdom of Punjab. He followed the Wahabi doctrine and visited Makkah in 1822. In 1868, some wahabis were interned to control jehad or religious war.

The Sedition report further links up above mentioned events with the Silk Letter Movement and reveals that in August, 1916, the " Silk Letters" case was discovered. This was a project hatched in India with the object of destroying British rule by means of an attack on the North West Frontier supplemented by Muhammadan rising in the country. Maulvi Obedillah Sindhi crossed the North West Frontier on August, 15 with three companions, namely Abdullah (Maulana Abdullah Leghari), Fateh Muhammad and Muhammad Ali. Obedullah(Maulana Ubedullah Sindhi) wished to spread Pan Islamism in India and anti- British movement through the agency of Moulvis trained at the famous Deoband School. Obedullah had circulated two books among the Muhammadans for militancy against British impressing upon them to perform supreme duty of Jehad. The common interest was to promote a great Muslim attack on India. In Kabul they met with the members of Turko- German Mission. After some time Maulvi Muhammad Mian Ansari also joined the team. This man had accompanied Maulana Mahmudul Hassan to Arabia and returned in 1916 with a declaration of Jehad received from the hands of Ghalib Pasha, then Turkish Military Governor of Hijaz. While on his way, Muhammad Mian distributed copies of this document known as" Ghalibnama" both in India and in the frontier tribes. Obedullah and his companions had devised a scheme for the provisional Government of India after overthrow of British power. A certain Mahendra Partab was to be the President and Barkatullah a friend of Krishna Varma, the Prime Minister. Obedullah was nominated as Minister in this cabinet living in the exile.

In December, 1916, Maulana Mehmoodul Hassan and his four companions were arrested and made prisoners of war. Ghalib Pasha, signatory of Ghalib Nama was also arrested and made prisoner of war.He admitted signing of the paper put before him by Mehmoodul Hassan party. A translation of prominent passages runs as follows:

"The Muhammadans in Asia, Europe and Africa adorned themselves with all sorts of arms and rushed to join the Jehad in the path of God. Thanks to Almighty God that the Turkish army and the Mujahidin have overcome the enemy of Islam----------. Oh Muslims, therefore attack the tyrannical Christian government whose bondage you are. Hasten to put all your efforts with strong resolution, to strangle the enemy to death and show your hatred and enmity to

them. It may also be known by you that Maulvi Mehmoodul Hassan Effendi (formerly at Deoband Madressah, India) came to us and sought our counsel. We agreed with him in this respect and gave him necessary instructions. You should trust him, if he comes to you and help him with men, money and whatever he requires."

The Sedition Report further reveals that Obedullah (Maulana Ubedullah Sindhi) wrote a letter to his old friend Moulana Mehmoodul Hassan to form an alliance with the Turkish Government. This together with an other letter written by Mahmood Mian Ansari was sent by Obedullah under a forwarding note to Shaikh Abdul Rahim requesting him to send by hand of a reliable Hadji (Haji) to Mehmoodul Hassan at Makkah. These letters came into the British hands. These were neatly and clearly written on yellow silk. Obedullah's letter contained a tabular statement of the "Army of God". Its headquarters were at Madina and Mehmudul Hassan was to be General in Chief. The Headquarters under locals were to be established at Constantinople, Tehran and Kabul. The General at Kabul would be Obedullah himself. The table contained names of three patrons, 12 field marshals many other high-ranking military officers. Sindh played an important role in this movement; among the pioneers were Moulana Obedullah Sindhi, Shaikh Abdul Rahim, Moulvi Abdullah Leghari, Moulana Taj Muhammad Amroti, Moulana Saddique and many others. The Government of India was of the view that Bhurgri was supporting the Silk Letter Movement. Prior to this in 1916, Shaikh Abdul Majeed, Editor of the AlAmin, founded by Bhurgri was sent to jail. The government had firm opinion that Bhurgri supported the Silk Letter Movement, but no such proof could be traced out.The Government of India, was therefore, in the process of registering a false case against Bhurgri who left for England in 1918, on the advice of his well-wishers and friends, where he fully participated in Khilafat and freedom movements. [25]

The Home Rule League – Role of Bhurgri

The years 1915, 1916 and 1917 witnessed a huge national upheaval and the main cry was "Home Rule". The momentum gained by this movement started afresh, caused the internment of Mrs. Besnat in Ooty in June 1917. According to Matlub ul Hassan Syed, Mrs. Annie Besant started the Home Rule. She started in Madras a Home Rule League with the Late Dr. Subramaniya Iyer, a retired Judge of the High Court, as President, and in the course of a few weeks, all the theosophical organizations controlled by Mrs. Besant took up the idea very warmly and helped to establish branches of the Home Rule League all over the country. The powerful publicity campaign conducted by Mrs. Besant

through her papers – New India, a daily, and Commonweal, a weekly – enabled the movement to reach the farthest corners of the country. Mrs. Besant earnestly advocated the cause of India's freedom and went to such extremes that the Government of Lord Chelmsford were obliged to yield to the pressure of local Government of Madras and interned her along with her two associates – G.S. Arundale and B.P. Wadia. As soon as Mrs. Besant was interned, a violent agitation set afoot to get her out of internment on the one hand and to convert the Home Rule propaganda into what looked like a bitter anti-British agitation, on the other. Public indignation rose so high in the matter that it was decided to elect her as a President of the Calcutta Sessions of the Indian National Congress, and in view of her absence under government custody, it was seriously proposed to keep the presidential chair vacant and conduct the proceedings of the sessions through a deputy. [26] The election of the President, once over again, inaugurated party factions within the Congress. The Bengal Congressmen fell out amongst themselves and men like C.R. Das openly joined the extreme party to widen the gulf. In the meantime, Mrs. Besant was released and acclaimed President by the unanimous vote of all the Provincial Congress Committee. "This was the starting point," P.C. Ray points out, "of the creation of a new party in India, which very soon developed as the Moderate and, later, as the Liberal Party, and this was also the first Congress at which the elder statesmen of the country lost their control over deliberations." This coupled with the exposure in the commons of the Mesopotamian muddle in the World War I, caused the exit of Mr. Austin Chamberlain and brought Mr. Montegue to the fore as the Secretary of States, who made the famous announcement of the 20th August 1917 which related to the "progressive realization of responsible Government in India. In November 1917, Mr. Montegue explained Responsible Government to mean the very form of Government obtaining in the British. The Encyclopedia of Indian National Congress (1885 – 1890) indicates that on August 4, 1914 the Great World War broke out and Lokmania Telak released only a month earlier took his place as the foremost exponent of Indians right for Home Rule. Mrs. Besant, till then a Theosophist, suddenly jumped into the political arena and carried a tearing and raging campaign in form of "Home Rule" a new slogan, which replaced the old slogan of Self Government on Colonial lines.[27]

The Hero of Home Rule

Bhurgri played an important role in the Home Rule movement. He raised a number of questions in the Bombay Legislative Council against the internment of Mrs. Besnat and other leaders. He also moved an

amendment on 5th December 1917 against instructions issued by the Government restricting Home Rule Movement. His houses at Hyderabad and Dengan were searched and news of his arrest was published in Daily Gazette, but it was not confirmed from any other source.

The Al-Amin reported that Home Rule movement played pivotal role in this regard under the able leadership of Mrs. Annie Besant. In 1915, this lady invited all the people through an open invitation for establishment of Home Rule League. A meeting was therefore, held at China Bagh, but the Congress leaders created problems, therefore the idea was given up: Subsequently Mr. Telak started Home Rule league from Poone and thereafter Mrs. Besant created her own. The Home Rule league opened its branches all over the country and achieved good results. In fact, behind the movement of the Swaraj were the common people particularly labourers whose hard work created fear among the top British and local officers. Mrs. Annie Besant and her political friends were therefore interned. It created an inverse impact thereby spreading and strengthening the Home Rule League. The movement was as such strengthened and a large number of branches were opened. The Al-Amin further indicated that the Zamindars and Haris asked about the objective of Home Rule; therefore, Sindhi and Urdu booklets were distributed to convey the message of Home Rule to the common people. It was reported that a notable wrote a letter that a European officer inquired about visits of Bhurgri and Jethmal Parsram along with their friends. The then officer talked against the Home Rule. He particularly emphasized that it was against the Muslims. The Al-Amin also criticized the role of Sindh Muhammadan Association played against the Home Rule. [28]

Bhurgri, Barrister at Law, of Hyderabad presided over a meeting of Home Rule in Karachi on 30th March 1918. The Daily Gazette published the appeal of Bhurgri, relevant portions of the appeal are given as under:

"The Honourable G.M. Bhurgri Barrister at Law, of Hyderabad presided Saturday's (30.03.1918) meeting of the Sindh Home Rule League which was attended by about 200 people including many of the delegates to the Sindh Provincial Conference from various parts of Sindh. The President's speech (which runs into four printed pages) gave the history of the "Home Rule" movement in India. And appealed in vague terms (as reported by the Daily Gazette, sponsored by the Government), to everybody to come to the rescue of the motherland of India and to work for home rule. Mrs. Besant started the idea of Home Rule League in 1915. The opposition of the more sensible congress leaders checked the movement for some months, but Mr. Tilak took up the idea and started the first Home Rule League in Poona. Branches were soon opened in many parts of India, Karachi and Hyderabad being among the first to

follow suit. The movement started in Sindh eighteen months ago (September 1916) with only twenty members, whilst now there were, said Bhurgri, nearly a thousand members scattered all over Sindh. Here is Bhurgri's appeal to Sindhis to support the movement:

Bhurgri's Appeal

The motherland is much aggrieved, and is in sore need of redress. Her ancient honour is insulted, and she seeks its vindication. Her natural rights are denied, and she protests her claim. Her liberty, her common birth right of self-determination, her national existence are at stake, and she is engaged in strenuous and unceasing battle for her rights. She calls upon her beloved children to fight her cause, and to fight it with courage, with patience and with perseverance. Has she not deserved well enough of us to answer: her call, "Will we turn a deaf ear to her appeal "It is the call of love and duty. For, do we not own her our first love is not our first duty by her". And, finally, is it not our own interest to answer her call in as much as her cause is our cause. Should it be hard for us to respond when our love, our duty, our very interest calls to us; I think not. Besides, while there is something to discourage as, there is much to encourage us, Self government, or, in other words, Home Rule, has now been declared by His Majesty's government to be the definite goal of its policy in India, towards which it has been decided to take early and substantial steps. It is on the agenda of British policy in the near future. Home Rule is, therefore, no longer a subject of controversy."

The Daily Gazette criticized the appeal of Bhurgri and the speech delivered by Mr. Jamshed Mehta was praised, who was of the opinion that the British people were brought for building India. [29]

Home Rule Conference at Karachi – Bhurgri Presides

The Home Rule Conference was convened in the Pandal of Sindh Provincial Conference at Karachi on 30th March 1918. The Honourable GM Bhurgri presided the conference. His speech in English and Sindhi was distributed among the participants. Besides, Mr. Abdul Rehman, Mr. Sanat Das, Mr. Jethmal, Dr. Choith Ram and Seth Loka Mal also addressed the people. It was concluded in the speeches that the slogan of Home Rule should reach every place including villages to strengthen the Sawraj Movement. [30]

Bhurgri's House Searched

Mrs. Annie Besant was arrested in June 1918 similarly large number of her followers was arrested and the government dealt with the Home Rulers strictly. Mr. Jethamal Pursram, Editor Sindhwasi was arrested

and imprisoned for two years. The office of Bhurgri was also searched. Moulana Ubedullah Sindhi left Sindh and migrated to Afghanistan, from where he continued movement against British Government in India. Under the silk letter conspiracy, Shaikh Abdul Majeed Sindhi, Editor Alamin was already arrested and sent to jail. The Government certainly thought that G.M. Bhurgri was supporting Maulana Ubedullah's movement for freedom, but no evidence was found despite above search.[31]

Bhurgri's village, Dengan Bhurgri was also raided by the police as narrated by Haji Muhammad Khan Bhurgri interviewed by the author at his village Haji Muhammad Ishaque Bhurgri on 24th February 2002. Haji Muhammad Khan told that the British Government raided Bhurgri's residence at village, Dengan Bhurgri, on the understanding that he was staging mutiny against the Government and holding weapons, ammunition and armoury. According to Haji Sahib there was a box containing some weapons. The officer in charge with his team entered the Bungalow who, after taking a round, sat on the chair keeping his feet on the box and questioned the servants about the weapons. One of them, not expecting such raid fainted, the police party took him out for treatment, therefore, the search party found nothing.

Agitators at Hyderabad – Bhurgri arrested.

The Collector and District Superintendent of Police went to Karachi on Thursday and it was surmised that the visit would probably result into searches at Hyderabad and some arrests at Karachi.On Friday these officers returned and on Saturday after strong rumors, various premises were raided by the police under general supervision of Superintendent of Police.

The Daily Gazette dated 28th April, 1919 reported that searches had been undertaken at 2.00 pm. under Section 14, 147 and 117 of Indian Penal Code in order to find any documents that might help the inquiry. The following houses and premises were searched:

i)	Mukhi Jethanand Pritamdas	House and Business Kothi
ii)	Dr. Choithram Partab Rai	House, Barham Charia Ashram and Tilak Home Rule premises
iii)	Mr. Jethamal Parsram	House and Hindvasi office
iv)	Mr. Shaikh Abdul Majeed Sindhi Editor Alamin	Alamin Office
v)	The Honourable G.M. Bhurgari	Bungalow (the office was sealed till his return from Karachi)

vi)	Mr. Nur Muhammad Pleader	Office rooms
vii)	Mr. Swami Govandram	Hirabad residence
viii)	Prof. Ghanshyam Jethanand	Besnatine, Home Rule League office

At the end of search Mukhi Jethanand, Mr. Jethamal and Dr. Choithram were arrested and released on bail. The latter three were required to give two sureties of RS.5000/ each and Mukhi Jethanand of RS.25000/. The papers found in each place were put in the boxes, sealed and taken away. At the Hindvasi office, when the search party went in, they shook hands with Mr. Jethmal and told why they had come. He said merrily: "You are quite welcome but you have been late." and the leader of the party smilingly asked," Is that so?" and all laughed over it. At other places of search honorary magistrates were with the police. The daily gazette also reported as under

"We understand that Hon. Mr. G.M. Bhurgari was arrested yesterday at Kotri while returning from Karachi to Hyderabad. [32]

It was subsequently clarified by the Daily Gazette that Mr. Bhurgri was not arrested.

Sindhi Muslims and Home Rule.
A challenge to Mr. Bhurgri.
Opponent's point of view.

The Daily Gazette published a letter of Abdul Hamid Reudad Khan, Jagirdar Zamindar and Honorary Secretary, Anjuman-I-Islam, Sukkur on 20th November, 1917, which is given as under:

''To the editor of the daily gazette'', Sir—while coming to Sukkur the other night I bought a copy of a Sindh daily paper called the Hindvasi, dated the 8th instant, which is published at Hyderabad under the direction of Mr. Bhurgri and other extreme Home Rulers. It had on the first page a long letter printed in bold type in double columns space. It was an invitation of the Hon. Mr.Bhurgri to all the Zamindars of Sindh to attend the meeting, which he termed as The Zamindar Conference at his bungalow on the 12th instant. I should like to quote in English some of its passages and the language in which they were couched, for the benefit of your readers. Mr. Bhurgri said in the letter that Right Honourable the Secretary of State for India was coming to India simply to hear from the inhabitants any demands which they would like to make. H. E the Viceroy had also declared in a similar way and wishes that any association or body or section of people may make their sentiments known with open heart. It further said that this was the time

for people as the Secretary of State was coming to decide their fate. It went on that some insignificant people were making heavy demands and expressed regret at the state of Sindh Zamindars who were still in sleep. Of the various memorials, which were going to be submitted from the Bombay presidency, not a single one had suggested an increase in the representatives of the Sind Zamindars. By which it was clear that they would have only one seat in the council as at present. When Zamindars of other places were making extravagant demands it was rather surprising that Sind Zamindars were not doing any thing.If they did not ask anything now, no other chance would ever come to them. So he thought it his duty to awake the sleepy Zamindars and invited them to his house to confer on the following three subjects.

a. At present Sind Zamindars sent only one representative to council. This number be increased and by how many?
b. The number of the members of the Imperial Council is also increased.
c. Some questions of his were not usually answered. Some remedy must be found by which they should be answered.

Now Sir, one can easily guess the reason for such an urgent call on the Sindh Zamindars by this Hon: member. He always likes to be the sponsor to every public movement, which takes place in Sindh, holy or unholy. Your readers must be knowing Mr. Bhurgri's call for recruits for the Indian Defence Force, a little while ago, and the response, which it has had, is also well-known. He was at Karachi last week to form the "Sindh Muslim League" at Karachi, but it was bad luck for him that he was not able to take the chair owing to ill health. You know of course that the gathering where this august body took birth had more local Hindu Home Ruler than Muslims though it was called in the name of Sindhi Muslims. And success was incomplete that at the close of meeting the Shikarpuri pleader now so famous, Mr.Lulla jumped to his feet and proposed their cheers to the chair. A day later, Mr.Bhurgri was found driving through the streets of the ancient capital of Sindh in company of his friends, Seth Herchand Rai Wishandas amid Cheers of Maharaj Bhurgri Kijey, Vande Matram. A little later, he delivered his oration as the Chairman of the Reception Committee, mostly taken out of National Home Rule Literature made in Madras to his brother delegates, with one or two solitary Muslims on the platform and one Muhammad Khan, a Punjabi Master in Sindh Madresseh whose services were dispensed with not long ago, voicing, the approval of the Muhammadan community from the audience. Now he turns to his brother Zamindar whom be really represents in the local Legislative Council and with whose support he holds his public position. I wish he could give first thoughts to his

constituency, but may I ask in what capacity he is calling them for advice. Is it as the President of the long dead "Tando Zamindar" Association or the President of the yet to be born Sind Zamindars Association for whose formation he collected so many Zamindars at Larkana at the time of last Provincial Conference there with a view to induce them to join as member of the Sindh Muhammadan Association. I do not think he has claim in any capacity except that he represents zamindars and jagirdars in the council. I should very much like to ask him what substantially he has done for his constituents during the time he has been in Council. They did not send him to be the "Champion Questioner" in Council and to ask question about "Jocobabad Municipality", of which he knows nothing, Students and Politics, Home Rulers internment, and questioning the constitution of the Sindh Muhammadan Association. (Whether Government servants could be member of it) and such other questions, which could be very conveniently, asked by other Hindu local members who are more directly interested in them. Did he join the Muslims in the just and fair representation, which they put before H.E the Viceroy during his last visit in Sindh? Did he not for his individual opinion try to make the legally called mass meeting of Sindh Muslamans at Sukkur illegal, with most desperate endeavours, which happily all failed. Did he not try to override the over whelming majority with his insignificant minority by all the available unholy means. I do not think he knows the feeling of his constituents now. Had he been present at the Sukkur meeting he would have seen how his telegram which might have been prepared by his agent. (Mr. Jethmal Parsram of the Hindvasi) was received by three hundred strong present there (his masters), and how many got up and suggested that he should be replied by wire that he should not meddle in their affairs and they had no confidence in him. If he wants to see the force of this, he should just resign his seat on the Council as is done in England just to test the confidence of his constituents. By playing a double game, by making a common cause with the Hindus and by creating a breach among the Sindhi Muslims, Mr. Bhurgri has forfeited Muslim community's confidence and trust. I should warn the Sindh Muhammadan Association to be on guard that "the young man" is in a hurry as Lord Rosebery might call him, might not do some permanent injury to the Muslims cause. They might see that some innocent zamindars are not caught in his web and sign or do a thing, which might be suicidal to the welfare of the Mussalman Community in the Province. I should very much like to answer some questions which Mr. Bhurgri has asked from zamindars:

(a) It is not right that zamindars of other places are making extravagant demands for Home Rule. On the contrary I have seen that Muslim land holders and others all over India have denounced Home Rule like the Sindhi Muslims and the reform scheme supported by the Muslim league, which they declare, and rightly too does not represent Muslims views.

(b) Mr. Bhurgri is also wrong in assuming that any association, semi- representative or unrepresentative could ask any demands, and they will be granted. He does not know the British character of the things that any artificial movement or agitation will succeed. Mr. Montague, the British Parliament and British people are not going to be misguided by such things. They cannot believe the views and they will make out what is right and what is not right.

(c) Lastly, about his questions not being answered, Mr.Bhurgri must know that he is not sent there by Sindhi zamindars to do other people's dirty work. He should not justify his existence and work by merely asking large numbers of questions, which do no good for any body, but do some substantial work. Now I should like to close by quoting a little talk, which Mirza Kalich Baigh, the poet laureate of Sindh had with Mr. Chagla in my presence at the Islam club Karachi, the other day, when the latter asked him why he joined the Muslim deputation to the victory at Karachi while ill? Mirza Sahib said he was a Mussalaman and believed in Muslim principles. Islam was democratic religion and in the day of the Holy Prophet, every thing had to be decided by the Council of the elders by the majority vote. In many things, he said, there was a small dissenting party, but when ever majority decided a thing, rest had to follow. They never used to leave the majority and have their own meeting or schemes. So he thought duty bound to be with friends than others, which would have been against the Islamic principles and practices had he stayed away. I wish Mr. Bhurgri and his friends could take a lesson from these ____ Yours etc:

(Abdul Hamid, Khudadad Khan, Jagirdar, Zamindar and Honourary Secretary: Anjuman-I-Islam, Sukkur. [33]

Above said letter of Mr. Abdul Hamid, Khudadad Khan leads to the conclusion that the English press, the Indian Government, and also the Bombay Government sponsored politicians were against Bhurgri, as he wanted to promote the Home Rule, the local self Government, Indian Reforms and role of Muslim league, which ultimately culminated in the independence of India. One can easily measure the frank and candid role of Bhurgri to promote all these moves to attain self Government and ultimately independence.

Under the charged atmosphere people in a large member supported Home Rule particularly those who aspired for freedom of their homeland. The Government therefore took stern action against Home Rulers. In that regard the residence of G.M. Bhurgri at Hyderabad was searched. Maulana Ubedullah Sindhi left for Afghanistan. [34]

Welcome Address In the Special Conference, Hyderabad.

This speech was delivered by Bhurgri at Hyderabad most probably on 3rd November 1917during the Sindh Special Conference in the capacity of Chairman Reception Committee.

The Speech given as under:

"Brother Delegates and respected participants I welcome you on behalf of reception committee and am thankful to all, as you have taken pains to attend this conference. I understand that the arrangement for your stay has not been perfect as should have been done. I therefore apologize for this lapse. I request you to ignore this difficulty keeping in view the sentiments in our hearts.

Respected delegates you are aware that this conference has been convened to consider an important subject. Before deliberating the subject, it is our duty to assure the British Government that we are their supporters, particularly in this position of war in which England has incurred huge expenditure more than her revenue earnings for three years. The English have not taken part in the war to earn some thing but they are desirous to restore justice in the state and save smaller nations from the aggression of big and oppressive countries. The war sentiment has not receded till today. The India has played its role nicely and scarified for the Government. She has not only performed her duty but to render unconditional love and faith in favour of the Government. It is still not known as to when the victory would be achieved and war would be over. Till the victory of justice, independence and objective of the Government are not achieved; it is our duty and right to help England. We should always pray for the victory of allied powers.

Dear participants now I come to the agenda of this meeting. You are aware that our purpose of gathering here is to consider the measures to

develop our province. It could be evident from the study of India's common public affairs. You know that after war is over, the reconstitution of the Government is to be considered. In that proposal India wants to have her share. For that right India's two major parties, the Indian National Congress, and All India Muslim League have examined the subject threadbare. This right addresses to two main issues, one that the government should publish at charter indicating the parameters of future government, the other part deals with the reforms to be introduced after the war and our demands. These are evident.They demanded through a resolution that:

d) It is a fact that India's major communities are the custodians of the country since ancient times possessing capabilities to govern and administer the public affairs. If the development in education and provision of service to the nation by the English government during last 100 years is considered, it would be evident that the system has not been successful to fulfill the common needs and demand of the people. Therefore the Congress is of the opinion that His Majesty should publish a charter declaring that the English desire to accede to the demand for establishment of the self government in the India very soon.

e) Congress demands that the self-government should be established completely taking full and final action. For this, the reforms recommend by the Congress-Muslim League Committee should be implemented in letter and sprit.

f) In the reconstitution, India should be elevated from the status of subordination to that of equal level of governance in other parts of the government.

I do not want to go into further details on these reforms. Every Indian owns these proposals and there is no need to further explain the matter. I further emphasize that this is a preliminary demand being the first episode of the reforms and is the minimum of what is actually required. We are not ready to accept less than what has been outlined in the resolution. The implementation of complete reforms will not satisfy us forever but it would be only help for the present for the reason that these reforms are part and first step of our rights. We have full right of independence within the country as is provided to other settlements. That independence means," Self government should participate fully with other partners in the government at equal level under the British crown."

That is our objective.When we demand Home Rule or the self government, it does not mean not to accept British supremacy or we want cessation from the British Empire. This is contrary to the demand and desire of Indian people. This thought is baseless and aware people of India as well as England understand this issue very well. For example Mr. Frances Young Husband, recently in a meeting said," The Indian political leaders, based on the will of millions of people, do not have the desire to break the connection with the England, however they desire to have independence within the government and not outside. Dear Sir, now let us consider the reason for demanding self government. The main reason is that we understand that it will accrue countless benefits. Swaraj will also benefit the government fostering our relations with each other, not breaking at any times, having permanent feature. It will promote love and respect among each other. Government will run with the desire of people promoting public affairs and business smoothly. The officers will serve under control of the people who are now at the top of the ruling stage.They will have to step down and kept at the appropriate positions under the control of people and answerable to the public.

The self-government will provide us the institutions having real representation of the public, directly accountable to the people. We shall defend ourselves with the help of Suraj and formation of defence force for national protection. For that purpose, weapons will be provided to the people. Self-government will also help in revenue collection and control over state expenditure with justified and cooperative farming system. The expertise and trade will expand in India; the education will be made common, judiciary and executive be separated. For implementation of these reforms, there is a consensus based on demand of the people since many years. These reforms will benefit the people largely as this is the only treatment of the disease. The reforms will also remove the defects that have made the government's face ugly. I understand that some dangerous misunderstandings have developed in the bureaucracy and their followers. These misunderstandings have badly affected the Home Rule movement. If we probe the matter a little bit, it would be apparent that the objections commonly raised are unfounded and only posed to detriment the greatest and holy movement.

The first objection has been based on the hypothesis that home rule is not the compulsory right and the demand is abrupt and unattractive. These are dangerous hostilities. This objection is based on either honesty or dishonesty. If it is based on dishonesty, its considering is a big mistake. In case, it has been honestly raised, then the knowledge of the movers regarding history of national movements is questionable. They are in fact not conscious of the situation resulting in the negative assessment. For

the honest critics, I shall only say a sentence based on truth that can be repeated repeatedly. That sentence truly is that,"The right of self-government is based on the principle of natural justice since birth of every human being." This right, based on the justice and liberalism is the pride of British government. A large number of British intellectuals has upheld this right. This right has been protected by the British government itself and acted upon in letter and spirit. People are grateful for that act but only say that implementation is very slow. This right is being demanded by the National Congress and Muslim League from time to time.

Second objection has been ascribed that, 'the demand for home rule is beyond the limit.' Why? This is the right of independence then, is it awful to demand independence? Liberal and experienced people demand not less than that. Do the people of England demand for themselves less than independence? Whether colonies demand less than that? Is it not the fact that independence is the national life of England? Is it not a fact that the foundation of their nationalism is independence? What is other status and pride of England? They claim colossal love with the independence. The history of England is not other continuous effort and struggle for the independence with the prime objective of uprooting the oppression and cruelty. First, tell me about the object of this war that has squeezed foremost goal to protect the sacred land of independence from tarnishing. If this is not the war of principles then what is it? Has the India not supported England to win the war of principles? Shall the India say that the principles for which they have given blood and accepted the death are not meant for the Indians? This reply is not given by the common British nation to the Indians for which they have been continuously struggling to attain Swaraj and is supporting India on that count. India is grateful to them. The British government at its own has been assuring the Indians that their pledge is sacred and their prime objective is to lead and help India to achieve Swaraj.

Third objection regarding home rule is that proper time for this demand has yet to come and the demand is premature. If self-government is opposed, no objective will be achieved. Therefore, this new strategy has been adopted pleading that the time has not come for the demand, and as such, it is not our right. In the past they did not agree to even concede a little right to us. Now, they say that we have the right but this right is premature. Is it so? Have we not been capable of self-rule? We, who are the custodians of the most ancient civilization, we are the successors of those who were famous for their knowledge and wisdom in the times when west was living in the jungle. They had proved their capabilities to rule and undertake business as and when they opted to do so. This capability was not only exposed prior to the British rule, but

even now, it is evident from the local states. We are the nation from where such people emerged who could be compared with the intellectuals of any country. We are the people who created Panchayats in the ancient times sowing the seeds of self-government. In addition, that Panchayat system has been continuing perfectly despite various upheavals. We are those who elected the king and that system is continuing. See the Islamic system. What is the Islamic system? We can say that Islamic system is the essence of government by the people. In the past Caliph was appointed after his election by the people. We are not capable of self-rule but the citizens of Philippines and Gua are capable. If we are not capable then how could we attain capability? Who will fix the time for attaining capability? Whether those people will decide who want to deny this legitimate right. We are being kept away from the right of making us capable in your eyes, then tell us how could we achieve the goal? Once Lord McCauley said, "it was wise not to permit the people self-government until the people themselves prove that they were capable of running such government." This principle is of the wisdom and compared with the finding that until a person is not capable of swimming, he should not be allowed to enter the water. Similarly, they say that prove your capability without giving us the opportunity, is uncalled for. Similarly, they want to ensure that no such opportunity should be given to us on that account. The other objection is that common people, being illiterate cannot protect themselves. They have different views and therefore, they cannot consult each other and undertake other works. Who is responsible for illiteracy? Who is responsible for their helplessness and idleness? Who opposed and failed the Free and Compulsory education bill? Who had introduced the Arms Act? How is this possible that you are the reason of our weaknesses as well as against us? All these shortcomings are the basic reason for demanding home rule for India. These should not be reasons to oppose and negate the home rule by the bureaucracy. If there are many opponents of home rule, even then, we have already proved our capability to run the self-government. One of the proofs is the demand of home rule itself made by us. Mr.Bahamas, famous writer in his book, entitled," Democracy and Reaction", published in 1905, has stated that the East has yet to prove its ability to go for self-rule as per people's demand. But in this connection national intellectuals and statesmen should be unanimous that their demand is based on facts and that its capability has not been declared.In that case, their primary demand is appropriate example. For capability, it is vital that people are themselves eager to demand the self-rule having strong desire and capability of self-recognition. They must react to the foreign rule. It should be remembered

that if these conditions prevail the independence could flourish. The experts of human psychology state that in case governing system having towering principles are imposed upon the backward nations, the results could be damaging. The development in such conditions should be gradual. The argument is fair. But this principle cannot be applied when people become highly aware to introduce such a system with highly valuable principles. It is the duty of the capable intellectuals to develop such concepts even on the cost of the numerous difficulties in their government.

These demands have been placed before the Indian government. The government of India is not confronting with the principles that are in the air. We do not ask for the application of the principles that are in practice in England, but we have to get the benefits as endorsed by the Indian people by application in the reality. Our intellectuals are considering such principles and in that connection, they are to be tested as how do they stand on the stage of the independence.

One of the objections against the Home Rule is that a few selfish educated people are demanding this. This is not the fact as the prime object of the representative and responsible government is, that the public should have control that can only be exercised through their representatives and not directly. It should be remembered that the people would elect these representative, most probably from the educated lot. It is not correct to say that educated representatives are not the representatives of the people.This theory negate the principle of representative government. This is strange to say that the nation has no citizens and their family members. They have been born and brought up indigenously with their people; they know their country having natural rights with their people. They can understand their thoughts, sentiments, demands, desires and hopes very well. This kind of concept is natural without any artificial element. The educated are in the support of their people with truthful proof. The educated are working hard to help the common people. Who demanded compulsory education system in the Council for benefit of the common people? Who supported the Credit Cooperative Movement that benefited the public? When the agonies in South Africa triggered, who raised the voice? It should be left to the common people to decide as to who are their representatives and well-wishers. Has it ever happened that common people have declined to accept educated people as their representatives? The strange and stranger group of people and officers who have no right to be the representatives of common people has started this movement. These officers are alien to the birth, history, customs, traditions, heart and brains of Indians. They have no natural relation, having a little local experience and are not

aware of Indian life, association, languages, systems, customs, habits, inner desires, relations, objects and hopes and for them they have misunderstandings. Evidently, these baseless and bogus thoughts should always be ignored but deliberated only for the reason that the educated have been unnecessarily blamed. This weapon given to the officers has blocked the hopes of the common people. It is a barrier between the people and the government. How has this happened? The government claims that it is the representative government of the people. If it is so, the government and peoples thinking should be the same. What is in the benefit of people should also be beneficial to the government and if any thing is detrimental to the public, it should be damaging to the government. Who is responsible for the current situation, which is deteriorating day by day? Why should the people start movement, be it the Home Rule or even against the government or common evils such as, Rasai, Chher or repressive laws or bail for good conduct from the people or even for the non damaging meeting of zamindars leading to the annoyance of the officers. It is most important that this gulf is increasing day by day, being detrimental to the Government as well as public. It has also resulted in the reduced interaction of the officers with the people. Nature and history both state that heart and soul of the people cannot be captured with any force and all efforts in that relation have failed rather damaged the objective. Where such repressive acts have been applied against the independent thoughts, it has posed problems. If the people take no action, it culminates into some disease that is immunized resulting in dishonesty toeing the line of bureaucracy. The people, who are habitual of getting benefit from Government, bow down their heads before the officers creating a section of people who always praise the Government for their benefits. These people do not care for their respect and do not reveal the facts and are selfish in their acts and do not care for the rights of their brothers and damage the relations and rights of the people. This section of society is neither representative of people nor is responsible to any one. These people have no character and they are damaging the nation. They are the bad organs having cancer liable to cut and remove to protect the body from fatal disease. This movement against home rule has been created either by the officers or by their followers who fully participate to gain favours from them. In my opinion, either officers are unaware of the facts or they deliberately keep themselves away from the prevailing conditions in the society. This is not a wise act. It is very damaging to close the eyes not recognizing the facts. If the facts are not accepted and restored, then there would be no success. There is no power to defeat the truth. King Chanute when proved before the people that the velocity of the ocean cannot be stopped, in fact he

wanted to prove this law. The officers either cannot see this reality or they don not intend to accept the facts. It is fact that India has attained the national identity and the officers would be wise if they accept this statement. As stated above, Mr. Habhaos says that "when we accept that new sprit has been created in the East, it does not mean that every where there would be success." It may lead to the Russian reforms implemented in Turkey. May be Indian officers dominate liberal English statesmen and King of Iran may control with the help of Kosakan or without their help. Once, when the people are awakened then the old traditions cannot prevail as these are bound to disappear. It is ridiculous to think that the East has made a start now. It should be kept in the mind that till today all the religions have been given to the World by the East. The East has given half of the Philosophy. East has never been aggressive to conquer and dominate other nations, but East has always advocated the spiritual liberalism and taught many lessons to the West. In turn, the East has learnt a lesson that the objective of the life is not to be compromised and defeated under any circumstances. They have learnt from Japan that practical science is not the sole authority of the Europeans. They have also learnt that they can raise and manage the Navy and Army in the East.

The last objection is against the authority of the Government that at this delicate point of time raising this question is the wastage of time creating confusion in the governance. They argue that this demand doest not suit now for the reason that Government is busy in the World War. Therefore, such demands should not be raised now. These people have not understood the movement in connection with the Government. Real and regular home ruler has not demanded that Government should immediately introduce home rule in India. Nevertheless, the demand is that after the war is over and the work of restructuring of government is taken up, then India should be given the legitimate right of self-rule. It is advisabie to make all the preparations in advance and proposals finalized to act upon without further loss of time. You must understand that the aware people have never raised these objections. This statement is substantiated by the fact that some other English colonies are demanding right of self-rule with the help and assistance of the Minister, Mr. Bonarala. Besides, these objections have also lost importance as the British Government has itself taken some steps during the war to introduce reforms in the Government of India. In the House of Commons, the government has recently declared principles of reforms in the India, as such the restlessness and agitation in India has been normalized for the time being.

Now let us consider the desirable reforms in the country. It must be remembered that the reforms demanded by us are the first step toward retaliation of self-government. At the initial stage, we demand that in the governance, common people should have the sufficient authority. For that purpose, it is essential to have system whereby the government should be responsible to the people. We do not demand the minor changes in the system, but ask for complete reforms leading to the implementation that creates a system having full and real control of the common people and the elected representatives. We have no differences with a particular group of the people, but we are against the current governing system. The bureaucracy should be abolished and in its place government responsible to the people be constituted.People now demand major overhauling and real changes in the system as the minor and superficial changes would not meet the requirements. The basic changes in the system are the real answer to all the troubles and in case no change is made in the officers, there is no need to be bothered. This is wrong understanding of the people that we demand to replace the British with the Indians to run the government. This is not the object of any body and this hope is baseless. However, if the present system of the government is continued, there is no hope of improvement. But if the reforms are implemented as per our scheme, then there would be no protest and gap if the reign of the government is with the British.Gentlemen the question regarding future government of India is so fragile and important that this is responsibility of the people as well as the government to properly resolve it. The government has understood this important question by releasing three nationalist leaders, Mrs Annie Besant, Mr. Arandale and Wadia resulting in peace and contentment in the country.For this act of wisdom, whole India is grateful to the government. We may have different feelings for their arrest, but on their release, we congratulate the government and we, with all the Indians request the government to release all the prisoners from jails particularly two brothers M/S Muhammad Ali and Shaukat Ali whose arrest has put the whole Muslim community under the state of anguish. This demand is substantiated all the way through the numerous resolutions passed in the meetings for their release. Therefore, it is hoped enormously that government at this sensitive time would order immediately to release both the brothers to meet the demand all over the country. Despite the demand of majority, we are receiving negative signals as recent speech of Lord Pentland and the incident attached to Sir Michael Dyer have broken our hearts. Even then we Indians have firm belief in the statesmanship, justice and fairness of the English that can not be misled at any stage. Based on this trust the British government has recently considered allowing Indians more

freedom in the national affairs. For that, the people of lndia are extremely grateful to the British government and the Secretary of State for India. It is a big and cheerful juncture for us that Honourable Mr. Montague, Secretary of State for India, renowned statesman, champion of justice, and promoter of liberal international principles, is himself coming to consider the proposal formulated for the reforms. This gentleman has been assigned this intricate and important assignment, on which the future development of millions of Indians depends. We understand the he will come across many difficulties and hurdles particularly by the people who had been taking illegitimate favours. Therefore, it is the duty of Indian citizens to make maximum efforts and create an atmosphere enabling the Secretary of State for India to solve this complicated problem.Mr. Montague is certainly capable of solving the problem as his speeches regarding public affairs of India show that his thoughts and principles are most liberal and based on the justice. At the occasion of report on the Mesopotamia, he used the following words in the House of Commons, giving us the hope and strength that this gentleman will certainly do justice and not hesitate to decide the matter judiciously.

Mr. Montague says that,"When I see around that the colonies under our control and the states in India are enjoying self government and I clearly see that whole English Empire is not a government, but its separate parts are self governments and at the top the British government is formed. What kind of government you foresee in India? It is your choice but it is apparent that all the Indians with whom I have communication or to whom I have addressed, desire to know about the ultimate future and form of Government in India. Therefore it is required that as to how you are going to adopt the reforms as a first step. From the reforms it will be seen whether the Indian representatives are given the control over the executive officers or not. If you give power to the local people then the supervision from England will be reduced. I am fully confident that earlier the system of government enforced there was satisfactory, but the report of Mesopotamia clearly indicates that it was not so as the people had no role in the governance. This war has given you to understand that Indians are loyal and supporting us in the odd times.This loyalty is in fact part of their religion. It is now essentially required that you should get real benefits of their loyalty and if you desire to own them, provide them opportunity of self rule. In that case, even if there is some other war, these loyal Indians will certainly help you standing by your side on equal basis. If you do not change the old and out dated system of government quickly, certainly you will be loosing the right of governance over India."

After above statements dealing with the Indian government, now I come to the main object of convening this conference. Dear brothers, the objective is to consider the matter relating to share of Sindh in the reforms collectively. The state of government in Sindh is quite different from very beginning, hence different and special treatment is required to change the system. In our case, the governance is different from other parts. Here we are being governed by one autocratic office with no provision of council to advise on the public affairs. This kind of system of government is not functioning in any of the provinces in India. Not only this but even in Bombay no such system is enforced in any part. It is one man rule, that too opposed to the liberal opinion. This system seems strange and terrible. It is the legacy of the past, which will not be liked in the moderate and advanced times. Rarely will we find a person supporting this outmoded system. For this kind of government, special reasons and arguments are required, which might have been made under the extreme compelling reasons.But here no such reason is seen and compelling circumstances are being encountered by the government to form such a government. If such requirement was in the past it is not wise to continue such a system under any circumstances. The problem is inbuilt in the system of the government; therefore, it is not required to change the attitude of a particular officer. The future economic and social development of Sindh entirely depends on the formation of such government. The development of Legislative and Executive Council shall not in any case benefit the people of Sindh till the present system of the government continues as such any change in the system of the Councils will not benefit us. It is therefore evident that we have to work hard in comparison to other parts of India and particularly for our own province. The demand to be made is to be decided by you and for that purpose, we have gathered in this conference. Every one from you will definitely demand that we do not need "one man rule." This is our unanimous and forceful demand. I understand that we should follow one of the following four alternatives:

(1) First alternative is this that Sindh should be made a separate province having Legislative Council, without forming Executive Council for the reason that expenditure of Executive Council cannot be afforded by this province and without Executive Council, the Legislative Council will be of no use. The legislative Council is meant for exercising control over the Executive Council and if the Executive Council is not in existence, the question of forming Legislative Council does not arise. Therefore, I am of the opinion that this proposal is not feasible.

(2) The second alternative is to merge Sindh and Baluchistan and both the Governors should be under Darajlas. I dislike this proposal, as

we will be merged with an alien country whose development status is at primitive stage. Therefore, our development will be hindered and we will remain backward.

(3) The third alternative is to merge Sindh and Punjab and then both the Governors should work under one Governor Darajlas.(Committee under the Chairmanship of Governor) I know that this proposal will be criticized. Having weaknesses, no body can say that this proposal is better than the current state of affairs. In both the cases the Punjab and Sindh have the same river; therefore this will benefit the agriculture. This is universally known but both provinces have continuous dispute on the river water. This proposal has a benefit that it will constitute an authoritative High Court providing basis for justice.

(4) The fourth and last option is that Sindh should remain under the Bombay government participating with all other parts of Bombay. In my opinion this way is feasible. It will provide good result as no major change would be required for resolving the problem. Only the powers of Commissioner- in- Sindh should be transferred, the Bombay, having direct control of Executive Council over Sindh. Our demand is that this authoritative system of the government should be done away with and Sindh be made at par with other parts. With the demand of this right, Sindh will also get the benefit of having similar judicial system as enforced in other parts. Here Sindh Sadar Court is separate from the High Court. In the Sadar Court there are only three judges, of these two are from the civil service. It is clear that this kind of High Court should not be formed. These reforms were demanded in the 11th Provincial conference at Bombay convened in 1901. A person having personal knowledge of the present judicial system moved this resolution and he was a famous and highly experienced lawyer. I am referring to Dewan Teckchand Udhadas who is Honouarable member now. I propose that a bench of Bombay High Court should be established at Karachi. I understand that such system is also working in other parts. Many other reforms are required for Sindh. I have taken much time therefore; leave these issues for deliberation by the President and others. For example, reforms for Local self Government and request to the government for release of interned Sindhis.

Government has asked to collect house tax forcibly, this and other main questions, I leave for taking up in the conference. Gentlemen, I have taken undue advantage of your patience, but the issues are very important and sensitive. In the end I have to say something.It is my duty to appreciate educated youngsters who performed very well even in the hard trial. They have shown their courage and patience in the suppression. They are the natives with new signs of the glorious dawn. I am fully confident that the day of success will come very soon." [35]

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Chapter – 7

The Bombay Legislative Council

History of Constitutional Development

The British point of view for constitutional reforms in India was quite different from the political thoughts of Indian people. But it is a fact that it consolidated and created the frame work to run the government.

The constitutional development in India under British fell into certain fairly well defined stages. The first of these was terminated with the Act of 1861. The main achievement of administration was in fact the construction and consolidation of the mechanical framework of the Government. The three separate Presidencies were brought under a common system. British rule was extended over much of the intervening spaces; and the legislative and administrative authority of the Governor General in Council was asserted over all the Provinces and extended to all the inhabitants; while at the same time provision was made for local needs and local knowledge by the creation or re-creation of local Councils. And it is significant that in the Act, which closed this Chapter, the principle of associating the people of India with the Government of the country was definitely recognized. The councils setup by this Act were still merely legislative committees of the Government, but the right of the public to be heard and the duty of the executive to defend its measures were acknowledged and Indians were given a share in the work of legislation.

The second stage was with the Act of 1892. The intervening period had witnessed substantial and many-sided progress. Universities had been established; secondary education had made great strides; and Municipal and District Boards were created in the major Provinces. An important section of Indian opinion demanded further advance, and the British Government recognized the justice of this demand in the Act of 1892. This Act conferred on the Councils the right of asking questions and of discussing the budget; and to this extent admitted that their

functions were to be more than purely legislative or advisory. However, its most notable innovation was the adoption of the elective principle. It was true that technically all the non-official members continued to be nominated, but in as much as the recommendations of the nominating bodies came to be accepted as a matter of course, the fact of elections to an appreciable proportion of the non-official seats was firmly established. The Act of 1861 recognized the need for including Indian elements in the Legislative Councils. The Act of 1892 went further. It recognized in principle the right of the Indian people to choose their own representatives on the Councils.

The third stage would always be associated with the names of Lord Morley and Lord Minto. The experience of the reforms of 1892 had been favorable. The association of the leaders of the non-official policy in the management of public affairs had afforded an outlet for natural and legitimate aspirations and some degree of education in the art of Government. But the impulses, which had led to, the reforms of 1892 continued to operate and they were reinforced by external events, such as the Russo-Japanese war. Important classes were learning to realize their own position, to estimate for citizenship with those of the British race. India was in fact developing a national self-consciousness. The Morley Minto Reforms were a courageous and sincere effort to adjust the structure of the Government to these changes at that time, though Indian demand was much more to get out of the clutches of the British. The Legislative Councils were greatly enlarged, the official majority was abandoned in the Local Councils and the principle of election was legally admitted. No less significant alterations were made in the functions of the Councils. These were now empowered to discuss the budget at length, to propose resolution on it and to divide upon them; and not only on the budget, but in all matters of public importance, resolutions might he moved and divisions taken. The authors hoped that around this constitution conservative sentiment would crystallize, and that for many years no further shifting of the balance of power would be necessary. These anticipations were not fulfilled.The equilibrium temporarily established of a kind that could not for long be maintained. The forces, which had led to the introduction of these reforms continued to gain in intensity and volume. Indians demanded a larger share in the Government of their country. This tendency grew year by year more insistent; and demand could find no adequate satisfaction within the framework of the Morley-Minto Constitution. This Constitution gave Indians much wider opportunities for the expression of their views, and greatly increased their power of influencing the policy of Government, and its administration of public business. Nevertheless, the element of

responsibility was entirely lacking. The ultimate decision rested in all cases with the Government and the Councils were left with no functions save that of criticism. [1] Under the Minto-Morley Reforms, the number of members of Bombay Legislative Council was fixed as 48. Out of these 4 were Ex-officio (3 members of Executive council and Advocate General). The rest of 44 members were to be made as follows [2]

i) To be nominated by the Governor	23 (14 officers and 9 Public)
ii) Members to be elected	21
Total	44

Elected as Member Bombay Legislative Council

From 1910 onwards 4 seats were allocated to Sindh in Bombay Legislative Council. The Constituencies included: [3]

(a) Sindh Municipalities,
(b) Sindh Local Boards,
(c) Zamindars and Jagirdars and
(d) Karachi Chamber of Commerce.

Under these reforms the election was held at the end of the year 1909. According to official sources the process of election started much earlier. A voting paper for the purpose of recommending, on behalf of large landholders in Sindh, a person for nomination by His Excellency the Governor of Bombay as an additional Member of His Excellency's council for the purpose of making Laws and Regulations only, was to be filled. Accordingly this voting paper was filled by Ghulam Muhammad Khan wd Khan Bahadur Wali Muhammad Khan Bhurgri, resident of Dengan Bhurgri on 7th April 1907. His candidature was proposed by Khiantomal Mulchand of Dengan Bhurgri and 126 other voters. His brother, Jan Muhammad and 126 other voters seconded him. The names of the candidates are given as under:

(i) Mr. Shaikh Sadik Ali wd Shaikh Sher Ali, Deputy Collector, Mehar (Proposed and seconded by 19 other voters).
(ii) Mr. Ghulam Hussain wd Hidayatullah, B.A.LL.B, Pleader, Hyderababad (Proposed and seconded by 89 other voters).
(iii). Mr.Ghulam Muhammad Khan wd Khan Bahadur Wali Muhammad Khan Bhurgri resident of Dengan Bhurgri Taluka Jamesabad.(Proposed and seconded by 126 other voters.)
(iv) Mr. Muhammad Ibrahim wd Shaikh Ismail, Deputy Collector Thar and Parkar District.(Proposed and seconded by 12 other voters.)

(v) Mir Allah Bux Khan wd Mir Ali Bux Khan Talpur, Shahwani, Jagirdar and Honorary 1st Class Magistrate, Hyderabad District.(Proposed and seconded by 19 other voters.)

(vi) Mr. Ali Muhammad Khan wd Khan Bahadur Muhammad Khan, Dehlvi(Proposed and seconded by 7 other voters).

(vii) Mr Abdul Ghaffar wd Mian Abdul Majid Pirzado, Barrister- at-Law, Sukkur(Proposed and seconded by 46 other voters).

(viii) Diwan Dayaram wd Diwan Gidumal, Sessions Judge Surat. (Proposed and seconded by 2 other voters)

(ix) Mr.Pir Baksh wd Mian Mahmud retired Deputy Collector, Sukkur (Proposed and seconded by 11 other voters.)

(x) Mr Tekchand Udhadas, B.A.,Government Pleader and Public Prosecutor in Sindh Karachi (Proposed and seconded by 2 other voters.)

(xi) Mr. Sahibsingh wd Chandasingh, M.A, Professor D.J.Sindh College, Karachi(Proposed and seconded by 2 other voters.)

(xii) Mr. Chuhar Kundanmal, B.A., Pleader Hyderabad (Proposed and seconded by 5 other voters)

(xiii) Chandiram Daulatram, resident of Hyderabad Taluka Hyderabad (Proposed and seconded by 2 other voters). [4]

Against above seats following were elected: -

a. Sindh Municipalities
   Seth Herchand Rai Wishandas.
b. Sindh Local Boards.
   Syed Allahando Shah.
c. Sindh Zamindar and Jagirdars
   Raees Ghulam Muhammad Khan Bhurgri
d. Karachi Chamber of Commerce
   Mr. Montegue Web

From Sindh Seth Harchand Rai and Ghulam Muhammad Khan Bhurgri were elected as Member of Bombay Legislative Council, both of them joined opposition Congress Party under the leadership of Sir Pheroze Shaw Mehta. [5] The Daily Gazette dated 10th May 1909, published the environment of elections and results of Sindh Zamindar Election. It was reported that the election by the Large Land Lords of Sindh of a person to represent in the Legislative Council of Bombay Presidency was source of greater interest than usual. An invitation to the Land Lords to elect a representative was issued by the H.E. the Governor, every two years and since the invitation was received in the February last, the claims of respective candidates had been vigorously agitated. As on the last occasion in 1907 three

candidates contested the elections. These included Mr. Ghulam Muhammad Khan Bhurgri, Bar-at-Law Hyderabad, Professor Sahibsingh Chandsingh M.A. D.J. Sindh College and Honourable Shaikh Sadiq Ali, Vazir Khairpur State and then Member on the Council.

The election, proceedings commenced on Saturday at 4.30 pm in each of the six district Headquarter towns and Kutcheries. The newspaper reported the following detailed result of elections:-

	G.M. Bhurgri	Prof. Sahib Singh	Shaikh Sadiq Ali
U.S.F.	16	39	16
Sukkur	04	13	50
Larkana	26	55	52
Hyderabad	101	64	02
Tharparkar	105	12	0
Karachi	28	15	0
Total	280	198	120

The Daily Gazette commenting on the contest reported that Professor Sahib Singh Shahani made a good fight in short time. He stood first in Larkana and Jacobabad and might easily had done better at Tharparkar, Hyderabad and Karachi if Shaikh Sadik Ali had not virtually withdrawn at these centres. It appears that the management of Sindh Gazette being sponsored by the Government was not happy with the results and success of Bhurgri. The paper however formally congratulated Bhurgri with the trust that he would disburse to the best of his ability and in the interest of Land Lords of Sindh. [6]

The Daily Gazette 15th May 1909 reported that Bhurgri had found that the results of election were not correctly published in many papers. He therefore wrote to the Gazette to publish the correct figures. As a result, following was reported in the daily gazette for Sindh Zamindars Election:

	GM Bhurgri	Prof. Sahib Singh	Shaikh Sadiq Ali
Karachi	28	15	0
Hyderabad	101	64	02
Thar and Parkar	105	12	0
Sukkur	4	13	55
Larkana	26	55	52
Jacobabad	26	39	15
Total	290	196	124

In the newspaper total votes for Bhurgri were reported as 280, while the correct figure was 290. New Council was sworn in on 4th January, 1910 at Bombay. This gave an opportunity to Ghulam Muhammad Bhurgri to play an important role in the national politics. [7]

Fallow Rules- Letter to the Chief Secretary Bombay.

Bhurgri played an important role in the political field. His concern was the problems of public at large. He raised a number of important issues including abolition of Sindh Fallow rules, whereby the lands that remained fallow for 5 years were to be forfeited and fine imposed by the Government. It was locally called "Naubat" and disliked by the Zamindars and farming community. In this context, Mr. Bhurgri wrote a letter to the Chief Secretary to the Government of Bombay and raised questions before the Council. Letter being very important is reproduced below:

Dated 17th September 1909 Hyderabad Sindh,
From
The Honourable G.M. Bhurgri
Barrister At-Law;
To,
The Chief Secretary to the Government of Bombay,
Sir,

You may be aware that at the last meeting of the Bombay Legislative Council, I spoke on the subject of the Sindh Fallow Rules and urged that these may be either abolished altogether or modified in the last recourse. I now take this opportunity to place before you in full my reasons for advocating this step. I have also sent a copy of this to the Commissioner in Sindh.

Before going into the question of the expediency or justice of the Fallow Rules, I would remind you of one fact which I am afraid, has been lost sight of by the officials of the present regime, when considering the zamindari question. The result has been that severe steps are taken every now and then, and most prejudicial to the interests of Zamindars. I am referring to the fact that zamindars in Sindh had the proprietary right over the land they hold, and that they have been deprived of the same without any justification or legal authority. Sindh was under Muhammadan rule for eleven centuries before the British conquest and the Muhammadan law regulated the rights to the land throughout this period.

According to the Muhammadan Law, he who cultivates the land with the permission of the Imam, or Ruling authority is the proprietor of

the soil and the absolute resumption of the proprietor's right for neglect of tillage or default of payment of revenue is unlawful. The Talpurs also adopted the same law. The Muhammadan law is clear on the point and even now, some papers can be seen in which the Kazi's fatwah in the time of the Talpurs has restored such rights against the acts of the servants of the State. When any zamindar's land was given to any other person for neglect or default, the proprietor was never deprived of his rights. This proprietary right of the zamindars was fully known to the early Sindh officials, and their clear opinion about it was borne out by the early records. It was also fully acknowledged by the Government of India. In their Resolution No. 2280, dated 30th March, 1864, the Supreme Government, in permitting the introduction of the Bombay Settlement in Sindh after consideration of the papers in which the question was much discussed, distinctly it was said that they left the matter to the Bombay Government to introduce what settlement they liked, provided due regard was paid to the proprietary rights of the people in the soil. His Excellency the Governor General added therein that "He has a little doubt, but that proprietary rights in the soil do exist throughout the province and that it only requires the application of knowledge and experience " No attention was paid to the orders of the Supreme Government, and the zamindar's rights were overlooked. The point was however again ventilated when the effects of the original settlement were found to have proved most injurious. But the whole question was closed under Bombay Government Resolution No. 6836, dated 25th August 1884, which was issued upon the assurance that by the introduction of the temporary settlement all that was intended to be done for the zamindars was done by –

(1) Always having at their disposal all their waste land without charging value;

(2) Doing away with Fallow Rules that charged assessment on time-expired fallow numbers and resumed land in default, as in temporary settlement the Fallow Rules were not in force.

The Bombay Government in closing that vital question said, "in view of the facts mentioned and opinion expressed by the Commissioner no further action in the matter is for the present at least necessary"

The question of the zamindar's proprietary rights was settled in this manner that temporary settlement was changed into an irrigational one and the new Fallow Rules were introduced, forgetting the assurance given on which the question of proprietary rights had been dropped. I do not mean now to discuss the question of the zamindar's proprietary rights, nor do I advocate that --- they be now fully recognized, but I request that the pledge on the assurance of which Government closed

that most important question may in fairness be fulfilled, and that rule 4 of the Fallow Rules may be done away with altogether. The rule in fact does not do material good to the government as I would presently show, but on the other hand is most injurious and mischievous to the zamindars.

With these preliminary remarks, I come to the question of the expediency of rule 4 of the Fallow rules. In dealing with the subject, there are three questions to the taken into consideration, viz:

a) Does the rule serve the Government any purpose?
b) Does it act injuriously on the interest of the zamindars?
c) Can means be devised to attain the object in view, without its reflecting on the interests of the zamindars?

The consideration which made or which make, the Sindh Authorities consider the rule indispensable and the purposes it is considered to serve, I believe, are the following:

i) The assessment is fixed on averages on consideration of four years fallow and on the supposition that the land will wholly be cultivated once in every five years. If the land therefore is not cultivated wholly during that period, the government does not get the full assessment and must make it up by charging assessment on the time expired fallow numbers.
ii) It acts as a stimulus to the energy of the zamindar that is compelled thereby to bring his land under cultivation, in order to prevent it from being forfeited or from being charged fallow assessment.
iii) It is a check on the tendency of the zamindars to take up more lands than they are able or willing to cultivate.

I will now discuss the above consideration and show as to how is it of little avail to Government and how seriously it affects the zamindars.

First, as regards the Government attempting to secure full assessment in five years on each holding, I do not mean here to contend against the propriety of this theory. but if you will only consider the effect of the rule in practice you will see that you charge the zamindars very unfairly much more than the rule was actually intended to as do Government recover not only the deficit to make up the full assessment. but they unduly recover a great deal extra as fallow assessment, when there is no deficit whatsoever Government charge the assessment on time expired fallow even when the total cultivation in any five years is equal to, or more than, the whole holding. For example a zamindar holding 1,000 acres would have paid his full assessment if he cultivated two hundred acres a year or 1,000 acres in five years. But as the rule stands

the effect is that even if the zamindar in the above case cultivates so much as four hundred acres or even 600 acres a year and thus pays you in any five years double or treble the full assessment. But fails to cultivate during the period any particular portion of his land, say about 100 acres you charge him fallow assessment on those 100 acres also. I trust, you will agree with me that this is the most unfair exaction on authorized and uncultivated land. It was never the intention of government or the Sindh authorities that the rule should have this effect. If you collect the data, I am certain you will find that it is more than 95 percent cases that fallow assessment is charged where full assessment on entire holding or much more is already paid to the government in five years.

Now as regards the stimulus to energy. Allow me to say that the stimulus in question is too strong, indeed as to paralyze the energy of the zamindars. No one can deny that every one has his own interest most at heart. No zamindar would, in his own interest fail to cultivate as much of his land as he possibly can with advantage. If he leaves, any survey numbers uncultivated for some time it must be due to causes beyond his control. All that Government is interested in is that the zamindar should cultivate a particular proportion i.e. $1/5^{th}$ of his holding every year. zamindars can easily do this and are actually doing. Why should they be compelled, at the risk of fine or of forfeiture, to cultivate those survey numbers for which for a time the zamindar has no convenience? The causes obliging the zamindars to let some of his survey numbers lie fallow for a time, as you know are several, such as (1) exhaustion of soil which would require longer rest. (2) The land being overgrown with grass owing to excessive rain must remain fallow for five years to become fit for cultivation, (3) Paucity of water due to unfavourable set of the river at the mouth of the canal and a variety of causes. No hari agrees to devote his labour and money on land that would not pay him sufficient under unfavourable conditions for his livelihood. Consequently under the pressure of the stimulus, to save himself from having to pay full fallow assessment or having the land forfeited the zamindar incurs heavy expenses on excavation and reclamation of the land and gives it for cultivation to haris on nominal rent, which is often less than the government assessment. In this case, the cultivator gets less for his time and trouble and the zamindar, notwithstanding his expenses, gets nothing. If, on the other hand, had the stimulus not been at work, the cultivator would have cultivated other land in the same holding with advantage both to himself and the zamindar and without any loss or disadvantage to government. Further, if the expenses required bringing under cultivation any land is excessive, the zamindar has to let it lie

fallow and pays the fallow assessment, *for the love of a Sindhi for his land is great and if he can help it, he would not let it go.*

Thus, the rule causes an undue and uncalled for drainage on the purse of the zamindars. The loss in bringing under cultivation land under temporary un-favourable conditions on the one hand and payment of the unfair exaction, the time-expired fallow assessment on the other throws the zamindar into debt. This accumulating year by year the zamindar has to do what he all along avoided. He has to part with a portion of his land so dear to a Sindhi, and the only means of his livelihood either on his own accord or under civil court decree. This is how the stimulus acts on the zamindars.

It would not be difficult to devise means to achieve the object in view without affecting seriously the interests of the zamindars. I think a rule that no land should be given to a zamindar who has not cultivated during the preceding five years an area equal to his holding would serve as a wholesome stimulus, in addition to bring an effective check on his tendency, to take up more land than he is able or wiling to cultivate. To secure full assessment in five years, the fairest course, I think, would be (if any where needed at all) to make a final settlement of assessment every five years. The number Shumari being kept for five years, the total area of cultivation of every khatedar in the preceding five years could be made out at the end, and if that were less than the area of his holding, the deficit could be charged to him and in default a proportionate area out of the fallow numbers may be confiscated. Such cases, however, as I have said before, are so few that, I am afraid; the insignificant gain would not be worth the trouble.

Under these circumstances considering the havoc the rule is making of the zamindars without bringing to Government any material good and in view of the right of the zamindars, which having been enjoyed for eleven centuries un-interfered which had become indefeasible owing to long possession, and the pledge given to government on which the question of zamindars proprietary right was dropped. I request the Government will be pleased to abolish rule 4 of the Fallow Rules in total, and thereby carry into effect the measures intended and sanctioned to be adopted to restore the recognized rights and thus afford some satisfaction to those claiming much stronger rights. [8]

I have the honour to be Sir,
Yours most obedient Servant
(Signed) G.M. Bhurgri,
Barrister-at-Law

Questions raised in 1910.

Settlement Report

Ques: Will the Government be pleased to state reasons for not publishing the Settlement Report for Sindh before inviting objections to the Settlement Officer's proposals?

Ans: It would be inappropriate and might be misleading to publish the Settlement Report before Government has decided to what extent the proposals should be accepted. Full information as to the effect of the Settlement Officer's proposals is afforded in the Notification, which under Standing Orders, is published in every village concerned as soon as the proposals have been drawn up.

Ques: Will the Government be pleased to consider the advisability of publishing such reports before they are sent up to Government for sanction?

Ans: Government sees no reason to depart from the existing practice.

Zamindars Debarred From Getting More Land

Ques: Are the Government aware that in the Hyderabad district, Zamindar owing more than 500 acres of land are debarred from getting any more land under the order of the Collector?

Ans: Yes

Ques: Has such order received the sanction of the Government?

Ans: Yes.

Ques: If so, will the Government be pleased to state the reasons thereof?

Ans: The occasion of the order is that large irrigation projects are under contemplation which when carried out will change the conditions of agriculture under the canals and greatly increase the produce per acre. The present holdings will not only become more valuable but will require more careful attention form their owners, if the best use is to be made of the water. Under these circumstances and in view of the large expenditure that the projects will involve it would be extravagant to add to holdings that are already very large and can be made very remunerative even under existing conditions. The orders do not preclude small grants being made to round off holdings.

Ques: If the Government has not sanctioned such order, will the Government be pleased to order its cancellation?

Ans: No further Answer is necessary.

Leasing of Land

Ques: Are the Government aware that neither under the Land-Revenue Code nor under Act III of 1899 is the leasing of lands held on restricted tenure prohibited?

Ans: Both under the Land-Revenue Code and under Act III of 1899 a condition may be imposed prohibiting the leasing, without the sanction of the Revenue Authorities, of land held on the unalienable tenure.

Ques: Are the Government aware that in the form of Kabulayat such leasing is prohibited unless sanctioned by the Collector or Commissioner in Sindh?

Ans: Under Act III of 1899 as amended by Act I of 1908 Government have prescribed as one of the conditions of the grant of land in permanent occupancy that the occupant shall not lease the land without the previous consent of the Commissioner in Sindh.

Ques: Will the Government be pleased to abolish the prohibition?

Ans: Government see no reason to remove this condition. Such relaxation is unnecessary as applications for permission to lease or mortgage land are exceedingly rare and there is no reason to suppose that land holders are to any appreciable extent hampered in obtaining capital for agricultural purposes owing to the restriction.

Fallow Rules

Ques: Will the Government be pleased to suspend the operation of Fallow Rules on the Salt tract on Jamrao in view of the replies given by the Government to my question No.2 put on the 12th March 1910 ?

Ans: The general revision of the Sindh Fallow Rules is under consideration and in the meantime Government see no sufficient reason to suspend the operation of rule 4. As the Honourable Member is aware the operation of the rule is the freely suspended by the Commissioner in Sindh when justified by special circumstances.

Distribution of Water at Jamrao Canal

Ques: Are Government aware that the rules regulating the distribution of water on the Jamrao Canal which were held on the Table of Council on the 21st March last, were superseded by another set of rules under the Commissioner's No. 741, dated the 14th March 1907, and subsequently amended by the Commissioner's No. 1476, dated the 5th May 1908 ?

Ans: Government has no information.

Ques: Are Government aware that the Commissioner in Sindh is not authorized under section 70 of the Bombay Irrigation Act VII of 1879 to frame any rules; the power of framing rules being vested in the Government of Bombay only which they exercised by framing and publishing rules under Government Notification No. 6 dated the 17th December 1901 ?

Ans: Yes

Ques: Are Government aware that for breach of the rules issued by the Commissioner, zamindars have been fined and will Government be pleased to remit the fines inasmuch as the rules for the breach of which fines were levied, have not the force of law?

Ans: Government have no reason to believe that fines are levied otherwise than in accordance with the rules issued by Government. It is within the competence of the Commissioner in Sindh to issue explanatory rules.

Ques: Will Government be pleased to lay on the Table a statement showing the amount of fines, the date of levy and the rule for the breach of which it was levied?

Ans: In view of the reply given above Government are not disposed to comply with the request contained in this question.

Levy of Heavy Fines

Ques: Are Government aware that heavy fines are levied in Sindh for unauthorized cultivation and that the Collector of Hyderabad has recently issued a circular directing Jamabandi Officer to levy ten times assessment as fine in such cases, irrespectively of any redeeming circumstances ?

Ans: Government has received no information that would lead them to believe that the fines levied in Sindh because of unauthorized cultivation are unduly heavy. They have no information as to the issue of the circular referred to.

Ques: Has such circular received the sanction of the Government; if not, will the Government be pleased to order its withdrawal?

Ans: Government does not propose to take any action. It is open to any one dissatisfied with the order of the Collector to appeal to the Commissioner and to apply to Government, if dissatisfied with the order of the Commissioner.

Muslim Deputy Educational Inspectors in Sindh

Ques(a):Will the Government be pleased to state how Many Deputy Educational Inspectors are in Sindh?

Ques(b):Will the Government be pleased to say how many Muhammadans are amongst them?

Ans(a&b):There are five permanent Deputy Educational Inspectors in Sindh of whom one is Muhammadan.

Ques: In view of the fact that Sindh is practically a Muhammadan Province and the Muhammadans of that Province are admittedly backward in education, will Government be pleased to state whether they propose to increase the number of the Muhammadans in the above service?

Ans: Government will be glad to increase the number of Muhammadan Deputy Educational Inspectors on the occurrence of vacancies, if candidates are available.[9]

The Sindh Musalman Land Holders Education Cess Bill, 1912

Bhurgri had the privilege to move Sindh Muhammadan Musalman Land Holders Education Cess Bill, in March 1912. Bhurgri quoting the education statistics of the province given by Educational Inspectors of Sindh, pointed out in the Bombay Legislative Council that Mohammedan population of Sindh was over 75 percent. Yet the numbers of Muhammadan boys in the primary schools including mullah schools, fluctuated during last eight years (i.e. 1904-1911) between 52 and 58 percent of the total number of boys in schools. However, if the number of boys in Mullah Schools was deducted, the actual number of Muhammadan pupils in the primary schools ranged only from 23 to 34 percent of the total attendance. He further argued that (Mullah School) only taught holy Quran by rote and imparted no other form of education, except in rare cases, a smattering of Persian. The Mullas, in order to get grant from Government, kept fictitious registers. Bhurgri, quoted the reports of officers whereby these schools were identified as of low standard and quality. He continued and explained that the figures for secondary education were more deplorable. The percentage of Muslim boys in the secondary schools during the year 1904 to 1911 fluctuated between 13 to 17 % as against more than 83 percent of the attendance of other communities, which represented less than 25 percent of the population. Being resident of the moffusil in small-scattered villages, the secondary education was expansive for the poor Muslims of Sindh. Bhurgri said, as for as higher education, there was hardly any collegiate education at all. By 1912, in the whole of Sindh, there were hardly more than a dozen and half-Muhammadan graduates, six or seven Vakils, half a dozen L.L.Bs', seven barristers and no doctors. The students in Sindh's only college from 1904 to 1911 were 17 in 1911 and the lowest 3 in 1908. The percentage of Muhammadan students in college during the same

period varied from one to nine..[10] Therefore, Bhurgri moved a bill in the Bombay Legislative Council whereby it was suggested to impose a cess of one paisa per rupee of Land Revenue Collected from Musliman Zamidars in Sindh. It was praised in Sindh as well as in the sub-continent as it was proposed to raise the status of education among the poor Muslims of Sindh. The cess Bill was based on the fact that a major part of local cess was deducted from Muslim zamindars, therefore it should be spent on the education of Muslims.[11]

On the 8th May 1912, Bhurgri had the first reading of the Bill to provide a levy of the Cess from Muhammadan Land Lords in Sindh for promoting education in that Community. He said that in the introduction of Bill, the question had been discussed fairly, but no opposition or voice of dissent was heard. The tax would in no way fall on Hindu tenants. Mr. Herchand Rai Wishandas supported the bill. The Honourable Sir Ibrahim Rehmatulla, the Honourable Rafiuddin Ahmed and the Honourable Fazulbhoy Carrimbhoy were in the favour of this measure, while Garud said that he could not be sympathetic with the sectarian object of the bill.[12]

The All India Muslim Educational Conference in its session at Karachi in 1907 passed a similar resolution. Such resolutions were also passed in Aligarh and Sindh whereby it was appealed to the Government of Bombay to pass the bill. The All India Muslim Conference in their sessions at Lucknow in 1912 and at Agra in 1913 demanded to pass the cess bill. For imposition of education cess, the movement continued in Sindh and outside for about ten years and a number of resolutions were passed including at Rangoon in 1909, Lucknow in 1912, Agra in 1913 and at Rawalpindi in 1914. [13] The Government circulated that bill for comments of Zamindars. Bhurgri, at his own expenses, went to all the zamindars of Sindh and advised them to furnish comments on the same. Only a few selfish zamindars of Larkana opposed it on the plea that if the poor children were educated their status and respect would be undermined. They were also not ready to bear that meager tax. As such, the bill was deferred. Bhurgri expressed his sorrows because of negative attitude of Zamindars.[14]

The Indian Spectator,(newspaper) in its publication of 1st June 1912, wrote on the Bhurgri's bill and congratulated the Muhammadan community of Sindh on the cooperation promised by the Government in collecting the cess for the promotion of education. The Journal asked about the position of government in such cases as this was the second case in which special cess had been approved by the government in the recent years with the undertaking to collect cess for a particular community. The other benefit of the instance was that of tea planters

who wanted to pay a tax for advancing their interests in the foreign markets. The journal further communicated that it was a case of self-taxation that may be applied to Mr. Gokhalae's scheme of compulsory education. It is worth noting that this bill was deferred due to opposition of certain zamindars of Sindh as mentioned above. The above said Journal in its issue of 28th June 1912 reported that a memorial from 50 or 60 Jagridars and zamandars of Larkana district had gone to the Bombay Government objecting the Bhurgri's Education Cess Bill pleading that the taxes already imposed were heavy and the control would be with others. Besides, it was argued that they already paid taxes for the education of Hindus. The Journal had disagreed with their point of view and supported point of view of Bhurgri as the memorial showed total miss apprehension of the situation.[15]

The Pirs of Sindh had sometimes found that their role as Muslim leaders and landlords created a direct conflict of interests. The leadership of Sindh Muhammadan's Association held meetings to muster support for the Cess bill moved by Mr. Bhurgri, but in the exception of Pir Ghulam Mujaddid Sirhindi, the pirs did not figure out prominently among the members of the Association who actively campaigned on behalf of the bill. Pir Ghulam Mujaddid's cooperation was the result of his close family ties with Bhurgri, and other pirs did not have the same obligation. Many pirs came out as openly against the bill primarily on financial grounds. At meetings held throughout the length and breadth of Sindh, the bill was condemned and the pirs came out the harshest critics. [16] It was unfortunate that the pirs and jagirdars did not cooperate at that occasion. It was in fact the fear of losing power by the upper class, which did not permit them to go along with this revolutionary proposal. If the bill was passed in 1912, the education in Sindh, particularly in rural area would have developed in real sense. Bhurgri was also a Jagirdar, but with vision and new ideas of development in his mind, who wanted to revolutionize Sindh and the sub-continent and transform it into a developed nation.

Prior to this, Bhurgri proposed and Mr. Allahando Shah seconded a similar bill in 1910 in the session of Muslim League. The bill was worded as under: [17]

> " *This league is of the opinion that the Government of Bombay should be pleased to specially make enactment for an educational Cess at the rate of a quarter of an anna on the rupee, on assessment from the Muhammaden Jagirdars and Zamindars of Sindh and should place the fund so raised in the hands of Muhammadens for spending it on their secondary and higher education, which is their greatest need in that province"*

Above said bill also leads to the conclusion that Bhurgri and his friend Allahando Shah actively participated in the Muslim League even prior to 1910. Subsequently in 1915 Shaikh Abdul Majeed Sindhi, moved an amendment to support Bhurgri's bill. This resolution explained that Bhurgri's Cess bill was opposed without knowing the object and finally dropped by the Bombay Legislative Council. His amendment was based on the ground that the Zamindars of Sindh were alleged to oppose the wordings of the bill. He therefore suggested that the Bombay Government should revive its attitude and allow Bhurgri to re-introduce it. According to Shaikh Abdul Majeed Sindhi, the amendment was unanimously passed by the All India Muslim League in Annual Conference, 1915 and the president got up to thank him for the correct information given in the Conference. [18]

Oral Evidence of Bhurgri before the Public Service Commission:

The Royal Commission upon the Public Service Commission was appointed in 1912..Bhurgri, in his capacity of Member Bombay Legislative Council, appeared before this Commission. He gave his oral evidence, which is given below:

Ques: (Mr.Macdonald) You are a Zamindar of Sindh?----

Ans: (Bhurgri) Yes.

Ques: As such, do you come in touch with District Officers?

Ans: (Bhurgri): Yes, I do a great deal.

Ques: A great many questions have been put regarding how far they are in touch with ryots and cultivators. Could you tell us what happens when a District officer comes into a camp in your District?

Ans: (Bhurgri): As a matter of fact, the District officer, comes into camp, does not come into touch with people except certain privileged people who get the privilege through the subordinates. Besides these people, nobody comes into touch with him.

Ques: Is there no general contact between the two?

Ans: (Bhurgri): None whatsoever. The system in Sindh is that a man, whatever may be his position and wealth, is not allowed to sit on a chair before the Collector or the Assistant Collector, unless he gets a purwana, and is listed as a chair- holder. That privilege you can only get by being in the good books of the police and the subordinates. Those chair holders are the only people with whom the Collector meets.

Ques: Do you say that our Collectors have a sufficient command of the language of People to get into direct contact with them?

Ans: (Bhurgri): There are some who certainly have, but there are others who certainly have not. They can only speak a few words and those very imperfectly.

Ques: How can a man who does not understand the language do his work? What means does he take?

Ans: (Bhurgri): He does it through his clerk, who can interpret.

Ques: When in camp, do you come into contact with him as a Magistrate?

Ans: (Bhurgri): Yes.

Ques: Do you know how he does his magisterial duties?

Ans: (Bhurgri): A Collector is a District Magistrate. He does appellate work mostly.

Ques: Is that done in camp?

Ans: (Bhurgri): Yes, sometimes.

Ques: Do the witnesses and pleaders in connection with the appeal work have to appear?

Ans: (Bhurgri): Witnesses and everybody. They go from camp to camp.

Ques: That is in connection with Appellate work.

Ans: (Bhurgri): Yes, and also in connection with, if he takes any.

Ques: Original work is done by the Assistant Collector?

Ans: (Bhurgri): Yes.

Ques: Is that done in the camp?

Ans: (Bhurgri): Yes, mostly.

Ques: With the same results, so far as the legal advisors and the witnesses areconcerned.

Ans: (Bhurgri): Yes.

Ques: They have to go from camp to camp.

Ans: (Bhurgri): Yes, and sometimes they have to go enormous distances because of collector or Assistant Collector moving about.

Ques: Supposing, I was an accused person and had to come before an Assistant Collector, do you mean to say that I should not know where I was going to be tried; do you mean to say that I should not know where I was to see the Assistant Collector?

Ans: (Bhurgri): Sometimes, you do not know whether he is in camp or not, and you do not know where you will find him. You may have to make search for him.

Ques: Should I have to make search for him or would he make search for me?

Ans: (Bhurgri) :You would have a summon to appear on such and such a day before the magistrate, and it is your duty to find out

where he is. It may so happen that he may be twenty miles away from where you are.

Ques: I have no idea of this. Do you really mean that an Assistant Magistrate issues a summon to an accused person and says "You have got to appear before me," or, whatever the form is" On such and such a day"?

Ans: (Bhurgri): Yes.

Ques: And that does not give information as to where he will be on that date?

Ans: (Bhurgri) : In many cases that happens.

Ques: And the accused person has to find out where he has to go?

Ans: (Bhurgri): Yes I can give you instances of my own cases. I have had to find out where the Collector is, and go there. Sometimes, we do not know where he is.

Ques: What does the High Court say to this? Has not this been subject of complaints?

Ans: (Bhurgri): Yes it has been, and recently some Assistant Collectors, so far as they can, have given their camps to the Bar.

Ques: In this, a condition of things which is inseparable from the union of the executive and judicial functions?

Ans: (Bhurgri): Certainly, we had to remedy this. Government have appointed another set of officers resident Magistrates, who are resident in certain places, try cases and relieve these other Executive officers.

Ques: Criminal cases.

Ans: (Bhurgri): Only criminal cases.

Ques: How has this been working?

Ans: (Bhurgri): It is working very well, with an exception that, unfortunately, these people are not placed as subordinates of the High Court, but subordinates of the District Magistrate.

Ques: These people have no Revenue functions, and no other Executive functions.

Ans: (Bhurgri): No.

Ques: They are purely judicial officers.

Ans: (Bhurgri): Not purely.

Ques: So far as their functions are concerned.

Ans: (Bhurgri): As long as they are resident Magistrate, they are purely Judicial.

Ques: But they are subordinate to the Executive officer?

Ans: (Bhurgri): They are on the list of Mamlatdars. They are liable to be transferred. Sometimes a Mamlatdars is resident Magistrate for two months and vice versa.

Ques: (Sir Murray Hammick) I should ask this question of civilian in Sindh, and his ignorance of the language, and his being out of touch completely with the villagers. Have you ever accompanied a Divisional officer when he is out in a camp in Sindh?

Ans: (Bhurgri): I have very often visited him.

Ques: Have you accompanied him?

Ans: (Bhurgri) : No. In the day, he is shut up in his tent. In my own village officers come and camp for two or three days, and as I am there, I know what is going on.

Ques: I suppose in Sindh they are under the irrigation of Indus.

Ans: (Bhurgri): yes.

Ques: And there are a great many disputes between the different ryots and peasant cultivators?

Ans: (Bhurgri): Yes.

Ques: I suppose the civilian is generally brought into contact with the villagers to settle these disputes?

Ans: (Bhurgri): The canal disputes are referred to the Executive Engineers.

Ques: But does not the Divisional officer or civilian very often have to go out and see the sites of the disputes.

Ans: (Bhurgri): Not unless there is some riot of something serious.

Ques: Does he not very often go out?

Ans: (Bhurgri): Not on the canals in Sindh.

Ques: I suppose there are often disputes in the villages about village sites.

Ans: (Bhurgri): Yes.

Ques: Does he not go into the village and see the sites?

Ans: (Bhurgri): He goes on the horseback.

Ques: When he is on the horse back does he talk with villagers he meets?

Ans: (Bhurgri): If he knows the language he does.

Ques: But you say that, as a rule, he is unable to talk with them.

Ans: (Bhurgri): Yes.

Ques: He takes interpreter into the village with him.

Ans: (Bhurgri): If he does not know the language, he does not go.

Ques: He generally takes interpreter into the village when he disposes of there little questions of village sites.

Ans: (Bhurgri): As a matter of fact the Mukhtiarkar, who is the Mamlatdar, is always with him.

Ques: He always acts as interpreter.

Ans: (Bhurgri): Yes.

Ques: And these Mamlatdars in Sindh know English.

Ans: (Bhurgri): Yes, I suppose with the exception of probably one or two men they all know English.

Ques: You do not think that in this way the Divisional officer in Sindh is in touch with the people in his daily rides.

Ans: (Bhurgri): He is not in touch with the people who can come and unburden their minds.

Ques: You mean that he is not in touch with the people of the villages, and they have no access to his tent?

Ans: (Bhurgri): Only the people who are chair holders go to his tent.

Ques: He never sees anybody in his tent when he camps in Sindh.?

Ans: (Bhurgri): No.

Ques: With regard to following the Assistant Magistrate when he issues summons generally states the place where he will hear the case.

Ans: (Bhurgri): Recently, some have given information of their camps to the Bar but not to the witnesses.

Ques: I am not talking about the Bar?

Ans: (Bhurgri): I do not know how far they are doing it so far as witnesses are concerned.

Ques: The summons form is always a printed form.

Ans: (Bhurgri): Yes.

Ques: And in that form there is always, a place left vacant to put in the name of the place. You say he does not generally fill it up.

Ans: (Bhurgri): He did not do it some time ago, but he may be doing it now.

Ques: Has it not concerned to you, as a lawyer, that the fact that there was no place of venue the summons would be a very good answer to the prosecution of the accused not appearing?

Ans: (Bhurgri): No. It has not occurred to me.

Ques: It has never occurred to you to tell your client not to attend as the name of the place was not put in the summons, but you have told your client to follow the Magistrate.

Ans: (Bhurgri): He does not want to be prejudiced by the Magistrate by not attending. The Magistrate would be cross with him, and out of deference, he goes and follows him.

Ques: You have never had a case in which a man has been prosecuted for not attending any court and has defended himself on the ground that there was no place named in the summons.

Ans: (Bhurgri): Not in my experience; but there have been cases of that sort in Sindh.

Qus: Do you not think that that would be a good defence?

Ans: (Bhurgri): It would be, certainly.

Ques: Then I presume if it is good defence that a careful Magistrate is not likely to omit the fact that he is going to hear a case at certain place.

Ans: (Bhurgri): The accuse person gets the summons, and he follows the Assistant Magistrate. He cannot afford to offend the Assistant Magistrate or District Magistrate.

Ques: So that even if there is a mistake in the summons he will do his best to obey and find out where the place is.

Ans: (Bhurgri): Yes.

Ques: And if he does not, and is summoned to for not obeying, he would not defend the suit?

Ans: (Bhurgri): I remember one instance. A Magistrate in Sindh did not prosecute him. He issued a non-bail able warrant, and the man was at once put into jail.

Ques: And this practice is common in Sindh?

Ans: (Bhurgri): Yes, in some cases.

Ques: And you as a practicing lawyer have taken some steps to stop all these irregularities in Sindh?

Ans: (Bhurgri): I am not now a practicing Lawyer. I have not been in practiceas a Lawyer for a few years. I am a zamindar by profession.

Ques: But you have been practicing as a Lawyer?

Ans: (Bhurgri): Yes.

Ques: Have you taken any measures to draw attention to these gross violations of L-Code?

Ans: (Bhurgri): The Bar Association is always kicking up a row about them, with the result that now some Sub Divisional Magistrates send the dates of their camps to the Bar.

Ques: To the Bar and not to the prisoner; apparently the Bar is more important than the prisoner is.

Ans: (Bhurgri): The prisoner cannot agitate, the bar can.

Ques: (Mr.Heaton): You said that the summons did not state the place where the witnesses and accuse persons are to appear?

Ans: (Bhurgri): Yes.

Ques: Are you quite sure of that?

Ans: (Bhurgri): I am quite sure that in majority of cases the summons do not state that.

Ques: You have looked at them and seen them?

Ans: (Bhurgri): I have seen with my own eyes.

Ques: And no place was mentioned.

Ans: (Bhurgri): No place was mentioned.

Ques: You say that you have never argued as a lawyer that that makes the summons invalid.

Ans: (Bhurgri): I have had no occasion to. I have not done so.

Ques: You have not done so because you had no cause.

Ans: (Bhurgri): The accused persons are so afraid of the Magistrate that they go and find him out. They do not want to offend him.

Ques: Another thing you said was that it was a complaint that these stationery Magistrates were placed under Executive officers and not under the High Court.

Ans: (Bhurgri): Yes. That is from my personal knowledge.

Ques: I am afraid I do not understand the complaint, because every Magistrate, whether he is stationery or not, is appointed in accordance with the conditions of the procedure of L-Code. He is subordinate to these authorities, which are provided for in the procedure L-Code.

Ans: (Bhurgri): Yes. However, there he is not exclusively to be in the judicial line. He may be transferred into the Revenue, and come back from the Revenue and so forth. His promotion and every thing depend upon the Executive and not upon the judicial officers.

Ques: Your complaint applies to all Magistrates, and not simply to the stationery Magistrates.

Ans: (Bhurgri): The real complaint of the people about the functions of the Executive and Judicial being combined is that the District officer being the head of the police and also the head of Judiciary, the Judiciary always tries to please the District officers by complying with the requirements of the police. This is the complaint.

Ques: I suppose I was mistaken; but I understood you to mean that there was some particular complaint with reference to these stationery Magistrates.

Ans: (Bhurgri): Yes, because these Magistrates, in the beginning were meant to be on the separate list. They are now allowed to go, as Mamltdars, and the Mamltdars become Resident Magistrates, hence there is a complaint that they do not have that independence, which they would have, if they were kept separate as judicial officers alone. Their promotion and future welfare should not depend upon the will of the Executive.

Ques: The method, you have just described gives them chances of promotion, which otherwise they might not have.

Ans: (Bhurgri): Yes.

Ques: So that the public may complain of it, at any rate, it has the merit that it does provide for the promotion of the Magistrates themselves.

Ans: (Bhurgri): No, they cannot be promoted unless they work as Malmtdars. Only in that case they can be promoted to the post of Deputy Collector, or some thing of that sort. They cannot be promoted from Resident Magistrate to any other post.

Ques: Why are they put on the general list of Mamlatdars?

Ans: (Bhurgri): I cannot find a reason.

Ques: Then there is no ground of complaint.

Ans: (Bhurgri): The ground of complaint is that these Resident Magistrates are on the list of Mamlatdars, and that their promotions, depending upon the Executive, goes through the Collector, who is the head of the judiciary as well as the police.

Ques: You have told us that they do not do any work as Mamlatdars.

Ans: (Bhurgri): They are liable to be transferred as Mamlatdars.

Ques: I understood you to say the very opposite of that. I was wrong. That is the way, in which they get their promotion: they can rise through the grades.

Ans: (Bhurgri): Yes.

Ques: The complaint is exactly of the same kind as the general complaint about the non-separation of the Judicial and Executive functions.

Ans: (Bhurgri): That is so.

Ques: I understand that there is no complaint with reference to these Resident Magistrates.

Ans: (Bhurgri): No. Most of these gentlemen are Indians. I know from personal talk with them that their promotion depends upon the pleasure of District Magistrate.

Ques: Do you not think that Magistrates are amongst the critics of police?

Ans: (Bhurgri): Very few,I know that very few of the class of Magistrates I am speaking of, the first class to the third class, are independent of the police. In fact, they try to please the police.

Que: That is your personal knowledge.

Ans: (Bhurgri): Yes, as I told you, it is my personal knowledge. I have instances

Ques: Now, with regard to the touring officer, when he goes to the village in the morning, you have been with him when he rides out?

Ans: (Bhurgri): I have scanned him arriving in the villages; I have not accompanied him.

Ques: If there is a school in the village, does he visit it?

Ans: (Bhurgri): As a rule he does.

Ques: If there is any particular kind of work going on, does he not go and see it?

Ans: (Bhurgri): It depends upon the kind of work.

Ques: Supposing they are making a new well.

Ans: (Bhurgri): He does not necessarily go and see it.

Ques: Or some canal work extension; or any thing of that sort.

Ans: (Bhurgri): Not necessarily: it depends upon his will.

Ques: Supposing there is a zamindar, who is making a particular effort in agriculture, growing some particular crop, or has got some special seed which he is starting by way of experiment, does not the Assistant Collector see what is going on in that way?

Ans: (Bhurgri): Some of them do.

Ques: What is the general practice?

Ans: (Bhurgri): Generally, the Deputy Director of Agriculture sees to this work.

Ques: When the Assistant Collector is on tour, does he not look into every thing and know what is going on?

Ans: (Bhurgri): As mentioned by Sir Murray Hammick, if there is a village site about which there is some dispute, or some experiment as you suggest, which is exceptionally worth having a look at, he goes and sees it.

Ques: He never goes out of his way to do anything, which he is not absolutely bound to do. Is that what you mean?

Ans: (Bhurgri): No. What I said was that he is not accessible to all the people as he is supposed to be. He is accessible only to that limited number of people, who as I have said, have through the subordinates, got a Purwana to sit on a chair. From the official point of view those are the first class people who have a right to sit on a chair before the Assistant Collector.

Ques: Who are the people you speak of as second-class people?

Ans: (Bhurgri): I say, barring these, to other people he is not accessible.

Ques: But who are the other people?

Ans: (Bhurgri): Not all the zamindars are chair- holder holders. Very few of them are chair- holders.

Ques: Do you say that they have not the access to the District officer on tour?

Ans: (Bhurgri): No unless they go and make some business application.

Ques: What would happen if they did go to see him?

Ans: (Bhurgri): There are some of them who think that if they go they will not get the right to sit on a chair and will be treated like criminals, and have to stand up. These would not like to go.

Ques: It is this particular matter of the courtesy of offering a chair; which makes distinction.

Ans: (Bhurgri): That is one of the causes, why these officers are extremely out of touch with the people in Sindh.

Ques: What about field workers, the cultivators, would you call them the lower classes?

Ans: (Bhurgri): They do not go actually; they run away when they think the officer is coming.

Ques: Does not he see a great many of them in the villages?

Ans: (Bhurgri): Some people are there; but most of the people run away. They think that they will be liable to forced labour, which is generally carried on at that time.

Ques: Do they still think that?

Ans: (Bhurgri): Hundreds of people are working in the officer's camps.

Ques: On the canals.

Ans: (Bhurgri): No, to make Rasai, to bring water and fuel, pitch tents and go on shikar. When the officer goes on shikar, he wants about a hundred of men. They go and make a peculiar noise, which disturbs the birds, and as they fly, he shoots them.

Ques: And they are not paid.

Ans: (Bhurgri): No, certainly not.

Ques: Do you know whether the reason of that, is because the District officer does not pay them the money or he pays it to some village Headman, or some body of that kind, and it does not reach the person to whom it ought to be paid?

Ans: (Bhurgri): I doubt very much whether he pays it.

Ques: Have you ever asked them, whether he does pay?

Ans: (Bhurgri): Some say that perhaps Rs. 10 would be given to hundred men. If you call that paying, I will say yes.

Ques: He does pay but he does not pay enough.

Ans: (Bhurgri): The officer touring in the district only pays nominally to the villagers who do his work.

Ques: That is your complaint.

Ans: (Bhurgri): Yes, the District officer only pays nominally for the things, which the villagers provide, and for doing his work.

Ques: You say that there is a complaint that the villagers are not paid for the things they provide.

Ans: (Bhurgri): Yes, that is so. In fact, villagers do not get any thing for all that they provide to officials.

Ques: (Mr.Bhadbhade) With regard to the question put to you by Mr. Justice Heaton, do not the Magistrates direct the witnesses to come into their camps as is in the practice in the Deccan?

Ans: (Bhurgri): I cannot tell you about Deccan. If you like, I can get you a number of summons of Second and Third class Magistrates in which no place is mentioned.

Ques: I suppose the traveling officer is well known at the head- quarters of Taluka.

Ans: (Bhurgri): I do not know that he is so very well known.

Ques: His diary is settled before he sets out from the Taluka, is it not so?

Ans: (Bhurgri): I cannot tell you that. [19]

Questions Raised in 1913.

On Monday, 6th January, 1913 Bhurgri took oath as Member Bombay Legislative Council. During 1913, he raised various questions on the fine imposed in Sindh particularly Jamrao Canals and for changing the rotation in application of Irrigation water and providing Muhammadans education officers in Mufassil area. His observations are given in the following proceedings:

The Council met at Bombay on Friday the 14th March 1913 at 11-30

Bhurgri supported amendments proposed by Honourable Mr. Parekh in the clause 14 of the LandRevenue **Code Amendment Bill**

His Excellency the Lord Sydenham GCSI, GCMG, GCIE, Governor of Bombay presided over the council where 46 members were present.

His Excellency the PRESIDENT: We are in the discussion of clause 14 of the Land Revenue Code Amendment Bill.

The Honourable Mr. Ghulam Muhammand Bhurgri said: My Lord, I support the amendment of the Honourable Mr. PAREKH. I support him as much as there is some apprehension outside this council that the clause, if passed as it stands, will certainly make the Government entitled to revise the assessment. Even when there is a change in the nature of the crop, for instance, if the land which is assessed on the dry crop, and if the cultivator changes it and makes it rice cultivation, it will entitle Government under the clause as it stands to revise the assessment.

But I presume from the remarks, which fell from the Honourable Mr. CURTIS that it is not intended to do so. If that is so, I think it is but fair that some wording or some phraseology of a nature as " agricultural or non-agricultural use " or even the addition of some words as "subject to the provision of section 102 of the Land Revenue Code" would suffice. I hope Government will consider this and put in some such provision.

The Civil Budget Estimates 1913

The Honourable Mr. GHULAM MUHAMMAD BHURGRI said: My Lord, I beg to make the following few observations:

I wish to draw the attention of the Council to a very strange aspect that has been presented in the Civil Budget Estimate for the year.

You look into the figures under heading XXIX Irrigation Major Works, pages 26 and 27, you meet with the remarkable phenomenon that in the case of Jamrao Canal the fines far exceed those in the case of other Canals in Sindh.

CANAL	WATER RATE Rs.	FINES Rs.
Desert Canal	81,000	2,200
Unarwah	300	1,000
Begari Canal	28,000	800
Mahiwah	1,000	200
Dad Canal	3,000	200
Nasrat	100	100
Eastern Nara	4,000	2,000
Jamrao	4,000	13,000

The Council will observe that Jamrao canal heads the list in this matter.

Now in the Jamrao there are two heads under which the fines are levied, one is the waste of water and another is the so-called unauthorized use of water.

I agree with the authorities that deliberate waste of water should be met with severe fines as water is a very valuable commodity specially in Sindh. But I find from the figures, which were supplied to me by Government that there is a very small quota contributed by the fines under the waste of water and the bulk of the fines comes from the head of unauthorized use of water. I will explain to the Council what this unauthorized use of water means as the term is so misleading.

From the main Canal there come out branches, which are called minors at certain points. These minors are so designed and regulated that they get fixed volume of water and no more. Again, from these minors there come out watercourses, which are also regulated and take only fixed amount of water just enough for the land on it. Now where there is more than one zemindar on one watercourse, there is rotation fixed by the Irrigation Department for each survey No. From which alone the

zemindar can take water and if he took from another point, he is fined. These are the fines, which bring this amount under the head of fines on Jamrao.

Now I really do not see what particular gain there is to the Government for fixing up these "Peaches" as they are called when the water courses are fully regulated and the rotation of each zemindar is fixed. I do not see why a zemindar is not allowed full liberty in this "Peech" matter specially when he cannot take more water from the water course which is fully regulated. It is true that he can apply for a change of the "Peech" but that takes lot of time and he has to go from one subordinate to another, which in itself is not without its evil consequences. I hope the Government will be pleased to look into this question.

Another point about which I wish to make a remark is Education, especially the opening of some Anglo-Vernacular schools in the Mofussil of Sindh. Muhammadans in Sindh form the vast majority of population but they mostly live in the Mofussil and consequently they cannot send their boys conveniently to big towns where mostly the English schools are in existence. I am told in reply to my question yesterday that the Government is still considering the matter. I would respectfully urge speedy action in this matter. In connection with Education, I ask the Government to give us some Muhammadan Deputy Inspectors for our province. It is only natural that a Muhammadan Deputy Inspector has more influence with the ignorant Muhammadan masses than a Deputy of any other caste does. I hope my Honourable friend; the Director of Public Instruction will take some action in this matter.

The Honourable Mr. GM Bhurgri, Bar-at-Law

Baghar Canal

Ques.1 With reference to the reply given by the Government to my questions No. 2, put in the council meeting held on 26th January, 1911, *re* the improvement of the Baghar Canal, Will Government be pleased to state, if they have sanctioned the plans and estimates for improvement of the canal? If so, what improvements are likely to be carried out before the commencement of the inundation season this year?

Ans.1 The plans and estimates for a re-modeled Baghar Canal project have not been sanctioned. The revenue prospects are unfavourable. The improvements to be carried out are the strengthening of the existing canal banks, and this is being done now.

Taluka Local Boards in Thar and Parkar and Nawabshah Districts.

Ques.2 (a) Are government aware that in Digri taluka, which has been included in the Thar and Parkar district, the elective system for the appoinment of members of the taluka local board prevails and that is the case in the Mirpurkhas taluka?

Ans.2 (a) Yes.

Ques.2 (b) If so, will government be pleased to state whether they consider it desirable to extend the elective system to the whole of the Thar and Parkar District and also to the Nawabshah District?

Ans. 2 (b) The elective system has also been extended to the whole of Nawabshah District. The possibility of extending it to the talukas of Thar and Parkar District, other than the Mirpurkhas and Digri taluka where it is already in force, will be considered before the re-constitution of the boards in January 1916.

Anglo Vernacular Schools in Sindh.

Ques: 3 Will government be pleased to state if any proposals were made to it by the Educational Inspector in Sindh for the establishment of Anglo Vernacular Schools in the Mofussil of Sindh ? If so, will government be pleased to state what the proposals were and what action, if any, in respect of them; has been taken?

Ans:3 The Educational Inspector proposed that the local boards in Sindh should open and maintain certain secondary schools, but as government have decided that the cost of such school should not fall on local funds, the question of opening the schools at the expense of provincial revenues is being considered.

Primary Schools.

Ques: 4 Will the government be pleased to state how many primary schools they intend opening this year in the whole Presidency and how many in Sindh?

Ans: 4 It is proposed to open this year 450 primary schools in the Presidnecy proper and 50 in Sindh.

Sindh Fallow Rules

Ques: 5 Will government be pleased if they have received the Commsioner's report? If so will government be pleased to state if they have considered the matter and arrived at any decision in respect of it? If so, will government be pleased to lay on the table the report of Commissioner and the decision of the government on the matter?

Ans: 5 The report (Appendix B) is placed on the table. Government agrees with the Commissioner in Sindh that no modification of the existing Fallow Rules is required. (Appendix B not included in the book)

Protective Dam at Vachhero, in Karachi District

Ques:6 Are government aware that owing to the want of a protection bund at Village Vachhero in Kotri taluka of the Karachi District, a large area under Rice cultivation is flooded every year, when there is an inundation, and that heavy loss is caused thereby? On this urgent consideration, will government be pleased to sanction the early construction of such a bund, which will be in the interest of the landholders, the peasants and the government revenue alike?

Ans: 6 Government are fully aware that measures should be taken to protect the area referred to. The matter was under consideration in 1912 and the officers concerned are now engaged in devising the most effective means for preventing this damage by floods. The attention of the Honourable member to the remarks contained in the latter portion of the answer given to question No. 1 put by Honourable Harchand Rai Wishandas. (In the proceedings, extracts from letter have been given which are not included in the book).

Police—Higher—Posts—To Deputy Superintendents.

Ques: 7 Will government be pleased to state how many of the higher posts in the Police Department have been given to members of the Provincial Civil Service in view of the recommendation made by the last Public Service Commission to the effect that a certain number of higher posts in the Police Department be listed as open to members of the Provincial Civil Service?

Ans:7 The report of the Indian Police Commission of 1902-03 (to which and not to the Public Service Commission's report of 1886-87, it is presumed the Honourable Member refers) contained a recommendation that a limited number Superintendentships might be reserved for Officers of the Provincial Service, but no definite number was suggested. Up to the present time, government has been unable to give full effect to this recommendation. And will not be able to do so until the covenanted Assistant Superintendent of Police of Imperial Service who were recruited in England in 1906, before it was announced that Deputy Superintendent were eligible for

promotion to the charge of Districts, have been provided with appointments as District Superintendents of Police. Government has however considered the claims of the Provincial Police Service to acting promotion. In 1912 two Deputy Superintendent acted as District Superintendent and in the current year once such acting appointment has been made.

Civil Suits From Moro Taluka.

Ques:8 Have government received a memorial from the inhabitants of the Moro taluka in Nawabshah District, regarding the transfer of Civil work of the Moro taluka from the jurisdiction of the Sub-Civil Court of Naushahro to the newly established court at Nawabshah? If so, will government be pleased to say if they have considered the subject matter of the memorial, and if any, and what, decision Government have arrived at?

Ans:8 Government has received such a petition. It has been returned to the petitioners for submission through the local authority, namely the Commissioner in Sindh, as required by the Standing Orders of Government. Government will consider the subject matter of the petition when they received the letter through the proper channel.

Headquarters for Certain Dehs in Upper Sindh Frontier District

Ques:9 Is government aware that the Dehs Bhanar, Shahgarh Kacho, Shahgarh Pako,Gublo, Lakhan, Sundrani, Zorgarh, Bai Rip at present in Kashmore taluka in the Upper Sindh Frontier district, are from 24 to 34 miles away from Kashmore, which is present headquarter of the taluka? Is government aware that these great distances are causing great inconvenience and hardship to the people who have to go on business, Civil, Criminal or Revenue to the headquarters? Is government aware that the above Dehs are only 4 to 16 miles away from Kandhkot and the people are serious of having Kandhkot as the headquarter for these Dehs for the sake of general convenience. Will government be pleased to say, if they will favourably consider this matter?

Ans: 9 The most distant points in the Dehs in question lie approximately at the distances shown below from Kashmore and Kandhkot:

Name of Deh	Greatest distance from Kashmore Miles	Greatest Distance from Kandhkot Miles
Bhannar	28	10
Shahgrah Kacho	25 ½	10
Shahgrah Pako	24	08
Gublo	24 ½	12
Lakhan	27	17
Sundrani	33	17
Zorgrah	23	08
Bai Rip	22 ½	8 ½

Government are informed that there is no local demand for the transfer of Dehs from the Kashmore to the Kandhkot taluka and considered that the suggested transfer so far from relieving the existing difficulties will cause some administrative inconvenience. The Jacobabad – Kashmore railway, the construction of which has been sanctioned, will remove any inconvenience that may possibly exist at present.

Assessment of Lands in the Hyderabad District

Ques: 10 (a) Will government be pleased to state if they have received a memorial from the zamidars of Tando Division of the Hyderabad District against the proposal to enhance land assessments in the three talukas of Guni, Badin and Tando Bago of the Division.

Ans: 10(a) Yes.

Ques: 10 (b) Will government be pleased to state if it is true that the Assistant Collector Mr. Moysey, who had been deputed specially to revise the assessment of the aforesaid talukas, reported that there was no reason for increasing assessments of the talukas of Guni and Tando Bago, and that in the Badin taluka and increase of four annas per acre only should be sanctioned, if an increase were at all necessary?

Ans: 10 (b) Mr. Moysey recommended an increase of four annas in the Rice flow rates for the Badin taluka. He recommended no change in the rice flow rates in the talukas of Guni and Tando Bago, but proposed changes in grouping which involved an increased rate in certain villages.

Ques: 10 (c) Are government aware that in pursuance of Mr Moysey's report, objection to the proposed increase were invited from the zamindars of the Badin taluka only which they submitted to the Collector in large numbers?

Ans: 10 (c) As shown above increases were proposed in all three talukas and the orders requiring the local publication of the proposed rates were complied with.

Ques: 10 (d) Will government be pleased to lay on the table Mr. Moysey's report and the objections of the zamindars?

Ans: 10 (d) The memorial (Appendix C) referred to in question 12(a) is placed on the table. The Settlement Officer's report with the correspondence and orders thereon will be published in due course as usual.(Appendix C not included in the book)

Ques: 10 (e) Have any proposals been received from the Commissioner in Sindh lately in this behalf, and, if so, will government state what these proposals are?

Ans:10 (e) The Settlement Officer's report which was written in 1908, was recently submitted to government by the Commissioner in Sindh, who has recommended that in view of the great improvement that has taken place since 1908 in the condition of the three taluks in question, the Rice flow rates should be increased by 8 annas in the first group of Guni, by 4 annas in the second, by 1 rupee in the first group of Badin, by 12 annas in the second and by 8 annas in the third and fourth and 12 annas in the frist group of Tando Bago, by 8 annas in the second and by 4 annas in the third and fourth. Government has sanctioned his proposals.

Ques:10 (f) Will government be pleased to give full notice of these proposals to the zamindars affected and invite their objections with regard to each village before deciding the matter finally ?

Ans: 10 (f) Government deemed it necessary to invite further objections to the proposals [20]

Questions Raised in 1915.

News Paper Article:

Ques.1 (a) Has the attention of Government been drawn to an article, entitled "Section 110 and its disastrous consequences" appearing in the issue of the 21st November 1914 of the "Aftabe Sindh" published at Sukkur?

Ans.1 (a).Yes.

Ques.1 (b) If so, will Government be pleased to state if the presentment of facts is correct or otherwise?
[*This question was asked at the meeting held on the 8th December 1914 when an ad interim reply was given]*

Ans.1 (b) The presentment of facts is in several important particulars incorrect.

Fallow Rules in Sindh.

Ques.2 Will Government be pleased to state how many acres have been forfeited to Government under the Fallow Rules, and how much fallow assessment has been paid to Government during the last five years?
How much of that land was flow and lift land respectively?
[*This question was asked at the meeting held on the 27th July 1914 when an ad interim reply was given]*

Ans.2 The following statement gives the information required by the Honourable Member:-

District	Land forfeited under the Fallow Rules			Amount of fallow assessment paid to Government during the five years ending 1913-14.
	Flow	Lift	Total	
	Acres	Acres	Acres	Rs.
Karachi	2,863	2,692	5,555	6,025
Hyderabad	8,162	42,226	50,388	2,38,352
Larkana	12,435	3,859	16,294	77,898
Thar and Parkar	46,243	30,966	77,209	1,55,743
Nawabshah	14,376	33,798	48,174	1,41,497
Sukkur	8,282	2,723	11,005	50,957
Upper Sindh Frontier	9,715	2,892	12,607	30,030
Total ...	102,076	119,156	221,232	7,00,502

Fines Imposed On Jamrao Canal and Survey Assessment.

Ques.1 Will Government be pleased to state what has been the annual amount of fines imposed on the Jamrao Canals, during the last ten years for :–
(1) Waste water.
(2) Unauthorized use of water.

Ans.1 * A statement giving the information required by the Honourable Member is placed on the Council Table.

Ques.2 Will Government be pleased to state in how many and in which talukas in Sindh there has been, since 1882, a decrease in the assessment, whether during the currency of the guaranteed period, or at the time of the revision settlement?

Ans.2 The information is available in the Settlement reports which have already been published.

Ques.1 (a) Will Government be pleased to state in how many Judicial districts in the Bombay Presidency including Sindh the Jury system has been established? (The information may kindly be given separately for Sindh and for the rest of the Presidency)

Ques.1 (b) and since when;

Ans.1 (a&b) A statement containing the desired information has been laid on the table.

Ques.1 (c) Whether there has been any abolition in any district; if so, what were the reasons of Government for this step?

Ans.1 (c) The Jury system has not been abolished in any district, but certain changes have been made in the list of offences tri-able by Jury in the Belgaum District. The Honourable Member's attention is invited to the Press Note recently issued on the subject, in which the reasons for making these changes are explained.

Ques.2 Will Government be pleased to state if the experiment of appointing Benches of Honorary Magistrates in the Mofussil has been tried any where in the Presidency, if so, with what results?

Ans.2 Yes, in nearly all districts of the Presidency. The results so far have not been unsatisfactory.

Que.3 Will Government be pleased to state if they have received the reports of the (1) Sindh Settlement Committee; (2) Committee on Local Boards?

Ans.3 No

Que.4 Will Government be pleased to state how many Mukhtiarkars have been promoted to the post of Deputy Collector in Sindh during the last five years, and how many of them have been Muhammadans and Hindus, respectively?

Ans.4 During the five years ending 30th September 1915 ten Mukhtyarkars were promoted to the post of Deputy Collector in Sindh. Three of them were Muhammadans and seven were Hindus.

Ques.5 Will Government be pleased to give the number of Indians appointed to the professional chairs at Government Colleges (Arts) during the last ten years, and their respective qualifications and state whether the posts thus filled up were advertised for in the Press?

Ans.5 The information has been called for.

Ques.6 Will Government be pleased to state how many non-official Sindhis have been nominated by Government as Fellows of the Bombay University during the last twenty years?

Ans.6 One, it may be pointed out that the nomination of the Fellows is made by His Excellency the Chancellor and not by Government.[21]

Questions Raised in 1916.

Indian Professors in Government Arts College

Ques.1 Will Government be pleased to give the number of Indians appointed to the professional chairs at Government Colleges (Arts) during the last 10 years, and their respective qualifications, and state whether the posts thus filled up were advertised for in the Press?

[This question was asked at the meeting held on the 7th December 1915, when an ad interim reply was given.]

Ans.1 The number of Indians appointed permanently to the professional chairs in Government Arts Colleges during the last 10 years is four. In addition, four were taken over by Government with the Gujarat College in 1912. Their qualifications are as follows: -

a. Three – Degrees of M.A, from the Bombay University.
b. One – Degrees of M.A. of the Bombay University (in three branches) and Ph.D of the Harvard University (U.S.A) in Sanskrit.
c. One – Degrees of M.A. and B.Sc of the Bombay University.
d. One – Degrees of M.A. and LL.B of the Bombay University.
e. One – Degrees of M.A. of the Bombay University and B.A of Cambridge University.
f. One – Degree of B.A. of the Bombay University.

These posts were not advertised in newspapers.

Physical Instruction of Boys In Secondary Schools.

Ques.2 Will Government be pleased to state the annual amount of money spent by Government ever since 1910 on the physical education of boys in secondary schools in the Bombay Presidency?

Ans.2 The information has been called for.

Ques.3 Will Government be pleased to state if any medical inspection has been held by Government in any of the secondary schools in the Presidency to publish the results of such inspection?

Ans.3 The attention of the Honourable Member is invited to the concluding portion of paragraph 29 of the Director of Public Instruction's annual report for 1914-15. A scheme of medical inspection has been prepared, but it cannot be brought into force until financial conditions improve. Until the scheme has actually been introduced, Government thinks it un-necessary to decide whether the results should be published or not.

Industrial Advisory Committee

Ques.4 Will Government be pleased to give the names of the correspondents appointed from Sindh on the Industrial Advisory Committee recently formed?

Ans.4 The Karachi Chamber of Commerce has been asked to communicate any information it may receive to the Committee. No individual correspondents have been appointed. The Committee however will, it is believed, be quiet prepared to consider the names of any gentlemen, who are willing to assist, for appointment as correspondents.

Agricultural Associations in the Presidency

Ques.5 Will Government be pleased to state the number of agricultural Associations in each District in the Presidency?

Ans.5 The number of agricultural Associations in the districts of the Presidency is shown below: -

Ahmedabad	I
Kaira	I
Panch Mahals	I
Broach	I
Surat	3
East Khandesh	5
West Khandesh	4
Nasik	2
Ahmednagar	9
Poona	5
Sholapur	I
Satara	I
Belgaum	6
Bijapur	3
Dharwar	5
Thana	3
Kolaba	2
Ratnagiri	1
Kanara	4

Cases tried and in arrears in subordinate Courts

Ques.6 Will government be pleased to state the annual number of cases disposed of and of those in arrears in each Subordinate Civil Court in the Presidency during the last five years?

Ans.6 The information will be obtained.

Books sold by Messrs. Macmillan And Company

Ques.7 (a) Is it a fact that the discount allowed to trade by Messrs. Macmillan and Company is 5 per cent, lower than that allowed by Government through their Curators?

Ques.7 (b) Is it fact that Messrs. Macmillan and Company have reduced their trade discount now?

Ques.7 (c) Will Government be pleased to state whether Messrs. Macmillan and Company had their permission to reduce the discount from 15 per cent. to 12 per cent. ?

Ans.7 (c) Enquiries are being made.

Text –books

Ques.8 Is it fact that the present Director of Public Instruction changes the text-books very often?

Ans.8 It is the practice to change the English texts from year to year, the subsidiary text-books remaining the same.

In Support of Godbole:

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri : Your Excellency, ---- I rise to support the resolution put forward by my Honourable friend Dewan Bahadur Godbole. I know there are difficulties in the way, but I think that the question is so important that, as Government have all along taken great interest in the agricultural prosperity of this country; they should now take this question seriously in hand. Coming from the Province of Sindh, I may tell the Council that in Sindh there prevails a system that zamindar holds a large estate which is again divided into sub-divisions according to Hindu or Muhammadan Law as the case may be. This sort of minute sub-division has been reducing from year to year many large families to the level of peasant proprietorship, or I may even say, to artisans and laborers. I know, Sir that my Honourable friend Mr. Curtis has said that it is very difficult for Government to take the initiative in this matter because Government's position will be misconstrued, but I do not think this is an argument that should weigh with Government. I am humbly of opinion that nothing will be lost if Government takes the initiative in the way of checking the minute sub-divisions of land. I think that

Government should invite opinions from public bodies and also from the leading Hindus and Muhammadans on the point. The evil of minute sub-divisions, which is going on, I submit, My Lord, is so great that I think that Government should consider this matter seriously. With these words, I support the resolution. This resolution was put to vote and lost. Sixteen members including Mr. Bhurgri voted for it while 24 members opposed it.

Comments on the Educational Situation:

The Honourable Mr. Ghulam Muhammad Bhurgri: My Lord – 1 come from a province which is populated mostly by Muhammadans and most of them are poor agriculturist. I therefore think I should not let this opportunity go without a word on their behalf. As your Excellency is aware, Muhammadans of Sindh suffer from many inconveniences and secondary education, in which we are very backward, is more expensive to us than to any other community in Sindh, because our people mostly live outside the bigger towns where there are High Schools. Then my Lord, from time to time non-official and official opinion in Sindh has been expressed that what is urgently wanted in Sindh is some encouragement to Muhammadans in secondary education in the shape of scholarships and free studentships. So much so that I remember an Educational Inspector in Sindh has over and again stated that even after the expansion of the primary schools, it is essential that some encouragement should be given to Muhammadans for secondary education by providing free studentships and scholarships. I am glad to say, my Lord, that recently some scholarships have been sanctioned, but still, my Lord, these poor Muhammadans who are now anxious to have secondary education belong to the poorer classes of and therefore they are unable to pay the enhanced fees. The result is, as I have said before, that they very often go from door to door and very often the headmasters have to do so on their behalf to beg for fees simply because they cannot afford to pay them. Therefore, my Lord, in the interests of Sindh I must give my strong support to my honourable friend's resolution.

Translations of extracts from vernacular Newspapers:

Ques: 1The Honourable Mr. Ghulam Muhammad Walad Khan Bahadur Wali Muhammad Bhurgri.

(a) Is it fact that the vernacular Newspapers of the Presidency are translated in the Oriental Translator's Office and the cuttings are placed before His Excellency's Government?

(b) Is it a fact that the vernacular Newspapers in Sindh are not so translated and placed before Government?

(c) If so, will Government be pleased to state why the vernacular Newspapers in Sindh are treated differently from the vernacular Newspapers of the rest of the Presidency?

Ans.1 (a,b.c) Government are kept informed of the writings in all newspapers published in the Presidency.

Delegation of powers to Commissioner in Sindh:

Ques.2 (a) Has the attention of Government been drawn to an article in the "Sindhvasi", a vernacular newspaper published in Hyderabad, Sindh of the 23rd June 1916, regarding the alleged delegation of certain additional powers to the Commissioner in Sindh?

Ans.2 (a) The attention of Government has not been drawn to the article in question.

Ques.2 (b) Will Government be pleased to state whether these powers have been delegated, and for what reasons, to the Commissioner in Sindh?

Ans.2 (b) If the Honourable Member will specify the nature of the delegation referred to the information will be supplied.

Enquiry against Police torture:

Ques.3 (a) Will Government be pleased to state whether the enquiry instituted by the Collector of Hyderabad, Sindh, into a case of alleged Police torture has been completed?

Ans.3 (a) If the Honourable Member is referring to the complaint against the Sub-Inspector of TandoJam and other officers of that police station, of maltreating Ramzan Mirjat and others on the 21st May 1915, the enquiry has been completed.

Ques.3 (b) If so, will Government be pleased to state the result, if any, of that enquiry, and to lay on the Council Table the findings and the punishments awarded, if any?

Ans:3 (b) Exhaustive enquiry was made. The complaint was found to be either entirely false or so much exaggerated that it was impossible to say to what extent, if at all, the Mirjat were ill-treated. Ramzan had no signs of injury on him, and was found by the Civil Surgeon to be malingering. The complainants' stories differed materially from one another, and they failed to substantiate any part of their complaint

Ques.3 (c) Will Government be pleased to state whether any identification test of the alleged offenders has been held in the matter?

Ques.3 (e) If so what are the results of the identification test?

Ques.3 (d) If not, will Government be pleased to state why no such test was held?

Ans: 3 (c,e,d) There appears to have been no doubt as to the identity of the alleged offenders.
The Sub-Inspector was alleged to have taken an active personal part in maltreating the complainants. It is admitted that on the occasion in question the complainants were present before him.

Ques.4 Will Government state, by a comparative table, the period of tour for the various Revenue Officers in Sindh and in the Presidency.

Ans.4 Collectors are expected to travel in their districts for at least four months, and Assistant and Deputy Collectors for seven months, in the year. The periods for the Presidency and for Sindh are the same.

Report of Sindh Settlement Committee:

Ques.5 (a) Will Government be pleased to state whether the Sindh Settlement Committee has sent its report?

Ans.5 (a) The Report has been printed but has not yet been submitted officially to Government.

Ques.5 (b) If so, will Government be pleased to state if Government has passed any orders in respect of it?

Ans.5 (b) No orders have yet been passed.

Que:5 (c) If so, will Government be pleased to lay on the Council table the report of the Committee and the orders passed by Government thereon?

Ans:5 (c) The point will be considered at the time of passing orders on the report.

Que:5 (d) If not, will Government be pleased to state when the Report of the Sindh Settlement Committee may be expected?

Ans:5 (d) Attention is invited to the Answer to Question (a).

Sindhvasi defamation case:

Ques.7 (a) Is it a fact that the Sindhvasi defamation case in Hyderabad, Sindh, is stated by the complainant to be private prosecution launched by himself in his individual capacity, and at his own expense?

Ans.7 (a) Enquiries will be made.

Ques.7 (b) Is it a fact that the services of the Public Prosecutor in Sindh have been lent to the complainant?

Ans.7 (b) Enquiries will be made.

Ques.7 (c) If so, will Government be pleased to state why the services of the Public Prosecutor in Sindh have been lent in support of a

private complaint; and what will be the expense of such services?

Ans.7 (c) Enquiries will be made.

Cooperative Movement in Sindh:

Ques.8 (a) Will Government be pleased to state if its attention has been drawn to the following resolution passed at the last Sindh Provincial Conference held at Larkana: "that this Conference is of the opinion that the progress of the Cooperative Movement in Sindh requires to be considerably accelerated, and recommends to Government the desirability of having a separate Registrar for Sindh, who should be an Indian, and of forming Committees of non-officials in each district to help the Registrar"?

Ans.8 (a) A copy of the Resolution referred to was forwarded to Government and is under consideration.

Ques.8 (b) If so will Government be pleased to state if it proposes to accept these recommendations and to carry them into effect?

Ans.8 (b) A copy of the Resolution referred to was forwarded to Government and is under consideration.

Ques.8(c) If not, will Government be pleased to state what action, if any, it proposes to take in the matter?

Ans.8(c) A copy of the Resolution referred to was forwarded to Government and is under consideration.

Ques.8 (d) Will Government be pleased to state what instructions, if any, have been issued to its officers in Sindh regarding their attitude towards the Cooperative Movement in Sindh?

Ans.8 (d) Instructions have been issued to officers in Sindh, as to those in the Presidency, the purport of which is that they should give all encouragement and help in their power to the Cooperative movement.

Ques.8(e) Is it a fact that the present Registrar of Cooperative Societies in Sindh is not a whole-time worker, but has many other responsible duties to perform, particularly in his capacity as the Superintendent of Land Records in Sindh?

Ans.8 (e) The Registrar of Cooperative Societies in Sindh is also Superintendent of Land Records.

Ques.8 (f) Is it a fat that the Registrar has, in his annual report, asked for the assistance of an additional officer?

Ans.8 (f) The reply is in the negative.

Ques.8 (g) If so will Government be pleased to say what action, if any, they propose to take in this behalf?

Ans.8(g) The question of improving the arrangements for the control and promotion of cooperative work in the Presidency, including Sindh, is under consideration, together with the other questions raised by the Report of the Committee appointed by the Government of India.

Sindhvasi defamation case:

Ques.1 (a) Is it a fact that the Sindhvasi defamation case in Hyderabad, Sindh, is stated by the complainant to be a private prosecution launched by himself in his individual capacity, and at his own expense?

Ques.1 (b) Is it a fact that the services of the Public Prosecutor in Sindh have been lent to the complainant?

Ques.1(c) If so, will Government be pleased to state why the services of the Public Prosecutor in Sindh have been lent in support of a private complaint; and what will be the expense of such services?

(*This question was asked at the meeting held on the 25th July1916, when an* ad interim *reply was given.)*

Ans.1 (a to c) The prosecution was originally launched by the Sub-Assistant Surgeons of the Civil Hospital, Hyderabad, at their own expenses. The allegations made against them related, however, to their official conduct, and, whether these allegations were true or false, the public interest required that they should be thoroughly sifted. The services of the Public Prosecutor in Sindh were not lent to the Sub-Assistant Surgeons, but the conduct of the prosecution was taken out of the hands of those officers and entrusted to the Public Prosecutor for Sindh. The Public Prosecutor for Hyderabad was not engaged because he had requested permission to appear as pleader for the Editor, who was a friend of his; and in view of the local feeling which had been aroused it was considered that the case could best be conducted by a prosecutor having no local connections.

The fees of the Public Prosecutor for Sindh are Rs.100 for each whole day that he is necessarily absent from Karachi. This fee is inclusive

of traveling and other expenses. The total expenditure, which has been incurred on account of the services of the Public Prosecutor in the Magistrate's Court, is Rs.1,900/. An appeal against the conviction is pending.

Delegation of powers subjected to safeguards:

Ques.2(a) Will Government be pleased to state if it is a fact that the Decentralization Commission of 1908 recommended, in paragraph 416 of their report, certain safeguards to "meet such objections as might be reasonably taken to a Delegation Act pure and simple, or to the general application of the (Commissioner in) Sindh Act"?

Ques.2(b) If one of those safeguards was that "any proposed notification of delegation of functions under this (Delegation) Act should be published in draft in the *Government Gazette,* and a reasonable period should be allowed for the submission of objections, as under the procedure in regard to rules and bye-laws laid down by the Indian General Clauses Act"?

Ques.2(c) If another safeguard recommended in the same paragraph was that "such draft notifications must be placed on the table of the Imperial or Local Legislative Council (according as the powers proposed to be delegated are contained in an Imperial or Local Act) and sufficient time afforded for members of that Council to make an interpretation, and, if necessary, to move a resolution on the subject?

Ans.2 (a,b,c) The Honourable Member is referred to the Report of the Royal Commission on Decentralization.

Ques.2(d) If such safeguards are provided in the Commissioner in Sindh Act-I of 1868?

Ans.2(d) The Honourable Member is referred to Act V of 1868.

Collector of Hyderabad's enquiry into certain allegations:

Ques.3 (a) Will Government be pleased to state whether the enquiry held by the Collector of Hyderabad, Sindh, into an alleged case of Police torture at Husri and Machis village in the Hyderabad District has been completed?

Ques.3 (b) If so, will Government be pleased to state what was the result of the enquiry?

Ques.3(c) Will Government be pleased to state whether any identification test of the alleged offenders was held?

Ques.3 (d) If so, will Government be pleased to state what was the result of the test?

Ques.3 (e) If not, will Government be pleased to state why no test was held?

Ques.3 (f) Will Government be pleased to lay all the papers connected with the matter on the Council Table?

Ans.3 (a to f) Information has been called for.

Sindh Settlement Committee's Report:

Que.4 (a) Will Government be pleased to state when the report of the Sindh Settlement Committee will be published?

Ans.4 (a) The report has not yet been considered by Government.

Que.4 (b) If it proposes to publish the evidence given before it by official and non-official witnesses?

Ans.4 (b) The point will be considered when the orders of Government are passed on the report.

Ques.4(c) If any official memoranda or tables containing information on the subject of Land Settlement in Sindh had been prepared in view of the appointment of the Committee?

Ques.4 (d) If it proposes to publish these memoranda and tables?

Ans.4(c&d) Government are not aware whether any memoranda or tables were prepared before the Committee was appointed.

Ques.4(e) If the report will be available to the public for sale?

Ans.4 (e) Attention is invited to the reply to question (b).

Fallow Rules in Sindh.

Ques: 5(a) Will Government be pleased to state whether the Fallow Rules in Sindh have been sanctioned by the Government of Bombay?

Ans: 5(a)Yes

Ques: 5(b) If so, will Government be pleased to lay on the Council table the orders or resolution of Government sanctioning the rules?

Ans: 5(b) The Resolution sanctioning the rules in its final form is placed on the table.

Remission Rules in Sindh:

Que: 6(a) Will Government be pleased to state whether the Remission Rules in Sindh have been sanctioned by the Government of Bombay?

Ques: 6(b) If so, will Government be pleased to lay on the Council table the orders or resolution of Government sanctioning the rules?

Ans: 6(a&b) The rules have been sanctioned by the Commissioner in Sindh who has authority in the matter subject to the revision of Government.

Land commanded by triple canal:

Que.7 (a) Is it a fact that grants of land in tracts commanded by the triple canal project are made for 5 years only?

Ans.7 (a) Yes

Ques.7 (b) Will Government be pleased to state when the project is expected to mature?

Ans.7 (b) Government is not yet in a position to make any forecast.

Ques.7(c) Will Government be pleased to state their reasons for making such restricted grants of land?

Ans.7(c) The restriction is imposed in order to secure a more rapid and orderly development of irrigation when the project comes into operation.

Charges for encumbered and managed estates

Ques.8 (a) Is it a fact that the charges of the Manager of the Encumbered Estates for expenses are 8 per cent on the gross revenue?

Ans.8 (a) The cost of management of encumbered estates in the year ending 31st July 1915 was 8.3 of the gross income. There was an increase of 0.8 over the cost of the previous year, owing to the recovery of pension contributions in arrears.

Ques.8 (b) Is it a fact that the same charge is made in respect of estates which are not encumbered but are under the management of the Court of Wards?

Ans.8 (b) The percentage of cost of management of estates under the Court of Wards in Sindh is the same.

Legislation on recommendations made by Local Boards Committee:

Ques.11 (a) Will Government be pleased to state whether it proposes to bring forward any legislation to give effect to the recommendations made by the Committee appointed by the Government of Bombay to consider and report on the question of the extension of the principles of Local Self-Government in regard to Local Boards?

Ques.11 (b) If so, will Government be pleased to state when the proposed legislation is likely to be brought forward?

Ans.11 (a&b) Yes, A bill to provide for the increase of the proportion of elective members of district local boards and the formation of special constituencies is at present under the consideration of Government.

Village Panchayats recommended by Decentralization Committee.

Ques.12(a) With reference to the recommendations made by the Decentralization Commission in regard to Village Panchayats in Part III, Chapter 18, of their Report, will Government be pleased to state whether they have considered the question, and what steps they propose to take ?

Ques.12 (b) If so, will Government be pleased to state when the proposed legislation is likely to be brought forward?

Ans.12 (a&b) The question is under consideration but no action is possible until the financial position improves and the question of amending the Local Boards Act is settled.

Ques.13(f) If its attention has been drawn to the following remark made by the Commissioner in Sindh in his letter to Government, submitting the Police Administration Report of Sindh, "The fact is that the large decrease occurred almost entirely in one sub-division of the District (Larkana) where the Sub-Divisional Magistrate held what the Commissioner can only describe as perverse views about the working of Chapter VIII. This Magistrate has since been transferred"?

Ans.13(f) Yes.

Magisterial powers of Head Munshis:

Ques.14 (a) Will Government be pleased to state if it is a fact that the Judicial Commissioner of Sindh, while on tour, was approached by various Bar Associations in Sindh with a representation for the removal of judicial powers from Head Munshis?

Ques.14 (b) if so, will Government be pleased to state what action, if any, has been taken in the matter?

Ans.14 (a& b) Government have no information in this respect.

Ques.15(a) Will Government be pleased to state if in moving the first reading of Bill No.1 of 1916 (a Bill further to amend the Act to declare the constitution of Courts of Civil and Criminal Judicature in the province of Sindh) the

Honourable Mr. E. M. H. Fulton, the Member in charge of the Bill, said "The main features (of the Bill) are that the Sadar Court and the District Court are to be combined in a Court of 3 Judges, of whom one is necessarily a barrister of at least 5 years' standing, while the other 2, including the Judicial Commissioner, will ordinarily be Members of the Indian Civil or Statutory or Provincial Civil Services?

Ans.15(a) Yes.

Ques.15 (b) How many times appointments, acting or permanent, have been made to fill the latter 2 posts since the time the Bill was passed?

Ans.15(b) There have been 17 occasions of making appointments, including permanent and acting, to the offices of the Judicial Commissioner of Sindh and of the Additional Judicial Commissioner of Sindh whose office is not reserved for a barrister.

Ques.15(c) How many of the persons so appointed belonged to each of the above-mentioned services, and how many were Europeans and how many Indians?

Ans.15(c) All the persons so appointed have been European members of the Indian Civil Service.

Ques.15 (d) Whether Government proposes to appoint a member of the Provincial Civil Service to fill the next vacancy in the two existing appointments of Judicial Commissioner and Additional Judicial Commissioner not reserved for a barrister?

Ans.15 (d) Government will decide the question when occasion arises.

Ques.15(e) If it is a fact that the Karachi Bar Association recently made a representation to the Judicial Commissioner of Sindh on the subject of the appointment of a Third Additional Judicial Commissioner and has pressed therein for the appointment of an Indian as an Additional Judicial Commissioner?

Ans.15 (e) Yes

Ques.15 (f) If it proposes to recommend the appointment of a Third Additional Judicial Commissioner for the Court of the Judicial Commissioner of Sindh?

Ans.15 (f) the question is under the consideration of Government.

Ques.15 (g) If so, if it proposes to appoint a member of the Provincial Civil Service to the post of the Third Additional Judicial Commissioner?

Ans.15 (g) Government will decide this question when occasion arises.

Ques.15(h) If so, whether Government proposes to appoint a pleader to fill the next vacancy, temporary or permanent, in the 2 existing appointments of Judicial Commissioner and Additional Judicial Commissioner, or to fill the appointment of the Third Additional Judicial Commissioner?

Ans.15 (h) Government will decide this question when occasion arises.

Judicial and Additional Judicial Commissioners of Sindh:

Ques.16 (a) Will Government be pleased to state whether there are any orders of the Secretary of State restricting appointments to the post of Judicial Commissioner and to the Additional Judicial Commissioners to the members of the Indian Civil Service or Statutory or Provincial Civil Service?

Ans.16 (a) The Secretary of State has not expressed his views specially on the point.

Ques.16(b). If so, will government be pleased to lay the orders on the table of the Council?

Ans.16(b) Government do not propose to lay the correspondence on the Table.

Police Deputy Superintendents in Sindh:

Ques.17 (a) Will Government be pleased to state the sanctioned strength of Deputy Superintendents of Police in Sindh?

Ans.17 (a) The sanctioned strength is 7; but at present there are 8 Deputy Superintendents of Police in Sindh.

Ques.17 (b) The number of Deputy Superintendents of Police in Sindh who are Europeans or Anglo-Indians, and the number who are Indians?

Ans.17 (b). Five Europeans or Anglo-Indians and 3 Indians

Ques.17(c) What recommendations the Public Service Commission had made with regard to the appointment of Indians to these posts?

Ques.17(d) Whether these recommendations, if any, have been followed in the making of appointments of Deputy Superintendents of Police in Sindh?

Ques.17(e) The reasons why there has been a departure, if any, from recommendation?

Ans.17(c to e) The report of the Public Service Commission has not yet been published.[22]

Questions Raised in 1917.

Collector of Hyderabad's enquiry into certain allegations

Ques:1(a) Will Government be pleased to state whether the enquiry held by the Collector of Hyderabad, Sindh, into an alleged case of Police torture at Husri and Machis village in the Hyderabad district, has been completed?

Ans:1(a) Yes.

Ques:1(b) If so, will Government be pleased to state what was the result of the enquiry?

Ans:1(b) The evidence did not in the District Magistrate's opinion prove any act of torture.

Ques:1(c) Will Government be pleased to state whether any identification test of the alleged offenders was held?

Ans:1(c) No.

Ques:1(d) If so, will Government be pleased to state what was the result of the test?

Ques:1(e) If not, will Government be pleased to state why no test was held?

Ans: (d & e) No necessity for identification arose as no act of torture was proved.

Ques:1(f) Will Government be pleased to state to lay all the papers connected with the matter on the council table?

Ans:1(f) The papers of the enquiry are not before Government, but the district Magistrate will be instructed to show the Honourable Member such of the papers as he may ask for.

Customs Preventive Service at Karachi

Ques.2 (a) What is the total number of Preventive Officers in the Customs Service at Karachi?

Ans:2(a) The total number of Preventive Officers in the Customs Service at Karachi is as under:

Superintendent	1
Inspectors	2

Preventive Officers	19
Total	22

Ques: (b) How many of them are Europeans or Anglo-Indians and how many are Indians?

Ans:2(b) The total number of Europeans or Anglo-Indians and others is as under: -

European or Anglo-Indians	20
Syrian	1
Indian	1
Total	22

Ques:2(c) How many posts of Preventive Officers of the Customs Service at Karachi, permanent as well as acting, fell vacant since 1912?

Ans:2(c) The number of posts that fell vacant since 1912 is as under:

Permanent vacancies	4
Temporary leave vacancies	51

Ques:2(d) How many of these vacancies were filled by appointing Indians, and how many by Europeans or Anglo-Indians?

Ans:2(d) The appointments that fell vacant since 1912 were filled as under:

Permanent	
Indians	....Nil
Europeans or Anglo-Indians	 4
Acting	
Indians	....Nil
Europeans or Anglo-Indians	 22

Note: The same officer acted twice or oftener in temporary vacancies.

Ques:2(e) What is the number of posts, temporary or permanent, since 1912, which have been filled by conferring them on Europeans or Anglo-Indians brought from outside Sindh who had no previous experience of the Province Service?

Ans:2(e) The number of posts filled since 1912 from outside and within Sindh is as under: -

18 Appointments from Sindh.

8 Appointments from outside Sindh.

Ques:2(f) Were there any Indians in the Preventive Service at the time of each of such appointment and is it a fact that some of these Indians had from 10 to 30 years experience in the Department?

Ans:2(f) The number of Indians in the Preventive Service other than Preventive Officers is as under:

One, at the rate of RS.100 appointed to the Preventive Service on the 8th April 1904; so had 12-½ years service in that Department though, his total length of service is 34 years and 11 months, 2 yeas and 2 months of which were in the Educational and Salt Department.

One, at the rate of RS.70 appointed to the Preventive Service on 1st May 1912; so had 4 years and 8 months' service in that Department though his total length of service is 20 years and 9 months.

One on RS.60 appointed to Preventive Service on 1st May 1012; so had 4 years and 8 months' service in that Department though his total length of service is 15 years.

Besides there are three clerks and eight tally clerks drawing pays form RS. 20 to RS.50

Ques:2(g) If it is a fact that the Customs authorities in Karachi have approached the Customs authorities in Bombay and other places in India for Europeans and Anglo-Indians to fill the post which have fallen vacant since the outbreak of war?

Ans:2(g) Suitable candidates not offering themselves, reference was made to the Bombay custom House for recommendations of suitable candidates on the waiting list.

Ques:2(h) If it is a fact that a scheme for strengthening the Preventive Service at Karachi has been submitted to the Commissioner in Sindh, whereby most of the Europeans or Anglo-Indians already holding permanent appointments as Preventive Officers will get still higher salaries than at present and their places filled by appointing Europeans or Anglo-Indians as extra Preventive Officers who are not on the establishment list, but are being paid out of over-time fees?

Que:2(i) The manner in which Indians in the Preventive Services will benefit by the proposed strengthening of the Preventive Service at Karachi?

Ans:2(h&i) A scheme for strengthening the Preventive Service has been submitted to Government and is under consideration. It is premature to say who will benefit under it, but ordinarily promotion will be granted by seniority and general fitness.

Custom House at Karachi – Promotions in the branches

Ques:3(a) Will Government be pleased to state:-
If it is a fact that in the Custom House at Karachi promotions to employees in the different branches, viz., the statistical, the accounts, the manifest, and the correspondence branches, are given not according to the seniority on the general list of the employees, but according to the seniority in each separate branch?

Ans:3(a) Clauses (a) and (c). – The reply is in the negatives. Promotions of employees on the ministerial establishment in the different branches of the Karachi Custom House are made with reference to general seniority and merit, and transfers are made from one branch to another.

Ques:3(b) Whether this practice prevails in any other Custom House in India?

Ans:3(b) Clause (b) – The corresponding employees in the Bombay Custom House are borne on, and given promotion according to, one general list.

Cases in Sindh under Chapter VIII of Code of Criminal Procedure

Ques:4(a & b) Will Government be pleased to state:-
How many of these 530 persons had offered security, which was rejected, and how many had offered none?

Ans:4(a & b) The District Magistrates now report that 577 persons were imprisoned in 1915, of whom 203 offered security which was rejected, and that 374 offered none.

Ques:4 (c) How many of these 530 persons were sent to jail for the first time?

Ans:4 (c) 411

Ques:4(d) Whether persons sent to jail for the first time under Chapter VIII are kept apart from or together with habitual offenders in the jail?

Ans:4(d) They are treated as habitual.

Sindhis and others nominated Fellows of the University.

Ques:5 Will Government be pleased to state how many Sindhis and how many gentlemen from the Presidency are nominated Fellows of the Bombay University?

Ans:5 One for Sindh and 79 for the Presidency proper.

Remark of the Honourable Khan Bahadur Pir Baksh in the debate on the free and compulsory education

Ques:7 With reference to the following statement made by the Honourable Khan Bahadur Pir Baksh in his speech at the

last meeting of the Legislative Council, namely, "We tried our best to use compulsion upon the people to send their children to schools", will Government be pleased to state:

(b) Who made the attempt in question?

(c) With respect to how many and to what persons the attempt was made?

(d) Whether the attempt was made in the municipal area or not?

(e) In what manner or by what means the attempt was made?

(f) Whether the attempt was made by pressure of law or by mere persuasion?

(g) If the attempt was made under pressure of law, under what law?

Ans. No.7 Government has no information on the subject.

Sindh Settlement Committee's Report

Ques: 8 With reference to the reply given by Government to my question No. 4 put at the last meeting of the Legislative Council, will Government be pleased to state:

(a) Whether they have considered the Report of the Sindh Settlement Committee?

(b) If so, whether they propose to publish the Report?

(c) If so, when the publication may be expected?

Ans: 8. the report is under the consideration of Government.

Income Tax Assessment in Hyderabad, Sindh

Ques:9(a) Will Government be pleased to state:
Whether their attention has been drawn to the agitation in Hyderabad, Sindh, in regard to the present assessment of the people to income tax?

Ans:9(a) Yes.

Ques:9(b) Whether an opportunity was given to the people to produce their books, documents or other evidence prior to the assessment?

Ans:9(b & d) It is open to any assesses to supply this information before assessment, and the Income Tax establishments are always glad to have it.

Ques:9(c) On what basis the assessment was founded?

Ans.9(c) The Honourable Member is referred to Chapter III of the Income Tax Act.

Ques: (d) If the answer to (b) was in the negative, why the opportunity referred to above was not afforded to the people?

Ques: (e) The total figures of the income tax levied each year in Hyderabad, Sindh, during the last ten years, and the estimated figures of this year?

Ans: (e) Information will be called for.

Co-operative Societies in Sindh

Ques:10 Will Government be pleased to state:

(a) Whether they have received a report from the Registrar of Co-operative Societies in Sindh, Rao Bahadur Gobindram Salamatrai on the subject of assistance to be given to the Registrar?

(b) If so, whether they have considered the report?

(c) If so, whether they have taken any action with respect to the report?

(d) If so, what action has been taken?

(e) If no action has yet been taken, whether they propose to take any action?

(f) If so, what action they propose to take, and when?

Ans:10(a) to (f) Information will be called for

Appointment of Indian as third Additional Judicial Commissioner in Sindh

Ques:11(a) Will Government be pleased to state:
Whether they have received a memorial from the Karachi Bar Association on the Indian member of the Sindh Bar as a third Additional Judicial Commissioner of Sindh?

Ans:11(a) No.

Ques:11(b) If so, whether Government have come to any decision on the subject?

Ans.11(b) No.

Ques:11(c) If so, what is that decision?

Ques:11(d) If the Answer: to (a) be in the affirmative and to (b) in the negative, when the decision of the question may be expected?

Ans:11(d) This cannot be stated.

Registrar of Court of Judicial Commissioner of Sindh

Ques:12(a) Will Government be pleased to state:
Whether a proposal to appoint a European or a member of the Indian Civil Service as Registrar of the Court of the

Judicial Commissioner of Sindh is under their consideration?

Ques:12(b) If so, the reasons for the proposed appointment?

Ans:12(a &b) There is no such proposal at present under the consideration of Government. The Registrar's appointment has been graded as a First Class, Third Grade, and Subordinate Judgeship.

Ques:12(c) Since when the appointment has been filled by Indians recruited from the Subordinate Judiciary or elsewhere?

Ans:12(c) From before 1885.

Sindh Gazetteer, B Volumes.

Ques:13(a) Will Government be pleased to state:
Whether it is a fact that at the time of the publication of the Sindh Gazetteer, Government announced in the preface of the Gazetteer that B Volumes would be published for each district in Sindh, giving useful statistical and other information?

Ans:13(a) Yes.

Ques:13(b) If so, the reasons why these Volumes promised some time ago have not been published?

Ques:13(c) whether they are in the course of preparation?

Ans:13(b& c) The Volume have remained unpublished partly on account of Government's desire to publish the latest available statistics in them and partly on account of the want of a suitable officer intimately acquainted with the several districts of the Province who could be appointed to do the work. The question of selecting such an officer is at present under the consideration of Government.

Ques:13(d) If so, when they may be expected to be published?

Ans:13(d) No definite information can be given on this point.

Ques:13(e) If not, when they will be taken in hand?

Ans:13(e) As soon as a suitable officer can be found.

Criminal Procedure Code Chapter – VIII

Ques:14 With reference to a remark made by the Commissioner in Sindh, in his letter to Government submitting the Police Administration Repot of Sindh, quoted in my question No.13 (f) put at the last meeting of the Legislative Council, will Government be pleased to state:

Ques:14(a) How long the Magistrate in question held charge of the sub-division, and when?

Ques:14(b) How many persons were tried by him under Section 110 of the Criminal Procedure Code during the tenure of his office?

Ques:14(c) How many of them were acquitted?

Ques:14(d) How many of them were convicted;

Ques:14(e) Whether it is a fact that the Magistrate held that some of the cases were deliberately false and concocted?

Ques:4(f) if so, in how many cases it was so held by the Magistrate?

Ques:14(g) If the Answer: to (e) be in the affirmative, if any action was taken on the strength of the findings of the Magistrate?

Ques:14(h) if so, what action was taken?

Ques:14(i) if not, why no action was taken?

Ques:14(j) to what cadre of service the Magistrate belonged?

Ques:14(k) whether the Magistrate was a European or an Indian?

Ans:14 (a to k) the information has been called for.

Home Rule Leaguers in the Presidency

Ques:15 Will Government be pleased to: -

Ques:15(a) How many Home Rule Leaguers are in existence in the whole Presidency?

Ans:15 (a) To the best of Government's belief there are two.

Ques:15(b) What is their numerical strength?

Aan:15(b) Government have no definite information on the matter.

Ques:15(c) Whether it is a fact that the C.I.D. openly enquire about the names and other particulars of the members of these Leaguers?

Ans:15(c) The Answer is in the affirmative.

Ques:15(d) if so, whether this is done under the orders of Government?

Ans:15(d) The C.I.D. is acting under the general orders of Government.

Internment of Indians in Sindh

Will Government be pleased to state:

Ques:16(a) How many Indians in Sindh have been interned under the Defence of India Act?

Ans:16 (a) 18.

Ques:16(b) In how many cases subsistence allowance has been given either to them or to their families or other dependents?

Ans:16(b) 9.

Ques:16(c) How many of them are kept in regular jails, and how many outside?

Ans:16(c) 10 are in Jails; 2 in villages other than their own; the rest have been released.

Grant for Primary Schools.

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri: I strongly support the resolution of my Honourable friend Mr. Kamat. As far as the Director of Public Instruction's argument, viz, that this time is very inopportune because if we spend money on school buildings now when things are dear we will not get a proper return on them. May I ask whether this very argument would not apply in the case of money given to the Public Works Department for hospitals and other purposes? I think that an argument of that sort will not generally hold good. With these remarks, Sir, I support the amendment.

Boilers Bill, 14th March, 1917.

The Honourable Mr. Ghulam Muhammad Walad Khan Bahadur Wali Muhammad Bhurgri: Your Excellency, I rise to support amendment moved by Honourable Mr. Upsani. It is very rarely in cities and big towns that any body lets his boiler on hire. But in Muffasil such cases do occur. I think that if the present clause 3(b) is amended by omitting the word "also" in the section as it stands and substituting the "or" for "and", the purpose for which the Honourable Mr. Upsani brought forward his amendment will be served. With these words Sir, I support the amendment. The president and Mr.Upsani accepted this suggestion.

Village Panchayats, 18th March, 1917.

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri: Your Excellency, I want to move a further amendment that the words "if necessary" in line 5 of the original resolution proposed by the Honourable Mr. Patel be dropped.

The Honourable Mr. Patel: I do not want to trouble the Council with the discussion of the Honourable Mr. Bhurgri's amendment, and I therefore accept it and would move my resolution as amended, deleting the words "if necessary."

The Honourable Mr. Bhurgri: Your Excellency, the object of the Honourable Mr. Patel's resolution is that there should be cooperation between officials and non-officials, otherwise early steps could not be

taken. The main object of the resolution is this that before Government finally moves a Bill they should take into their confidence the non-officials opinion and discuss with the non-officials their views. I am therefore very sorry that the Honourable Mr. Patel should ever have thought of inserting the words "if necessary."

Two Thirds be elected in District Municipalities, 16th March, 1917.

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri: Your Excellency, May I be allowed to say one word? The conditions in Sindh are these: The Muhammadan community in Sindh has representation so far as only their nomination is concerned. So far we are not against Government granting this privilege of two-thirds majority.

Cooperative Credit in Sindh, Resolution by Bhurgri.

"That this Council recommends to His Excellency the Governor in Council to consider the advisability of appointing, if or as soon as financial conditions permit, a separate officer to push forward and popularize co-operative credit in Sindh."

The Honorable Mr. G. CARMICHAEL: Your Excellency, If I may be permitted to make a statement with regard to this resolution, perhaps the honourable member will not think it necessary to say much in support of it. The Government of India sent the recommendations of the Committee on cooperation for consideration. In dealing with these recommendations this Government came to the conclusion that in order that an advance in the matter of cooperation should be made in the Province of Sindh, it was necessary that a separate officer should be appointed. The form in which the question has been considered is that the Registrar, in Bombay should have control over Sindh and the Presidency proper, and that he should have under him two or more assistants, and that one of these assistants should work exclusively in Sindh. This proposal complies with the recommendation, which the honourable member proposes to ask this Council to accept. We have considered it and made a reference on the subject to the Government of India and we understand that these proposals have been forwarded to the Secretary of State, but owing to the war it has not been possible to take further action. But we have considered the advisability of appointing a separate officer to push forward and popularize co-operative credit in Sindh.

The Honourable Mr.G.M.BHURGRI: Do I understand that one of these officers will be a full-time worker in Sindh, and then Sindh will have a full-time officer.

The honorable Mr. G.Carmichael: I can assure the honourable member that if there is full time work in Sindh, then Sindh will have a full time officer.

The Honourable Mr.G.M.BHURGRI: That will serve my purpose.

The resolution was then put to vote and carried.

List of Business, 24th July 1917.

- Resolution by the Honourable Mr. G.M. Bhurgri:

"That this Council recommends to His Excellency the Governor in Council that in all Colleges in the Presidency for which Government is empowered to appoint Principals from the Indian Educational Service, Government should not appoint officers with less than 10 years experience in the Indian Educational Service."

- Resolution by the Honourable Mr. G.M. Bhurgri: -

"That this Council recommends to His Excellency the Governor in Council that a mixed committee of officials and non-officials be appointed to consider what measures should be adopted for the suppression of 'rasai' or free supplies, 'Lapo' or illegal exactions, 'cherr' or forced labour in Sindh."

QUESTION AND ANSWERS: 24TH JULY 1917.

THE HONOURABLE MR. GHULAM MUHAMMAD BHURGRI

Roads in Sindh and rest of the Presidency:-

Ques:(1) Will Government be pleased to give a comparative table of the figures for the last ten years of the Provincial Roads in Sindh and in the Presidency, in respect of their numbers, mileage and expenditure?
(This question was asked at the meeting held on the 25th July 1916, when an ad- interim reply was given.)

Ans:(1) The accompanying statement* gives the information required.
See Appendix A (not included in the book.)

Criminal Procedure Code Chapter VIII

Que. No.(2) With reference to a remark made by the Commissioner in Sindh, in his letter to Government submitting the Police Administration Report of Sindh, quoted in my question No. II (f) put at the last meeting of the Legislative Council, will Government be pleased to state:

Que.2(a) How long the Magistrate in question held charge of the sub-division, and when?

Ques:2(b) How many persons were tried by him under section 110 of the Criminal Procedure Code during the tenure of his office?

Ques:2(c) How many of them were acquitted?

Ques:2(d) How many of them were convicted?

Ques:2(e) Whether it is a fact that the Magistrate held that some of the cases were deliberately false and concocted?

Ques:2(f) If so, in how many cases it was so held by the Magistrate?

Ques:2(g) If the Answer: to (e) be in the affirmative, if any action was taken on the strength of the findings of the Magistrate?

Ques:2(h) If so, what action was taken?

Ques:2(i) If not, why no action was taken?

Ques:2(j) to what cadre of service the Magistrate belonged?

Ques:2(k) Whether the Magistrate was a European or an Indian?

Ans:(2) The name of the officer has not been reported to Government. Government has no doubt that the District Magistrate took the necessary action in regard to the facts established in the course of the trials. Further action does not now appear to be called for.

Supplementary Question-to-Question No. 2

The Honourbale Mr.Bhurgri: I want to ask Government to supply me the information, which I have asked for in the original question. The reply given is no reply at all. I never asked for any action by Government.

His Excellency the President: I do not think that is a supplementary question. If the Honourable Member is not satisfied with the answer given, he should ask a definite supplementary question or a general fresh question.

Certain Expenses in connection with Jamrao Canal

Ques:3 Will Government be pleased to state:

Ques:3(a) What have been the total expenses incurred by Government

(b) On the Karia excavation on the Jamrao Canal (known as "Karia Khurch")?

(ii) On the "Survey Khurch" on same canal.

Ans:(i) Rs. 7, 59,333

Ans:(ii) Rs.22, 524

Ques:3(b) What is the total amount so far realized under the above heads from the zamindars on the same canal?

Ans:(3)(b) Rs.8, 33,086.

Income Tax Assessment in Hyderabad Sindh

Ques:(4) Will Government be pleased to state:
The total figures of Income Tax levied each year in Hyderabad, Sindh, during the last ten years, and the estimated figures of this year?

Ans:(4) The following statement gives the information required :

Year	Amount of Tax	Type of Demand
	Rs.	
1906-07	20,293	Final
1907-08	20,250	do
1908-09	21,211	do
1909-10	19,020	do
1910-11	19,284	do
1911-12	20,137	do
1912-13	22,214	do
1913-14	25,625	do
1914-15	27,054	do
1915-16	31,425	do
1916-17	88,531	Original

Students Volunteering at Congress and Muslim League meetings

Ques:5 Will Government be pleased to state: Is it a fact that students of schools and colleges have been acting as volunteers at the Congress and Muslim League meetings?

Ans:5 Enquires are being made.

Appointment of District Superintendent of Police

Ques. 6 With reference to the reply given by Government to my question No.7, put at the Council meeting of the 28th July 1913, will Government be pleased to state:

Ques: 6 (a) If any of the covenanted Assistant Superintendents of Police referred to in the reply of Government have been provided with appointments of District Superintendents of Police by the present time;

Ans: 6(a) Yes.

Ques: 6(b) If so, how many have been so provided.

Ans. 6(b) Ten

Ques. 6(c) If some have yet to be provided, when are they expected to be provided?

Ans. 6(c) There is still one left, and it is hoped to provide him with District Superintendent ship of Police about a year hence.

Ques. 6(d) If all have been so provided, whether effect has been given by Government to the recommendation of the Police Commission to the effect that a certain number of the higher appointments in the police be listed for members of the Provincial Civil Service by the appointment of members of that service to the posts of District Superintendents of Police:

Ans. 6(d) (d) and (e) Acting appointments from among the grades of Deputy Superintendent of Police continue to be made to the grade of Superintendent of Police.

Ques. 6(e) If so, how many members of that service have been appointed as District Superintendents of Police?

Ans. 6(e) (d) and (e) Acting appointments from among the grades of Deputy Superintendent of Police continue to be made to the grade of Superintendent of Police.

Appointment of Deputy Superintendent of Police

Que.7 Will Government be pleased to state?

Ques. 7(a) Whether it is a fact that the posts of Deputy Superintendents of Police were specially created for Indians?

Ans.7(a). No. The Provincial Police Service was originally created for Natives of India, and has subsequently been thrown open to a limited number of European Inspectors who have adopted an Indian domicile, the present limit being four.

Ques. 7(b) If so, how many of these posts have been held, since their creation, by Hindus, Muhammadans, Indian Christians, Anglo-Indians or Europeans (The figures may kindly be given for each year).

Ans. 7(b) A statement * furnishing the information required is laid on the Council Table.

*See Appendix-V (Not given in the book)

Constitution of District Local Bodies in Sindh

Ques. 8 Will Government be pleased to supply the following information regarding the District Local Boards in Sindh according to the subjoined table:

Name of District Local Board.	Total number of members elected on its Executive Committee.	Number of officials on the Committee.	Number of Non-officials on the Committee.

Ans. 8 The information is being obtained.

Canals in Sindh

Ques. 9 Will the Government be pleased to supply the following information regarding their canals in Sindh according to the subjoined table:-

Name of Canal	Designed water supply in cusecs.	Area expected to be cultivated.	Area actually given out to people at present	Area actually cultivated at present

Ans. 9: - Information will be obtained.

Grants of Primary School in Sindh

Ques.10: - Will the Government be pleased to supply the following information:

Ques.10 (a) The amount of the Provincial and Imperial grants given during the last five years for the opening of new primary schools in Sindh;

Ques.10 (b) details showing how these amounts have been spent;

Ques.10(c) details of the amounts, if any, which have lapsed to Government, and the reasons for the lapse;

Ques.10(d) the number of new primary schools opened in each District in Sindh, during the last five years;

Ques.10(e) the amounts spent on the Training College, Hyderabad, Sindh during the last five years out of the above grants or from other sources, respectively;

Ques.10(f) the limit of accommodation available in the Training College of Hyderabad and the number of students at present actually in the College.

Ans: 10(a to f) the information has been called.

Report of Sindh Settlement Committee

Ques: 11(I) Will Government be pleased to state:

Ques: 11(I) (a) whether they have completed their consideration of the Report of the Sindh Settlement Committee;

Ques: 11(1)(b) If so, whether any orders have been passed by Government in respect of it.

Ques: 11(I)(c)If the Answer: to (a) or (b) be in the negative, when Government expect to complete their consideration of the Report, or propose to pass orders, as the case may be;

Ques: 11(2) If the Answer: to 1 (a) and (b) be in the affirmative, will Government be pleased to lay on the Council Table all the papers and the orders of Government.

Ans: 11(1: a, b, c, (2)

The report, with the orders of Government thereon, has been published and copies of both have been supplied to the non-official members of the Council.

Ques: 12. Will Government be pleased to state,

Ques: 12(a) Whether it is a fact that the Governments of other parts of India have invited non-official opinion in respect of the Report of the Public Services Commission;

Ans: 12(a) It is believed that some local Governments have invited non-official opinions on the report of the Public Services Commission.

Ques: 12(b) if so, whether Government has invited such opinion?

Ans: 12(b) No.

Indian Defence Forces

Ques: 13. Will Government be pleased to state:

Ques: 13(a) the number of enrolments, up to the present time, in the Indian section of the Indian Defense Force in each District of the Bombay Presidency including Sindh;

Ans: 13(a) For "enrolments" the information asked for is not available with Government. As regards applications the attention of the Honourable Member is drawn to Press Communiqué No.8202, dated 6th July 1917, a copy of which has been supplied to him. This shows the distribution by districts of the 419 applications received up to 15th June. In the fortnight ending 30th June, 19 further applications were received.

Ques: 13(b) whether any persons have withdrawn their applications?

Ans: 13(b) So far as Government is aware, two applications have been withdrawn.

Ques: 13(c) If so, what are the reasons for the withdrawals.

Ans: 13(c) the reasons for withdrawal are not known.

The Working of Section 110 of the Criminal Procedure Code in Sindh

Ques: 14. (1) Will Government be pleased to state:

Ques: 14(I)(a) Whether any inquiry has been held by the Commissioner in Sindh in regard to the working of Section 110, Criminal Procedure Code, in Sindh;

Ans: 14(1)(a) Yes.

Ques: 14(I)(b) If so, what is the result of that inquiry?

Ans: 14(1)(b) The section was found to be working satisfactorily.

Ques: 14(I)(c) If the Answer: to (a) be in the affirmative, whether any orders have been issued by Government in connection with it.

Ans: 14(1)(c) No.

Ques: 14(2) If the Answer: to (1) (a) and (c) be in the affirmative, will Government be pleased to lay all the papers and the orders of government on the Council Table.

Ans: 14(2) Government regret that they are unable to lay papers on the table.

Portfolios of Government

Ques: 15 Will Government be pleased to state:

Ques: 15(a) whether there are any rules regulating the distribution of the various portfolios of Government;

Ques: 15(b) if so, what are those rules, and where are they to be found;

Ques: 15(c) In whose hands the distribution is;

Ans:15.(a to c)

There are no special rules on the subject, but the Governor in Council from time to time in accordance with the General Standing Orders of Government issues orders regarding the apportionment of working between the members of Government.

Free and Compulsory Education

Ques: 16 Will Government be pleased to state:

Ques: 16(a) whether they have received a Notice from the Honourable Mr. Patel of his Bill for free and compulsory education;

Ans: 16(a) Yes: notices of two Bills have been received.
Ques: 16(b) if so, whether they have received any opinion on the Bill from the Government of India;
Ans: 16(b) Yes: with reference to one Bill.
Ques: 16(c) If so, what is that opinion;
Ans: 16(c) The introduction of the Bill has been sanctioned with certain modifications.
Ques: 16(d) whether sanction has been granted for the introduction of the Bill in Council;
Ans: 16(d) Yes.
Ques: 16(e) if so, when the Bill is to be introduced in Council.
Ans: 16(e) As under rule 28(5) of the rules for the conduct of Council business, the Governor has ordered the publication of the Bill in the Bombay Government Gazette, no separate introduction in Council is required.

Anglo Vernacular Schools in the Presidency

Ques: 17 Will Government be pleased to state how many Anglo Schools there are in each sub-division of each District in the Bombay Presidency including Sindh.
Ans: 17. Enquiries are being made

Interment of Mr. Tilak and others

Ques: 21. Will Government be pleased to state:
Ques: 21(a) If its attention has been drawn to an article in the "Mahratta" of 4th June 1917 wherein mention is made of the rumoured internment of Mr. B. G. Tilak, Mr. B. G. Horniman, Mr. Jamnadas Dwarkadas and others;
Ques: 21(b) If not, if it will refer to that issue of the "Mahratta"
Ques: 21(c) if it is true that it proposes to intern these gentlemen and others in the Presidency;
Ques: 21(d) if the Answer: to © be in the affirmative, the names of others, and the particular speeches, writings or actions of these gentlemen on account of which the internment's are contemplated?
Ans: 21(a to c) Yes
Ans: 21(d) Government has no statement to make on the subject.

Jacobabad Municipality (Part I)

Ques: 22. Will Government be pleased to state?
Ques: 22(a) If its attention has been drawn to an article entitled "Local" on the first page in the "Frontier Gazette" of Jacobabad (Sindh) of June 1917;
Ans: 22(a) The answer is in the negative.

Home Rule Movement in Larkana

Ques: 23 (a) Has the attention of Government been drawn to an article in the "Sindh Patrika" of 30th June 1917 relating to the attitude of the local officials of Larkana towards the Home Rule movement?

Ques: 23 (b) Is it a fact, as is alleged in that article, that some district officials of Larkana have sent for members of the Larkana branch of the Home Rule League and expressed their disapproval of the Home Rule movement?

Ques: 23 (c) Is it a fact that one Seth Thaverdas, who had written a letter to the "Hindvasi", a vernacular daily of Hyderabad, calling on the members of the Larkana Branch to keep up the activities of the League, was sent for by the Superintendent of Police of Larkana and reprimanded?

Ans: 23(a to c) Government has no information on the subject.

Protest Meeting at Larkana

Ques: 24 Will Government be pleased to state:

Ques: 24 (a) If it is fact that a public meeting had been organized by the people of Larkana to protest against the internment of Mrs. Besant;

Ques: 24 (b) if the local Municipal Hall ordinarily used as a Town Hall for public meetings was refused for the purpose of the above meeting;

Ques: 24 (c) if a day previous to the above meeting, the Collector of Larkana had sent for the President of the Home Rule League and suggested to him not to hold the meeting;

Ques: 24 (d) if the President of the League did not accept the suggestion;

Ques: 24 (e) if, on the day of the meeting, the Collector wrote a letter to the President of the League refusing to permit the holding of the meeting on an open space in the town;

Ques: 24 (f) if Government will lay the above-mentioned letter on the Council Table;

Ques: 24 (g) if it is a fact that the meeting of protest was subsequently held in a garden belonging to the President of the League;

Ans: 24(a to g) Government has no information on the subject.

Budget for Roads in Sindh,24th July, 1917

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri: Your Excellency, I had no intention of speaking to day but I find one important matter in the budget on which I

feel I must speak. My lord, it has been often said in this Council that Sindh has been treated by the Bombay Government as its step-daughter in the matter of finance, and I find from the figures in the budget that it is really so. Your Excellency has been to Sindh and you must have marked that what we want urgently is the development of roads in the rural parts of the country.

The first demand, which we must make on the provincial expenditure, is therefore for roads. I find, sir, that the Government of Bombay is spending something like 21 lakhs every year on provincial roads in the Presidency proper, while in Sindh I find that only a paltry sum of Rs. 803 have been spent this year. And what is more, we have got only one provincial road while in the Northern Division there are 66 provincial roads, in the Central Division there are 77 and in the Southern Division there are 83 provincial roads.

Again, sir, if you look at the mileage, we have got only 5 miles supported by provincial funds in Sindh, while there are 768 miles in the Northern Division, 1,942 in the Central division and 2,488 in the Southern Division.

His Excellency the President: - Will the honourable member tell me what he is reading from.

The Honourable Mr. Bhurgri: I am reading from the question paper, Appendix-A.

Your Excellency, from these figures it will appear that we have been really treated very badly all these years. I must, therefore, appeal to my honourable friend, the Finance Member, to give us some money for provincial roads in future and treat us like other divisions of the Presidency.

Primary Education Bill Moved By Mr. Patel:25th July,1917

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri: - Your Excellency, In my province it is admitted that the Muhammadan community is the most backward in education and coming from that community I cannot leave this opportunity without thanking your Excellency and your Excellency's Government for enabling my honourable friend, Mr. Patel, to introduce this bill. My lord, it is my community in Sindh that will benefit most if this bill is passed into law, and I think every well-wisher of the Muhammadans would like that this bill should be passed into law. In offering of my honourable friend, Mr. Herchand Rai, who referred to Mr. Gokhale's bill and said that certain safeguarding provisions of that bill have not been included in the bill before the Council. But in view of the fact that Mr. Gokhale's bill was to apply to the whole country including

the mofussil, and Mr. Patel's bill only to the municipalities, I think that clause 9 of this bill provides all the safeguards that appear to be necessary in the circumstances. Another criticism leveled against my honourable friend Mr. Patel is on clause 18 of the bill. But with this criticism I quite agree. I may say sir, that Mr. Gokhale not only had not such clause but Mr. Gokhale went further and contemplated a distribution of the cost of providing elementary education between the local bodies and the local government. That is, it contemplated that the government exchequer should contribute something towards compulsory education. My lord, I have got one apprehension certainly about this clause and I may frankly state it to your Excellency's Government. It has been, since a long time I think, recognized on all hands that the burden of providing elementary education for the masses is legitimately a burden on the shoulders of Government, and if the effect of clause 18 is to shift the burden from Government to the local bodies, I for one would enter my most respectful, but emphatic, protest against such a course, and I would, therefore, appeal to your Excellency's Government that this question may be considered fully in the select committee.

Constitution of District Local Bodies in Sindh, 10th October, 1917.

Ques: 1. Will Government be pleased to supply the following information regarding the District Local Boards in Sindh according to the subjoined table: -

Ans: 1 the information required is given in the following tabular statement: -

Name of District Local Board.	Total number of members elected on its Executive Committee.	Number of officials on the Committee.	Number of Non-officials on the Committee.
Karachi	7	5	2
Hyderabad	6	2	4
Sukkur	8	4	4
Larkana	6	2	4
Thar and Parkar	6	3	3
Nawabshah	6	3	3
Upper Sindh Frontier	There is no such Committee.		

Anglo Vernacular Schools in the Presidency

Ques: 2. Will Government be pleased to state how many Anglo Vernacular Schools thee are in each Sub-Division of each District in the Bombay Presidency including Sindh?

Ans: 2. The accompanying statement* gives the information required by the Honourable Member.

*Vide Appendix-H (Not included in this book)

Insanitary Conditions of the Hyderabad Govt. High School

Ques: 3. will government be pleased to state: -

Ques: 3(a) If it is a fact that government has received a report from the Civil Surgeon, Hyderabad, and the Educational Inspector in Sindh on the insanitary condition of the Hyderabad Government High School;

Ques: 3(b) If so, what action if any, has been taken by Government in the matter?

Ques: 3(c) If no action has yet been taken, whether government propose to take any action?

Ans: 3(a, to c) In September 1908 a report on the in sanitary condition of the Hyderabad High School building, drawn up by the then Educational Inspector in Sindh, in consultation with the Civil Surgeon, Hyderabad, was received by the Director of Public Instruction. Plans and estimates for reconstructing the building at a cost of Rs.51, 004 were thereupon prepared and approved by Government in August 1912. The proposal was, however, subsequently given up as it amounted to a patching up of the existing building and it was considered desirable to build an entirely new school. The Executive Engineer, Karachi Buildings District, was thereafter supplied with the necessary information as to the requirements of the new building and the plans and estimates are under preparation, but in view of the financial situation created by the war no provision could be made for this purpose. Hence no further action has been taken in the matter.

Jacobabad Municipality (Part II)

Will Government be pleased to state?

Ques:4(b) if it is a fact that the Mukhtyarkar of Jacobabad has been appointed Vice President of the Jacobabad Municipality and Chairman of all the three Committees of the Municipality referred to in that article:

Ans: 4(b) No. The Mukhtyarkar of Jacobabad is the elected Vice President of the Jacobabad Municipality, and as he has also been elected a member of the municipal committees, he becomes ex-offcio Chairman thereof under section 33(I) of the Act.

Ques: 4(c) If on this account there has been considerable dissatisfaction among the elected members of the Municipality;

Ans: 4.(c) Some dissatisfaction appears to have been caused.

Ques: 4(d) how many of the elected members of the Municipality have since April last abstained from attending the meetings of the Committees or of the Municipal Board;

Ans: 4(d) Eight.

Ques: 4(e) If, as a result of this abstention no meetings of the Committees could be held since April last;

Ans: 4(e) No meetings were held during the months of April and May.

Ques: 4(f) if it is true, as is mentioned in the article, that these elected councilors are ready to resign their councillorship if the Mukhtyarkar continues to hold the above mentioned offices?

Ans: 4(f) The Mukhtyarkar is still Vice President, and the contingency referred to has not occurred nor is it likely to occur. The Deputy Commissioner, Upper Sindh Frontier, who has reported that harmony now prevails in the municipal council, inquired into the grievances of the members. At the last meeting of the Managing Committee all the members were present.

Students Volunteering at Congress and Muslim League meetings

Ques: 5 will Government be pleased to state: -
Is it a fact that school and college students have been acting as volunteers at the Congress and Muslim League meetings?

Ans: 5 It is a fact that in some cases school and college students have acted as volunteers at the Congress and Muslim League meetings.

Sindh Muhammadan, Association.

Ques: 6. Will Government be pleased to state: -

Ques: 6(a) whether they are aware that the Sindh Muhammadan Association is a political body?

Ans: 6(a) The Association is described as having been formed for promoting the social, educational and political position of Sindh Muhammadans.

Ques: 6(b) whether that Association has been considering the question of home rule with regard to its inclusion or otherwise in the proposed address of welcome to His Excellency the Viceroy?

Ans: 6(b) Government understand that the matte is under discussion among the members of the Association.

Ques: 6(c) if the Answer to (a) or (b) be in the affirmative whether it is a fact that some officers of Government are members of that Association and are participating in its activities?

Ans: 6(c) Government have no information on these points.

Ques: 6(d) if so, whether rules for the conduct of government servants prohibit association with any political body or participating in any political activity?

Ans: 6(d) The Honourable Member is referred to the rules themselves.

Amount Spent on Education in Sindh, 3rd December, 1917.

Ques: 1 Will Government be pleased to state:-

Ques: 1(b) details showing how these amounts have been spent;

Ans: 1(b) The amounts were spent on the object for which they were given but no separate details of expenditure are available.

Ques: 1(c) details of the amounts, if any, which have lapsed to Government and the reasons for the lapse;

Ans: 1(c) No amounts lapsed to Government.

Ques: 1(d) the number of new primary schools opened in each district in Sindh, during the last five years;

Ans: 1(d) The number of schools opened in each district is given below: -

Karachi	35
Hyderabad	28
Nawabshah	16
Thar and Parkar	25
Sukkur	21
Upper Sindh Frontier	21
Larkana	47
Total	193

Ques: 1(e) The amounts spent on the Training College, Hyderabad, Sindh during the last five years out of the above grants or from other sources, respectively;

Ansl (e) The expenditure was as follows: -

	Recurring	Non-recurring
Imperial Grants.	39,737-8-6	2,646
Provincial Funds	1,48,843-15-11	78
Local Funds.	52,487-15-3	...
Total	2,41,069-7-8	2,724

Hurs in and out of Sindh

Ques: 2. Will Government be pleased to state: -

Ques: 2(a) how many persons, called Hurs, there are in the various settlements in and out of Sindh, respectively?

Ans: 2(a) 1,442 in the Settlements in Sindh, 168 in the Settlement at Visapur.

Ques: 2(b) whether those in settlements outside Sindh went there voluntarily or under compulsion?

Ans: 2(b) under compulsion.

Ques: 2(c) if under compulsion, under what law compulsion was exercised?

Ans: 2(c) Under section 13 of the Criminal Tribes Act, III of 1911.

Ques: 2(d) what is the amount they have to pay for punitive police?

Ans: 2(d) In Sindh Rs.5,078. Out of Sindh, nil.

Ques: 2(e) what is their income per head?

Ans: 2(e) It is not possible to compute the income per head of those in Sindh. The income of those out of Sindh is very small, and they have to be assisted by Government.

Education of Children in Hur Settlements

Ques: 3. Will Government be pleased to state: -

Ques: 3(a) the number of children of school going age in the various Hur Settlements;

Ans: 3(a) In Sindh 62. The number in the Visapur settlement is not known, but the total number of persons in the settlement, 168, gives some indication.

Ques: 3(b) whether any provision is made for their education;

Ques: 3(c) whether there are any schools in the settlements;

Ques: 3(d) If so, how many;

Ques: 3(e) if there are any schools, how many children attend these schools?

Ans: 3(b to e) Yes. In Sindh the local board schools are open to these children, and a special school has been provided immediately outside the largest settlement at Sanghar. Recently an inmate of the Hur Settlement at Visapur, who has passed the vernacular school final examination, has been appointed as schoolmaster for the children. It is not known how many are attending his school. There are 13 children in the Sanghar School.

Anglo Vernacular and Primary Schools in Sindh

Ques:4 Will Government be pleased to state:-

Ques.4 (a) The number of Anglo-Vernacular and primary schools opened in each division of the Bombay Presidency including Sindh during each of the last five years;

Ans: 4(a) the information has been called for.

Ques.4 (b) If Government have framed any definite programme or proposals for the starting of Anglo-Vernacular and Primary Schools in Sindh during the next and following years;

Ques.4(c) If the Answer: to (b) be in the affirmative, whether Government will place such programme or proposals on the Council Table;

Ques.4 (d) the number of Anglo-Vernacular and Primary Schools which Government propose to start in Sindh next year?

Ans: 4(b) (b) to (d) No programme or proposals of the nature referred to by the Honourable Member have been framed or sanctioned by Government, but enquiries are being made of the Director of public Instruction.

Sindh Mohammedan Education Committee

Ques: 5. (a) With reference to the reply given to question No.2 put by the Honourable Mr. Ghulam Hussain at the Council meeting of 10th October 1917, will Government be pleased to place on the Council Table the orders up to now passed on the recommendations of the Sindh Muhammadan Education Committee?

Ans: 5(a) Government Order No.2261*, dated the 17th September 1917, is placed on the table *Vide Appendix-L(Not included in this book)

Ques: 5(b) Has Government finished the consideration of all the recommendations of the Committee if not, when does it expect to finish it?

Ans: 5(b) the Answer to the first part of the question is in the negative. As regards the second part, it is not possible at present to say when orders will be passed on the remaining recommendations of the Committee.

Ques: 5(c) Will Government be pleased to place the report of the above Committee on the Council Table?

Ans: 5(c) As the report is still under consideration, Government are not prepared to place it on the Council Table.

Grant for Muhammadan Education in Sindh

Ques: 6. Will Government be pleased to state: -

Ques: 6(a) If it is a fact that the Viceroy in reply to the address of the Sindh Muhammadan Association in October last, while referring to the grant of a lakh of rupees for the education of Sindh Muhammadans said: -
"Half this sum will be for primary education and half for secondary education and the scheme includes a generous system of scholarships for leading boys up from a primary school to a University degree"?

Ans: 6(a) Enquiries are being made.

Ques: 6(b) when was the "scheme" referred to framed?

Ques: 6(c) how many primary, middle and secondary schools have to be opened each year in Sindh under the said scheme?

Ques: 6(d) how many scholarships and of what amounts have been provided in the scheme for primary, middle and secondary schools and for Arts and Professional Colleges?

Ques: 6(e) If Government will place the said scheme on the Council Table?

Ans: 6(b to e) (b) To (e) The attention of the Honourable Member is invited to the Government Order referred to in the reply to part (a) of his question No.5, especially to paragraphs 7, 8 and 9 of the order.

Ques: 6(f) If Government will place on the Council Table the communications, if any, containing the proposals of the Educational Inspector in Sindh and the Commissioner in Sindh about the manner in which the above grant of a lakh of rupees should be spent?

Ans: 6(f) Government is not prepared to comply with the request made by the Honourable Member.

Ques: 6(g) If Muhammadan public opinion has been consulted in the question of spending this lakh of rupees?

Ques: 6(h) If the Answer to (g) be in the affirmative, the names of the individuals or public bodies thus consulted?

Ans: 6(g & h) From paragraphs 7 to 9 of government Order No 2261 dated the 17th September 1917, it will be seen that the grant referred to will be spent on the most urgent of the recommendations made by the special Committee appointed by the Government to consider generally the question of Muhammadan education in Sindh. This committee included the following leading Muhammadan gentlemen in addition to the Honourable Member himself and the Honourable Shaikh Ghulam Hussain Hidayatallah: -

- Mirza Kalich Beg Faridun Beg.
- Mr. Muhammad Ibrahim Sahikh Isamil, Vazir of Khairpur.
- Mir Ayub Khan, Bar-at-Law.
- Mr. Wali Muhammad Hasan Ali.

Ques: 6(i) if it is a fact that the Sindh Muhammadan Association has in the above mentioned address urged that efforts should be concentrated on the higher education of the Muahammadan community?

Ans: 6(i) Yes.

Ques: 6(j) if this suggestion of the Association has been considered by Government? if so, with what result?

Ans: 6(i) No special action has been taken with regard to the suggestion referred to but from government order No. 2261 dated the 17th September 1917, it will be seen that a substantial portion of the grant of Rs. 1 lakh will be utilized for the purpose of encouraging higher education among the Muhammadan community in Sindh.

District Local Boards in Sindh ; framing of Educational Budget.

Ques: 7 Will Government be pleased to state: -

Ques: 7(a) If it is true that the Educational Inspector of Sindh frames the educational budget of the District Local Boards;

Ques: 7(b) if this practice is followed in the other divisions of the Presidency;

Ques: 7(c) if it is true that the members of the District Local Boards do not get copies of the budget before the Board actually meets to discuss and adopt the budget;

Ques: 7(d) if the reply to (c) be in the affirmative, the reasons therefore;

Ques: 7(e) if a similar practice is followed in the other divisions of the Presidency?

Ans: 7 Enquiries are being made.

Remission Rules in Sindh

Ques:8 Will Government be pleased to state:-

Ques:8(a) If the Commissioner in Sindh has recently received any representations suggesting the amendment of remission rules prevalent in Sindh;

Ques:8(b) If the Answer to (a) be in the affirmative, what has been the result of the consideration of such representation;

Ques:8(c) If Government will place on the Council Table the said representations, the orders if any passed on them and the amendment, if any, made in the rules;

Ques:8(d) If the Zamindars were consulted before the amendments, if any, were made;

Ans:8(a to d) The information will be called for.

Ques:8(e) If Government will place the remission rules in force in the other divisions of the Presidency on the Council Table?

Ans:8(e) The Honourable Member's attention is invited to the rules published in Press Note No.2703 dated 13th March 1907.

District Local Boards in Sindh ; non official Presidents.

Ques: 9. Will Government be pleased to state: -

Ques: 9(a) The District Local Boards in the Presidency proper to which the privilege of having their own (1) elected non-official president, (2) nominated non-official president has been extended?

Ans: 9(a) The privilege of electing its president has not been conferred on any district local board in the Presidency proper. Non-official presidents have been appointed as an experimental measure for the district local boards of Ahmedabad, Broach, Ahmednager, Poona, Belgaum and Dharwar.

Ques: 9(b) If the extension of a similar privilege to the District Local Boards in Sindh has been left to the decision of the Commissioner in Sindh?

Ans: 9(b) No.

Ques:9(c) If it is true that none of the District Local Boards in Sindh has been given that privilege?

Ans: 9(c) Yes.

Ques: 9(d) if so, for what reason?

Ans: 9(d) Government wish to see the results of the experiment now being made in the Presidency proper before introducing it into Sindh.

Districts Local Boards; delegation of duties to Vice Presidents

Ques: 10. Will Government be pleased to state,

Ques: 10(a) the district local boards in each division of the Presidency including Sindh in the case of which "powers and duties" have been deputed by the President to the Vice President under section 29(b) of the Local Boards Act in accordance with Government Reolution No.2833, dated 7th May 1887, of Revenue Department;

Ques: 10(b) The powers and duties so deputed in each case?

Ans:10(a & b) The information is being obtained.

Remission Statistics

Ques: 11. Will Government be pleased to give the following information for each of the last 10 years for each district in the Presidency including Sindh?

Ques: 11(a) the number of applications for remission of land revenue assessment;

Ques: 11(b) the number of applications withdrawn by the applicants;

Ques: 11(c) the number of applications (a) wholly and (b) partially granted;

Ques: 11(d) the amount of remission applied for;

Ans:11(a to d)The labour involved in the collection of the statistics will not be commensurate with the benefit derived from the information.

Ques: 11(e) the amount of remission granted?

Ans: 11(e) the Honourable Member's attention is invited to the Land Revenue Administration Reports which contain the requisite information.

District Local Boards in the Presidency including Sindh Statistics regarding elected elements.

Ques: 12. Will Government be pleased to give the following information relating to each District Local Board in the Presidency including Sindh?

Ques: 12(a) the date when it was constituted;

Ques: 12(b) the date when the elective franchise was first introduced;

Ques: 12(c) the date when a majority of the members was elected;

Ques: 12(d) the date when the right of having two thirds of the councillors elected was conferred;

Ques: 12(e) the date when the President was for the first time non-official nominated by Government;

Ans:12(a to e) The information is being collected.

Ques: 12(f) the date when the right of electing the President was conferred?

Ans: 12(f) None of the district local baords enjoys the privilege of electing its President.

Canals in Sindh

Ques: 13. Will Government be pleased to supply the following information regarding their canals in Sindh according to the subjoined table?

Name of Canal	Designed water supply in cusecs.	Area expected to be cultivated.	Area actually given out to people at present	Area actually cultivated at present

Ans: 13. The requisite information regarding canals in the Indus Left Bank Division is furnished in the statement* attached. Similar information regarding canals in the Indus Right Bank Division has not yet been received from the Superintending Engineer concerned and will be placed on the table on receipt.

*Vide Appendix-O (Not included in this book)

+ Vide Appendix-R (Not included in this book)

Canals in Sindh

Ques:14.(a) Will Government be pleased to reply to question No.9 put by me at the Council meeting of 24th July 1917?

Ans:14(a) Please see reply above.

Ques:14.(b) Will government be pleased to reply to question No.10 put by me at the Council meeting of 24th July 1917?

Ans:14(b) A reply will be given at this meeting.

Ques:14.(c) Will government be pleased to reply to question No.19* and (d) question No.20 put by me at the Council meeting of 24th July 1917?

Ans: 14 (c) Replies to those questions have now been given.

First Class Magistrate Statistics.

Ques:15. Will government be pleased to state?

Ques:15(a) the number of persons in each division of the Presidency including Sindh having powers of a First Class Magistrate?

Ans:15(a). It is not possible to give an accurate answer to this question without a disproportionate amount of labour. The following table gives the number of First Class Magistrates who may be normally expected to be at work in each division of the Presidency proper and in Sindh:

Northern Division	Central Division	Southern Division	Sindh
47	56	66	65

Ques: 15(b) the number of persons in each division on whom such powers have been conferred during each of the last 3 years?

Ans:15(b) the information will be obtained.

Sindh Special Circular reprint

Ques:16. Will Government be pleased to state:

Ques:16(a) the number of copies of the new edition of the Commissioner in Sindh's Special Circulars reprint for sale to the public in English and in Sindhi;

Ans:16(a) The Revised Manual of the Special Circulars was compiled for office use only. It has not been put on sale for the general public.

Ques:16(b) the reasons why the first circular of the old edition of the above book relating to the Acts and Regulations in force in Sindh and the powers under each delegated to the Commissioner in Sindh has not been printed in the new edition?

Ans:16(b) Circulars which were obsolete or no longer necessary owing to the information contained in them being available elsewhere have been omitted in the Revised Manual.

Municipality ; Hyderabad ; Petition for re-constitution

Ques:17 Will Government be pleased to state:

Ques:17(a) if it has received any memorial from the citizens of Hyderabad (Sindh), complaining of the inefficiency of the Committee of Management and the Municipal Commissioner for the City of Hyderabad and praying for the restoration of the Hyderabad Municipality;

Ans:17(a) Yes.

Ques:17(b) if government have finished the consideration of the memorial;

Ques:17(c) if, the reply to (b) be in the affirmative whether government have pased any orders on the memorial, if so, whether Government will place the orders on the Council table;

Ques:17(d) if the reply to (b) be in the negative, what stage has the consideration of the memorial reached?

Ans:17(b,c,&d)The memorial is under consideration.

Interned Sindhis

Ques:20. Will government be pleased to state:

Ques:20(a) if its attention has been drawn to a resolution passed at the Sepcial Sindh Provincial Conference held at Hyderabad on the 3rd and 4th November last praying for the release of three Sindhis now interned, namely Professor Javharmal T. Mansukhani and Messrs. Abdul Majid and Muhammad Sadik;

Ans:20(a) Yes.

Ques:20(b) the period during which each of them has been under internment;

Ans:20(b) Javharmal T. Mansukhani from December 1914 to date, Abdul Majid from December 1916 to date, Mahomed Sadik from May 1916 to date.

Ques:20(c) which of them have been incarcerated in Jail and which permitted to reside in ordinary residence;

Ans:20(c) Javharmal T. Mansukhani is interned in the Yeravda Central Prison, Abdul Majid in the town of Ratnagiri, and Mahomed Sadik in the town of Karwar.

Ques:20(d) if those who are in Jail have been put in the company of ordinary criminals;

Ans:20 (d) No.

Ques:20(e) the amount of allowance received by each from Government;

Ans:20 (e) The folowing allowances have been sanctioned:

(i) Abdul Majid for himself Rs.50 a month,
(ii) Mahomed Sadik for himself Rs.40 a month.
(iii) Mahomed Sadik for his servant Rs.10 a month,
(iv) Mahomed Sadik for his dependants at Karachi Rs.60 a month.

Ques:20(f) the period for which they will still continue in internment?

Ans:20 (f). Government have passed no orders fixing a definite period. They are interned during the pleasure of Government.

House Tax in Sindh.

Ques:21. Will Government be pleased to state:

Ques:21(a) which Municipalities in Sindh have during the last two years been moved by Government or its subordinate officials to consider the question of introducing the house-tax;

Ans:21(a) It has been the policy of Government for some years past of insisting that an adequate proportion of municipal revneue shall be derived from direct taxation. Government presume that officers have given effect to this where circumstances permit.

Ques:21(b) if the Bombay Government have issued any instructions to the Commissioner in Sindh or to the local officials in Sindh to move the question of the imposition of house tax in the Sindh Municipalities;

Ans:21(b) No special instructions have been sent.

Ques:21(c) if the Answer to (b) be in the affirmative, will government place such instructions on the council table?

Amendment to Clause 6 of Primary Education Bill 3rd December, 1917.

The Honourable the VICE-PRESIDENT: - Item No. 12. Amendment to clause 6. The Honourable Mr. BHURGRI

The Honourable Mr. Ghulam Muhammad Bhurgri walad Khan Bahadur Wali Muhammad Bhurgri: Sir, Before I proceed with my amendment I would ask you to kindly allow me to make some alteration in my amendment. I think the amendment, which stands in my name at

present may not be acceptable to many members and if my alteration is approved it, might be acceptable to many members of the Council.

My altered amendment would read as follows:

"*Provided that such committee, whether appointed under this section or already appointed under section 28 of the principal act, shall have power to co-opt members and to appoint sub-committees and to delegate powers to such sub-committees in accordance with the rules which may be framed under section 18 of the Act.*"

The Honourable the VICE-PRESIDENT: - I have carefully looked into the way in which the honourable member's amendment will stand after this correction. I find that it so materially changes the original amendment, of which he had given notice, that I do not think that I can permit it to be moved without there having been previous notice as required by clause 4 of rule 5 of the rules of Council business.

The Honourable Mr. Bhurgri: Then, sir, I am entitled to move my original motion

The Honourable the VICE-PRESIDENT: Yes, of course.

The Honourable Mr. Bhurgri: The amendment which I wish to move runs as follows:

Insert at the end the words " *provided that such committee, whether appointed under this section or already appointed under section 28 of the principal act, shall, on the issue of the notification hereinbefore referred to, be so constituted as to be representative of the Muhammadan community in proportion to the strength of that community on the Municipal Corporation.*"

Sir, my reason when I gave notice of this amendment was that I knew the feelings of the Muhammadan community in my part of the country. There was another reason for suggesting this amendment, and it was this, that to make this bill of compulsory education successful it is imperative that certain members of the Muhammadan community ought to be on the school committee, because they will be able to know all about the difficulties in the way of Muhammadans in their part of the country. Therefore, it is absolutely necessary that some provision of this nature should be put in. From the speeches, which have been made by various Muhammadan honourable members today, I find that this is the feeling, which is uppermost in their minds. That shows how strong the feeling of my community is on this matter. If you had allowed me to move my amendment with the modification that I proposed I would have been pleased, but, as it has not been done, I am forced to fall back upon my amendment as if originally stood. I therefore move the amendment and, as every one of us here is anxious that this bill should be a success, we ought to see that a certain number of Muhammadans is present on the committee. If it is a committee of only Hindus or a committee of non-

Muhammadans, some Muhammadans might be put on it, whether rightly or wrongly I do not say, that their view would be representative of that community only. So in order to ensure that their view will be respected, we must see that there is no doubt in the minds of the Mussalmans that any unfair treatment is accorded to them. I think, sir, if we are all trying to make this experiment a success, we should not overlook this important point. Therefore, I trust that this Council will accept my amendment.

Shaikh Ghulam Hussain Hidayatullah and the Honurable Ebrahim Haroon Jaffar supported the Primary Education Bill moved by the Honourable G.M. Bhurgri. But opposed by Honourable Vithal Bhai Jhaverbhai Patel as according to him it amounted to carrying Sectarian interest too far. Besides he had also reservations on $1/16^{th}$ of total number of schools in the Municipality and that of the status of Corporation in Bombay and in the Muffasil areas.

The Honourable Mr. GHULAM MUHAMMAD walad Khan Bahadur Wali Muhammad Bhurgri: Your Excellency – It gave me great pain to hear the remarks of the Honourable Mr. PATEL. He says that I am trying to carry sectarian principles too far. Surely my honourable friend Mr. PATEL knows that I would be the last man to push things to any extent in that direction. If this bill of the Honourable Mr. PATEL is to be successful, then it is absolutely necessary that there should be a certain number of Muhammadans on the school committee. The Honourable Sir MAHADEV CHAUBAL said. "Oh, you don't want representation for sanitation and other purposes, but you want it for education only". I would tell him that the school committee is going to have powers to bring people to trial, etc., and therefore we ask for representation on it. My honourable friend Sir MAHADEV CHAUBAL and the Honourable Mr. PATEL realise that the committee which will be appointed under this bill will have powers of a magisterial character, such as bringing people up for trial. As the Muhammadans will have to send their children to school, in a place like Sindh with a vast Muhammadan population, it is doubtful whether it will work satisfactorily without Muhammadan members on the committee. I said in my speech and I made it quite clear that I was not in favour of separate class representation. But I honestly feel that the presence of Muhammadan members on the committee will certainly help and will lead to the success of the bill and give us the representation which all of us want.

Then my honourable friend Mr. PATEL took shelter under technicalities. He pointed out that there are words here "Municipal Corporation". Surely, where there is a will there is a way. If my honourable friend was willing to accept my amendment, he could do so.

My honourable friend Sir MAHADEVE CHAUBAL told me: " There is a way for you; you may bring in an amendment of the main act, namely the municipal act". But does he assure me that if I bring in an amendment of that character he will accept it on behalf of Government?

There are all the observations, which I desire to make just to show that the committee as at present constituted could not work satisfactorily. Therefore, sir, I am constrained to press my amendment.

These amendments were then put to the vote and lost, twelve members voted for and twenty six against it. The Council divided as follows:

Ayes 12	Noes 26
The Honourable Mr. G.M.Bhurgri voted for the above said amendment	

Amendment in The Primary Education Bill,5th December,1917.

(Bill read a third time)

The Honorable Mr. Vithal Bhai Jhaverbhai Patel moved the 3rd reading of above said bill. The purpose of amendment was to leave the subject to the School Committee and educational authorities to decide as to what was efficient instruction. Mr. Bhurgri responded and commented on the subject.

The Honourable Mr. GHULAM MUHAMMAD walad Khan Bahadur WALI MUHAMMAD BHURGRI: - My Lord, - I want to associate myself with what has fallen from my honourable friend Mr. PARANJPYE. I think, sir, that the non-official members of this Council fully realize that this bill, which has been piloted by the Honourable Mr. PATEL has had the full sympathy of your Excellency's Government from the first reading onwards and I feel that if it were not for your Excellency's kind personal interest in the matter it would have been impossible to get a bill like this passed in the Council. On behalf of the Muhammadan honourable members, I certainly beg to offer my congratulations to your Excellency personally. Coming from a backward community, I can assure your Excellency that I feel that this bill will do a good deal for the betterment of the condition of those who are backward in education, and I cannot help congratulating my honourable friend Mr. PATEL on the labour and persistence with which he has tackled the subject and brought it to fruition and to a successful issue. With these words I support the third reading of the bill.

Motion for the third reading was then put to the vote and carried.

Students and Politics, Amendment moved on 5th December, 1917.

The Honourable Mr. GHULAM MUHAMMAD walad Khan Bahadur WALI MUHAMMAD BHURGRI: - My Lord, I want to move an amendment as follows :

"This Council recommends to the Governor in Council that the part of the circular of the education department dated the 7th of June preventing college students from attending public meetings and the paragraph dealing with Home Rule League and meetings at which Home rule is preached shall be revoked."

The reasons, which have prompted me to propose this amendment, are these. In the first place, sir, the case of college students is quite different to that of students of schools, and I find that even in England College authorities rather encourage college students to discuss politics and to go to political meetings and so forth.

His Excellency the PRESIDENT: - Will the honourable member give his authority for that?

The Honourable Mr. BHURGRI: - I have not the authority with me now, but I have read it in newspapers that there are political meetings and students are encouraged by the principals of the colleges to attend them.

His Excellency the PRESIDENT: - The authorities of the colleges at home are encouraging students to go to public and political meetings. Is that the honourable member's point?

The Honourable Mr. BHURGRI: - Yes, your Excellency. But may I ask your Excellency if in any civilized country there is any restriction placed upon college students to keep them away from public meetings? On my part I have not heard of any orders in any civilized country to this effect.

Then, sir, taking it from another point of view, I see that this circular prohibits all college students from attending any public meetings where Home Rule is preached. I have often come in touch with some of these young men and I can tell you, sir, that this circular has only caused irritation among the students, I do not see why this circular which irritates not only the public but students also should be enforced. That is my reason for putting forward this amendment and distinguishing between students of colleges and students of schools.

As regards the paragraph regarding Home Rule, the position is this. I think, sir, what is at the back of Government's mind is that there is something wrong with these meetings of Home Rule League. If Government thinks that any of these meetings are illegal, why not frankly say so? Why put a restriction on students from attending these meetings and at the same time says that the meetings are quite legal and that there

is nothing wrong with the meetings? If Government thinks that students should not attend Home Rule meetings the best course for Government is to come out and say so instead of issuing a circular of this sort.

With these few remarks I hope that the Council will carry my resolution.

The Honourable Mr. GHULAM MUHAMMAD walad Khan Bahadur WALI MUHAMMAD BHURGRI: - Your Excellency, - In replying to the criticism which has been leveled against my amendment I have to say only a few words. In the first place, the Honourable Mr. CURTIS told the Council that in England it is not the practice that the college authorities allow students to attend public meetings, but that the college authorities some times arranged for lectures to be delivered under their supervision in the college by public men and politicians. But may I tell my Honourable friend that I have myself with number of friends of Oxford attended public meetings at the time when I was studying in England. I myself with a number of friends have attended public meetings where the question of tariff reform was being discussed at the time and nobody took the least objection to our doing so.

Then, sir, the Honourable the Director of Public Instruction told us that the Home Rule clause was simply put in to illustrate that the students should not go to political meetings and this was one of the political meetings. Well, that is, I think, rather an ingenious explanation. But, as every one knows, a Home Rule meeting is most obviously a political meeting, and there was therefore absolutely no necessity for Government to specifically mention Home Rule meetings. As I say, sir, I think that there is a sting in that paragraph and the proper course for Government would have been, if they considered meetings at which Home Rule was preached were unconstitutional, to plainly say so; and then the country would have been able to judge for itself. My amendment proposed to remove this unnecessary sting, and I hope the Council will accept it.

Forest Passes Amendment Moved on 5th December, 1917.

The Honourable Mr. GHULAM MUHAMMAD walad Khan Bahadur WALI MUHAMMAD BHURGRI: - My Lord, - After listening to the remarks of my honourable friend Mr. GARUD, I confess that it will not be desirable to accept the resolution as it stands. Recently I have come across a lot of complaints of this nature. It is a very great hardship on the private landholder. He has to wait for months together before he can remove the wood which is his property, and for which he has paid assessment. In order to draw the attention of Government to this matter, at this Council I had put a question as follows: -

"Will Government be pleased to state:

(a) "If a zamindar in Sindh who proposes to cut trees in his own 'Huri' and send the fuel to some town for disposal has to apply to the Mukhtyarkar for a pass-book to be obtained from the Divisional Forest Officer;

(b) If the application of the Zamindar is forwarded by the Mukhtyarkar to the supervising Tapadar and subsequently by the Divisional Forest Officer to the Range Forest Officer;

(c) If it is true that if the Range Forest Officer states that the quantity of the fuel is not large the zamindar is asked to go to the Tapadar and take a pass from him every time that he sends out fuel for disposal;

(d) If it is true that this procedure results in corruption and great inconvenience to zamindar who have to run after the Tapadars out in the district?"

The reply given by Government is as follows: -

"(a) To (d) The Honourable member's attention is invited to the rules, and particularly rule 4 under section 41 of the Indian Forest Act for the Province of Sindh, printed in section 297 of the Standing Orders of the Forest Department. Government has not received any complaints about delay caused by the procedure."

The Honourable Mr.Bhurgri: This gives you an idea, sir, as to how much difficulty and how much inconvenience a zamindar has to go through in order to get a pass to remove the wood which is his own property. Therefore I think, sir, that the Honourable Mr. GARUD is right in bringing the question before the Council, and though I am not proposing any amendment, I think if my honourale friend adopts a suggestion, which I am going to make, it can simplify matters.

I suggest this as an amendment, namely, that the resolution may run like this: -"This Council recommends to His Excellency the Governor in Council to consider the question of passes at present required for the removal of wood which is not Government property from private lands"

If my honourable friend Mr. GARUD adopts my amendment it will be all right.

The Honourable Mr. GARUD: Your Excellency, - May I suggest that I am agreeable to the postponement of my resolution to any subsequent meeting till the proper authorities consider this question.

His Excellency the PRESIDENT: I think it would be better if we go on with the resolution as I am sure the Council would like to know Government's position in the matter.

The Honourable Mr. BHURGRI: Then, my Lord, I move it as an amendment to the resolution of my honourable friend, Mr. GARUD.

The Honourable Mr. SRIDHAR BAL KRISHNA UPASANI: Your Excellency, The Honourable Mr. GARUD has placed the facts and arguments in support of his resolution so clearly before the Council that I need not take much time of the Council to further support it.

His Excellency the PRESIDENT: I think the position is that the honourable member has moved a resolution and the Honourable Mr. BHURGRI has moved an amendment. Well, the Council will decide and the honourable member's resolution will stand or fall on their decision.

The Honourable Mr. BHURGRI:I think my honourable friend Mr. GARUD has accepted my amendment, sir.

The Honourable Mr. GARUD: Your Excellency, will not my resolution be put to the vote also? [22]

Rasai, Lapo and Cherr, 6th December, 1917

The Honourable Mr. G.M. Bhurgri moved the subject resolution on 6th December 1917 in the Bombay Legislative Council. Its proceedings run into 17 pages. Since this is the most important resolution, the relevant extracts are given below:

His Excellency the PRESIDENT: - Resolution No. 13. The Honorable Mr. BHURGRI:

"That this Council recommends to His Excellency the Governor in Council that a mixed committee of officials and non-officials be appointed to consider what measures should be adopted for the suppression of 'rasai' or free supplies, 'lapo' or illegal exactions, and 'cherr' or forced labour in Sindh"

The Honourable Mr. GHULAM MUHAMMAD walad Khan Bahadur WALI MUHAMMAD BHURGRI: - My Lord, - The resolution which I rise to move, and which I trust this Council will accept, has reference to certain well known abuses connected with the administration in Sindh. *Rasai* connotes supplies, and refers to the supplies obtained from the people for the benefit of officers of Government touring in the country. *Lapo* means illegal exaction, and is the tax levied by the tapedars from the people originally for the ostensible purposes of *rasai.* Lastly, *Cherr* is forced labuour, and refers to the labour extracted from the people for various purposes connected with official touring. These three abuses are in time connected with each other. In fact, they form one stock, of which *rasai* and *cherr* are the elder members, and *lapo* the younger. Of these rasai is the first in importance, and I, therefore, place it in the forefront of our consideration.

The practice of *rasai* owes its origin to the touring system. An officer of Government going on tour in the rural areas with an establishment generally obtains for himself and his establishment such supplies as he can obtain in the locality through which he is touring. Things, which cannot be had locally, are sent for, sometimes from great distances, such as the larger towns. For these supplies the payment made is generally inadequate, and sometimes woefully so. The bills that are submitted to and paid by the officers generally vary to believe. A gazzetted officer of Government, who lives in the European style, recently stated on oath in a court of law that he received and paid a bill of a rupee for two days for supplies which included meat, a fowl and eggs; and, when questioned further, he stated that he generally paid 8 or 9 annas a day, thus showing that he considered such payment adequate. These 8 or 9 annas a day, I presume, covered also fodder for his horse, and milk, fuel, etc. for himself. I have mentioned this case merely for the purpose of showing how certain officials regard the matter, and this is by no means an isolated case, but is a typical illustration of the nominal and almost apologetic character of the payments generally made. And what is worse is that even these payments do not reach the poor suppliers, and are absorbed by the establishments of the officers concerned. The grievous hardship and injustice entailed by the system are obvious. But the most unfortunate feature of it is that the burden falls heaviest on the shoulder of those least able to sustain it. For, it is not the landowner, who in the first instance meets the expenses of the supplies, but it is the needy cultivator, who ultimately bears the greater part of burden of this iniquitous charge. And the burden is a heavy one. For the officers who tour in the districts in connection with various departments of the administration are many, and the sums spent on some of the camps are large, and hence the burden is, in the result, both heavy and of some duration.

Fortunately for me, the existence or the extent of the evil is not a point that I need at all labour. It has been the subject of almost infinite complaint and representation from every quarter during a long course of years. It has been discussed, almost threadbare, in its every aspect and feature, by responsible private individuals, by public men, by public bodies, by the press and by responsible officers of Government. And, finally, the evil has arrested the attention of Government, who some years ago held an enquiry in the matter, and issued a resolution penalizing the practice. It is to be deplored, however, that investigation was of purely confidential character; Government not at all consulted the public opinion in the matter. At the same time, it is worthy of note that, though official opinion alone was taken in the matter, that opinion was

such as lead Government to pass the resolution referred to. That resolution, unfortunately, has been practically a dead letter. It has been honoured more in the breach than in the observance. It has crystallized, and beyond, perhaps, some historic interest and value, is void of any practical worth. Hence the evil has only grown and gained strength with the passing of the years and the evident impunity that would seem to attend it. I might almost say it has been sanctioned and hallowed by a long and undistributed existence. The evil has, indeed, attained the proportions of a public calamity.

Begotten of the system of *rasai* is the institution of *lapo.* Lapo represents a certain fixed percentage on the acre of land or the rupee of assessment, levied by the tapedar from the landowner or cultivator, originally mainly for the purpose of meeting the demands of *rasai.* When an official encamped at any place, it was the duty of the mukhtyarkar, through the tapedar, to provide the necessary supplies. This necessitated the maintenance of a fund for the purpose, and this fund had to be raised from the people. For, the tapedar and the mukhtyarkar would not and could not find the supplies out of their own pockets. This was the origin of *lapo.* But bad as was this state of things, it was superseded by even a worse condition of affairs. For, the proceeds of *lapo* were subsequently devoted to the providing of supplies for the smaller camps only, and for the larger camps a separate *rasai* fund was maintained by the mukhtyarkar at the cost of the poor zamindars who made fixed and regular contributions towards it. The unfortunate result is that, though *lapo* has practically lost, it continues to exist without any justification for its existence. And, finally, the present arrangement, according to which the individual zamindar in whose land the official is for the time being encamped is made responsible for providing of the supplies, is even worst than the old system. It has shifted the burden from the shoulders of many to the shoulders of one, and thus made the burden more insupportable.

I come lastly to *cherr*, or the system of impressing the labour of agriculturists for purposes connected with official touring. On the arrival of a touring officer in place, a demand is made by the mukhtyarkar for the supply of free labour. This demand is reluctantly answered by the cultivators, whose free labour is utilized for sundry purposes in connection with official touring, such as making roads, preparing camping grounds, pitching tents, fetching water, fuel, etc., and generally, running errands of all sorts. This sort of thing goes on from camp to camp, and entails the greatest hardship on the poor cultivators and also on the zamindars. The taking away of the cultivators from their ordinary labours has the most disastrous effect on their subsistence, and their withdrawal from cultivation, sometimes at very necessary and critical

periods, inflicts serious damage on the zamindars in the shape of a poor out turn and consequent financial loss.

It is a matter for deep gratification and thankfulness that Government has recognized the evil, and have put forth high endeavour to suppress it. But the regret is that that endeavour has almost completely failed to effect any improvement. The reasons for that failure to my mind are patent enough. The first is that the first attack was made in the wrong quarter. A blow was aimed at lapo, and not at rasai. But, as shown above, rasai is the cause, and lapo the effect. Rasai is the parent, and lapo the offspring. Lapo is the fund which the system of rasai has directly begotten and reared, and which it continues to nourish even though the necessity for the nurture has long departed. It is, therefore, very necessary to consider the question of changing the objective of attack from lapo to rasai. Rasai is the main position, and lapo only a subordinate earthwork. If rasai is stormed and taken, lapo must need collapse. Starve out rasai, and lapo would perish with it. The later must die of inanition.

On the other hand, all attempts at directly suppressing lapo without touching rasai are so much misdirected waste of effort. The above view of the situation would appear to be obvious enough, but, if authority was needed in support of it, I believe it could be found in the opinion of some of the most eminent and experienced officers of Government. At any rate, the matter is worthy of careful consideration.

The second reason for Government's failure to suppress rasai is that all the orders of Government have left the prevailing conditions unaffected. The practices of rasai is a result of the touring system, and while that system, within proper limits, is expedient and even necessary, the question of its duration, which appears too many to exceed the actual requirements of the situation, is a matter that deserves the most serious consideration. Again, so long as the providing of supplies is left to the executive officers of Government or to the zamindars, so long will the evil continue. Hence, the expediency and practicability of a system analogous to the military commissariat is yet another matter for consideration.

The last, and perhaps, the most outstanding, reason for the failure of Government in this direction is that government has from the outset treated the whole matter as strictly private. They have not taken the people into their confidence. The opinion of the parties concerned or of the public at large has never been consulted. Both the enquiries held and the orders passed by Government have been confidential. The public has never been in a position to know the nature or result of the investigation held or the nature of the orders issued by Government in the matter. The result has been unfortunate both for the people and for Government. The

people have not had the advantage of putting their case. before Government, and Government have been without the benefit of public advice and assistance in the matter.

It may be objected that the system owes its origin to the spirit of hospitality on the part of the agricultural classes; that the system cannot be considered to be a hardship or a grievance of that class, in as much as they consider that their honour is involved in its maintenance; that at any rate the hardship and grievance are greatly exaggerated in as much as there has been little or no complaint on the part of the zamindars; and finally, that the maintenance of the system is bound up with the prestige of the officials and of Government. To these objections, I would answer that while the system no doubt originated in the hospitality of the zamindars, the burden in the olden days used to be scarcely appreciable owing to the extreme rareness and smallness of the demand on that hospitality; that the immense growth of the touring system has enormously added to the weight of the burden, so as to make it almost intolerable; that it is not true that there has been no complaint on the part of the zamindars and that, on the contrary, there has never been a more fertile subject of complaint; that the surprise is not that there has not been more complaints, but that there has been so much in view of the fact that resistance is not only futile but dangerous, and that complaint in this matter is known to be often attended with the gravest consequences to the poor complainer, who generally not only receives no sympathy or support from official quarters but becomes an object of serious disfavour in that quarter; and that is not true that the maintenance of the system involves the prestige of the officials; and that even if this were so, the question of prestige is a consideration which should give way to the clear demands of justice.

I have purposely refrained form going into details of fact or into the evidence, for I consider that to make disclosures in such a matter while being extremely unpleasant to me, was also quite unnecessary, as the subject is one of the greatest notoriety. Very much, indeed could be said and written on the subject, but I am afraid that it would be anything but savory and would, at the same time, be superfluous.

My Lord, the question is one of the deepest concerns both to the Government and to the people. It involves the welfare of the silent suffering of millions in the field, whose welfare is, after all, the welfare of government. The situation is one of the utmost gravity, and needs to be grappled with promptitude and decision. The attempts hitherto made by Government have been determined enough, but they have failed mainly because wrong remedies were applied and because the cooperation of the people was not enlisted in their support. What is needed is a concerted

effort on the part of the Government and of the people to suppress an evil of such antiquity and of such dimensions, and hence the urgent necessity for the present resolution, which I earnestly trust will commend itself to this Council.

I merely move this resolution in order that there may be an enquiry. But I want an enquiry at which the people will have some voice. Therefore, I have put it as a committee of officials and non-officials, as I have shown, sir, in their question hitherto all enquiries and all other materials that were supplied were only conceived and brought out by officials. In no case, so far as I am aware, the opinions of the public were invited and therefore, I think that the remedies resolution and hope that government, as they are themselves as anxious as we are to suppress the nuisance, would see their way to hold an investigation and give the public also a chance of making suggestions which will be not only in the interest of the public and the country but of all.

The Honourable Mr. VITHALBHAI JHAVERBHAI PATEL: - Your Excellency, I rise to accord my hearty support to the resolution which has been so ably moved by my honourable friend Mr. Bhurgri. After hearing his speech one wonders whether the province of Sindh is a part of the Bombay Presidency under the enlightened British rule. What does his speech show? It shows that there is a system known as rasai or free supplies to touring officers, lapo or illegal exaction's and cherr or forced labour in Sindh.

I for a moment ask the Council to confine its attention to lapo, a system that is unknown in the three divisions of the Presidency proper. Lapo, if I understand my honourable friend Mr. Bhurgri rightly, is a sort of cess on assessment.

Mr. H.S. Lawrence

As the honourable member has told you, it has been customary for the tapedar to add a percentage to the Government revenue. The remedy lies in better supervision; and some twelve years ago vigorous effort was made by adding 50 per cent to the number of supervising officers called supervising tapedars, under whose immediate supervision the tapedars work. There had been 150 of these officers in Sindh, and they were suddenly increased to 225. But complaint has been made that these supervising tapedars do not supervise and that the evils continue. Then efforts have been made to improve the class of our mukhtiarkars; and I think there is no doubt that with the spread of education, our mukhtiarkars are better men all round than they were twenty years ago. I have heard from many sources that the tapedars do not now gather in more than a fraction of what they used to gather before.

At the same time the Council may be assured that this is not always a one sided business. The zamindar often receives his quid pro quo, and that, naturally enough, at the expense of government. Cases not infrequently come to light where cultivated lands are shown as uncultivated, and the zamindar thereby escapees payment of the assessment, but the tapedar and the zamindar conjointly share the profit. If supervision is tightened up, as I hope it will be more and more, I am not at all sure that the zamindar will not before long be pining for a return to the good old days of lapo.

Only recently I have submitted a scheme to government for the improvement of the position of the tapedar, above all, of the supervision under which he will be controlled, and have told government that I trust that this scheme will result to the benefit both of the zamindar and of government; that the zamindar will be free form exactions, and that government may be free from frauds upon its revenue.

The third head mentioned by the honourable member is that of cherr or unpaid labour. This is the first time that I have heard a complaint made of this matter and I am not therefore in a position to discuss it with any detailed knowledge. Conditions in Sindh are not really in the deplorable condition, which he depicts. But I should like to tell the council that the relations between the zamindar and his tenants are similar to those which prevailed in England in former years. The landlord not only shares the produce with the tenant, but also gives the tenant his protection and advice in times of difficulty. In Sindh the landlord also gives his tenants advances of money free of interest. In return he is entitled to receive services from his tenant; for which he pays no in cash but in friendly services. I was unable to hear the honourable member fully but I gathered he referred to occasions of shikar.

The Honourable Mr. Bhurgri:- No, I spoke of the preparation of roads and camping grounds.

The Honourable Mr. Lawrence:-I can only say at present that if the honourable member can give any instances of unjust treatment, I shall be very glad to have the matter investigated, and any person responsible made liable for his misdeeds.

The honourable member has suggested a public enquiry and has complained that the public has not been consulted hitherto. I have received reports from the Collectors, which, as every one who knows Sindh can appreciate, are based upon consultation with the principal zamindars of the district. The council will realize that it is often more easy to secure full advice from zamindars in private discussion than in a public enquiry.

However, if the government desires a public enquiry, there is of course no possible objection on the part of any officers in Sindh. I have no great confidence that the enquiry will be more effective than the measures already in operation; but of course those measures will continue.

The Honourable Sardar Dulabawa Raisingji, Thakor of Kerwada: Your Excellency, I rise to support the amendment moved by my honourable friend. I must confess that I have neither the experience of my honourable friend Khan Bahadur Pir Baksh, nor have the advantage, which my honourable friend Mr. Lawrence has of knowledge with regard to Sindh. But I do think that it is a revelation to many of us to hear of this forced labour and supply of lapo that is required by officers, which really means an illegal imposition in these days of civilization. I consider that the evil as it exists in Sindh, certainly exceeds the limits. However great facilities these customs may give to touring officers in the matter of getting supplies that they may want, Government should really do something to put a stop to these old customs which could not have been sanctioned by any law.

With these remarks I support the resolution moved by my honourbale friend Mr. Bhurgri.

The Honourable Shaikh Ghulam Hussein Hidayatallah:- Your Excellency, coming from the same part of the country to which this resolution relates, I consider it my duty to say a few words about it. Referring to the speech of my honorable friend Khan Bahadur Pir Baksh, I was very much amused to hear that there is no rasai and lapo in Sindh. The Honourable Mr. Lawrence, the Commissioner in Sindh, whose speech all the members of the Council have listened to, leaves the impression on the minds of every one of us that there is rasai and lapo in Sindh. That is the honourable mover's complaint, and the Honourable Mr. Lawrence admits that there is a real evil. But the evil exists not only now, but it existed before the British came to Sindh. It is the duty of government to see that it is put down. Now, this system originated before the British conquered Sindh. The original custom used to be that small officials of the government used to get from the zamindars a certain percentage of the assessment either in cash or in kind for the purpose of entertaining officials when they came on tour, and that system continued even after the British advent. Originally all these arrangements used to be made before the British Raj by petty officers, now known as tapedars. Now the tapedar has been prohibited, under the orders of the local government, from taking rasai and has nothing to do with the rasai and his place has been taken by the zamindar of the local area. Now I must make it very clear to this council that though there is a complaint about

rasai on our side, we know that there is not much of railway communication in Sindh and officers of the revenue department especially have to tour 210 days out of each year, that is, seven months. Now, supposing you take the example of a Deputy Collector, he has about three talukas in his charge. He has to go about and spend those 210 days at each corner of the taluka. Now there are places where it is very difficult for them to get supplies. For instance, supplies of the nature of flour, bread and ghee he might carry with himself. But what about grass, fuel and milk? It is very difficult for him to carry these things. There I quite realize the difficulties of the officer. Bedsides, these things have not much value in the mofussil in normal times. Generally, Mussalman zamindars who have got a large number of cattle do not like to sell their milk and they therefore willingly give gratis milk, and also grass and fuel. But it is not only grass and fuel that is given gratis to the officials but besides, I do not resent that cash payments are made to the clerical establishments, pattewalas, and butlers and so on, of the superior offices. Supposing a Deputy Collector comes on tour, his Head Munshi and his Head Clerk are given something of the lapo paid to the tapedar. I resent these cash payments.

Mr. P.R. Cadell: - This is due to the petty corruption of subordinates, particularly the tapedars. We know the evil do exist and it is an evil, which can be met only by constant supervision and constant care. The Commissioner in Sindh is giving that care and attention.

As regards lapo the honourable mover adduced no evidence for his statement that it is derived from rasai and the statement is on the face of it absurd. Lapo is not only a much bigger but also a much more ancient thing than rasai. As the Honourable Mr. Lawrence pointed out, lapo has in Upper Sindh the perfectly legitimate sense of a rent or cess levied by the zamindar on land occupied by his tenant. It has now obtained the derived and improper sense of a percentage taken by the tapedar from the zamindar. The latter often does not regard it as extortion, but as a mere extra rate, which it is worthwhile to pay to the tapedar. The unfortunate thing about lapo is that it is lucrative both to the zamindar and to the tapedar. The latter reports the land to be un- cultivated or un- irrigated or to have a poor crop. The zamindar benefits by much more than the amount of lapo he pays to the tapedar. The only sufferer is government that is, the public revenue. It is undoubtedly a serious evil, and one that must be prevented. But at any rate it is an evil, which does not injure the zamindar, in most cases, but Government.

As regards cherr or forced labour, the account given by the honourable mover was so lurid that it made the Honourable Thakor of Kerwada marvel that such things were possible under British rule. I have

no hesitation in saying that the account is a ridiculous exaggeration. I shall try to bring home to members not acquainted with Sindh what this amount of labour really means. In Sindh the labour for preparing a camp and pitching tents for a district officer on tour is less than in the Presidency proper for the sole reason that at least in a good many places in Sindh there are camping grounds already prepared at the expense of Government for the camping of Government officers. Honourable members know that prepared camping grounds are rare in the Presidency proper, and that when district officers visit a place it is necessary to have a camping ground prepared before they encamp; but no one has ever thought of complaining that the small amount of labour involved is a serious hardship for the villagers.

The Honourable Mr. Bhurgri:- What about roads?

The Honourable Mr. Cadell: - I am coming to the roads. It is perfectly true that roads are occasionally prepared for officers, but who gets the benefit of them? The district officer who merely goes from one place to another or the people who use the roads constantly? And it must be remembered that in some cases the zamindars are responsible to the local boards for the upkeep of portions of roads. The condition, or rather the absence, of roads in Sindh is undoubtedly a hardship. There are, of course, great natural difficulties in maintaining them but it would be a very good thing if the Honourable Mr. Bhurgri would pay attention to the subject. But that has nothing to do with the question of rasai, lapo and cherr.

But honourable members may well ask why the Honourable Mr. Bhurgri should have made so misleading and inaccurate a speech. I cannot help feeling after reading the Honourable Mr. Bhurgri's speech that he is attacking the system of officers' touring. Gentleman like the honourable mover does not like the touring system. They do not wish officers to go round to ascertain the condition and wants of the people. In respect of touring, however, the Presidency system does not differ from that in Sindh. The touring system, that is to say, the obligation on officers of government to travel in their charges for seven months in the years, is the foundation of our Bombay system of government. That great administrator Sir Thomas Munro who brought it from Madras I believe, as a historical fact, introduced it. It was, and I hope still is, known as the "Char Darwaze Khole", the system of the four open doors. It was and is literally true that the tents of offices are always open to the people in places near their homes. That system has continued and exists I believe more in Bombay than in any other part of India, with the possible exception of Madras, and I believe it to be one of the principal causes of the success of our district system. I would point out to honourable

members that if Indians are going to have a larger share in the administration, if, for example, the Brahman from the Deccan is to be employed in Upper Sindh, it will be necessary that the system should prevail, and I hope it will always continue. It is, perfectly true that this system means a severe tax on the time of officers and their establishment; it is true that these establishments are liable sometimes to become a burden; but I say that the good of the system far outweighs the evil. I remember once when I was a Collector in Upper Sindh, I once checked the average number of petitions that were given to me by hand in one particular tract and I found that it was between 80 to 90 a day. It may be imagined what trouble and time were saved to the people by this opportunity of giving, petitions. Honourable members may take that as a sample of how an officer's touring in Sindh is appreciated. As the Honourable Mr. Ghulam Hussein Hidayatallah said, communication is very difficult in Sindh. Apart from the opportunity given to the poorer classes to petition, the big zamindars are glad to see the officer coming round and it is in the interests of administration that he should go round. To attempt to destroy the touring system because of the admitted difficulty of supplies would be a great mistake. The difficulty, as I have said, does exist, but it is now very much better in Sindh than in the old pre-British days or even than it was a few years ago. It is almost impossible to eradicate that evil altogether, but it can best be reduced by the measures, which the Honourable Mr. Lawrence has sketched. It would be very unfortunate if gentlemen like the Honourable Thakor Sahib of Kerwada were led by the honourbale mover's speech to think that the evil is increasing or that the touring of officers, particularly in Sindh, that causes serious hardship; I think that is absolutely untrue. I think that the best way of meeting this evil would be to strengthen the hands of the Commissioner; to bring home to the zamindars, notwithstanding their notions of dignity, that payment for supplies must be taken; to bring home to them still more that payments to tapedars whether in the form of lapo or otherwise are illegal; and also to make tapedars understand that the taking of illegal gratifications is dangerous; while at the same time, as the Honourable Mr. Lawrence has said, taking steps to improve the tapedar's pay and prospects.

The Honourable Mr. F.G.PRATT: - Your Excellency: I would like to add my testimony to that of the Sindh officers who preceded me. I have served in Sindh for a good many years and have done a fair amount of touring there. The last time I served in Sindh was in 1905, and I remember that one of the first things that I did after taking over charge of the Hyderabad district was to deal with a case in which an assistant collector in the course of trying certain income tax appeals had seen the

books of certain village banias and on looking tapedars had been taking illegal gratifications of the nature included in the term lapo. He held careful departmental enquiries into the matter and the case came to me, and one of the first things, which I had to do in the district, was to pass an order of dismissal at one stroke of about six tapedars and one supervising tapedar. That was twelve years ago.

Well, sir, in the discussions, which we have heard today, I do not think that those who have spoken in favour of this resolution have made it clear, as they ought to have made it clear, that this evil is on the increase. I think the facts are exactly in the other direction. This evil has long been recognized by Government and has been receiving continuous attention from touring officers, by supervising officers in Sindh, and not only in the province of Sindh but in the other parts of the Presidency also; I think it is incumbent upon those who ask the Council to give their time to a discussion of this question to show that the matter is not receiving sufficient attention, that the evil is on the increase, or is aware that it is an evil which is deeply rooted in the habits of the population of this country and in the subordinate Indian officials of this country and that it is only through increased enlightenment that this evil can be remedied. It is only by the people more and more cooperating with the officers of Government to put a stop to these practices that we will get any improvement. I think it is unquestionable that this evil has very greatly decreased during the last 20 years, and that decrease is due to the continuous attention which it has been receiving from Government officers.

I would like to add a word or two also as to what the Honourable Mr. Cadell was saying just now about the touring system. One disadvantage, I venture to suggest, that an unnecessary discussion of this kind is that it produces an idea that the touring system is a monstrous system which villagers who are very easily misled in this matter would be justified in hindering or opposing; I have recently received information from at least one of the districts in my division that the tour of the collector has been hindered by organized opposition to such a trifling requirement as the carts required to move his kit for the purpose of traveling from camp to camp are hindered. Now, sir, without such touring, the administration of this country could not to be carried on well. It was only yesterday that a member of this council spoke to me personally about a matter in which he was interested in one of the larger districts of the Northern Division. It was with regard to the question of a burial ground in which the Hindus and Muhammadans were in conflict with each other. As I happened to be there on the spot, I took the opportunity of seeing the place and I heard what both sides had to say in

the matter. If offices do not tour, such questions cannot properly be investigated and if such questions were not investigated the result would be likely to be serious disturbance and perhaps a riot and disorder in the villages.

The Honourable Mr. G. Carmichael: Your Excellency, I confess that I have no acquaintance with Sindh itself, except on paper, and I feel a difficulty in discussing this particular subject without local knowledge. The Honourable Mr. Patel and a good many others who have spoken on the subject are in the same position as myself in that respect. The honourable member proposes that the resolution should be amended so as to recommend that measures be taken to suppress this undesirable state of affairs, but he himself does not suggest any measures, and I find as the Honourable Mr. Lawrence and the Honourable Mr. Cadell have pointed out, that none of the members who really know the actual state of things in Sindh make any suggestion at all with regard to any particular measure. They recommend that the question should be investigated first of all. None of them are prepared to say that any particular measure should be applied.

The Honourable Mr. Bhurgri suggests that the system of officers' touring is at the root of this evil and goes on to argue that if touring were to be put a stop to, the evil would stop.

The Honourable Mr. Bhurgri: What I say is that there is a good deal of touring apart from necessary touring. That might be curtailed. I have not said that touring should be abolished.

The Honurable Mr. Carmichael: It is very difficult to ascertain what the honourable member means by unnecessary touring.

The Honourable Mr. Bhurgri: There are certain periods fixed by Government under certain rules for the touring of a Collector, Assistant Collector or District Superintendent of Police. Of course, I can understand that they have to do this touring in connection with their work. But in many cases a good deal of unnecessary touring is done and this may be curtailed to some extent.

The Honourable Mr. Carmichael: I think he must leave it to the Collector and to the Assistant Collector to decide what amount of touring is necessary in order to complete the work, which he had to do. You cannot tie down his conscience and say that he should not do any particular work, if he feels that it is his duty to do it.

The Honourable Shaikh Ghulam Hussein Hidayatallah made out that as a matter of fact the custom of rasai and lapo has had its origin from a date long before the advent of British rule in Sindh. It is a legacy from ancient times and it is a legacy, which perhaps in some form or other existed when the British Government came into other parts of

India. The difficulty with regard to Sindh is that the conditions there are peculiar, particularly with regard to the method of cultivation. The cultivation there is dependent on irrigation and the method of land settlement, which has been found most suitable for Sindh, is different from that in the Presidency. These conditions are special and there are others too, as the Honourable Mr. Lawrence pointed out, such as the rarity of bania shops. These conditions have made it a very difficult matter to diminish the evils arising out of the ancient customs, which were found to exist when the country was taken over by the British. In other parts of the Presidency I think there is no doubt that the success of the British administration in purifying the atmosphere has been much greater and more rapid than in Sindh, but that is no reason why we should despair of reaching in Sindh the same standard which has been obtained in this matter in the other parts of the Presidency proper. In any area which has to depend on irrigation for cultivation, there is no doubt that it is very difficult to suppress an evil of the nature of lapo, even in the Presidency proper; I may say that one of the measures which will tend to reduce the dependence of the zamindar on the tapedar is a more regular and systematic cultivation of land and greater control over the water supply and the possibility of selling water in bulk. When these improvements are achieved in Sindh, the evil of lapo at least would practically be stopped. The zamindar will then have anything for the tapedar in return for the lapo and I presume the zamindar would not pay him. But that is looking a long way ahead. In the meantime we have to deal with matters as we find them. There is no doubt that the evil does exist. The Honourable Mr. Pratt and the Honourable Khan Bahadur Pir Baksh have told us that it has diminished, that it is still decreasing owing to the action, which has been taken by Government or rather by the Commissioner in Sindh under the instructions of Government. The matter came prominently to the notice of Government in 1902 and Government took certain measures at that time, which have had, I believe, a great effect in diminishing the evil results of this practice. There is still more to be done and personally I am inclined to agree with the Honourable Shaikh Ghulam Hussein and the Honourable Mr. Cadell that the best way might be to leave it to the Commissioner in Sindh to devise measures and to maintain constant vigilance in suppressing the evil practice wherever it can be found out. I am inclined to think that, that would be the best method of dealing with the question, but if this council is of opinion that the enquiry recommended in the Honourable Mr. Bhurgri's resolution would be a better method, then I can assure them that Government will be prepared to accept that recommendation and act upon it and have a public enquiry held. At the same time the

measures taken by the Commissioner in Sindh will be proceeded with simultaneously.

The great difficulty is to secure the cooperation of the zamindars themselves. The Honourable Mr. Paranjpye rather mocked at the hospitality of the zamindars. I do not think that his remarks would be appreciated very much, in fact, I am sure that they would be resented by a great many of these zamindars. That is one of the difficulties, which has to be faced in dealing with this problem.

The other difficulty is, as the Honourable Mr. Lawrence pointed out, that of securing the cooperation of the zamindars and of preventing them from depending on the tapedars.

The Honourable Mr. Lawrence has referred to the proposals, which he has submitted to Government for the improvement of the pay of the tapedar. His proposals Government are disposed to regard with favour and they are being taken up. In this direction I think I can safely say that the necessity of obtaining a better staff is a matter of considerable urgency. We have seen the results, which have been obtained in the Presidency proper, where these improvements have been carried out. I speak of that part of the Presidency, which I know best there has been a very great improvement in this matter in all branches of the revenue service, if we compare the condition of things, as they exist now and as they existed say 30 years ago. But the possible advantage of having a committee which is recommended by the Honourable Mr. Bhurgri, is that the attention of the zamindars themselves would be focused on the problem and we may hope, by stimulating them, to obtain much greater cooperation in this particular matter than has been obtained in the past. So if this council is in favour of the Honourable Mr. Bhurgri's recommendation, I say that Government are prepared to accept it and to act upon it. I do not think that the amendment proposed by the Honourable Mr. Patel should be accepted, because no one has any measures to suggest and no non-official member who has spoken has any definite measure to recommend.

The Honourable Mr. Patel: - I understand that Government is going to accept the resolution of my honurable friend Mr. Bhurgri. In the case I withdraw my amendment.

The Honourable Mr. Ghulam Muhammad Walad Khan Bahadur Wali Muhammad Bhurgri:- Your Excellency, It is only left for me to thank the honourable member in charge for accepting my resolution. There are, however, a few remarks, which I should like to make in reply to certain objections. First it has been urged that the meaning I have attached to the words rasai, lapo and cherr is misleading. I have only to say that the meaning I have given of these words is the meaning which

these words actually convey to the people. Then, my resolution has been construed into an attack on the touring system. But I have made it clear in my opening speech and in my statement during the course of my honourable friend Mr. Carmichael's speech that all that I have contended is that there is a great deal of unnecessary touring, which might profitably be curtailed. Further the remarks, which have fallen from officers who have been in Sindh and know Sindh, seem to imply that I have drawn rather a gloomy picture. But I can assure this council that, far from the picture with studies of care and moderation, and that, if anything, it rather understates the truth. It has also been urged that the present system has been working well. But I can state with certainty, from my personal knowledge as a zamindar, that the present state of things is worse than the old, as the burden which formerly rested on the shoulders of many has now fallen on the shoulders of one. Then it has been objected that the instance I have given is not a typical case, and that the officer in question was not a European. But I can assure this council that the case is, by no means, an isolated case, and that I know of far worse cases involving even European officers; but I have studiously avoided being dragged into personalities.

As regards lapo, my honourable friend Mr. Lawrence has tried to make out that lapo is quite separate and unconnected with rasai. But I maintain that this is not the case. Else, how comes it that lapo is levied only by those subordinate officers who have to do with rasai, such as the tapedar and the darogha? In regard to lapo, it has also been contended that zamindars pay lapo with a view to obtain some benefit for them from the tapedar. It is alleged that tapedars are sometimes known to enter cultivated numbers as uncultivated, and thus cause damage to government revenue. I asked my honourable friend Mr. Lawrence how many such cases had come to his notice, but I received no reply. The pity is that the poor zamindar is mulcted and at the same time, a grievance is made against him that he profits at the expense of government.

In regard to cherr an attempt has been made to show that there is no such thing in Sindh. It has been contended that camping grounds are kept ready for officials in Sindh, and that all that the people are asked to do is to give their labour for a very short time only. I asked my honourable friend Mr. Cadell how about roads. He replied that officials only used these for a short time, and that the people alternately stood to benefit from them. But if such a proposition is once accepted, then why not abolish the Public Works and other departments and get all work for the public done by forced labour.

Finally, I would repeat that rasai and lapo could be stopped if only the officers of Government make a determined effort. As I have said

before those subordinate officers who have to arrange for rasai, that is, the tapedar, collect lapo. Now, the tapedar is only a subordinate officer, and if he has not got the support of his superior, the Mukhtyarkar, he will find it difficult to impose lapo. The Mukhtyarkar will only give his support when he knows that he must depend on his subordinate officer for the collection of rasai. Hence, I am confident that, if superior officers make their intentions clear in the matter, rasai and lapo will be stopped. They have been stopped in the past by a few officers who have endeavoured to do so. I can give the names of Mr. Monie, Mr. Beyts, Mr. Moysey, Mr. Covernton and of other officers who have tried, and successfully to stop the evil. And what was the secret of their success? It was that they impressed upon the Mukhtyarkars and their subordinate officers that they would not tolerate any nonsense like rasai and lapo. Well, if all officers of government were to act likewise, rasai and lapo would be no more. With these words, I again thank the honourable member in charge for accepting my resolution.

His Excellency the President:- I have only one word to add. In the first place, I am glad to find that the honourable Mr. Patel has had the wisdom to withdraw his amendment. With his considerable knowledge of Sindh he moved his amendment, apparently thinking that no measures were ever taken by the Commissioners in the past or in the present to try and remove what is admitted to be a serious difficulty. He must know that measures are being taken, measures have been taken in the past, and that this is a question of extraordinary difficulty, which Commissioners one after another have been trying to grapple with. I should like to endorse what my honourable colleague has said with regard to the remark that fell from the Honourble Mr. Paranjpye. I can safely say from my personal experience and I think it will be the experience of all gentlemen who go and tour in Sindh that the zamindar is a most open handed and generous person and, as far as I am individually concerned, I have never found, directly or indirectly, that he ever showed me any hospitality with any object in view.

Government's position, as my honourable colleague has said, is that we are perfectly satisfied in our own minds that the Commissioner in Sindh and his officers are doing everything that they possibly can to get rid of this admittedly serious evil. But I hope my honourable friend Mr. Bhurgri will not take it hardly if I say that he and a good many of his friends have been continually representing what I have sometimes read in newspaper reports, the rather shocking behaviour of officials in regard to these matters; having regard to that fact and in order to satisfy him, government are perfectly ready to have this committee appointed, of officials and non-officials, to enquire into the whole matter and if, which

I own I very much doubt, they find the golden way to get rid of these difficulties which have taxed the ingenuity of the various Commissioners in Sindh for the last 20 years, nobody will be more gratified than the Commissioner in Sindh himself and the Government of Bombay. That is the position in which we stand in accepting the resolution of the honourable member.

The resolution was then put to vote and carried. [24]

Constitution of Rasai Committee

As a result of above resolution, the Rasai Committee was constituted under the Chairmanship of Mr. Justice Hayward. Mr. Herchand Rai Wishandas, Honourable Mr. Ghulam Hussain and Mr. D.R Sawhney, and Syed Mehmooduddin were taken as members on the committee.

Rasai, Chher are Sindhi words which are used in interaction between an official and farmer or hari. To carry the officials' language, to work for a day or two on the landlord's farm had been the lot for the haris for years. High officials were expected to tour outlying areas to listen to people's problems and then try to solve them. In reality, however, these tours were dreaded by the people because the sahibs created more problems than they solved.

The sahib's breakfast, lunch and dinner were the landlord, tehsildar and patwari's responsibility who shifted it to the tillers of the soil. Any shortcoming brought the wrath of the three upon the poor haris. Moreover, the sahib's staff extorted money from the people and made other illegal demands on them. The well-to-do could win reprieve by paying in cash or kind but the poor had to bear the brunt of the harsh demands of the bureaucracy.

Ghulam Muhammad Bhurgri and Herchand Rai protested against this high-handedness and exposed it. They persuaded the council to appoint a commission to look into public grievances against the bureaucracy. Some information is available on this rasai (serving the sahibs) through the diary kept by Herchand Rai. The commission started functioning on April 3, 1918. It met five times in three days at the kutchery in Karachi. Witnesses were called and questioned.

After the Committee was appointed, Ghulam Muhammad Bhurgri made great efforts to help it. Jairamdas Daulatram, former governor of Assam, was his right-hand man in this respect. Both of them put in a tremendous effort to persuade people to agree to become witnesses and depose before the commission. The commission met in Sukkur, Hyderabad, Larkana and Karachi and heard witnesses.

Rasai Committee – Letter of Bhurgri To Zamindars.

The AlAmin reported that ultimately the Rasai Committee started its work on third of April, 1918. In this regard Mr. Bhurgri wrote a letter to all zamindars, which is reproduced below:

My Dear

Zamindars are compelled to bear the loss caused by Rasai, Lapo and Chher.The local officers tried to control it, but with no concrete results. Ultimately I raised above question before the Government of Bombay and long discussions took place, which were reported in the news papers. The Government has constituted a committee which will start its work very soon and obtain views and comments on the subject and remove these difficulties and burden from the shoulders of zamindars. I have performed my duty and shall continue to do so. Until and unless these problems are not identified by the zamindars themselves, it will be construed by the Committee that no such problems were faced by you. Though I know that due to fear you are restrained from speaking truth, but keeping future welfare in view, I request to furnish details within a day or so.You are therefore advised to send replies to the following questions:

(1) How is Rasai affected in your area? How much expenditure is incurred on Rasai of Commissioner, Collector, Deputy Collector and Mukhtiarkar

(2) At what rate chicken, eggs and butter are purchased and price is paid on this account?

(3) What are the details of cash paid as Rasai? Whether it is a rate per acre, flat rate or percentage on land revenue?

(4) What is the impact of transfer of Rasai work from Tapedars to zamindars? Have you witnessed any reduction in Rasai?

(5) Some people think that reducing the tours of officers can reduce Rasai. What are your views?

(6) Are the zamindars happy to perform work of Rasai and whether eggs, chicken and vegetable are brought from big cities or are locally available?

(7) Whether Rasai work should be transferred from Tapedars and given on contract?

(8) Whether money is paid to Patewalas, Naiks and Battlers or not?

(9) At what rate Lapo is paid in your area to Tapedars, Daroghas, Abadrs and Police? Is this paid as percentage of land revenue or some other system is followed?

(10) What are the details of Chher? How many people work at each camp and time spent by them at the camp?

The names of all zamindars will be kept in secret, if desired by them. Write with confidence and wisdom and help yourself for your own betterment.The Government is ready to stop Rasai. If you show slackness, no one can help us.[25]

Yours Sincerely
Ghulam Muhammad Bhurgri

Diary of Proceeding of the Committee

The Chairman assumed charge of his duties before office hours on Wednesday, the 3rd April 1918, and called a meeting the same day at 4 pm at the Collector's kacheri, Karachi. The Committee met and considered clerical requirements, procedure and programme of tour.

The Committee met again at 1:30 am on Thursday, the 4th April, 1918, at the Collector's kacheri. It was decided to invite the Collectors to select official witnesses and zamindars, and a further list of witnesses was promised by Mr. Bhurgri. It was decided to frame questions to be sent beforehand to the witnesses and the programme of tour was settled. The meeting was attended throughout by Mr. Bhurgri.

The Committee met again at 1:30 a.m. on Saturday, the 6th April, 1918, at the Collector's kacheri. Clerical requirements and procedures were further discussed and the questions framed during the preceding day by the various members and ordered to be consolidated and translated and printed, for distribution among the witnesses. Mr. E. Rodrigues was appointed to be Secretary to the Committee and arrangements were ordered for the next meeting to be held for recording evidence on Monday, the 5th April 1918, at Sukkur.

The Committee was provided with the following official papers: Confidential reports on rasai and lapo underlying Government Resolution, Revenue Departmental, No.3115 of the 7th May 1902 Circular and proclamation on rasai, No.554, dated the 23rd September, 1914, by the Commissioner in Sindh. Confidential reports on rasai and lapo submitted in 1917 by district officers to the Commissioner and by the Commissioner to Government. Government Order No.3000 of 26th March, 1918. Proclamation of indemnity issued, by the Commissioner in Sindh on 10th April, 1918 on appointment of the Committee by Government.

The Committee met in the District Court at Sukkur on Monday, the 15th April, 1918, at 10:00 A.M, and examined the following persons:

(1) Mr. Rothfield, Collector of Sukkur

(2) Mr. Kirkpatrick, District Superintendent of Police, Sukkur
(3) Mr. Naraindas, Police Inspector

The Committee met again on Thursday, the 16th April 1918, at 9:00 a.m. and examined:

(4) Mr. Smith, Deputy Commissioner, Upper Sindh Frontier
(5) Mr. Isani, Deputy Collector, Rohri
(6) Mr. Robinson, Divisional Forest Officer, Sukkur
(7) The Hon'ble Mr. Khan Bahadur Pir Baksh

After the sitting, the list of witnesses was considered in the presence of Mr. Bhurgri and it was decided to curtail the list as far as possible. List was approved and several witnesses were withdrawn by Mr. Bhurgri. The Committee met on Wednesday, the 17th April, 1918, and examined:

(8) Mr. Gopaldas Harumal, Sub-Divisional Officer, P.W.D.
(9) Mr. Atmaram, Mukhtiarkar of Sukkur
(10) Rao Bahadur Asardas Motaram, retired Deputy Collector
(11) Khan Sahib Saif-ud-Din, Jagirdar and zamindar

The Committee met on Thursday, the 18th April, 1918, and examined:

(12) Mr. Murlidhar Jeramdas, Pleader
(13) Mr. Mangharam, Mukhtiarkar
(14) Wadero Kaisar Khan, zamindar
(15) Rao Sahib Gokalsing, zamindar
(16) Mr. O'Brien, District Superintendent of Police, Upper Sindh Frontier
(17) Mr. Bhojsing, Pleader, Sukkur

After the sitting, the list of witnesses was again reconsidered and further curtailed with the approval of Mr. Bhurgri.

The Committee met on Friday, the 19th April, 1918, and examined:

(18) Mr. Menghraj H. Kalwani, Deputy Collector, Kandhkot
(19) Jam Bhambho Khan, zamindar
(20) Mr. Chainrai K, Mukhtiarkar
(21) Wadero Muhammad Khan Ghoto, Zamindar

The Committee met on Saturday, the 20th April, 1918 and examined:

(22) Mr. Naraindas Motaram, retired Deputy Collector
(23) Mr. Madhandas, zamindar
(24) Mr. Choithram, Tapadar
(25) Mr. Karim Baksh, Tapadar

During the sittings at Sukkur the oral evidence of the following witnesses was dispensed with, their written statements only being taken:

(1) Pir Rasul Baksh, zamindar
(2) Mr. Keswani, Supervisor, P.W.D., Upper Sindh Frontier
(3) Mr. Ganpatrai, Overseer

(4) Mr.Kadir Baksh, Police Inspector, Upper Sindh Frontier
(5) Mr.Murijmal, Police Sub-Inspector, Upper Sindh Frontier
(6) Mr. Naraindas Vishindas, Pleader, Sukkur
(7) Mr. Virumal Begraj, Editor
(8) Mr Kishindas Jhamrai, Pleader
(9) Mr. Chandumal, Supervisor and Sub-Divisional Officer, P.W.D.
(10) Mr. Sobhraj, dismissed Tapadar
(11) Mr. Mulchand Pessumal, Pleader
(12) Kazi Khairullah, dismissed Tapadar
(13) Mr. Mulchand Mahtani, Sub-Engineer, Public Works Department
(14) Mr. Ali Nawaz Muhammad Rahim Beg Mirza, Mukhtiarkar
(15) Mr.Muhammad Bachal Baghai Bhuto, zamindar
(16) Mr. Ramumal, zamindar, Ubauro
(17) Mr. Imdad Hussain Khan, Supervising Tapadar
(18) Wadero Dil Muhammad Khan Khoso, zamindar
(19) Mr. Rupechand Teumal, Mukhtiarkar, Ghotki
(20) Mr. Faiz Muhammad, Zamindar, Rohri
(21) Munshi Muhammad Baksh, retired Supervising Tapadar.

The Committee met at Larkana in the Durbar Hall on the 22nd April 1918 at 8 a.m. Before commencing its sittings, the Committee considered the list of witnesses in consultation with Mr. Bhurgri and it was decided to dispense with the oral evidence of a number of witnesses, their written statements only being recorded. The Committee then proceeded with the examination of the following:

1. Mr. Bolus, Collector of Larkana
2. Mr. Curry, District Superintendent of Police, Larkana
3. Mr.Philpot-Brookes, Executive Engineer, Western Nara
4. Khan Sahib Dhani Baksh Jatoi, zamindar

The Committee met again on the 23rd April 1918, and examined:

4. Mr. Gordon, Executive Engineer, Begari Canals
5. Mr. Kishinchand, Deputy Educational Inspector
6. Serai Shah Muhammad Lahori, Zamindar
7. Mr. Hiranand Janjimal, Mukhtiarkar
8. The Committee met on the 24th April 1918 and examined:
9. Mr. Hiranand Janjimal, Mukhtiarkar
10. Mr. Jessasing, retired Deputy Collector
11. Serai Ghulam Muhammad, zamindar
12. Mr. Wadhumal Tarachand, Mukhtiarkar

The Committee met on the 25th April 1918. The Hon'ble Mr. Ghulam Hussain was unavoidably absent, having been called to Delhi to attend the All India War Conferences. The following witnesses were examined:

13. Mr. Wadhumal Tarachand, Mukhtiarkar
14. Mr. Hargundas, Tapadar
15. Mr. Gul Muhammad, Tapadar
16. Mr. Dharamdas, Chief Officer, Larkana Municipality
17. Mr. Javharmal, Tapadar

Mr. Wadhumal Tarachand produced several bundis and papers in connection with the rasai fund of the Dadu Taluka, these were ordered to be kept in the custody of the Secretary.

During the sittings at Larkana, the oral evidence of the following witnesses was dispensed with, their written statements only being recorded:

1. Mr. Gustasp, Division Forest Officer
2. Mr. Jashanmal Murijmal, Mukhtiarkar
3. Kazi Ahmad, zamindar
4. Seth Tawarmal, zamindar
5. Mr. Sadhusing, retired Deputy Collector
6. Mr. Tahilram Mulchand, Editor
7. Mr. Lalchand Navalrai, Pleader
8. Mr. Jan Muhammad Junejo, Bar-at-Law and zamindar
9. Mr. Shamsuddin Bulbul, zamindar
10. Mr. Rao Sahib Mulchand, zamindar
11. Mr. Abdullah Khan Tunio, zamindar
12. Mr. Kadir Baksh Narejo, zamindar
13. Mr. Hotchand Thakursing, Pleader
14. Khan Sahib, Dost Muhammad Khan Jatoi, zamindar
15. Khan Sahib Allah Baksh Bughio, zamindar
16. Mr. Hardasmal Uderdinomal, Deputy Collector, Mehar

The Committee met at Hyderabad on the 29th April 1918 in the Durbar Hall of the Collector's kacheri at 8 a.m. and examined the following witnesses:

1. Mr. Hey, Collector of Hyderabad
2. Mr. Lowsley, Executive Engineer
3. Mr. Kundanmal Lahori, Deputy Collector

The Committee met on the 30th April 1918 at 8 a.m. and examined:

4. Mr. Hayter, District Superintendent of Police
5. Mr. Montgomery, Manager, Incumbered Estates
6. The Rev. D.S. Harper, C.M.S.
7. Mr. Rupchand Teumal, Mukhtiarkar
8. Mr. Nanikram, Mukhtiarkar
9. Mr. Chandumal, Police Inspector

The Committee met on the 1st May 1918 at 8 a.m. and examined:

10. Mr. Moysey, Collector of Thar and Parkar
11 Mr. Ommanney, District Superintendent of Police, Thar and Parkar
12. Mr. Jagatsing Superintendent, Land Records
13. Mr. Muhammad Kamil Shah, zamindar
14. Mr. Sundersing Mangalsing, zamindar

The Committee met on the 2nd May 1918 at 8 a.m. The Hon'ble Mr. Ghulam Hussain resumed his seat on the Committee and the following witnesses were examined:

15. Mr. Timms, Executive Engineer
16. Mr. Ommanney, District Superintendent of Police, Thar and Parkar
17. Mr. Jagasting Ailmal, Superintendent, Land Records
18. Mr. Pohumal Khushiram, zamindar
19. Syed Abdul Hakim Shah, zamindar
20. Mr. Nabi Baksh Shah, zamindar

The Committee met on the 3rd May 1918 at 8 a.m. and examined:

21. Mr. Mackie, Collector of Nawabshah
22. Mr. Dalpatrai Kauromal, Mukhtiarkar
23. Mr. Tejumal, Police Inspector
24. Mr. Muhammad Ali, zamindar
25. Mr. Muhammad Khan Pathan, zamindar
26. Raizada Tirithram, zamindar
27. Mr. Daulatram Tharumal, Tapadar

The Committee met on the 4th May 1918 at 8 a.m. and examined:

28. Mr. Kirpatrick, District Superintendent of Police
29. Sayed Allahando Shah, zamindar
30. Mr. Khusaldas, Overseer, Public Works Department
31. Mr. Gokaldas, Mukhtiarkar

During the sittings at Hyderabad, the oral evidence of the following persons was dispensed with, with the approval of Mr. Bhurgri, their written statements only being recorded.

1. Mr. Hassomal Vilayatrai, zamindar
2. Khan Sahib Sayed Hassan Ali Shah, zamindar
3. Mr. Gopaldas Jethand, zamindar
4. Pir Bachal Shah, Zamindar
5. Mir Ghulam Muhammad, zamindar
6. Mir Muhammad Baksh Khan, zamindar
7. Mr. Hussain Baksh Khan, zamindar
8. Seth Hassan Ali Shaikh, zamindar
9. Mr. Kisumal Tirithdas, zamindar

10. Mir Khan, Tapadar
11. Mr. Dost Muhammad, Tapadar
12. Haji Fazul Allah, Tapadar
13. Mukhi Jethanand Pritamdas, zamindar
14. Haji Kamaldin, zamindar
15. Mr. Mushtaksing, zamindar
16. Mr. Thakurdas, zamindar
17. Mr. Kundanmal, zamindar
18. Mr. Nihalsing, Tapadar
19. Mr. Dasomal, Supervising Tapadar
20. Mr. Murad Ali Shah Imam Ali Shah
21. Mr. Kirpaldas, zamindar
22. Mr. Muhammad Hussain, zamindar
23. Mr. Haji Mahomed Hassan
24. Mr. Abdullah Umar Khan, zamindar
25. Mir Jan Muhammad Khan, zamindar
26. Mr. Ilahi Baksh, Attorney of Sardar Mehrab Khan
27. Mr. Gurudinomal, Editor
28. Mr. Partabrai, zamindar

28-A. Mir Ghulam Hyder Khan

29. Sayed Lal Shah, zamindar
30. Mr. Jalal Khan, zamindar
31. Syed Nawaz Ali Shah, zamindar
32. Mr. Baksh Ali, zamindar
33. " Misri Khan, Zamindar
34. Haji Sumar Khan, zamindar
35. Syed Haji Muhammad Shah, zamindar
36. Mr. Lachmandas, zamindar
37. Mr. Khuda Baksh Khan, zamindar
38. Mr. Abbas Khan Bhurgri, zamindar
39. Sayed Zainulabdin, zamindar
40. Mr. Jan Muhammad Bhurgri, zamindar
41. Mr. Vaghji Dhaman, Sajan Jeramdas and others
42. Mr. Abdul Haq, Deputy Educational Inspector
43. Mr. Khushaldas Sahijram, Deputy Collector
44. Mr. Hiranand Khemsing, Pleader and zamindar
45. Mr. Santdas Mangharam, Pleader
46. Mr. Chimandas, Police Inspector
47. Mr. Ramchand Bijasing Kirpalani, Sub-Engineer
48. Mr. Metharam D. Jagtiani, Divisional Forest Officer, Hyderabad
49. Rao Bahadur Harumal Ramchand Jhanginani, Engineer

50. Mr. Mathradas Ramchand, Pleader and zamindar
51. Mr. Kanwalsing Pohumal, zamindar
52. Mr. Sobhraj Shamdas, Mukhtiarkar
53 Mr. Rijhumal Tourmal Thandani, Assistant Engineer
54. Mr. R.C, Motwani, District Medical Officer, Thar and Parkar
55. Mr. Kishinchand Lekhraj Vaswani, Sub-Divisional Officer, P.W.D.
56. Mr. Wahid Baksh Gul Muhammad, Deputy Collector
57. Mr. Waryamsing, zamindar
58. Mr. Ghanshamdas Khatanmal, Deputy Collector
59. Mr. Asardas Lilaram, Pleader and zamindar
60. Mr. Tharumal Lilaram, zamindar
61. Mr. Hiranand Tahilram Lala, Deputy Collector
62. Mr. Hariram Kirparam Hingorani, Overseer
63. Mr. Lalchand Ghanshamdas, Mukhtiarkar
64. Mr. Ghulabraj Javharsing
65. Mr.Zamanshah Mahbubshah, Deputy Superintendent of Police
66. Mr. Tahilram Dharamdas Vaswani, Police Inspector

The Committee met at Karachi on the 6th May, 1918 at 11 a.m. in the Collector's Durbar Hall and examined:

1. Mr. Martin, Collector of Karachi
2. Mr. Shillidy, Assistant Commissioner
3. Mr. McCulloch, District Superintendent of Police

The Committee met again on the 7th May 1918 at 8:30 p.m and examined:

4. Mr. Hesketh, Educational Inspector
5. Mr. Thanwardas Dayaram, Registrar, Court of the Judl. Commissioner
6. Mr. Bhawandas, Mukhtiarkar
7. Mr. Jhamiatrai, Mukhtiarkar

The Committee met on the 8th May 1918 and examined:

8. Mr. Nabi Baksh Muhammad Hussain, Native Assistant Commissioner
9. Mr. Dayaram Hassaram, Contractor
10. Mr. Gurdasing, Pleader
11. Mr. Baskerville, Assistant Collector
12. Mr. Muhammad Jaffer, zamindar
13. The Hon'ble Mr. Bhurgri

The Committee met on the 9th May 1918 and examined:

14. Mr. Thanwardas Dayaram, Registrar, Judicial Commissioner's Court
15. The Hon'ble Mr. Bhurgri

16. Sayed Haji Mahomed Hashim Shah, Zamindar

The oral evidence of the following witnesses was dispensed with, with the approval of Mr. Bhurgri, and their written statements only were recorded:

1. Mr. W.H. Luck, Deputy Inspector General of Police for Sindh
2. Mr. R.T. Harrison, Superintending Engineer
3. Mr. H.A. MacArthur, Executive Engineer
4. Mr H.L. Newman, Deputy Conservator of Forests
5. Prof. S.C. Shahani, zamindar
6. Mr. Javaharmal Tahilram Shahani, Sub-Engineer
7. Khan Sahib Shaikh Ibrahimji Jivanjee, zamindar and Merchant
8. Maulvi Abdul Rahim
9. Mr. Nenumal Aildas Hingorani, Overseer
10. Mr. Jagatrai, Police Inspector
11. Mr. Mewaram Jethanand, Range Forest Officer
12. Mr. Gobindram Jashanmal Ramchandani, Forest Ranger
13. Mr.Chihomal, Tapadar
14. Pir Jahan Shah, Zamindar
15. Mr. Kishinchand, Tapadar
16. Mr. Tejumal Khanchand, zamindar
17. Mr. Metharam Ajitsing, zamindar
18. Mr. Udharam, Tapadar
19. Mr. Abdul Sattar, Inspector of Police
20. Mr. Khan Sahib Rahimdad Khan, zamindar
21. The Hon'ble Mr. W.U. Nicholas

The Committee then proceeded to discuss the statements and evidence recorded and decided that it was necessary to have translations made of all vernacular papers and to have the whole record printed before preparing the final report. The Committee ascertained that this would take at least a month and dispersed after deciding to reassemble for another week about the end of June, middle of July 1918 to approve the final report.

The Committee were however unable to meet in July 1918 as there was delay in preparing the translation and in printing the record. The work proved to be much heavier than expected and was hampered by lack of materials due to the War. The record was not received from the printing presses until the end of April 1919.

The Committee required time to read it in its seven separate parts, and the 30th June 1919 was fixed for meeting to pass the final report. The Committee however, met on the 3rd July, 1919 in the Chairman's Chambers in the High Court, Bombay, and on the 5th July, 1919 passed the final report for submission to Government.

The Committee invited in all 47 witnesses on the motion of the Collectors, 31 on the motion of Mr. Bhurgri, 8 on their own motion, while 1 appeared voluntarily out of the 87 witnesses examined orally and 63 witnesses on the motion of the Collectors, 56 on the motion of Mr. Bhurgri, 2 on their own motion, while 3 volunteered statements out of the 124 witnesses whose written statements only were recorded at the various places where sittings were held in the province.

In Sukkur, the commission started its work on April 15, 1918, and heard six witnesses. It met in the court of the district judge. Its meetings evoked great public interest and people watched its proceedings in large numbers.

Among the witnesses, the then collector of Sukkur, Mr. Rothfield spoke strongly against rasai. The Deputy Commissioner of Jacobabad, however, refused to depose but the Rohri Deputy Collector, Mr. Isani did.

After Sukkur, the commission met in Larkana on April 22-25 and the collector Mr. Bolus spoke vigorously against bureaucratic excesses. However, the Deputy Superintendent of police and the officer in charge of the PWD refused to appear before the commission. Other witnesses were heard in Larkana, the most famous among them being Wadhomal, tehsildar, whose forthright denunciation of rasai made him greatly popular. He came armed with facts and figures on bureaucratic excesses and malpractice. Other tehsildars and patwaris also eased their consciences by laying everything bare before the commission. In short, the evidence secured by the commission from Larkana was far weightier than the one collected from Sukkur.

The commission then met in Hyderabad on May 1 – 6. When a sub-inspector of police exposed his department's high-handedness, the commission chairman expressed his displeasure, which angered the people. On the second day, too, the chairman's attitude during Deputy Collector Jagatsingh's deposition was no better, which created great resentment among the people. Herchand Rai was obliged to ask the chairman to improve his behaviour. This had a salutary effect. During the fifth meeting of the commission in Hyderabad, better hearings were possible when Mr. Chaenrai and Mr. Wasteeram deposed. Later, some landlords made some interesting depositions. Many things became known when the Honourable Alahando Shah and Mr. Khushaldas gave their evidence. The former spoke the truth courageously and exposed the cruelties with which the bureaucracy was suppressing and exploiting the people, laid bare the misdeeds of the executive engineers and gave examples to show to what extent graft had spread in his department. He charged that the chief engineers themselves were involved in corruption.[26]

Bhurgri had raised a question regarding rasai in the Bombay Legislative Council. The government had issued a circular on 23rd September, 1914. The Al-Amin had published its Sindhi translation. It is given below:

Circular No. 554 of 1914
Revenue Department dated 23rd September 1914.
Below mentioned circular was issued by the Commissioner Sindh in 1914. It has now been printed for the first time. The Commissioner has directed that it should be circulated among tapedars and officials of other departments to implement following instructions:

(1) The collector shall distribute each taluka in different sections comprising one or two tappas to establish camps for tours;
(2) In each section, Collector shall select one or two notable zamindars to provide meat, milk, fodder and firewood that will provide these articles to District authorities or their representatives;
(3) At least three days before the visit to Taluka a list of camps and required articles will be furnished to Mukhtiarkar, who will inform the zamindars;
(4) On first day of each month, the Mukhtiarkar shall prepare list of articles with market rates;
(5) Where no such zamindars are available, this work should be given on contract.
(6) Before leaving the camp of visit, each officer who is on tour shall pay amount incurred on these articles and get a receipt from zamindars or his kamdar. [27]

The Al-Amin published the details of statements given by the zamindars and officers who appeared before the Rasai Committee. Not only this but Al-Amin owned by Mr.Bhurgri played an important role in eliminating this menace. He submitted his opinion on the subject to the Chairman of the Committee. It is given below:

Opinion of Bhurgri
From
The Hon'ble Mr. G.M. Bhurgri, Barrister-at-Law

To
The Chairman, Rasai Committee, Karachi
Sir,
I have the honour to submit the accompanying opinion on the subject of rasai, lapo and chher.

Rasai

Rasai is a very old evil. Its existence has never been denied or disputed. On the contrary, its prevalence has been admitted by Government in terms, by their resolutions and circulars, and in effect, by their continued efforts to suppress it.

The first enquiry of importance in the matter was held by the local government in 1902. It was of a private character, and mainly concerned with lapo. It was thus defective in substance in as much as popular opinion was not included in it: and it was misconceived in design in as much as the local government failed to realize the relation between lapo and rasai, which will be indicated below. However, the enquiry ensued in the issue of a Government resolution on the subject. The resolution admits "the existence of a deep-rooted evil," which is "calculated to bring discredit on the administration." It bewails the fact "that mukhtiarkars should manage funds collected by the tapedars for the entertainment of Government officials and their establishments, and that the establishments of district officers, from the Commissioner downwards, should live, while on tour, at the expense of the people" as "nothing short of scandalous." It points out that "in the presidency proper though complaints are occasionally heard of non-payment or short payment for supplies provided for touring officers in Council sees no reason why it should not likewise be minimized in Sindh." It observes that "what is required is a determined and contained effort by all officers of all departments to put down the abuse," and that "the Governor in Council is confident that all officers of Government will bear in mind that much depends on their own exertions." It declares that "the Governor in council cannot agree with the Commissioner-in-Sindh that the first endeavour should be directed solely against lapo." And it holds that "the connection between rasai and lapo is clearly established;" that "the former practice being openly followed should be easier to stop;" and that "at all events, the good name of Government is concerned in its immediate suppression." It then proceeds to lay down certain orders in regard to both rasai and lapo.

But despite those orders, the evil progressed apace. One reason for the failure of Government's efforts in the matter was that public opinion was not consulted. Governmen were without the benefit of popular assistance in a matter in which the people would certainly be of some service, and the usefulness of Government's action was thereby very considerably discounted. The general impression of the people that rasai and lapo were practices which had the virtual sanction of the officials was not removed by reason of the fact that the enquiry was held in camera. The advantage of enlisting popular co-operation in the matter was

admitted by the Honourable Mr. Carmichael, in the course of the debate on the subject in the Bombay Legislative Council, where he observed that "the possible advantage of having a committee which is recommended by the Honourable Mr. Bhurgri is that the attention of the zamindars themselves would be focused on the problem," and hoped, "by stimulating them, to obtain much greater cooperation in this particular matter than has been obtained in the past." Now that popular opinion has at last been taken, there is reason to hope that, if effect is given to it, some substantial and enduring results may accrue.

Another reason for Government's endeavours in the matter proving abortive was that the treatment of the complaint was not organic and radical in nature, in as much as it left unaffected the conditions favouring the disease, but was merely symptomatic and superficial in character. I will venture to indicate later what I humbly consider to be the proper treatment.

In 1914, attention was again called to the subject by my evidence before the Royal Public Service Commission. The point of my evidence in this connection on that occasion was that the evil still continued unabated. The evil was also brought prominently to the notice of Government by production of a rasai bundi about that time.

Not long after, the local government issued a circular and a proclamation on the subject. The circular admitted that "the evil of rasai and the administration of rasai funds" were "nothing short of scandalous;" and the proclamation recognized that rasai and lapo "were bringing grave discredit upon the administration". The circular was, however, issued without popular counsel being taken in the matter, and has, therefore, proved of no effect. Its main features are the dissociation of the tapedar from the business of providing supplies, and the imposition of that business on the zamindar. The circular is both defective in principle, and of little or no operation in practice. If given effect to, it aggravates the burden by concentrating it upon one zamindar. But it is scarcely ever put into practice, and the rasai still continues to be made by the tapedar in the vast majority of cases. The change contemplated by the circular is, therefore, either non-operative, or hence nominal, or for the worse, if operative. In either case, the circular proves of no use.

The present complaint, therefore, is that there has been no improvement in the state of things. This is a fact which is demonstrable by the most abundant and reliable evidence. It is borne out by my personal knowledge on the subject, by information which I have been continually receiving from innumerable quarters, by the unceasing complaints of zamindars, and the constant comments of the press in the matter. There have also transpired some important incidents which have

thrown the evil into bold relief. In a recent case in a criminal court, a respectable zamindar definitely alleged that the case brought against him was due to his complaining to the authorities about rasai. In that case the evidence of a gazetted officer on oath displays a typical case of rasai, which is so outrageous that the Honourable Mr. Cadell, in the course of the debate on the subject in the Legislative Council, referred to it as a case of corruption. But outrageous as that case appeared, it is by no means an isolated incident. It is a fair index of the general situation. The evil, therefore, yet prevails in all its severity, and there is sufficient evidence to prove this. No doubt, there may be hesitation on the part of some to come forward with their evidence for reasons which can well be imagined. But such hesitation proves, not the non-existence of the evil, but merely the fear of some to expose it. I am in receipt of letters from several zamindars admitting the present gravity of the evil, but expressing their inability to speak out for fear of official displeasure, and requesting me not to disclose their names for the same reason. It may safely be taken, therefore, that the testimony before the committee respondents but a fragment of the evidence that actually exists in the matter.

To come now to the details of rasai, it signifies the supplies provided for touring officers and their establishments, official and private, either free or at considerably reduced rates. These supplies include the necessaries, comforts, and sometimes even the luxuries of life. These supplies are procured either from the zamindar's and cultivator's own stock and are of value to them, or are purchased at their expense. The bills presented to and paid by the officers, with a few exceptions, are generally much lower than the actual cost of the supplies. The payments are commonly of a perfunctory and nominal character. They are cases of compounding with one's conscience. The official cadre has no difficulty in effecting that comprise and, having done so, he abounds himself to the pleasures of spiritual self complacency. Honest self-righteousness is a bad enough sin, but dishonest posing is infinitely worse. I, therefore, maintain that this show of payment is, if anything, even worse than no payment at all; for, pretence corrupts the pretender, and saves the evil by providing a shield against the stings of conscience and the shafts of public censure. It is always better to be frankly bad than to be disingenuously playing at being good. For, willful self-deception tends to the perversion of the moral sense, and renders vain all hope of improvement. Further, even these small payments do not reach the suppliers, but are absorbed by the establishment. The payments, meager as they are, are purely fictitious transactions. Again, no payment whatever is, as a rule, made by the establishments for the supplies provided them. And what aggravates the evil is that these free supplies represent, not merely a necessary

sufficiency, but a wasteful superfluity. In addition to this, presents of money are made to the members of the establishments. This fact was admitted and deplored by the Honourable Mr. Ghulam Hussain in the course of the discussion on the subject in the Legislative Council. The butlers and peons of the officers levy exactions which are often of an oppressive character. The butler has to be offered some inducement for passing the supplies, and the peon for pitching the tent. The rasai funds still continue to be maintained and managed by the tapedar and the mukhtiarkar. In addition to this, the lapo too is still levied as of old. Rasai is still practically in the hands of the tapedar, who makes it in the name of the zamindar, and the contracting zamindar is virtually non-existent. The zamindar has generally too much dignity and too little courage to take to the business of providing supplies and demanding payment. Further, the practice of rasai is not confined to the revenue department, but obtains in every department of the administration, the public works, the police, the forest and other departments. And almost the whole weight of the burden ultimately falls on the most indigent class, the cultivators, on whom it is generally imposed by the zamindar in the shape of deductions on the ground of deh kharch at the time of the distribution of the produce. I repeat that the evil still rages in all its virulence. It is still a source of the deepest sorrow to those who are interested in the justice and purity of the administration. And that sorrow is accentuated by the fact that the evil is not a necessary evil, but one that can be remedied by the employment of the proper means. These means will be indicated later.

I now propose to deal very briefly with a few criticisms that are sometimes urged in regard to the subject. An objection often raised is that the system of rasai has its origin in the zamindar's spirit of hospitality, and that, in as much as it is voluntary in character, it cannot be regarded as a grievance. This criticism involves an application of the principle *volenti non fit injuria*. To this I would reply that, the system may have sprung from the zamindar's feeling of liberality, such is no longer the case now. There is a vast gulf of difference between the past and the present conditions. In the olden times, the calls on the zamindar's resources were both small and few, and the burden was, therefore, scarcely felt. But the development of the administration and the immense growth of the touring system have made those calls infinitely larger and more frequent, and have thus increased the burden to an oppressive extent. Besides, the above principle postulates, as a necessary condition of its application, the consent of the party affected. Now, consent, to be a good consent, must be a free consent. It should be given without any pressure, physical or moral. A consent induced by coercion or undue

influence of any kind is not recognized either by law or morality. Now, while, on the one hand, there is no evidence, whether direct or inferential, that there is any free or real consent on the part of the zamindars, there is, on the other hand, both natural presumption and positive proof that there is no consent to an arrangement which is only one sided.

It is next contended that the zamindars have not raised their voice in complaint, and that, therefore, the practice could not operate with much hardship, and that, if the parties affected do not care to complain, it is no business of any one else to interfere in the matter. Assuming for the sake of argument the truth of the premises – the silence of the zamindars – I would still dispute the correctness of the inference. For, silence is a negative and uncertain condition, and there is no sure index to its character. Silence may, indeed, be more eloquent than speech, but it must first be rightly interpreted. The silence of consent is not the only silence known to human nature. There is also the silence of fear, the silence of despair, the silence of resignation to the inevitable. And that the silence of the zamindars, to the extent that it exists, is of the latter character is proved both inferentially by inherent probability, and directly, by actual fact. But I deny that there has been complete silence on the part of the zamindars. There has, I think, scarcely been any more frequent subject of complaint. And the wonder is, not that there has not been more complaint, but that there has been so much, in view of the fact that complaint in this matter is not only unavailing, but dangerous, entailing, as it is often known to have done, the most serious consequences on the poor complain, who receives, instead of redress of his wrong, punishment for his temerity. There have been cases in which persons who have ventured to make complaint to the authorities in regard to rasai have been prosecuted and ruined. Harassment of every sort is the hard lot of him who dares to complain in this matter. The fear of losing his honours and privileges, the fear of being denied even his rights in regard to agriculture, the fear of being prosecuted as a bad character, the fear of losing for ever his peace of mind, all these and similar fears, which are very grave and very real, and which have often materialized, give the zamindar pause whenever he is minded to complain. Even the zamindars who have given evidence before the present committee have confessed to a serious apprehension of molestation at the hands of the officials.This admission of fear on the part of the more courageous among the seminars, entertained in spite of the notification issued by the local government guaranteeing immunity from harm, tells its own sad tale. It is for these reasons that the public

complaint in this matter falls far short of the actual grievance. For, the many suffer in silence, and only the few ventures to complain.

It is sometimes objected by official apologists that the state of things is not quite so bad as represented, and that the evil, though still prevalent, is on the decline, thanks to the efforts of Government to combat it. But, as I have already shown, there has been no improvement in the state of things. The conditions are much the same now as they were ever before, and, if there has been a change, it is a change for the worse. The tapedar still makes the rasai as before, the old funds are still maintained, the old lapo is still levied, in short, the old drain on the resources of the agricultural classes still continues. Doubtless, we have reason to be thankful to Government for their endeavours to suppress the evil. But we cannot disguise from ourselves that the evil has not abated in the slightest degree. That this failure on the part of Government is due, not to intractable character of the disease, but to the defective employment of the remedies, is my firm conviction. I will, therefore, venture to suggest later what I humbly consider to be the proper remedies.

Lapo.

Let us come now to lapo. It is an illicit exaction made from the zamindar. Strictly speaking, it applies only to the exaction levied by the tapedar. It represents a certain percentage, which varies in different places, on the acre of cultivation or on the rupee of assessment. The term, however, has been extended in practice to analogous improper exactions of every kind levied by the subordinate officers of every department from the zamindar. Lapo is by origin an offshoot of the rasai system. It was first levied by the tapedar to enable him to meet the expenses of rasai. However, only part of the lapo levied went towards the rasai fund, and part went into the pockets of the tapedar. But as the demands of rasai increased with the growth of the touring system, the lapo levied was found to be insufficient, and a separate levy towards rasai, apart from lapo, then came to be made. The latter has since become the main rasai fund, which is expended on the headquarter and larger camps, of fund derived from lapo, together with additional levies from the zamindar, being devoted to the smaller camps. These funds were openly maintained and managed by the tapedars and mukhtiarkars, and their existence was admitted with regret by the Bombay Government in their resolution of 1902. It was, however, believed by the local government that these funds ceased to exist after their circular of 1914. But it is a demonstrable fact that they still flourish in all their pristine vigour. Now, my point in regard to lapo is that lapo owes its origin and present existence to the rasai system, and that rasai is the reason, or at least the plea, for its

continuance, and that, therefore, in the very necessity of things, rasai should be the main objective. It cannot be too strongly emphasized that an attack on rasai, if successful, will destroy lapo as well; whereas an attack on lapo, without a previous, or at least concurrent, attack on rasai, is foredoomed to failure in regard to both. This view seems obvious enough to any one who realizes the intimate connection between the two evils. It is, further, endorsed by the opinions of some distinguished officers of Government in the past, by competent Government officers at the present day and by the majority of intelligent zamindars. It is a view which is confirmed by the highest authority; for, the Bombay Government themselves, in their resolution of 1902, disagreeing with the suggestion of the then Commissioner-in-Sindh that the first endeavour be decided solely against lapo, have recognized that "the relation between rasai and lapo is clearly established," and have proceeded to lay down certain orders for the suppression of rasai. It is, therefore, a matter for the greatest surprise that responsible officers of Government should still cling to the old explored belief. Thus, the Honourable Mr. Lawrence, Commissioner-in-Sindh, in the course of the debate on the subject in the Legislative Council, appeared to imply that the two evils were separate and distinct. He tried to make out that rasai was only an occasional and temporary evil, and that lapo was the constant and permanent evil. But this view is opposed to the truth. For rasai is the root evil, and lapo only a parasite living on its sap. It is sometimes alleged, however, that lapo is only a pecuniary consideration exacted by the tapedar for favours to be rendered to the zamindar. But the fact is that for such favours, the tapedar makes separate exactions as occasions arise. Lapo, however, is levied by the tapedar on the ground or at least on the pretext, of his having to make rasai. Again, the Honourable Mr. Cadell, in the course of the same debate, referred to my description of rasai as the cause of lapo as "absurd on the face of it," and observed that lapo was a much larger and older practice than rasai. But the facts are, as I have just shown, just the other way about. And I am content to leave it to those who are competent to judge in this matter to decide which of the two statements is "absurd on the face of it." The statement of that honourable person is an illustration of the truth that strong language does not improve a bad case.

Chher.

Lastly, let us come to chher. Chher is the impressments of agricultural labour. The labourers are the haris of the zamindars. The labour is employed chiefly for purposes connected with official touring, such as preparing camping grounds, pitching and striking tents, fetching water and other supplies, doing odd jobs, running errands, and even

shikar. Such labour is also pressed into the service of the public works and irrigation departments for the construction of roads and bunds, and similar public purposes. The labour is of a compulsory and un-remunerative character, and its impressments involves the withdrawal of the tillers of the soil from their voluntary and profitable avocations. Thus, the practice has the two-fold demerit of taking away people from their source of livelihood and of giving them nothing in return. Grave prejudice is, therefore caused to the poor cultivators. Their absence from the fields, often at times when their presence is necessary for agricultural operations, affects the cultivation in no small degree. The zamindars also suffer in consequence, but the principal sufferers are the cultivators, from whom the zamindars realize the greater part of the resulting loss.

An attempt is sometimes made either to doubt the existence of this evil altogether or to depreciate its gravity. Thus, in the course of the discussion on the subject in the Legislative Council, the Honourable Mr. Lawrence, Commissioner-in-Sindh, observed in this connection, that it was the first time he had heard a complaint made of this matter, and that he was, therefore, not in a position to discuss it with any detailed knowledge; this is a strange admission of ignorance on the part of the head of the local administration in regard to a matter of public notoriety. Again, the Honourable Mr. Cadell, in the course of same discussion, tried to make out that the amount of labour impressed is very small and almost negligible, and that the use of unpaid labour on the preparation of roads was no grievance in as much as the people ultimately stood to benefit from the result of that labour. The first contention is belied by the facts. The amount of labour impressed for various purposes is by no means inconsiderable. And the second criticism is open to several fatal objections. In the first place, the roads prepared are for a temporary character. Their utility is fugitive owing to the absence of any adequate fund or arrangement to maintain them. Secondly, the roads, though prepared only for a limited time and purpose, are prepared on a scale that is unnecessary for ordinary use. Roads prepared for carriage and motor traffic are much too good for the ordinary pedestrian, animal or cart traffic common in the country, and their construction, therefore, involves the expenditure of much superfluous labour. Thirdly, the roads that are prepared are sometimes such as are of service to officials only, and are of little or no utility to the people generally who have no occasion to traverse those roads. And, finally, the pushing of the above argument to its logical conclusion would involve the abolition of the public works and other departments, and the performance of all works of public utility by forced unpaid labour.

Measures

I come now to the consideration of the measures to be adopted for the suppression of rasai. I would venture to offer the following suggestions. The measures divide themselves into two classes, moral and material and I assign the first place to the moral measures. For, it is common knowledge that in the world's economy, moral agencies are the strongest agencies, as moral values are the highest values.

The remedy of remedies is the adoption of the proper attitude by the officers of Government in the matter. I feel strongly that nothing will more avail to put down the evil than a determined attitude of disapproval and hostility on the part of every officer of Government in regard to the practice. What is wanted is earnestness of purpose and power of will. Let every officer put his foot down on the abuse. Let him make the zamindars, on the one hand, and his subordinates, on the other, distinctly understand, both by high example and by stern precept, that the practice is to be put a stop to at any cost. If this is done, I am confident that the days of the evil will be numbered. This hope is attached with the courage by the success that has attended the undeavours of such officers of Government as have seriously endeavoured to combat it, such as Mr. Monie, Mr. Beyts, Mr. Monsey and Mr. Rothfeld. And this hope is an eminently reasonable hope. For, the result of the attitude of the higher officers of Government, and the effects of their action are difficult to measure. The moral influence of their character and conduct is overpowering. It is they that set the standard, they that provide the ideal, for those with whom they are brought into contact. And if that standard and that ideal are an abomination of evil, the good that will be done can scarcely be exaggerated. On the other hand, an attitude of countenance, or even of indifference, on the part of the higher officers of Government, must have its natural and necessary effects on their subordinates and on the people. The Honourable Mr. Ghulam Hussain, in the course of the debate on the subject in the Legislative Council, made a special point of this. He observed, in this connection, as follows: "No doubt, the Government officials, specially the Commissioner-in-Sindh, have been, from time to time, taking steps to put it (rasai) down, but to my mind it appears that all this depends on individual officers and on individual zamindars. I know an instance of an officer in Sindh who asked the tapedar why no arrangements had been made for his rasai, and who, on being told by the tapedar, that there was a circular of the Commissioner prohibiting rasai, told the tapedar that circular was only binding on the Commissioner, and not on him, and that, till he issued such a circular himself, arrangements for his rasai should continue to be made." The notion that rasai is only a manifestation of the zamindar's hospitality; the

motion that rasai-making is the bounden duty of the zamindars, who, it is contended, ought not to grudge paying the cost of what ensures to their benefit, namely, official touring; the motion that the practice entails little or no hardship, and that, at any rate, it is sanctioned by long custom; the motion that official prestige is involved in its maintenance, all these and similar motions need to be revised before any improvement can be expected. It should be recognized that rasai is commonly made, not from choice, but from a sense of compulsion; that zamindars are not unlike other human beings in their aversion to being mulcted; that, if they do not complain, it is not because they are content, but because they have reason to be afraid; that it is no man's right to injure another in his resources; that it is no man's duty to allow himself to be so injured; that it is the height of injustice for the affluent to live at the expense of the poor; that injustice knows no set-off, and that the benefits of touring cannot be said to justify or excuse the losses entailed by the system, inasmuch as those benefits are a right, and the losses are not a necessity; and, finally, that the prestige of the officials, the credit of the administration and the good of the people will all be promoted by the suppression of the evil. The present atmosphere needs to be wholly changed. There is a deeply rooted and widely-prevalent belief on the part of the subordinate officers of Government and the zamindars that rasai-making is the surest and swiftest road to official favour and that reluctance in that respect never fails to bring in its train official disfavour. That belief is not wholly unfounded and I think it can scarcely be questioned. It is not infrequently found that rasai-making subordinate officers make a fast climb up the official ladder, and that those who are scrupulous in that respect are left to pine away on the lower rungs. It is also not the case that zamindars who assist in rasai, receive distinctions and favours at the hands of the officials, and that those who abstain from any part in that matter receive every form of bad treatment from the latter. Rasai, in short, has almost come to be regarded as a claim to reward, and not as a ground for punishment. Al this needs to be remedied. Rasai ought to be discouraged by those involved in it, being visited with disgrace and punishment. Integrity in regard to rasai should be encouraged by official recognition in the shape of rewards and favours granted to those showing such integrity. Honest complaint in the matter by zamindars ought to be encouraged, or at least not discouraged and penalized, as is commonly the case at present. An all these improvements depend on the attitude of the higher officers of Government. Theirs' is the first duty, theirs' is the main responsibility, with them rests the success or failure of all efforts of the present character. This is a truth which is almost axiomatic in character. It has been emphasized by the Government of Bombay themselves, in

their resolution, wherein they observe that "what is required is a determined and continued effort by all officers of all departments to put down the abuse," and that "the Governor in Council is confident that all officers of Government will bear in mind that much depends on their own exertions." It is, no doubt, contended that the blame is as much that of the zamindars as of the officials. But I beg to dissent from this opinion. For, the moral culpability of the giver is scarcely to be compared with that of the taker in the conditions which we are considering. In the existing circumstances, the guilt is primarily and predominantly that of the taker, in as much as the giver gives not so much, if at all, from an intention to corrupt the taker as from a sense of helplessness and moral compulsion. For, the system of rasai has created a state of serfdom among the agricultural classes. It has destroyed their sense of honour, their sense of self-respect, their character, their very manhood. But the weakness of the slaves can scarcely be imputed to him as a fault.

This brings me to the sound moral remedy, the education of the agricultural classes to a sense of their rights and duties. For this, general enlightenment can do much. I would, therefore strenuously urge the necessity for the diffusion of primary education in the moffusil. I have often ventured to represent this necessity on various grounds. But the present ground is not the least important. Knowledge, if not a sovereign panacea, if not an infallible antidote to human ills, is unquestionably an essential condition of their successful treatment. Increased knowledge means increased self-respect, increased self-confidence, and increased courage. Moreover, the increase of these qualities is necessary for success in a campaign against a great and ancient evil. I would, therefore venture to suggest the enactment of a Primary Education Bill of the Honourable Mr. Patel should be amended to make it applicable to the local boards as well, or a separate Act should be passed in that behalf. But it is imperative that the proposed action should be taken at an early date. The necessity for a measure such as that suggested has been virtually admitted by the officers of Government themselves, who have often complained that the conduct of the zamindars is a contributory cause of the evil, and who have recognized that the remedy for this lies in increased enlightenment.

I come now to the material remedies, which should be adopted.

The first of these measures is the reduction of the period of tour to the barest necessary minimum. Rasai is a direct product of the touring system, and to limit, as far as possible, the operation of that system is to limit the operation of rasai. I must not be understood as attacking the touring system as such. I am the first to admit its expediency, and even its necessity, within proper limits. I am at pains to make myself clearly

understood because I have been misunderstood before. Thus, in the course of the debate on the subject in the Legislative Council, one high officer of Government tried to make out that I was advocating the abolition of the touring system in toto, and this, in spite of the fact that, in my opening address, I admitted, in express terms, the virtues of that system. Another highly-placed Government officer made bold enough to say that "gentlemen like the honourable member (myself) do not like the touring system, and that they do not want the officials to know the needs and conditions of the people." A remark of this character only recoils on the maker, and deserves no reply. But I think I owe it to my little humble reputation and to the interests of truth to say that to acquaint the officials with the needs and conditions of the people has been the one aim and end of my public life, towards which my every effort has been directed, that, in my evidence before the Public Service Commission, one of my main grievances was the want of due official contact with the people, and that the very commissions I have obtained from Government have been obtained for the sole purpose of better informing the officials in matters pertaining to the public welfare with a view to improvement. The remark of that honourable gentleman was, therefore, not only uncharitable, but untrue. I should not have considered it as worthy of any notice but for my anxiety that my point should be clearly understood. My point is, not the total abolition of touring, but its material curtailment, while recognizing the advantages of touring, I do maintain that it can be bridged without disadvantage to the administration and with great advantage to the people. I believe, and I think it can be proved on the best of authority, that part of the present touring is merely perfunctory, and, therefore, superfluous. I would, therefore, venture to make the following few suggestions. The tours of the higher officers should be confined to the Taluka headquarters. The length of their tours should, therefore, be curtailed considerably. The old traveling allowances of mukhtiarkars should be restored, as their present traveling allowance of Rs. 2 per day is a strong inducement to them to tour. In connection with the present measures, I would also suggest the reduction of the touring establishments. The barest minimum should be taken by the touring officer. The establishment taken should include only such subordinates as draw a certain minimum pay, which should be fixed.

The next measure I would propose is the introduction of the system of independent contractors. A total abolition of the present system of supplies is essential. No real or lasting good will be achieved unless and until there is a complete and effectual dissociation of both the tapedar and the zamindar from the business of providing supplies. As I have shown above, the circular of the Commissioner-in-Sindh is either

valueless or inoperative. If given effect to, it is of no value in as much as the contracting zamindar is in a worse position than before. And when not given effect to, as is commonly the case at present, the rasai is still in the hands of the tapedar, as before. The business of providing supplies should be entrusted to independent contractors, that is, contractors who have no connection or concern with the tapedar or the zamindar, and who live in the towns. Such contractors can be trusted to exact full payment for the supplies made: I believe such contractors could be procured without much difficulty. They should either get a fixed pay and some conveyance allowance, or be allowed a fair profit for the supplies. The prices of articles should be fixed accordingly. The traveling allowances of the officers should be increased to compensate for the enhanced expenditure. The pay of peons and servants should also be increased..

Another scheme which deserves consideration is the presidency system, under which persons receive grants of land free of assessment, and are required to make supplies to touring officers on payment, this scheme also has its merits, but if it is to be adopted, two conditions should be observed, which are, I think, essential to its successful working. One condition is that the grant of land should be made to a new person, and not to one who is already a zamindar. "What is wanted is a man whose mind is free and whose will is strong, and not one whose mind is fettered by unholy traditions, and whose will is enfeebled by long subjection to vicious influences. The other condition is that no further grant of land should be made to that person. It is essential that there should be no inducement to the man to tempt him into improper courses. Human nature is weak, and its greatest strength lies in the absence of temptation.

In regard to lapo, I feel assured that that evil will almost entirely disappear on the subsidence of rasai. *causa cessaute cessat et effectus.* This principle does not apply the less because the cause may not be real, but only an ostensible, cause. Not that I am prepared to admit that rasai is only the ostensible cause of lapo, I maintain, and I am supported in my contention by abundant and competent opinion, that rasai is the main real cause of lapo. However, even assuming for the sake of argument that rasai is only the pretext for lapo, I still contend that to rob an evil of its pretext is to rob it of its legs. Lapo is levied by the tapedar through the active assistance or passive encouragement of the mukhtairkar. The later extends such assistance or encouragement owing to the necessity of his having to depend on the tapedar for the rasai. His anxiety about rasai is due to his belief, which is not altogether without foundation that his success in service depends on his success in regard to rasai. Once this

necessity and this anxiety respecting rasai are effectually removed, lapo will lack its justification or excuse, and will automatically subside. That this is a reasonable forecast is proved by past events. For, it has been found that the abatement of rasai in any place has resulted in the abatement of lapo as well.

I would, however, also propose the following additional measures. The tapedar's pay should be raised to an extent that will enable him easily to maintain himself. His present pay is scarcely adequate for his requirements in the present conditions. He must be given a chance to be honest, and his first chance will be living wage. His horse allowance of Rs.10 also needs to be raised considerably. Even a police mounted constable gets Rs.25 as horse allowance, and there is no reason why a tapedar should not get the same. The insufficiency of the tapedar's pay has been recognized by the Honourable Mr. Lawrence, Commissioner-in-Sindh, who has submitted a scheme to Government for the increase of the tapedar's pay. It is to be hoped that a material improvement in the tapedar's position will result there from. On the other hand, the tapedar's power should be curtailed considerably. The power to report should be taken away from him, and vested in a more responsible and higher-paid officer. It may seem all very well to increase the number of supervising tapedars. But that is no final solution of the problem. The evil is only removed a step further. For, the supervising tapedar is only slightly superior to the tapedar in pay, and scarcely superior to him in caliber. He is only a glorified tapedar, with the same tendencies to illicit lucre. What is wanted is a better type of officer, a man of better education and driving a better pay. If this suggestion is not acceptable, I would then propose that the talukas be reduced in size and thus increased in number, and that the number of mukhtiarkars be increased. The reduction of their charges will make it possible for the mukhtiarkars to attend more in person to their administration, and will tend to lessen, if not eliminate, all intermediate influences. The transfer of power from the tapedar to the mukhtiarkar cannot but tend to the good of the administration. The mukhtiarkar is an officer who is incomparably superior to the tapedar both in pay and caliber, and his better education renders him prone to evil influences. The Honourable Mr. Lawrence has admitted that the mukhtiarkar of the present day is a great improvement on the mukhtiarkar of twenty years ago, and the reason for the difference is the beneficial influence of education, which has made great strides since that time.

For the suppression of chher, the following measures will, I think, prove sufficiently effective. An adequate number of khalasis should be allowed for touring officers' camps. The number of beldars and of local

board malhis should be increased. If these measures are adopted, I do not think there will be any need of forced labour. However, if agriculture labour is to be impressed, it should be properly paid for in the shape of daily wages to the labourers.

Finally, I would venture to suggest a few measures of a general character. The contact between the zamindars and the higher officers of Government should be promoted. That contact should be more direct, more abundant, and more real than obtains at present. The present chair system militates against such contact. That system exercises a baneful influence on character. The chair is an honour for which no price in dishonour is considered too great by the zamindar. It is often earned by the unfair means and improper methods, with the subordinate officials, on whose recommendations the gift of that honour depends. The more upright zamindars scruple to purchase this honour with the sacrifice of principle. The effect of this system, therefore, is to bring the officers of Government into contact with the worst sort of people, and to keep them out of touch with the better class. I would therefore, strongly urge the abolition of that system, or at least its restriction to darbars. On occasions of business, a chair should be granted as a matter of course. The offer of a chair is a demand of the most common courtesy, and should never be grudged. The free grant of a chair will have the effect of attracting the better class of zamindars to the officials, and of promoting a freer and more real contact of the officers of Government with the people. The gain will thus be both that of the State and the subject. Then, the assessment of the merits or demerits of the zamindars must be, as far as possible, made by the more responsible officers. Whether they are to be rewarded or punished should, as far as possible, be decided by such officers, who should act on a personal investigation and consideration of their case. Complaints against zamindars made by the subordinate officials should be treated with caution, and not accepted as true as a matter of course. At any rate, the zamindars complained against should be afforded an opportunity of defending themselves by copies of the complaints being supplied to them.

The last measure, I would venture to suggest is the establishment of advisory councils. These should consist of zamindars elected by the people. Their business will be to advise the authorities in all matters pertaining to their interests. Such councils will be consulted by the heads of the various departments of the administration before any action is taken. A council of this character should be established in each Taluka. Such councils cannot but prove of immense service to both Government and the people. They will be organized bodies of informed and representative popular opinion, and, as such, will wield a powerful and

beneficial influence on the counsels and actions of Government. Such councils will also be a source of great strength and support to the people. They will prove powerful educating influences as well. They will teach the people self-help, they will foster their self-respect, and they will develop their character. The consisting of such councils will be giving effect to the policy of local self-government, to which Government have committed themselves, and towards which Government's activity is at present being directed. They will be a restoration, in another form, of the old village punchayats, which have admittedly achieved such complete success in the rural administration of India, and the principle underlying the constitution of which is so full of promise for the future of this country.

In conclusion, I would beg to tender my most grateful thanks to the committee, and especially to the chairman, for the great courtesy I have received during the course of the committee's labours. I fervently trust that those labours will bear abundant fruit, and I am sanguine that, if the measures I have ventured to suggest, are carried into effect concurrently, the labours of the committee will not be in vain.

Oral Evidence of The Honourable Bhurgri

To the Chairman

I have not answered the detailed questions of the committee, as I think the committee has got sufficient facts; therefore, I have restricted myself to general views on the subject. I have not referred to any regular enquiry made in 1902 but simply to the reports called for from the Commission.

To criminal case which I have referred to is that of Crown versus Gul Hassan Sher before the Sub-divisional Magistrate, Mirpurkhas, which came up on a question of transfer application before the Judicial Commissioner.

I include under the term, luxuries of life: palla fish, fruit and wines. I allege that the wines were actually purchased and paid for at the expense of the zamindars. I don't know personally of any instance in which wine sent for from headquarters was not actually paid for by the officers, but I have been told this by the zamindars, mukhtiarkars, and by the tapedars.I don't levy deh kharch from my haris. I don't know whether my father did but I suppose he must have levied deh kharch from his haris.

I have referred to the immense growth of the touring system by which I mean that the Collector, for instance, comes more frequently to my own village and also there are a great many more touring officers. The Collector came to my village once in the last year. I can't tell you about the year before last, or the year before that. Since the formation of

Jamesabad where there is a bungalow, the touring officers more often go to the bungalow but the Assistant Collector and the Collector come at least once. Again, formerly the Collector was also District Superintendent of Police. There was not even an Assistant Superintendent of Police in 1893-1894. There are a great many more Engineers. There is also irrigation. I don't say it would be possible to do without these Engineers. It might be possible to reduce the amount of their touring. The country has in fact made advantages and there are more officials and consequently more rasai.

I have read in the press that there is not much complaint about rasai from zamindars and I have also heard from some officers that there is not much complaint. The zamindars, however, do complain more of the rasai than the lapo. They object to rasai because if that did not exist lapo would go. Apart from this, they don't consider rasai, the greater evil – they consider lapo as the greater evil, but they object strongly to rasai because they think that by getting rid of rasai they will get rid of lapo. One instance of harassment is the case of Crown versus Gul Hassan Sher. The zamindars also who have given evidence before this committee have confessed to me their fear of molestation.

I think if rasai is stopped then lapo to a very great extent will disappear. My reasons are that the zamindars would not pay the tapedars lapo if the tapedars were not supported by the mukhtiarkar and the mukhtiarkar actually supports the tapedar because he depends upon the tapedars for rasai. So that if rasai is stopped the tapedars will lose the support of the mukhtiarkar and lapo will be stopped. I don't think that it would stop the cash payments to the taluka offices and to the munshis of the offices of the touring officials. For that, the tapedars levy all sorts of exactions from the zamindars.

I have referred to the roads made from camps to shikargahs as the roads which are absolutely useless to any body but the officials. I mean the making of roads across the fields and the filling up of ditches that is done by the chher of the zamindars arranging the shoot at the instance of the mukhtiarkars; it is not actually ordered by the officers.

I do not think there is any need for the Commissioner to go to any place but the Taluka headquarters. I would not have recommended any place, but the Taluka headquarters. I would not have any such hard and fast rule as regards the Collectors but they should as far as possible, restrict themselves only to the Taluka headquarters. The Assistant Collector would have to tour in the other parts of the Talukas but he could confine his camps to the larger villages.

It would be better if the mukhtiarkars had some fixed permanent traveling allowances as before and not the present daily traveling

allowance which only encourages unnecessary traveling by the mukhtiarkars.I should favour the system of substituting deputy or naib mukhtiarkars for the supervising tapedars. I think the roads ought to be kept in better order by the local boards. Their difficulties are that the funds available are not sufficient for all the roads in the talukas. The beldars are employed for the menial services by the mukhtiarkars and the head munshis do not devote all the time they ought to, to looking after the roads of the local boards; I should be in favour of the contracts for repairing the roads being given to the zamindars if the local boards are presided over by non-official vice presidents.There are Hindu panchayats existing and also Muhammadan punchayats under the name of raj in Sindh.

I don't claim deh kharch from my haris because I don't make rasai or give chher. I should claim it if I made rasai or gave chher. I have zamindari in Jamesabad, Mirpurkhas, Pithoro, Tando Bago and Dero Mohbat talukas, 3 are in the Thar and Parkar and 2 in the Hyderabad district. The total area is between 50,000 and 60,000 areas.(The Al Amin reported the area of land between 15 and 16 thousand acres.) I work it through my kamdars and my agent with the help of my two brothers. I have a kamdar in each village getting Rs.15 or 20 and over them an agent with office at Jamseabad, getting Rs.50. My brothers live in my own village of Dengan Bhurgri, about 5 miles from Jamesabad in the centre of my estate. I myself mostly live in Hyderabd (Sindh). I am satisfied that no deh kharch is levied by any of my kamdars or the agent, nor is there any system of lapo in my zamindari. There have been frequent transfers of the tapedars from my tapas but I can't give any particular instances, nor can I give the figures. The matter is affected by the taluka officers. None of the subordinates in other departments either like serving in my zamindari because they don't get lapo or rasai.

I consented unwillingly to take up the rasai contract for Jamesabad in 1915. I took it up unwillingly as I was sure that the rules of 1914 would not work. I did the business through my agent but I gave it up as it became impossible. I found it impossible because the tapedar's hand was not really out of the system. I could not stop the tapedar paying the rozana (daily allowance) to the munshies and giving other supplies himself. It is very unpleasant having to report these matters, so I did not report to the Collector. But I told the Assistant Collector that the system would not work.

I think the seridar system might be feasible if a man is obtained who would not look for the increase of his zamindari and who would be ready to supply on payment the zamindari supplies. I think it would be quite possible to obtain a seridar in my part of the country. I think it would be

worth trying also in other parts of Sindh. I would be in favour of the seridar system in preference to that of independent contractors subsidized or otherwise. I think if the seridar is a small holder he would not be able to pay much to the tapedar and abdars, therefore he would not be liable to the same harassment as the big zamindars that could pay. I think the seridar would probably stick to his grant in spite of any harassment which might be inflicted on him by the subordinate officers. I don't think he ought to get a larger grant than about 100 acres.

I have no objection in particular against shikar where the chheras are properly paid and when the beaters are not called away compulsorily from their cultivation. I have not myself made any shikar bandobast. The usual practice is now for the officers to pay, some pay a few annas to each, others liberally. I think the invitations by the zamindar for a shoot should be sparingly accepted as the zamindar forces his haris to come out and uses it as a means of increasing his own abru. When the invitation could properly be accepted, the officer could hardly insist on paying the beaters without insulting his host.

I am against using chher for canal clerarances. I declined to supply labour for the clearance of the Jamrao canal in 1917 for these reasons. The clearance work was given out on contract by the Public Works Department at certain rates and the contractors as usual did the cheaper and easier part of the clearances and left the more expensive part of the clearance, that is to say, they did the easier part of the clearance at the time when labour was cheap, that is, before the cultivation season. They then as usual complained that they could not get labour to complete the more expensive and more difficult part of the clearance and asked that the zamindars should be called upon to give chheras for the clearance at the sale rates as those at which the Public Works Department contractors had undertaken the work. I would have objected to send chher in this particular case even if my men had been paid higher than the suitable wages for the work, because the work was going on about 50 miles away from my village, I do draw water for my zamindari from the Jamrao.

I did give some chher to Mr. Timms for the clearance of some of the minors near Jamseabad. I sent about 700 men out of whom about 300 were haris and the others were paid casual labourers, that is to say Ods whose profession is to clear the canals. But I employed them at higher rates than I was paid by the Public Works Department.

I regard the question of closing canal breaches as an exception. It is a case of emergency in which assistance ought to be given by every body concerned including the zamindars.

I have opened 3 mullah schools within the last 2 years in the villages in my estate. I don't levy fees; I supply the books free and I also pay the

salaries of the teachers. I am prepared to do my utmost for the spread of primary education amongst the cultivating class and I am a member of the compulsory primary educational society for the presidency of Bombay including Sindh. It is a non-official organization.

I was as a zamindar aware, of course, that rasai and lapo went on and I referred to it in my cross-examination in 1913 before the Public Service Commission. I think the main question there was chher. It arose on the question whether the officials were in touch with the people. It was not in my written evidence at all. I first took it up in the Legislative Council in December last leading to the appointment of this committee. After the appointment of the committee I issued a circular letter. I sent about 1,000 copies to all the big zamindars recommending them to take the opportunity now offered and come forward and give evidence about rasai, lapo and chher. I sent about 1,000 circulars of which this is a copy. I also sent it to the press. I got about 300 – 400 replies. I have been present throughout the enquiry and have furnished lists of witnesses to the committee.

I claim to represent the zamindars of Sindh being their elected member on the Legislative Council. I am a Baluch, and Bhurgri is my tribe. My zamindari was first obtained by my father, K.B. Walimahomed. He got the zamindari in the days of Colonel Tyrwhitt, the Political Superintendent of Thar and Parkar. My great-grand-father was a servant of the old ruling Mirs and was kardar, that is, mukhtiarkar of part of the Thar and Parkar district including the village of Dengan Bhurgri. The village of Dengan Bhurgri belonged to my great-grandfather as a jagir. The Bhurgris were a regular land-owning class under the Mirs. We were related by blood to the Talpurs. The Bhurgris would not come in at the time of the defeat of Sher Muhammad, the Lion of Sindh, and so did not get their lands back from Sir Charles Napier. My zamindari was only got afterwards from the Political Superintendent of Thar and Parkar.

I have been zealous about suppression of rasai and lapo but I don't think that my zeal has on turn my discretion in accepting exaggerated statements as true.

I am a director of the "Hindwasi" and also proprietor of the "Alamin." I don't think that either of those papers has been unnecessarily violent in the articles on the questions of lapo, rasai and chher. They have been simply outspoken. The "Hindwasi" had to give security under the Press Act. It has been stated that security has been called for from the "Alamin" but that is a false rumour, and it has been contradicted in the " Alamin." I only put in an affidavit in the transfer application of the case of Crown versus Gul Hassan Sher. I do not think that this is a case in

which my zeal out ran my discretion notwithstanding the remarks of the Judicial Commissioner.

Bhurgri To the Honourable Mr. Herchand Rai-

I have had complaints since 1909 from the zamindars about rasai, lapo and chher. Muhammed khan is a friend of mine just as other zamindars. He is not a particular friend of mine. Everybody calls him kaka (uncle). He showed his friendship to me by voting against me at a former election. He had no chance in the last election; for there was no contest. Muhammad khan was staying at my bungalow and also other zamindars during the enquiry at Hyderabad. Mr. Herchand Rai was also living with me at Hyderabad. It was on account of plague in the town of Hyderabad.

The seridar would be free from harassment by the subordinates if he were protected by the higher officials.There was only one article on rasai specified in the notice to give security served on the "Hindwasi." That was a comment on the debate in the Legislative Council. There were 12 other articles specified on other subjects.I often go to look after my lands though I live at Hyderabad. I spend 2 or 3 or 4 months on the average at my fields every year.

Bhurgri To the Honourable Mr. Ghulam Hussian-

I arranged through my agent in 1915 for a bania, a butcher and for a baker for the supply of eggs and fowls and other supplies for the camps at Jamesabad. My agent did not supply anything himself. I think the efforts of Mr. Rothfield and Mr. Moysey have affected a good deal but they have not completely stopped rasai and lapo. I have also heard about Mr. Martin's successful efforts in the Upper Sindh Frontier in these matters. I don't know personally but I have merely heard of it. I suppose the officers who have stopped rasai are paying their bills in full. If the rasai fund still exists at Sukkur it may be for other officers besides the Collector. My experience is that when officers are strict about the rasai, lapo naturally decreases. I believe lapo has actually decreased in the Sukkur and Thar and Parkar districts. The position since 1914 is worse as the burden has been shifted from many zamindars to the one zamindar who has taken up the contract. The tapedar used to collect in excess previously; he still does so because many people live on these supplies including, for instance, the mukhtiarkars. Another way in which the present system is worse than the old is that before, the zamindar did not feel that he was actually bound to make rasai and so could escape but now he feels bound to submit to the exaction of servants because he feels legally bound under the contract. The tapedars make the actual cash payments to the menials but the money is paid by the zamindars to the rasai fund. All the zamindars pay to the rasai fund, not merely the

contracting zamindar. The amount collected by the rasai fund in this way would be Rs.3, 000 for a Taluka. There are zamindar contractors in the Jamesabad Taluka, about 6 or 7, but I don't know the exact number. I think the Assistant Contractor makes 10 – 12 camps in the Jamesabad Taluka. I can't say if there are zamindar contractors at each of those places. Of course the tapedar is really doing the work. The Collector makes about 5 or 6 camps in the Jamesabad Taluka. It all depends upon his tour for the particular year. The tapedar and the contractor make rasai only for the revenue department and for others too, such as sanitary and judicial departments. I know the Sanitary Commissioner has visited Jamesabad once, I don't remember any visit of the Judicial Commissioner. The Assistant Collector's camp would cost about Rs. 30 – 40 a day including all cash payments, the Collector's about Rs.60. It all depends upon the Collector and his particular views in respect of rasai. The zamindars are not paid for the zamindari supplies, such as fowls, grass, fuel, eggs, etc., unless the tapedar purchases the things himself which he occasionally does, sometimes from haris, sometimes from villagers, or sends for from elsewhere.

The levy in Jamesabad is Rs.1 per number for the tapedar. I cannot give even roughly the numbers cultivated in the Taluka or the total amount of lapo in the Taluka. It depends upon the cultivation. Large sums are spent on the cash payments to the menials and clerical establishments. The Commissioner does tour in other places besides the headquarters of the taluka. I do not object to touring. If the District Superintendent of Police or the Engineer is wanted anywhere, he must go there.The daily allowances might continue in another form even under the independent contractors, but this would have to be stopped by the strict supervision of the higher officials.

Bhurgri To the Chairman ;

I must admit it is a difficult matter to keep a strict eye on the subordinates of the touring officers.

Bhurgri To the Honourable Mr. Ghulam Hussain :

I am told cash annuities are paid to the munshis of higher officers because they inspect the records of tapedars and mukhtiarkars. The tapedar can certainly harm a zamindar and even ruin him if he has the support of the mukhtiarkar. I was, for instance, harassed in 1914 in the matter of my boundary marks because I did not pay lapo. I had told my haris to raise the boundary marks even beyond the regulation size to make them stronger. The supervising tapedar actually cut them down to the actual regulation size and sent a bill of Rs.800 on the allegation that the boundary marks were not in proper repair. I showed the boundary marks to Mr. Chatfield and appealed to him but I was not able to get the

amount back on the ground that the money had already been paid to the contractor from the Government treasury.

Bhurgri To Mr. Sawhneuy

I can't say if the work to be done on the Jamrao was beyond that given out on contract. The work had to be done immediately even if it was more than that allotted under the contract. There would have been loss to the cultivators if the Jamrao had been closed longer than it had originally been arranged for. It would have been a loss to all the zamindars on the Jamrao. It was in the interest of every zamindar to finish the work as quickly as possible. The zamindars sent even the coolie and Ods from my part of the country to work on the Jamrao. It would be no consolation to the zamindars if the contractors were merely punished for not fulfilling their contracts. Even if the contractor did the easier work and left the more difficult work, the work would have to be complete by the Public Works Department,s though the contractor was punished for his mistake by the Public Works Department.

I pay lapo to no one, not even to the abdar of the irrigation department. I take care that my kamdars break none of the rules, which is to my interest. The rules are strict on the Jamrao and fines are levied. I have had to pay fines. Every year I pay some fines under the rules. I pay heavier fines than other zamindars.

I should propose a seridar for each tapa would be sufficient, it would not be necessary to have a seridar for each deh. The seridar ought to be specially encouraged by the higher officers. He might, for instance be given facilities to collect wood from waste Government lands. I do not see why the sub-inspectors and mukhtiarkars should expect rasai. They would bring the supplies with themselves or get them from headquarters. I don't see why they should continue to get the supplies as at present. I think the seridar ought to furnish supplies only to the superior touring officers. It is possible that the mukhtiarkars and the sub-inspectors and others will continue to make rasai as at present. I think it would generally be possible to find subsidized contractors for each taluka. It would not be possible to get contractors for each tapa; that would be too small an area. I should personally prefer the seridar system. I believe that independent contractors could be found and it might be tried. Experiments might be made in both systems. There are disadvantages in both the systems. You cannot speak of their chances of success until they are tried.

I am against the prosecution of the zamindars for paying lapo. This attack ought to be made on the tapedars who take lapo. I should not object to the prosecution of the zamindars if they tried to bribe an official.

Bhurgri To Mr. Mahmud Shah:

I decline to say to what official I referred in the speech in council as a gazetted official living in European style.

I did refer to Gul Hassan's case when speaking of the respectable zamindar that was sent for trial because he failed to make rasai, but there are other cases too of harassment.

Bhurgri To the Chiarman:

I understand Gul Hassan was required to give security.

The zamindars think that they have to make rasai to please the high officer and the mukhtiarkars think if they make rasai they will be in the good books of the officials, so that it will go a great way towards decreasing rasai and lapo if it is made clear to the zamindars and the mukhtiarkars that the suppression of rasai and lapo has really been aimed at by the higher officials, a result would be achieved, which has in fact partly been secured by the appointment of this committee.

Rasai Committee- Mr Hayward and Bhurgri.

In The Al Amin dated 17th May 1918 an article was published giving details with regard to the tussle among the Chairman of the Rasai Committee, Mr. Hayward and Bhurgri. It is given below:

"The Honourable Mr. Bhurgri was examined before the Rasai Committee on Wednesday and his oral examination was marked by two noteworthy incidents. On the first day Mr. Hayward, the Chairman of the committee asked Mr. Bhurgri "What do you mean by table luxuries, which you say in your written statement, are supplied to the officers" " Pulla fish, fruit and wines " replied Mr. Bhurgri. The chairman of the committee had made no secret by his conduct throughout the proceedings of his annoyance whenever an Indian witness had shown the culpability or participation of European officers in more objectionable forms of Rasai. The Chairman interrogated Mr. Bhurgri in a sharp tone with his favourite question on such inconvenient occasions "Do you know personally if wines are supplied to the officers" Mr. Bhurgri replied" I do not know personally but I have heard it from Mukhtiarkars and Tapedars who have supplied them." The Chairman lost his temper and in a high angry tone said, "We have no concern with what you have heard. Do you know it personally or not? "Mr. Bhurgri again replied "I do not know personally but I know it from those who have supplied the articles." The chairman did not evidently like second half of the answer and so dictated the following half reply to the Committees' reporter for being put on the record:- " I do not know personally if wines are supplied to officers." The Hon'ble Mr. Herchand Rai intervened and asked the chairman to have the whole answer recorded.The chairman mentioned

Mr. Herchand Rai to remain silent and spoke in an extremely exasperated tone. The conduct of the chairman at this moment was highly objectionable. The Hon'ble Mr. Herchand Rai did well in persisting that the full answer should go on record. The Hon'ble Mr. Bhurgri also interrupted and said to the chairman." This is not fair to me. If you want my answers you must record the answers in full." This decided the matter and Mr. Hayward dictated the full answer to the reporter.

Another incident, which took place on Thursday, arose out of a question put by Mr. Mehmood Shah. He asked Mr. Bhurgri "when you spoke in the Council of a Gazetted Officer who lived in European style and who paid only eight annas for his daily supplies on tour, and when you had made a mention in your written statement, were you referring to Mr. Nabi Bux? "We understand that at the first preliminary meeting of the committee at Karachi on 3rd April at which Mr. Bhurgri had been invited to be present, it had been definitely decided unanimously,. Mr. Mehmood Shah included that the names of individuals were to be excluded from the inquiry. Mr. Mehmood Shah had evidently forgotten this in his zeal for Mr.Nabi Bux and so he pressed his question. Mr. Bhurgri replied," I decline to give the name of the officer." Mr.Mehmood shah said that it was not proper that serious allegations should be made against a responsible officer without opportunity being given to prove them to be inaccurate. Mr. Bhurgri retorted" I shall say the same thing a hundred times, if necessary. [28]

Rasai Committee- Bhurgri's Statement

The Al_Amin dated 10th and 17th May, 1918 had given full account of Bhurgri's statement before the Rasai Committee. Most of his views have already been covered in the oral evidence and written opinion; however, some material was omitted, which is given below:

''No Salam to Naiper

I am elected representative of zamindars. I am Baloch and belong to Bhurgri tribe.The lands owned by our family were allotted to my father; his name was Khan Bahadur Wali Muhammad Khan. My great grand father was kardar in Talpur regime. He owned Dengan village and his lands extended up to Chachhro. The Bhurgris were big landlords in the Talpur regime. Mir Sher Muhammad was defeated, who escaped. The Bhurgri tribe did not appear in the court of Napier for Salam, Therefore their lands were cancelled. My father subsequently got these lands restored from Colonel Trywhitt, the Political Superintendent of Thar and Parker.'' [29]

Report of the Committee

: The administration is confronted with a difficult problem. The systems of 'rasai', 'lapo' and 'chher' lie deep-rooted in the Province of Sindh. They grew up long before the establishment of the British Government. It was the custom for the rulers in the past or for their representative officials to levy free supplies, when on tour, from the landholders or zamindars. This levy was called 'rasai' and derived from Persian word 'rasaidan' which meant to supply. It was met by a levy in kind called 'deh kharch' or village expenses made from the cultivators by the zamindars. It was the only practical means of securing supplies in a sparsely populated country without regular roads and with few large villages. The supplies were provided from the stores of grain and fodder and from the flocks and herds and from the jungles of the zamindars. It was regarded as a duty incumbent on them and payment was not expected. It was not resented as the land was held by a small number of large landholders amongst whom the traditions of hospitality were strong. They were for the most part Baluchi and other Muhammadan zamindars. It was also the custom for the revenue officials to supplement their meager salaries by levying a share of the produce of the land for themselves at the time of its division between the rulers and the zamindars. This levy was called 'lapo' from the Sindhi word 'lap' which meant 'a handful.' It was undisputed and not unprofitable. The loss probably fell on the rulers as much as on the zamindars. It was also the custom for the revenue or other officials to exact 'chher' or free labour whenever required for private purposes. There was no casual labour and the cultivators upon whom the burden fell were bound to obey the orders of the zamindars. These old customs have been spoken to by a number of witnesses including Messrs. Bhawandas Fatehchand and Chainrai Kishindas, Mukhtiarkars, Mr. Narayandas Wadhumal, Police Inspector, Mr. Kundansing K. Lahori, Deputy Collector and the Honourable Messrs. Allahando Shah and Bhurgri, zamindars. They have also mentioned in the detailed report made in 1902 by Mr. Giles ,when Commissioner in Sindh and in the Bombay Administration Report of 1911-12. They have survived and expanded in many directions, according to a large number of witnesses, under the improved but more intricate machinery of the British Government.

It has always been recognized that touring was essential for the realization of the requirements of the people and the supervision of the subordinate officials but it was laid down at an early date that public officers on tour should pay for their supplies. The detailed objects and orders have been recited in the edition of 1872 of Narine's Revenue Handbook, which was written for the Deccan. But it was not possible in

practice to suppress 'rasai.' There were no village officers whose duty was to procure supplies for travelers as in the Deccan. All traces of village organizations had long before disappeared from Sindh. There were no practical means of procuring supplies except from the powerful landholders and public officers had from time immemorial been provided with free supplies by these Muhammadan zamindars. The difficulties of travelers in obtaining supplies without official agency even at the present time have been illustrated by the 'rasai' made for Messrs. Bhojsing and Murlidhar when on tour as pleaders in the Sukkur and Larkana districts and by the experience of the Honourable Mr. Nicholas as a private sportsman in the Karachi district. The difficulties have also been mentioned by Mr. Hey, Assistant Collector Hyderabad and by Mr. Moysey, Collector of the Thar and Parkar district. There was no improvement with the subsequent introduction of 'tapedars' who were officers entrusted with the revenue work of several 'dehs' or villages formed into 'tapas' or divisions of Talukas. The duty of collecting supplies fell on them as the counterpart, though more powerful, of the village accountants of the Deccan but the supplies which they could not get from the village 'banias' they procured as before from the neighbouring zamindars. The tapedars had to pay for the grain, ghee and spices obtained from the village banias who were Hindus, but no payment was demanded for the milk and mutton obtained from the flocks and herds and there was no market, owing to lack of regular roads, for the fodder and fuel obtained from the fields and jungles of the Muhammadan zamindars. The status of the tapedars, however, changed as their numbers increased as pointed out by Mr. Sadik Ali, Deputy Collector and in the place of the old style of tapedars "sagacious and tactful' there arose a class of young men "with a smattering of education, just sufficient to make them anxious to amass wealth and insufficient to render them proof against temptation" as described by Sir Charles Mules, then Collector of Shikarpur. It was contrary to the traditions of these hereditary landholders to sell the produce of their flocks and herds and it was not uncommon for them to maintain open kitchens for all travelers. Some of these have, according to Mr. Chainrai Mukhtiarkar, survived to the present day in the Upper Sindh Frontier. The special superstitious prejudice against selling milk has been noted by Mr. Nabi Baksh, Deputy Collector in the Thar and Parkar district and the general prejudice still existing against selling the produce of their flocks and herds by Mr. Mengraj, Deputy Collector and Mr. Martin, Deputy Commissioner in the Upper Sindh Frontier; and it has been stated by several witnesses including Mr. Hayter, District Superintendent of Police, Hyderabad, that fodder and fuel though of value have even to-day no market, owing to

lack of regular roads, in some parts of Sindh. The influence of the tapedars also increased materially in the nineties with the introduction of the irrigation land settlement, suited to an arid land with an average rainfall of only eight inches a year and dependent for life on the floods of the Indus. There was as a result, a marked increase in the demands of the establishments of touring officers for 'rasai,' met from 'rasai' funds recovered from the zamindars and managed by the 'Mukhtiarkars' or principal revenue officers of the talukas, as explained in the letter of Sardar Muhammad Yakub then Deputy Commissioner in the Thar and Parkar district, underlying the report of 1902 of Mr. Giles the Commissioner in Sindh. The example of the tapedars in respect of the Revenue Department was copied by the 'daroghas' employed in the distribution of water under the irrigation land settlement, by the range forest officers in charge of ranges of reserved forest and by the 'thanedars' or police officers in charge of police-stations, for the benefit respectively of the Public Works, the Forest and the Police Departments. These increased demands of subordinate establishments mainly Hindus were not acquainted with the former patience There had also been a marked increase in the number of small and of Hindu landholders, who had not inherited the traditions of hospitality of the old Baluchi and Muhammadan zamindars. This marked increase has been indicated by the statistics furnished by the Collectors and has been mentioned in the Bombay Administration Report of 1911-12. The efforts made by certain superior officers to overcome the evil were unavailing. They have been referred to in the letter of Sir Charles Mules underlying the report of 1902 of Mr. Giles, the Commissioner in Sindh. The enquiry then made into the matter resulted in the peremptory orders for the suppression of 'rasai' issued by Government Resolution No.315, dated 7th May 1902 of Revenue Department. But these orders again proved ineffective. The difficulties in dealing with the matter have been well illustrated by the experience of Mr. Shillidy in 1911-12 when Assistant Collector in the Sukkur district: "I was in Shikarpur form July 1911 to September 1912. I had an interesting experience there. I was informed that my camp cost nothing in the matter of rasai but the Collector's camp cost very much. I communicated this to Mr. Chatfield who made enquiries but was told that his camp cost nothing while my camp cost very much. The result was that the Collector's establishment had to admit the abuses of rasai and furnished him with detailed figures, rates and charges of his establishment and of the Assistant Collector's. We then called a meeting of the Mukhtiarkars and commenced a campaign against rasai. Thereafter several zamindars came to me and informed me that there had been a considerable improvement. Some time after I had been transferred

from Shikarpur I met the Mukhtiarkar, who also had been transferred from Shikarpur. He told me that my campaign had effected a remarkable change but on being pressed to state the exact truth he told me that the tapedars ceased to levy lapo for about a fortnight after the campaign." It was sought in 1914, in view of these difficulties, to remove the responsibility for procuring supplies from the tapedars and subordinate officials of other departments and to impose it as a business proposition upon selected zamindars. But the orders of 1914 have likewise not proved successful. They have been said to have effected some reduction in 'rasai' in some districts but they have not resulted in the general removal of the responsibility from the tapedars and subordinate olfficials of other departments, as they have been decidedly unpopular with the zamindars. The latter were unwilling to accept the responsibility because they felt it derogatory to their dignity to undertake it as a business proposition. This is well illustrated by the reply "that he was not prepared to take up the work of a bania but that he had been always ready and willing and would continue to provide supplies and everything else for the comforts of officers" given by the Khan Saheb Shah Nawaz Khan and by other zamindars to Mr. Montgomery when he was Assistant Collector, Sukkur. They also felt the burden would no longer be divided amongst all the neighbouring zamindars but would thereby be thrown wholly on the selected zamindars. They were consequently only induced with difficulty to undertake the business at all and though they did nominally do the business for the officials of the Revenue Department, they did not do it at all for the officials of the Public Works, Forest and Police Departments. Such reduction in 'rasai' as was affected was therefore due not so much to the orders of 1914 as to the individual efforts of superior officers. This has been borne out by the witnesses examined before us, both officials and zamindars, and by the letters underlying the report of 1917 form the Commissioner in Sindh to Government.

It was recognized after a short experience that the meager salaries of the tapedars which had been fixed at Rs.15 to 20 a month were wholly insufficient in a climate where the temperature varies from freezing point in the winter to 120°F; in the summer to make them proof against the temptation of levying the 'lapo' which had not unwilling been paid to revenue officials for their good offices from time immemorial by rich zamindars. It had become a cash payment known as 'anagi' or an anna per acre or per rupee of the land revenue in place of the previous payment in kind after the introduction of the rough system of money payments of land revenue by Sir Bartle Frere and an impression prevailed that it was not so much an irregular gratification as a permissible payment of the nature of a 'tip' according to Mr. Sadik Ali and Mr. Kundansing K.

Lahori, Deputy Collectors and also according to Mr. Giles who was then an Assistant Collector. It was at all events regarded as impracticable to prevent it by Mr. Erskine then Commissioner in Sindh and the rates of salary were not raised to Rs.20 to 25 a month until Sir Evan James became head of the Province. It soon, however, became apparent that the revision of salaries had effected no improvement. The exactions had on the contrary increased with the change in the status of the tapedars and with the increased opportunities afforded to them of harassment by the irrigation land settlement, under which the assessment had to be recalculated each year according to the actual cultivation and the mode of irrigation; and a system had arisen of sharing the proceeds with the revenue offices of the talukas and with the touring establishments of the superior officers of the Revenue Department. Similar exactions at one or two rupees per water-wheel or water-course had begun to be levied by the daroghas employed under the irrigation land settlement and these exactions were imitated by the range forest officers and thanedars and by the establishments of the Forest and Police Departments. These exactions have been referred to by a great number of witnesses officials and un officials including Mr. Bhawandas Fatehchand, Mukhtiarkar, Mr. Isani, zamindar and Deputy Collector, Rao Bahadur Asardas and Mr. Naraindas Motiram, retired Deputy Collectors, Mr. Hey, Assistant Collector and Mr. Kanwalsing Pohumal and the Honourable Mr. Allahando Shah, zamindar. They have also been mentioned in the letters underlying the report of of 1902 of Mr. Giles then Commissioner in Sindh. But there had also been, as already observed, a change in the status and view of the zamindars, and public opinion was at last aroused and was reflected in the local press. Special enquiries were thereupon made and further measures taken to remedy the evils disclosed. They were directed towards restricting the opportunities of harassment, as originally intended by Mr. Erskine, under the irrigation land settlement by increasing the number of supervising tapedars, by the institution of regular kacheri days for the transaction of revenue business at the taluka headquarters direct between the zamindars and the Mukhtiarkars, by the preparation of regular bills of assessment and the alteration of the dates of installments so as to enable the zamindars to pay their land revenue direct into the taluka or huzur treasuries and by rendering more effectual the supervision of the Mukhtiarkars by relieving them of their magisterial business and transferring it to Resident Magistrates. These measures detailed in the report of 1902 of Mr. Giles then Commissioner in Sindh, related solely to the Revenue Department. No separate proposals were made in respect of the Public Works, Forest or Police Departments. They resulted, however, in no substantial reduction in 'lapo,' if reliance

be placed on the payments mentioned before us by the great number of zamindars; though some reduction has been reported in some districts and no 'lapo' has been paid in recent years by some enlightened zamindars, such as the Honourable Messrs. Allahando Shah and Bhurgri. This has also been the conclusion reached by the Commissioner in Sindh in his report of 1917 to Government.

It was laid down in the earliest regulations that labour should not be requisitioned without payment and special orders were issued for the guidance of public officers on tour. They have been recited in the Edition of 1872 of Nairne's Revenue Handbook written for the Deccan. But the conditions were widely different in Sindh. There was no casual labour and there were no village 'mahars.' The cultivators were practically the only labourers and they were bound by a well understood practice to render 'chher' or their labour free whenever required as a result of their dependence on the zamindars. They consequently not only cultivated the land but also performed, in return merely for their food, such private or public service as might be required of them by their zamindars. The private services included the entertainment of travelers official or unofficial and the public service the clearing of canals and water-courses, repairs to roads and stopping breaches and making bunds to protect their houses and lands from the floods of the Indus. The result, therefore, was that the camping grounds and approaches were prepared and the tents pitched and other services performed without payment for touring officers by these labourers on the requisition of their zamindars. This has been indicated by a great number of witnesses including Messrs. Chainrai and Bhawandas, Mukhtiarkars, Messrs. Murlidhar and Mathradas, Pleaders, Wadero Dil Muhammad, Khan Saheb Dhani Baksh, Mir Jan Mahomed Khan Talpur, Nur Muhammad Khan Talpur and Khan Saheb Rahim Dad Khan. These 'chheras' or free labourers were also employed as beaters for shooting and they were usually prohibited on these occasions from receiving payment from the officers, whom they were directed to regard as the guests of their zamindars. Many of these were country gentlemen by instinct paying over Rs.5, 000 a year in land revenue, to whom shooting was a favourite pastime. It was impossible to pay these beaters, as explained by several officers and by the Honourable Mr. Bhurgri, without deep offence, at all events to the larger zamindars. The repairs to roads meant smoothing over the surface, filling in ruts and preventing the dust by cutting down the long grass by the roadsides and spreading it on the tracks or repairing the earth embankments damaged by floods during the inundation season. There were only camels or cart tracks. There were no regular metalled roads outside the towns except the road between Jungshahi and Thatta. The clearing of the canals and

watercourses and stopping breaches and repairing bunds was also mainly earthwork but of a more emergent and laborious nature and directly affecting the labourers and their zamindars. The camp work has since continued but the labourers have in a few cases been paid by the touring officers as stated by Rotherfeld and Bolus the Collectors and the Registrar to the Judicial Commissioner. The canal establishments have, however usually been employed instead by officers of the Public Works Departments, cattle grazers or 'maldars' to whom concessions on these have been granted by officers of the Forest Department and police trackers by officers of the Police Department according to Mr. Harrison, Superintending Engineer, Mr. Newman, Deputy Conservator of Forests and Mr. Luck, Deputy Inspector-General of Police. The beaters have also in general been paid except where the shooting was by invitation of the larger zamindars, as stated by all officers who shoot and by a number of zamindars including Khan Saheb Dhani Baksh, Abdullah Khan Tunio, Sayed Haji Hashim Shah, and Serai Ghulam Muhammad, all influential zamindars. But the road repairs have been transferred to the Taluka Local Boards except those along canal banks maintained by the Public Works Department. The road repairs so transferred have often proved insufficient and it has frequently occurred that they have had to be supplemented just before the visits of the inspecting officers on tour by free labour requisitioned by the Mukhtiarkars from the neighbouring zamindars. These requisitions have tended to increase with the increase of carriage and tongas and the introduction of motor cars. But they have been made by the Mukhtiarkars who have hitherto been responsible for the state of the roads as Vice-Presidents of the Taluka Local Boards and not on requisition of the touring officers according to Mr. Moysey, Collector and Mr. Shillidy, the Assistant Commissioner. Motor cars have been used in the last few years by several touring officers and by atleast two pleaders and zamindars. Permission has also been granted recently for the establishment of a public motor service between Kambar and Larkana. The use of motors and the benefits to be derived from them for the public service have been mentioned by Mr. Hayter, District Superintendent of Police. But their general introduction has been restricted by the absence of regular roads in the Province. The clearing of canals and water-course, where private work, has usually been done by the proprietary zamindars, but the remainders have been maintained and breaches and bunds repaired by the Public Works Department. No complaints have been made, until quite recently, about the exaction of free labour by the Revenue or other Departments, while the duty of supplying labour on payment in emergencies has been expressly laid upon the zamindars by Section 58 of the Bombay Irrigation Act. Similar

duties for the benefit of the public have been recognized in respect of the Forest and Police Departments under Section 78 of the Forest Act and under Sections 42 to 45 of the Criminal Procedure Code by the Legislature.

Rasai

The system of 'rasai' existing at present includes supplies to the subordinate establishments of the taluka. There are the peons, tapedars, supervising tapedars, touring clerks and mukhtiarkars in the Revenue Department; the abdars and canal assistants corresponding to tapedars and supervising tapedars for the special perennial irrigation of the Jamrao Canal. In addition to the peons, daroghas, touring clerks, sub-divisional officers and other subordinates for the ordinary inundation irrigation on other canals in the Public Works Department; the guards, sub-rangers and range forest officers in the Forest Department; and the constables, thanedars, sub-inspectors and inspectors in the Police Department. All these subordinate officials, including private persons in police investigations, are habitually provided with free supplies when on tour according to the testimony of a great number of zamindars, though payment has sometimes been made by Mukhtiarkars, Sub-Divisional Officers of the Public Works Department, Inspectors of Police, and the higher officials of other Departments. It is significant that Sub-Inspector Chandumal gained a special reputation for honesty because he regularly paid for every meal according to Mr. Kirkpatrick, District Superintendent of Police. It has also been stated that free supplies have been provided for these subordinate establishments out of the 'rasai' funds even when at headquarters and support has been lent to the statement by some of the entries in the accounts of the 'rasai' fund of the Dadu taluka. The account of the bania or 'modi' Jethomal contains numerous entries of supplies to 'kotars' or official servants of the tapedars and some also for the servants of the 'Diwan Sahib' presumably the Taluka Head Munshi or Mukhtiarkar. The account of the liquor seller Tharumal contains entries of liquor supplied to the Head Munshi and to the Mukhtiarkar and the other accounts contain entries of supplies to the 'Diwan Sahib' and to the Mukhtiarkar. The account of buggies, camels and carts also contain entries of transport for officials of the taluka. The burden of these funds has also already mentioned, ultimately to be borne by the zamindars.

But this enquiry is directed mainly into the 'rasai' provided for the touring establishments of the district officers and for the district officers themselves, namely, the Assistant and Deputy Collectors and Collectors in the Revenue Department, the Assistant and Executive Engineers in the Public Works Departments, the Divisional Forest Officers in the Forest

Department and the District Superintendents of Police in the Police Department. The establishments taken on tour have been reduced in recent years but still average from 20 to 40 persons, including camel men, private servants, peons, clerks and munshis. It has been stated by these officers generally that further reduction would not be practicable with due regard to the work of their Departments. A substantial supply of stores and record and of furniture and tents has to be taken with them. Camping grounds are generally selected near the larger villages where grain, ghee and spices can be obtained from bania shops but this is not always possible, especially in the case of officers of the Forest and Police Departments. Eggs, fowls, milk, mutton, fodder and fuel can generally only be procured even near the larger villages through the local zamindars. Cots and a few jars for their establishments and grass shelters for their kitchens and stables are all the furniture required locally and these are borrowed and returned. Camels engaged for the season have been the usual means of transport. Carts obtained locally have sometimes been employed but could not always be procured. They could not, moreover, used effectively on broken, dusty or sandy roads without extensive supplemental repairs. They and motor cars require hard 'kalar' roads such as those found in the 'lar' or south of Sindh. The Assistant and Deputy Collectors make on an average 5 or 6 camps in each taluka, the Collector rather fewer. The average march is 10 or 12 miles. Camping grounds have been reserved at some places but there is only a limited provision of bungalows except along the canals where they are required for the Assistant and Executive Engineers. It has been conceded that the Assistant and Deputy Collectors, though no other officers, could reduce the period of their tours by about a month without detriment to their work, that is, to 180 instead of 210 days. The Collectors' tours have already been reduced to 125 instead of 150 days. The touring season lasts from the end of October to the beginning of June but the conditions are different from the Deccan. No useful revenue work can be done during the last month owing to the intense heat of the summer in Sindh.

The needs of the touring officers themselves do not exceed Rs.2 to 5 a day, while the requirements of their establishments official and unofficial vary from Rs.10 to 25. They are met generally by the tapadars though nominally by selected zamindars in the Revenue Department, by the daroghas in the Public Works Department, by the range forest officers in the Forest Department and by thanedars and sub-inspectors in the Police Department. But it has been repeated by one witness after another that the establishments pay nothing and that the officers are the only people who habitually pay and that even the bills presented to them do not always represent the full amounts or rates of the supplies taken in

their names, as the bills are usually prepared in consultation with the butlers who are anxious to minimize their own extravagant demands made in the names of their masters. The tourning officers are frequently charged nothing for milk, fuel or fodder owing to the custom of the landholders not to make such things the subject of sale or owing to their still having in some places no practicable markets. It is also said that the money actually paid is frequently retained by or returned to their butlers, but this can hardly be done in those cases in which the butlers proceed on the march overnight and the bills are settled personally on the of departure by the officers. It is probable that the money is then retained by the tapadars or other local officers for paying the village banias and the zamindars. This has been suspected by Mr.Jagatsing Ailmal, the then Mukhtiarkar. The establishments both official and unofficial seldom pay anything but on the contrary receive, according to a great number of witnesses, money presents to prevent their representing the arrangements as defective or otherwise raising prejudice against the local officials and zamindars. A typical instance has been narrated by Mr. Jagatsing Ailmal, Superintendent of Land Records, which resulted in the dismissal of the butler of Mr. Baker the then Collector of Larkana. There is good reason, however, to believe that the bills presented in recent years represent more truly the actual amounts and rates of supplies and that the money presents which at one time included large sums reaching even Rs.100 have been much reduced, though only recently another butler had to be dismissed for malpractices by Mr. Bolus, Collector of Larkana. It has on the other hand been found necessary to pay special allowances to servants on tour by Mr. Mackie, Collector of Nawabshah and a special arrangement was, to the knowledge of the Chairman, made with his butler by Mr. Lawrence, Commissioner in Sindh.

The establishments both official and unofficial are frequently paid daily allowances instead of grain, ghee and spices to enable them to avoid detection by procuring receipts for these kinds of supplies in their own names from the bania shops as stated by Mr. Hiranand Tahilram Lala, Deputy Collector. The account of the tapadar Jhavarmal contains numerous entries of daily allowances and 'tips' to servants and peons, including one of Rs.100 to a butler, paid from the 'rasai' fund of the Dadu taluka. There are also numerous entries, both in his account and that the modi Jethmal, of food and other supplies and in the account of the liquor seller Tharumal, of liquor for the munshis of touring officers. These amount to considerable sums and go a long way to explain the laments that "it is the 'rasai' of the munshis which has ruined the zamindars" as per statement made by Sayed Nawaz Ali Shah, a large zamindar of Digri in the Thar and Parkar district and that "the greatest

trouble is from the subordinate officials" made by Sayed Haji Hashim Shah, an influential zamindar of Sujawal in the Karachi district. These accounts contain also the entries of supplies of eggs, fowls, mutton, milk and fuel and other articles for the touring officers themselves but such supplies are paid for, as already mentioned, upon bills of which samples have been recorded of Mr. Nabi Baksh, Deputy Collector, Nara Valley and of the Collector and of the Sessions Judge of Larkana. Those payments have not, however, been brought to account possibly having been taken back, as already mentioned, by the butlers or retained by the receiving tapedars. The only entries of payments are receipts of the salaries of the tapedars and money payments from the zamindars. It has been suggested that the bills do not represent the full amounts or rates of the supplies to the knowledge of the touring officers but there is in our opinion no substance in this insinuation. It is not easy for them to ascertain accurately what has been supplied in their names or the actual rates, when those responsible are interested in withholding the true information. Their own requirements too are small and the amounts involved petty. It is on the other hand easy to be misled by inaccurate information, as appears from the letter of Mr. Nabi Baksh in reply to remarks made in Council by the Honourable Mr. Bhurgri. The latter gentleman went so far as to assert before us that opposition to 'rasai' had even resulted in prosecutions and he quoted the case of the Crown vs. Gul Hassan. He was, however, shown to be mistaken in this view by the judgment of Mr. Pratt, the Judicial Commissioner. It has also been hinted that free supplies of wine are sometimes accepted by touring officers but there is in our opinion again no truth whatever in this insinuation. There is in the accounts, an entry of Rs.39 for 'foreign liquor' but there is no indication that this liquor was not like other liquor supplied for the subordinate establishments rather than for the touring officers. The insinuation has been made by Messrs. Bhojsing and Lalchand Navalrai, Pleaders and repeated on no more reliable authority than idle rumour by Mr. Kishindas Jhamrai, a reduced 1st class Magistrate and the Honourable Mr. Bhurgri. It is extremely improbable as pointed out by Mr. Bolus, Collector of Larkana and has no better basis apparently than the periodical replenishments on payment from regular wine merchants at the district headquarters mentioned by Mr. Jagatsing Ailmal, Superintendent of Land Records. It is indeed inconceivable that wines should be otherwise procured for their guests by superior officers of the position of Collectors and the Commissioner in Sindh.

The net result of these particular 'rasai' accounts would appear to be a debt of about Rs.2, 000 against the 'rasai' fund as stated by the tapedar Javharmal out of expenses amounting to Rs.1, 300 in 1916-17 and Rs.2,

500 in 1917-18. The debt had not been liquidated. and this was no doubt the reason that these incriminating papers had not already been destroyed but came into our hands apparently because the crops had in the latter year been ruined by extensive floods from the Manchur Lake and it was not possible to raise the money from the zamindars. The tapadar Javharmal stated that this 'rasai' related to all the camps in the Dadu taluka but it has been stated by a number of other witnesses that elsewhere the practice is different and that the expenses are borne by the local tapedars and recovered from the local zamindars for camps away from the taluka headquarters. The 'rasai' funds, still secretly maintained and made up from the pay of all the tapedars and generally levied from the zamindars, have to provide only for the expenses of camps at the taluka headquarters. However, the result is the same whatever the practice and the burden falls on the zamindars. Most of the tapedars stated that they recoup the money out of their 'lapo' but they make a separate levy in addition to 'lapo' according to most of the zamindars. The cultivators, however, have to pay in the end according to Mr. Gurdasing Josting and the Honourable Mr. Bhurgri, as the customary 'deh kharch' is still levied from them for the purpose by the majority of the zamindars. The burden is considerable. The daily requirements of Rs.12 to 30 will readily swell under irresponsible extravagance to Rs.100 or more, in addition to the expenses of pleaders, parties, witnesses and other persons in magisterial and miscellaneous enquiries before the touring officers. It is quite conceivable, therefore, that the annual expenses on 'rasai' might reach totals varying from Rs.100 to 500 or even Rs.1,000 for individual landholders as estimated by the various zamindars from the different districts of Sindh.

There are some entries in these 'rasai' accounts – the only accounts of a 'rasai' fund produced before us which indicate that the complimentary decoration with garlands and the presentation of 'dhalis' or baskets of fruit and vegetables are paid for out of the 'rasai' funds when offered by the subordinate officials. Such 'dhalis' have been received by some touring officers but they should in our opinion be strictly prohibited in all Departments. This need not prevent the purchase of fruit or vegetables from local fund gardens or the receipt of customary offerings of sugar from Hindu panchayets or of friendly 'dhalis' from the larger zamindars. It has been stated by Mr. Naraindas Motaram, retired Deputy Collector, that the presenters sometimes place brandy and whisky or golden ornaments or sovereigns or other valuable offerings in their 'dhalis.' However, this is a misleading exaggeration. Articles of food in tins have sometimes had to be returned to Hindu zamindars by Mr. Shillidy, and Mr. Bolus, Collector of Larkana, recently returned a bottle

of chutney from a 'dhali'. A bottle of brandy had also to be returned from one 'dhali' and Rs.10 paid for a bottle of champagne to the War Fund to avoid hurting the feelings of another gentleman by Mr. Mackie, Collector of Nawabshah. Mr. Dow, Assistant Collector, returned a silver tea set to a petty zamindar. The nephew of a mischievous zamindar prepared another but not presented for Mr. Timms, Executive Engineer. But neither liquor nor apparently any other objectionable presents have ever been heard of by Mr. Shillidy, Assistant Commissioner, Mr. McCulloch, District Superintendent of Police or Mr. Martin, Collector of Karachi. The presentation of 'dhalis' is regarded as a privilege by the larger zamindars such as Messrs. Madhandas Mangatram, Wadero Dil Murad Khan, Sardar Mahrab Khan and the Honourable Mr. Allahando Shah. It would, in our opinion be better to forbid them even from zamindars of the rank of Collectors' or Commissioner's Durbaris, though it would perhaps be unnecessary to prohibit the receipt of 'dumba' sheep from Baluchi Sardars permitted by the practice of the Commissioner in Sindh.

The evidence relates mainly to the tours of the district officers of the Revenue Department. Nevertheless, it remains true with some modifications for the tours of the district officers of the Public Works, Forest and Police Departments. The tapedars of the Revenue Department are replaced by the abdars or daroghas of the Public Works, the range forest officers of the Forest, and the thanedars and sub-inspectors of the Police Departments. However, the establishments though possibly less exacting and less numerous pay nothing. The officers only make payment. The ultimate burden falls on the cultivators, cattle-owners or 'maldars' and the zamindars under the various Departments. The tours of the revenue officers extend everywhere during the touring season from October to June. The tours of the engineers are usually restricted to irrigation works, the forest officers to forests and the police officers to police stations. However, the engineers are required to tour also in the inundation season from June to September and police officers have to go wherever serious offences summon them and at whatever time of the year. There are therefore difficulties in the way of imposing uniformity of plans for supplies upon all the various Departments. The same remarks hold good for the tours of the provincial officers who are not restricted to particular districts but tour over the whole Province. They include the Educational Inspector, Deputy Conservator of Forests, Deputy Inspector-General of Police, Superintendent Engineers, the Judicial Commissioner and the Commissioner in Sindh. Their establishments are sometimes larger numbering so many as 80 persons for the last named officer and their expenses are proportionately higher. Nevertheless, they visit generally

only the more important towns, make greater use of local transport, and travel by railways and by official steamers on the Indus. It has been stated by Sir Charles Mules that exactions were specially heavy in the past during the tours of the Commissioner in Sindh and single camps have been said to have cost Rs.500 to 1000 by Mr. Chainrai Bulchand, Assistant Manager of Encumbered Estates and by Mr. Jagatsing Ailmal, Superintendent of Land Records. But the expenditure on local transport has been much exaggerated by Mr. Kundansing K. Lahori, zamindar and Deputy Collector according to Mr. Shillidy the Assistant Commissioner and Mr. Nabi Baksh, Deputy Collector and Native Assistant Commissioner, has detailed the special efforts made to prevent depredations by Messrs. Barrow, Lucas and Lawrence when Commissioners in Sindh.

We have been at pains so far to set forth the facts. This has been comparatively easy. For long, they have been known and exhibit a system that cannot be too strongly condemned. They have been established by a great number of witnesses official and unofficial from all grades and from all districts of the Province. We now come to the much more difficult problem of proposing the remedy. It has been shown that subordinate establishments have inherited demoralizing traditions from the past, from which all efforts hitherto have failed to wean them and that the only persons who really pay for their supplies are the superior touring officers. This has been repeated over and over again by officials and by zamindars. It has nevertheless been suggested that this failure to detach subordinate establishments from their past traditions has been due to general lack of earnestness on the part of the superior touring officers. But it seems to us that those who have made this suggestion have themselves failed to realize either the strength of the past traditions or the strenuous efforts made from time to time to overcome them. There has been no general lack of earnestness in the sense of lack of desire to stop rasai though a feeling of hopelessness, not in our opinion justified, has not been uncommon of finding effective means to overcome the past traditions. Nor is it true that there is any lack of sympathy on the part of engineering officers. They are on the contrary particularly interested in the landholders under the irrigation settlement as explained by Mr. Shillidy, Assistant Commissioner. It was no doubt lack of experience of the Province which drew the remark against them from Mr. Rothfield, acting Collector. We recommend therefore a continuation and determined development of the efforts made in the past and more effective participation in future of all superior touring officers in stamping out the old and establishing new traditions. We recognize that these efforts must be reinforced by special measures for the spread of education

and the growth of a higher standard of morality not only among the subordinate establishments but also among the public including the zamindars of the Province. This has been the view of a number of witnesses including Mr. Kanwalsing Pohumal and the Honourable Mr. Bhurgri, zamindars, Mr. Hiranand Tahilram Lala, Deputy Collector, Mr. Shillidy, Assistant Commissioner, and Mr. Hesketh, Educational Inspector and was insisted on by Mr. Giles when Commissioner in Sindh.

We do not believe that any special rules will have any substantial effect on the subordinate establishments of the talukas. They can only be checked by close supervision and punishment when discovered in fault by the superior officers of the district. An incident in Garhi Yasin taluka referred to by Mr. Murlidhar, pleader was thus dealt with personally by Mr. Kirkpatrick, District Superintendent of Police. There was another case mentioned by Mr. Murlidhar pending against a Sub-Inspector of Police of Rohri as stated by Mr. Rothfield, Collector of Sukkur. We recognize that the subordinate establishments taken on tour by district officers have been reduced in recent years but recommend that further reductions should be made wherever practicable. We think they ought to be provided with cots, as well as jars for water, at all events for the cold weather as shown by Mr. Hayter, District Superintendent of Police. If these cannot be conveniently carried as part of the camp equipment, they ought to be provided as part of the local dead-stock for the use of the establishments of touring officers. Clerks should, like other members of the establishment, always take tents. They are sometimes so provided according to Messrs. Hey and Baskerville, Assistant Collectors, Mr. Mackie, Collector and Mr. Hesketh, Educational Inspector. Stable and kitchen tents should also be taken, if special shelter is deemed necessary. This would avoid requisitions for cots, jars, materials for erecting temporary booths or sheds and the use of private houses. We believe that camps are usually pitched near the larger villages but this should be laid down as the rule and care should be taken not to try criminal cases with their concourse of parties, police, pleaders and witnesses near the smaller villages. We recommend in particular committal enquiries being held by Resident Magistrates and cases under Chapter VIII of the Criminal Procedure Code being tried at the offender's taluka head-quarters and in general a further relief of revenue officers by an extension of the system of trials before Resident Magistrates. Camping grounds should be maintained at these larger villages but steps should be taken as soon as practicable to provide bungalows. Arrangements should be made at such places with selected village banias for the supply of grain, ghee and spices at reasonable rates to touring establishments and their position should be

recognized like that the police modis at police posts and police-stations mentioned by Messrs. Curry, Hayter and Ommanney, District Superintendents of Police. 'Seri' or free grants of land should wherever possible be made to small landholders to the extent of Rs.50 or 100 assessment on condition that they maintain the camping grounds and supply eggs, fowls, milk, mutton, vegetables, fodder and fuel to touring officers. This has been suggested by Mr. Hayter, District Superintendent of Police, recommended for trial by the Honourable Mr. Bhurgri, zamindar and by Messrs. Rothfield, Bolus, Moysey and Mackie, Collectors. There might be difficulties as suggested in realation to the patels of the desert parts of Thar and Parkar by Mr. Vaghji Dhamani, zamindar and as expected in the Upper Sindh Frontier by Mr. Smyth, Deputy Commissioner and Mr. Martin, Collector. We doubt the practicability of the employment of independent or even subsidized contractors for the scattered and limited requirements of touring officers but they have been recommended by a number of witnesses and might be tried in likely localities. We do not recommend the continuance of the business by selected landholders from among the larger zamindars. The impracticability of the former plan has been pointed out by Mr. Bhawandas Fatehchand, Mukhtiarkar and Mr. Hiranand Tahilram Lala, Deputy Collector and the objections to the latter have been explained by the Honourable Mr. Bhurgri and have been strongly expressed by a number of the other larger zamindars. We do not consider it practicable to relieve the tapedars, daroghas, range forest officers and thanedars of their duty to give intimation of the requirements of touring officers in their respective Departments. But they should have nothing further to do with the provision of supplies. The responsibility should be laid upon the selected banias and seridars or independent or subsidized contractors according to the arrangements made to suit the environment. It will not be always possible to follow the same uniform plan. Special arrangements will have to be made for special places and special occasions. Assistant Collectors will be required to visit remote spots, Engineers to repair breaches in bunds and Superintendents of Police to investigate serious offences far from large villages. It will be necessary on such special occasion should there if possible be effected through their kamdars to mitigate the embarrassment from having to receive payment usually felt by the larger zamindars. Plans well adapted, will again require modification for the Kohistan or hilly tracts of the Karachi district, for the deserts of Thar and Parkar and for the borders of the Upper Sindh Frontier. We believe the tours generally are not unduly prolonged but we recommend for consideration the proposal made by a number of officers for the reduction by one or where their duties permit,

even two months, of the tours of Assistant and Deputy Collectors. We recognize at the same time the essential need for regular tours as laid down in the past and as emphasized by the Honourable Mr. Bhurgri and by the demands for relief from the harassments of subordinate officials and for more direct business relations with superior touring officers made by Sardar Kaisar Khan and Mir Jan Muhammad Khan Talpur and several others of the larger zamindars of the Province. We believe the salaries of servants and peons will require substantial supplementing on tour before they will be persuaded to serve willingly without hope of free supplies. Some officers have recognized this as regards servants. It should be recognized by all. It will have to be recognized also as regards peons and as regards clerical establishments and will probably require liberal revision of their traveling allowances. It will have to be remembered in making the revision that the standard of living is higher than in the Deccan as pointed out by Mr. Hesketh, Educational Inspector in Sindh. It will be necessary to insist on a stricter discipline being maintained not only over the servants and peons but also over the clerical establishments by the touring officers as recommended by Mr. Abdul Sattar, Inspector of Police. It will be well, therefore, to make the revised traveling allowances to depend upon the behaviour of the establishments on tour as judged by the touring officers. It will be only right at the same time to radically revise the traveling allowances of the touring officers having regard to the special expenses of service, supply and transport falling on them in Sindh. We recommend that 'dhalis' or presentations of fruit and vegetables be absolutely prohibited from all subordinate officials in all Departments and even from zamindars of the rank of Collectors' and Commissioners' Durbaris and that 'dumba' sheep should only be received from Baloch Sardars as permitted by the practice of the Commissioner in Sindh. We recommend that all the orders issued on these various matters be made widely known both among officials and among the general public and that co-operation be invited personally by touring officers from all the larger zamindars.

We are confident that considerable improvement will result from these measures if determined and persistent efforts are made to render them effective by all superior touring officers and we recommend a special report after three years' experience by the Commissioner in Sindh. Nevertheless, we recognize that these efforts must be reinforced by special measures for the spread of education and the development of a higher standard of public morality not only among the subordinate officials but also among the general public including the zamindars of the Province of Sindh.

Lapo

The system of 'rasai' existing at present is said to have been the root of 'lapo' and it has been suggested by some witnesses, and in particularly by the Honourable Mr. Bhurgri, that cutting out 'rasai' would kill 'lapo'. However, this is in our opinion a misappropriation. It is contradicted by a number of witnesses including Mr. Vastiram Dialmal, Resident Magistrate and Mukhtiarkar, Mr. Naraindas Motaram, retired Deputy Collector and Mir Jan Muhammad Khan Talpur, zamindar. It is no doubt true that the expenses of 'rasai' are sometimes in the first instance met out of 'lapo' as already explained and that 'rasai' in a sense has become a tithe on 'lapo' as described by Mr. Tupper when acting Collector. It is also true no doubt, that 'rasai' has been made a pretext for levying extra 'lapo' as stated by a number of witnesses. But the two though thus connected are distinct, the one being levied as a right of maintenance and the other being paid as the price of freedom from harassment. Both have their roots as already indicated in past traditions. 'Rasai' is made as well as 'lapo' paid by a great number of Zamindars including Ahmed Haji Ali Gohar, Mir Jan Muhammad Khan and Mir Ghulam Muhammad Talpur. The distinction has also been set forth by Mr. Naraindas Motaram, retired Deputy Collector and by Mr. Giles when Commissioner in Sindh.

The system of 'lapo' at present existing is primarily the periodical levy made by the tapadars, at the time of payment of land revenue, from the zamindars. The tapadars,examined have freely admitted the levy but endeavoured to execute it by pleading the meagerness of their salaries and the exactions of the supervising tapadars and other members of the establishments of the talukas and of the establishments of the touring district officials. The meagerness of their salaries having regard to the responsibilities of their position has already been mentioned. The exact figures of the exactions paid by them to others have been given by Choithram, Sobhraj, Gul Muhammad, Nihalsing and Abdullah, tapadars, corroborated by Daulatram and Haji Fazullallah, supervising tapedars and by Messrs. Wadhumal Tarachand, Rupchand Teumal, Ghokaldas Utamsing, Dalpatrai Kauromal and Sobhraj Shamdas, Mukhtiarkars. These scandalous exactions have been paid to avoid the harassment to which they would otherwise have been subjected at the time of the inspection of their records by the subordinate establishments of the talukas and of the touring district officials and have been encouraged by the subordinate establishments of the talukas to avoid the harassment to which they would in their turn otherwise have been subjected by the subordinate establishments of the touring district officials. However, neither the meagerness of the salaries nor these

scandalous exactions have rendered the posts of tapedars unpopular. Choithram and Hargundas, tapedars, have testified that transfers to the more productive 'tapas' have been freely sold in a most shameless manner. There can be no doubt that these sales were stimulated by hopes of gain and not merely as pretended to prevent loss, for the eagerness to become tapedars has been evidenced by Mr. Kishinchand Gulabchand, Deputy Educational Inspector. He has also referred to well-built houses of retired tapedars in the Hirabad quarter of the town of Hyderabad and the significant remark "I think tapedars retire very well of considering their pay. I am a poor man compared with many tapedars" was made by Mr. Jesasing Himathsing, retired Deputy Collector. An endeavour to estimate their profits from this, apart from other improper methods, was also made by Mr. Tuppur when Collector of Larkana in his report to Mr. Giles then Commissioner in Sindh.

It is established by a number of witnesses that 'lapo' is levied either on the acreage at so much an acre or 'jireb' or survey number or on the assessment at so much percent, from the smaller zamindars and that it is levied in lump sums from the larger zamindars. It is described by some as a 'tip' and by others as a payment to prevent harassment. It is said to have increased with the rise in prices but the average would still appear to vary from 3 to 6 percent on the land revenue as reported in 1902 by Mr. Giles, though figures working out to 10 and even to much higher percentages have been given by some zamindars. Thus Rs.1,000 to 1,500 are said to be paid on Rs.15,000 land revenue by Serai Ghulam Muhammad, Rs.500 or 600 on Rs.5,000 or 6,000 land revenue by Haji Muhammad Hasan and Rs.1,200 or 1,300 on Rs.12,000 land revenue by Mir Ghulam Mahomed Talpur. It is in any case a substantial tax on the Zamindars. It is not, however, paid altogether unwillingly as it ensures condonation of breaches of the rules and prevents harassments to which they would otherwise be subjected under the irrigation land settlement. These harassments have been described by several landholders and in detail by Mr. Hiranand Tahilram Lala, Deputy Collector. The repeated prayer of the witnesses including Sardar Kaisar Khan, Mir Jan Muhammad Khan Talpur and Mr. Kanwalsing Pohumal and other zamindars has been for the reduction of the powers of the subordinate establishments under the irrigation land settlement and for direct disposal of business with the superior officers of the Revenue Department. It is said by a number of other witnesses including Messrs. Gopaldas Harumal, Gurumukh Singh and Nenumal, Overseers, Mr. Gopaldas Keswani, Supervisor, Mr. Ramchand Bijasing, Sub-Engineer and Mr. Timms, Executive Engineer, that the abdars make similar levies for condoning breaches of rules and for abstaining from harassment under

the irrigation system of the Jamrao and that the daroghas make levies per water-wheel or water-course for the same purposes under the other irrigation systems supervised by the Public Works Department.

We have thus far stated the facts, which have long been known, and now come to what indeed is the much more difficult problem, the proposal of the remedy. It has been shown that sanction has been given by old tradition to the levy 'lapo' by the subordinate establishments of the Revenue Department and that their practice has been imitated by the subordinate establishments of the Public Works Department. It has not been suggested that the levy has been shared with the higher officials, though it has been encouraged by Mukhtiarkars as an insurance against the harassing propensities of the inspecting establishments of the touring district officials according to Rao Bahadur Asardas Motaram, retired Deputy Collector; and Mukhtiarkars have not always been above suspicion according to Mr. Naraindas retired Deputy Collector and Mr. Hey, Assistant Collector, speaking of the Revenue Department; or Oversears and Supervisors according again to Mr. Naraindas and according to Mr. Tupper, Collector, speaking of the Public Works Department. It has been shown that the efforts made and measures taken to reduce 'lapo' by some Mukhtiarkars and by the superior district officers have not hitherto met with substantial success. The reasons have been thus expressed by Mr. Shillidy, the Assistant Commissioner, another reason for the continuance of lapo is the almost total lack of public morality on the question of corruption. People generally do not regard it with misappropriation; and only the gazetted officers of the higher rank regard it with disfavour. The subordinate officers are all interested in the continuance of lapo. They give no information towards the detection of it or its cessation. Where information is given, it is given because of some other reason and because it is known that for corruption, people are punished. I do not think any number of rules or laws will stop corruption in themselves; but they may lead to a gradual improvement in public opinion on this question. I should feel inclined to say there is some improvement in this respect but it is very slow. I see no active desire yet on the part of subordinate officials to suppress corruption or to make a stand against it; though one hears now and then of officers who personally refrain from taking illegal payments. In my opinion we must look to time and education to change the public standard." We again recommend a continuation and a determined development of the efforts made in the past and in particular more effective and persistent participation of all Mukhtiarkars in the measures of the superior district officers for breaking the old and establishing new traditions. Nevertheless, we again recognize that these efforts must be reinforced by

special measures for the spread of education and the growth of a higher standard of public morality throughout the Province.

We think that the development should be in the direction of restricting the opportunities for harassment afforded to the tapedars and supervising tapedars under the irrigation land settlement. The tapedars should in our opinion be reduced strictly to a clerical ministerial position and deprived of their duties of inspection and their opportunities for offering opinions and making reports, as intended in the eighties by Mr. Erskine and proposed in 1902 by Mr. Giles; and the supervising tapedars should be replaced by a superior grade of official better educated and qualified and styled Deputy Mukhtiarkar, as recommended by Mr. Hiranand Tahilram Lala, Deputy Collector, Mr. Jagatsing Ailmal, Superintendent of Land Records, Mr. Hey, Assistant Collector and by Messrs. Bolus, Mackie and Martin, Collectors and by the Honourable Mr. Bhurgri, zamindar. The pay and position both of tapedars and supervising tapedars, or rather the substituted grade of Deputy Mukhtiarkar, should be prescribed having regard not to the widely different requirements of the Deccan but to their special responsibilities under the irrigation settlement and to the special standard of living indicated by Mr. Hesketh, Educational Inspector in Sindh. We think that determined efforts should at the same time be made in the direction of reducing the number of low paid clerks and munshis and of substituting for them a smaller number of better paid and better qualified officials drawn indiscriminately from all the different divisions of the population. These efforts will no doubt be strenuously opposed by the vested interests indicated by Mr. Haji Kamaldin, zamindar and by Mr. Shillidy, Assistant Commissioner and by the statistics given by the Collectors. These statistics have shown a dis-appropriation in number of the subordinate establishments to be Hindu, having regard to the large population of Muhammadans in the Province. We believe that this reduction and substitution would not only render a departure from old and vicious traditions possible but would make it practicable to introduce improved office methods leading to more effective and prompt disposal of work and leaving more time for the constant personal supervision so much required by the superior district officers, as stated by Messrs. Baskerville and Hey, Assistant Collectors and Mr. Martin, Collector. This personal and perpetual supervision has indeed been recognized on all hands to be essential for rooting out these old and vicious traditions from the Province. We think that the harassing propensities of subordinate establishments should also be checked by a systematizing and reduction of inspections. The subordinate establishments should be directed to dispose of all minor errors there and then without demanding useless

explanations. No orders should be passed in writing except on matters of principle and then only personally by the inspecting officer, as in the case of Educational Department described by Mr. Hesketh, Educational Inspector and of the Judicial Department as mentioned by the Registrar of the Judicial Commissioner's Court and laid down in the Sindh Courts Civil and Criminal Circulars. It seems to us also to be a mistake in principle that all inspections should be focused on the fulcrums for the levy of lapo, namely, the taluka offices and that no inspection should ever be made with the subject of checking the depredations of the offices of the Assistant and Deputy Collectors and of the Collectors. It would in our opinion be better if the taluka offices were inspected in full only by the Assistant and Deputy Collectors and if the proceeding of the offices of the latter were regularly scrutinized by the Collectors. Similarly the enforcement of the proper performance of their duties by the offices of the Collectors should be the main object of the inspection by the Commissioner in Sindh. Yet it would appear from the statement of Mr. Moysey that the offices of the Assistant and Deputy Collectors have never been inspected by the Collectors nor, according to our information, have those of the Collectors ever been inspected by the Commissioner in Sindh. We believe the introduction of bills of assessment and the modification of the dates of installment of revenue has led to some direct payments into the taluka and district treasuries but such payments might be further encouraged by the remission of postal fees on money orders used for transmitting land revenue. There would some reason to fear the other hand that direct payments have been indirectly discouraged in places least by subordinate establishments, in view of the statements of Mr. Muhammad Jafer and Sayed Haji Muhammad Hashim Shah, zamindars. We believe also the benefits have been derived from the institution of kacheri days for the disposal of work direct between the Mukhtiarkars and zamindars and from the periodical durable held by the Collectors of the districts. These kacheri days and periodical durbars offer valuable opportunities for pressing reforms on the zamindars. We are confident that substantial improvement will result from these various measures determined and all Mukhtiarkars in participation with the superior district officers make persistent efforts but we recognize that these efforts must be reinforced by special measures for the spread of education and the growth of a high standard of public morality throughout the Province.

It is said that corruption in other forms such as that described in 1902 in the 'Al-Haq' and those mentioned before us by Sayed Lal Shah and Haji. Kamaldin, zamindars, is also rife among the subordinate establishments of the Revenue Department and it is said that contractors

have to pay upto 10 percent, according to a number of witnesses, on the amounts of their contracts for distribution among the subordinate officials of the Public Works Department. Similar exactions are said to be made in the Forest Department and extensive exaction in respect of offences are reported to be made by the subordinate establishment of the Police Department. Nevertheless, corruption in these forms is not strictly 'lapo'. It does not come within the reference to us and has therefore not been the subject of detailed investigation. It demands independent enquiry and, if truly reported vigorous treatment. Nevertheless, it is feared that it is not limited to these particular Departments and does but reflect the deplorable standard of public morality prevalent in other places besides Sindh.

Chher

The system of 'chher', at present existing, has already been described and the description does not demand repetition. It has been recommended that camping grounds should in connection with 'rasai' be reserved at the large villages and should be maintained by 'seridars' or small freeholders. The labour required at such grounds should also be provided by these 'seridars' but it should be paid for at full labour rates by the touring officers. The number of labourer required is not large, being from 2 to 4 daily and 15 to 20 on the days of arrival and departure according to the statements of a number of touring officers. There should be no difficulty in the 'seridars' providing these men, if they are regularly paid. Elsewhere they can be requisitioned on similar payment from the local zamindars. The numbers now supplied are usually greatly in excess of the requirements. This should be stopped. They run up to 50 to 100 and even more according to the statements of a number of zamindars. It will probably be necessary to revise the traveling allowances of the touring officers also in respect of labour as explained by Mr. Hey, Assistant Collector and Mr. Martin, Collector or to divide the expense according to the rule for the tour of the Judicial Commissioner. These remarks apply mainly to touring officers of the Revenue Department. Comparatively few labourers beyond local establishments, as before mentioned, are used by the Public Works, Forest and Police Departments.

There does not appear to us to be any substantial grievance in respect of requisitions for beaters for shooting. The matter has been wilfully misrepresented by some irresponsible witnesses, such as Mr. Muhammad Khan Pathan Zamindar, as shown by Mr. Nabi Baksh, Deputy Collector. The beaters are cultivators, or more often professional sportsmen, and are well paid except when the officers shooting are the

guests of the larger landholders. It is, then not possible to pay them without insult to these zamindars. A number of witnesses including Serai Ghulam Muhammad, zamindar, Mr. Shillidy Assistant Commissioner, and Mr. Harrison, Superintending Engineer has indicated this. No sufficient reason has in our opinion been disclosed for interference in the implied relations of service existing between the 'haris' or labourers and their zamindars or in the hospitality thus preferred by the larger zamindars to superior touring officers of the various Departments.

The requisition of labour for the repairs of roads should on the other hand be strictly prohibited. It appears to have been the practice for the Mukhtiarkars to requisition such labour to make up the deficiencies of their own efforts as Vice-Presidents of the Taluka Local Governments. If special repairs should be necessary, they ought to be made on full payment to the labourers employed, as in the cases instanced by Mr. Nabi Baksh, Assistant Commissioner or by special funds granted by Government. It has also been stated by a number of witnesses including Mr. Abdul Sattar, Inspector of Police, Mr. Hiranand Tahilram, Deputy Collector and the Honourable Mr. Bhurgri, zamindar that proper payment has not always been made for labour employed on emergency works by the Public Works Department. This should be remedied wherever proved; but there is, in our opinion, no good ground for interference with the principles requiring such labour to be supplied under the Irrigation Act or with the general duties imposed on the public by the Forest Act and by the Criminal Procedure Code by the Legislature.

We have therefore only to recommend that casual labour be employed wherever obtainable and that the principle of full payment be strictly enforced in future in respect of all labour required by touring officers, and such steps be taken to prevent excessive supply of labourers by the zamindars; that requisitions for road repairs be strictly prohibited otherwise than on full payment of the labourers and it should be ensured that they receive proper payment when employed on emergency works under the Irrigation Act. It is not our business to discuss the relations of service existing between labourers and zamindars and no interference would seem necessary with the duties imposed on the public by the Acts of the Legislature.

Summary

We have shown that the system of 'rasai', 'lapo' and 'chher' lie deep-rooted in past traditions and that 'rasai' and 'lapo' have hitherto defied all efforts for their suppression, while 'chher' has only recently been rendered prominent. We have recommended a continuation and

determined development of the measures heretofore taken against 'rasai' in the following directions:

(1) Camping grounds should be fixed as far as possible and early steps should be taken to provide bungalows:

(2) Banias and seridars or independent or subsidized contractors should be employed for their maintenance and supplies.

(3) The subordinate establishments of the talukas should not be responsible except to the extent of informing the banias and seridars or contractors of the requirements of the touring officers and in special cases of having recourse to local zamindars.

(4) Cots and water jars should be carried or maintained locally and tents should be taken if required for stables and kitchens and for all members of touring establishments.

(5) The salaries and traveling allowances of servants, peons and clerical establishments on tour should be substantially supplemented and stricter discipline should be maintained over them. There should at the same time be a liberal revision of the traveling allowances of the touring officers.

(6) There should be a reduction by one or two months of the tours of Assistant and Deputy Collectors.

(7) Dhalis should be strictly prohibited from all subordinate officials and even from Zamindars, though exception might be necessary in respect of 'dumbas' from Baluchi Sardars as permitted by the Commissioner in Sindh.

We have also recommended a continuation of determined development of the measures heretofore taken against 'lapo' in the following directions:

(1) The tapedars should be reduced strictly to a ministerial position and the supervising tapedars should be replaced by a superior grade of official of the rank of Deputy Mukhtiarkar. Their salaries should be revised to meet their special responsibilities and the special standard of living in Sindh.

(2) There should be a reduction in the number of low paid clerks and munshis in all establishments and a substitution for them of a smaller number of better paid and better qualified officials drawn indiscriminately from all divisions of the population.

(3) There should be an improvement in office methods providing for greater and unremitting personal supervision and more direct disposal of work by the touring officers. Besides, there should in particular be a reduction and systematizing of inspections, the taluka offices being left for inspection by the Assistant and

Deputy Collectors, their offices by the Collectors and those of the latter by the Commissioner in Sindh.

We have lastly recommended in the case of 'chher' that casual labour should be employed wherever obtainable and that the rules for full payment for all labour required by touring officers should be strictly enforced as well as for road repairs by the local authorities or for emergencies by Government.

We have expressed our confidence that considerable improvement will result from these measures if determined and persistent efforts are made to render them effective by the higher subordinate officials participating with the superior district officers in their efforts to stamp out the old and to establish new traditions. We have recommended that the orders passed on this report should be made widely known not only to all officials but also to the general public and to the zamindars and that a special report should be made after three years' further experience by the Commissioner in Sindh. But we have recognized that these efforts must be reinforced by special measures for the spread of education and the growth of a higher standard of public morality throughout the Province.

Separate Minutes by the Honourable Mr. Herchand Rai

I have to add the following observations to the joint Report signed by me. These may be taken into qualification or amplification, as the case may be, of the conclusions reached in the joint Report.

The historical survey in the opening part of the Report should not be understood as a justification for the evils under consideration. These evils, it is true, are a legacy from past administrations. But when those administrations are admitted to be one continuous agency of misrule, corruption and oppression and the systems of Rasai, Lapo and Chher are recognized as illustrations of such misrule they should be made the objects of aversion and suppression rather than of excuse or palliation.

The want of convenience and facilities which is pleaded as having been the cause of these practices that were rooted in corruption and oppression should never have been allowed to foster their perpetuation as has been the case. But very early and drastic measures should have been adopted for their eradication. The Government of Bombay realized this when they said in their Resolution No.3115 dated 7th May, 1902:

"These papers disclose the existence of a deep-rooted evil which in the opinion of the Governor in Council is deplorable and calculated to bring discredit on the administration. That Mukhtiarkars should manage funds collected by the tapedars for the entertainment of Government officials and their establishments and that the establishments of district officers,

from the Commissioner downwards, should live, while on tour, at the expense of the people, is nothing short of scandalous.,"

This Resolution was issued as the result of an enquiry instituted by Government from the Commissioner in Sindh who again called for reports from district officers and submitted his own report to Government. This enquiry was started on the attention of Government being drawn in September 1901 to an article on "Lapo" which had appeared in "Al-Haq" newspaper. So it may be said that this Resolution was the ultimate outcome of private efforts in bringing these nefarious customs to light. The Resolution covers 6 paragraphs and after condemning the practice suggests remedies and lays down instructions for future conduct. Unquestionably, this Resolution and the instructions therein failed to produce the desired effect. If anything the evils went on growing apace.

The next event in the history of the campaign against these evils is the Commissioner in Sindh's Circular No.554, dated 23rd September, 1914, taking the business camp supplies from the hands of tapedars and making it over to selected zamindars. The genesis of this was Mr. Bhurgri's evidence before the Public Service Commission (Mr. Bhurgri's written statement). The joint Report shows that this system proved a failure as indeed from its nature it was foredoomed to do.

The third event is the Resolution moved by the Honourable Mr. Bhurgri in the Bombay Legislative Council in December 1917 for the appointment of a mixed official and non-official commission, which was passed, and this commission was appointed under Government Resolution No.3000, dated 26th March, 1918.

It will be seen that all these three moves of Government had their origin in private effort. This as well as the overwhelming evidence from all the districts of Sindh leaves no room for any doubt that these are genuine grievances of the people (which mostly consist of agriculturists) who have been all along groaning under them. The long drawn out wail of the zamindars who have given evidence is very lugubrious. Some have portrayed the situation in the darkest hues, as a perusal of the lengthy notes attached to the answers of some witnesses will show. It is a wonder that so much frankness has been displayed by the zamindar witnesses; as it was apprehended that through fear of incurring displeasure or foregoing the profit that accrued to them in the shape of favours received or sins condoned many a zamindar would refrain from disclosing the naked truth. That the contrary has been the actual case only demonstrates the acute sense of suffering under which the zamindar is labouring by the existence of these evils. This evidence also negatives the theory that in making Rasai, zamindars are animated by a spirit of

hospitality. What is given under compulsion and a sense of fear of those who have the power to do harm cannot be rightly ascribed to hospitality. It may be that some wealthy and high-class Baluch zamindars of Upper Sindh Frontier are acting in this spirit, but that hospitality is the cause of Rasai with the generality even of Upper Sindh Frontier zamindars is discredited by the evidence of Mr. Isani, who says: "My division is next to the Frontier district. The zamindars are of the same kind all over the province. Amil zamindars are not zamindars at all. I have not served in the Guni sub-division nor in the Karachi District. Upper Sindh Frontier zamindars are shrewder and more careful than the Sindh zamindars. They are also more hospitable but with a purpose. I know because I am a zamindar and their neighbour. I know them personally." This has a ring of truth about it although it has been sought to discount this by the following passage in Mr. Menghraj Kalwani's evidence: "The Deputy Collector Mr. Isani is not a Baluch. He is a Drakhan and has got no lands in the Upper Sindh Frontier." So hospitality in this case like gratitude is a "lively sense of favours to come."

Subordinate official witnesses have also joined with zamindars in pronouncing their maledictions another agreeable surprise. The Mukhtiarkars who gave this kind of evidence appeared to be of a high type of character and the tapedars who were the principal accused and actuated by the belief that it would not pay to hide the universally recognized truth any longer.

The first and foremost thing I intend to point out is that the injunction contained in the last sentence of Government Resolution No.315, dated 7th May 1902, "a determined and continued effort by all officers of all departments to put down the abuse," has been entirely lost sight of. I cannot accord the same measure of exoneration to high officers as the joint report does, as will appear from what follows. The following facts to my mind appear to have been clearly established by the evidence, that there are some officers who have zealously and successfully carried on a crusade against the abuses.

It cannot be said of all the high officers that they have shown a determination or perseverance in putting down the abuses. That as soon as an officer who has been zealous in uprooting the evil has left his charge, the state of affairs has drifted back into the old groove. That if instead of solitary and sporadic efforts there had been a determined and general war waged against the abuses, by precept as well as by example, by the expression of dis-approval and displeasure, by constant supervision, by thinking out, and working methods for checking, the system would not have grown to the extent it has, so much so, as to cause a feeling of despair to remove it.

These facts appear from the following witnesses:
Mr. Isani, last para
Mr. Naraindas M., Ans 36
Mr. Shamsuddin
Hon'ble Mr. Sayed Allahando Shah, Ans. 49
Mr. Hiranand Lala, para.3
Hon'ble Mr. Bhurgri para.3
Mr. Bhawandas. After Ans.82.
Heading Rasai. Also in reply to
Mr. Ghulam Hussein

The evidence of the following witnesses shows that officers get reduced or nominal bills for supplies:
Mr. Isani, Deputy Collector, Ans. 40
Mr. Asardas, retired Deputy Collector
Mr. Mangharam, Mukhtiarkar, oral
Mr. Naraindas Motaram, retired Deputy Collector, Ans. 23
(the whole of h is Answer: should be referred to)
Mr. Madhowdas, Ans. 23 and oral
Mr.Hiranand,Mukhtiarkar. to Chairman
Mr. Jesasing, retired Deputy Collector,
Mr. Wadhumal Tarachand, Ans. 31 and 33.
Bottom line
Tapadar Hargundas, Ans. 31
Tapadar Gul Mahomed, Ans. 31
Sayed Abdul Hakim Shah, Ans. 23
Khan Sahib Sayed Hasan Ali Shah, Ans. 23.
Pir Bachal Shah, Ans. 23
Mr. Thakurdas Dharamdas, Ans. 23
Mr. Hiranand Khemsing, Letter Mr. Mathradas R., Letter.
Mr. Mahomed Khan Pathan, para. *Re* Raizada Tirithram, Ans. 23
Rasai
Mr. Doulatram Tharumal, oral tome
Hon'ble Mr. Sayed Allahando Shah, Ans. 23 smf 36
Dasumal, Supervising Tapadar,
Mr. Kirpaldas, zamindar, Ans. 23 and 33 Ans.31
Mr. Asardas Lilaram, Ans. 23
Mr. Tharumal Bilaram, Ans. 23
Mr. Gurdasing, Ans. 23 and 33
Mr. Mahomed Jaffer, Ans. 23
Professor S. C. Shahani, Ans. 23
Moulvi Abdul Rahim, of Sindh Madressah, Ans. 23

Report Continued

It is impossible to reject all this evidence. Although there is evidence in the opposite direction also that high officers are billed and pay in full. Along with these items of evidence must be considered with reference to the instance quoted by the Honourable Mr. Ghulam Hussain, a member of this Commission, in his speech in the Bombay Legislative Council in the debate on this subject "of an officer in Sindh who asked the tapedar why no arrangements had been made for his rasai. He was told by the tapedar that there was a circular of the Commissioner prohibiting rasai. The officer told the tapedar that that circular was only binding on the Commissioner and not on him and that till he issued such a circular himself arrangements for his rasai should continue to be made." There can be doubt that this sentiment was not confined to the individual officer referred to by the honourable speaker, but is typical of a class.

It was very creditable to the public spirit of Mr. Wadhumal Tarachand Mukhtiarkar of Dadu (in answer: to the Chairman), to have produced the accounts, of Rasai in Dadu for the year 1917-18. It was by a stroke of good luck consisting in the existence of a Mukhtiarkar like Mr. Wadhumal and the failure of crops delaying the liquidation of Rasai debts that these accounts were presented and this important piece of documentary evidence became known. Now, whilst fortuitous circumstances have led to the production of this evidence the conclusion is irresponsible that there must be existing similar accounts, if not in all, at least in a great many talukas of Sindh. Only they have not been produced. These accounts speak for themselves. Whilst there can be no doubt that some of the items shown there as undisturbed must have been received in satisfaction of bills preferred to the higher officers, they had not yet reached the providers. Either butlers or tapedars keep this, bears out the evidence that moneys paid by higher officers on bills presented. These accounts were deposed to in detail by tapedar Javharmal who had kept them.

One melancholy feature of the practice of Rasai which has come out in the evidence and deserves notice is the assaults, insults and general ill-treatment which zamindars and tapadars, and sometimes even mukhtiarkars, receive at the hands of butlers and peons. Amongst others the following witnesses deposed to this:-

Mr. Asardas
Madhowdas, oral
Mr. Naraindas M., breaking of teeth Mr. Mangharam
Mr. Hiranand, Mukhtiarkar
Mr. Murlidhar

The same witnesses also deposed to the dependence of the Mukhtiarkar's prospects of advancement on the nature of his rasai.

Witness Choithram (para. 2) gives the instance of tapedar Naraindas' dismissal owing to unsatisfactory rasai. Again many witnesses relate the custom of butlers or havaldars levying a perquisite which has acquired the name of "kilo khorani" (literally peg-driving and really tent-pitching) which sometimes goes up to Rs.100 or more. The butlers trade upon the anxiety of the Mukhtiarkar and tapadar to see that the butlers' masters' wrath is not aroused by being served with bad meals and by the butlers' misrepresentations about inadequate rasai.

All these factors prove what a demoralizing effect rasai has both upon the givers and receivers. Many witnesses prove how non-doers are persecuted. Mr. Mathradas Ramkchand relates his experience of the time when he was a non-prayer of lapo and his subsequent conversion into a payer. Mr. Gurdasing describes his experience and sufferings for not making rasai. One of the witnesses previously cited, viz., Mr. Naraindas Motaram, whose pen-picture in paragraph 36 is worth perusal, states that the practices in question destroy the manhood and self-respect of people and reduce them to a state of serfdom.

For these reasons, no efforts should have been spared in the past to combat these practices. The policy of *laisez faire* that has been the rule, subject of course to a few exceptions, is very much to be regretted. No inconveniences were too hard to be undergone, no experiments too difficult to be tried, no expenditure too large to be incurred to root out these evils.

My opinion is that the difficulties in procuring supplies without the agency of tapadars or zamindars are over-rated and are more imaginary than real. In fact, no serious endeavour has been made to procure supplies independently of these agencies. Indeed, there are witnesses according to whom there would be no such difficulty.

Mr. Kishinchand, Deputy Educational Inspector, Larkana.

Mr. Harper, Missionary.

Mr. Hesketh, Educational Inspector in Sindh.

Although the last witness has employed the agencies in question they were mere superfluities. The Hon'ble Mr. Nicholas, whose instance has been cited in the report, is referring only to a few small places in the Lar (Lower Sindh) where he had been for shikar. I don't see why these places should be the camping grounds of touring officers. As to Messrs. Bhojsing and Murlidhar having been fed on rasai when appearing before Magistrates on tour, other two cases referred to in the report, I attribute this to the facilities afforded by the system already in existence. But these examples do not count owing to the negligible cost and trouble of entertaining these gentlemen. The test is, if the above mentioned agencies did not exist would people be for ever disabled from touring for want of

supplies? "Why should there be an agency for Government servants.",asks a witness (Mr. Tahilram) "when commercial travelers and Educational officers can do without it?" If we conceive the case of a body of tourists as large as the camp of the Commissioner in Sindh being obliged on business to go round the province of Sindh, should such a tour be considered impossible unless assisted by the agencies in question for procuring supplies on tour?

In para 19 of the report one of the remedies suggested is the recruitment of the subordinate clerical establishments indiscriminately from all the different divisions of the population as the statistics show a disproportionate number of Hindu employees. It is doubtless a perfectly sound principle and conducive to the purity of administration that no one section of the community should have a practical monopoly of Government service as such monopoly is fraught with the dangers of nepotism, jobbery and corruption. Although, I don't observe much force in the connection with the three evils, we are dealing with as nowhere has it been suggested that it is by reason of their religion that Hindu employees harass in the matters of rasai, lapo and chher, or that wherever there are non-Hindu employees the harassment is any the less, or that Hindu zamindars are less oppressed than non-Hindu zamindars by reason of the excessive number of Hindu employees. The evidence shows that the employees are the oppressors and the zamindars the oppressed quite irrespective of the religion of either. Nevertheless, the questions under the consideration of this Commission apart, Government have times out of number laid stress upon the administrative and political disadvantages of having the bulk of its servants drawn from one community of the province out of all proportion to the population of that community. Successive Commissioners have issued circulars and orders to attract a larger number of Muhammadans in Government services. To that end lower qualifications from Muhammadan candidates for employment have been prescribed than those required for other employees. But this relaxation has been carried to such an extent that some officers holding high posts come ill-equipped into the service. The result is a lowering in the tone of administration, detriment of public services, and prejudice to the interests of the people governed. Whilst, therefore, recognizing the excellence of the suggested remedy in theory, I would recommend the exercise of great caution in putting it into practice, so that the evil effect indicated may be guarded against, because the mischief greatly outweighs the benefit aimed at.

This Commission should have been appointed many years ago and by official initiative. It is by far more satisfactory to hear the evidence of the parties concerned, *i.e.,* the zamindars, the higher and lower officers,

specially the mukhtiarkars and tapadars, than to get merely confidential opinions from the Revenue heads of districts as was done in 1901. If this step had been taken in the long past all the saving of misery and the improvement of conditions that the labours of this Commission may bring about, assuming that such a consummation is within measurable distance of achievement, would have been secured much earlier, to the salvation of the woe-begone sufferers.

21st September 1919 HERCHAND RAI
WISHINDAS

Minutes by the Honourable Ghulam Hussain

I should like to add the following remarks to the report of the Rasai Committee. The previous origin of the abuses complained of is obviously no excuse for their continuance. They have been universally recognized and condemned. Their continued existence admittedly brings the administration into disrepute. It is therefore in the interests of both the rulers and the ruled that, at whatever trouble and inconvenience to the higher officers, it should be put down with vigour and determination. No doubt, efforts have been made by some of the higher officers to stop the abuse, which have resulted in a considerable measure of success in combating the evil. It is only necessary that such action should be taken all along the line.

The rasai levied by the subordinates and menials of the touring officers in various forms and by various means, as disclosed by the evidence, though not directly involving the higher officers, nevertheless reflects unfavourably on the administration. It is, therefore, in the interests of the administration that this corruption on the part of the subordinates and menials of the touring officers should be sternly suppressed by the latter.

I need scarcely add that, while there is reason to hope for a great and permanent improvement in the state of things by the adoption of all the measures recommended by the Committee, at the same time it would be unreasonable, in view of the great age and strength of the evil, to expect that it will stop at once. The change must depend on the processes of time and education and on the cooperation of the people.

29th September, 1919 GHULAM
HUSSAIN

Minutes by Mr. D.R. Sawhney.

The following few remarks may be appended to our joint Report, they express my individual opinion on a few points, and are more or less in the nature of amplifications.

Rasai, lapo and chher are deep-rooted evils of long standing. It will require every effort on the part of all concerned to eradicate them. It is no use treating the matter lightly or thinking that there are no great practical difficulties in the way of success, or that success can be achieved by the issue of Government orders only. If the duty of the people in connection with these evils ends with pointing them out to Government, then I am afraid they will continue to exist, in varying degrees, for a long time to come, no matter what orders are issued by Government. Times have however changed and people have begun to take very much more interest in such things than was heretofore the case. It is not too much to hope, therefore, that not only those members of the public who have taken the trouble of placing things, from the non-official point of view, before the Rasai Committee, but all others concerned, directly or indirectly, with the matter, will henceforth give real and constant help to Government in eradicating these evils. If this happens success may come sooner than most people think. The desire of Government to root out these evils is well known to Government officers as well as to the public. Earnest and continued efforts on the part of Government officers – who of course will have to do by far the most work in this connection – coupled with real and constant co-operation on the part of the public, should make success practicable.

One of the drawbacks of the zamindars contractors appointed under the 1914 rules, was that they did not consider it their duty to make rasai arrangements for officers of other than the Revenue Department, and when they were made to attend to the camps of such officers, they generally made poor arrangements, and sometimes supplied inferior articles, in order that they may not be called upon to make rasai for such officers often. Hence it is necessary that whatever suppliers are now tried, precaution should be taken to ensure that all officials of all departments receive equal treatment in every respect from the suppliers. This will contribute to the success of the suppliers.

In order that every officer who may hereafter be posted to Sindh may become well acquainted with the evils of rasai, lapo and chher, and with the measures being taken to eradicate them, I would suggest that every officer on his beginning to serve in Sindh should be given for his careful study, and future guidance, a copy of the first volume of the Rasai Committee evidence, a copy of the Rasai Committee report, and a copy of the orders issued by Government on that report from time to time

Chher for camp work is required only for unloading kit and pitching tents on the day on which a camp arrives at a place and for un pitching tents and loading kit on the day on which the camp leaves the place. On each of these two occasions only a few chher-men are required, and they too for a few hours only. No chher should be employed at a camp for any other work or on any other day. All the ordinary work in a camp should be done by the peons. Hence all that appears necessary is that at the beginning of the tour the officer should fix the number of chher people that his peons may engage on the day of arrival, or shifting, of his camp, for the purpose mentioned above. All the chher-men thus engaged should be paid fully from the officers' contingent grant. A part of the expenditure thus incurred from the contingent grant could, if Government so desire, be recovered from the officer for the loading and unloading of his private kit. This rule should apply equally to officers of all departments. If this method is adopted then neither will it be necessary to appoint more peons and khalasis than are at present employed, nor will it be necessary to take camp chher into account when considering the question of revision of traveling allowance of officers.

4th October 1919 D.R. SAWHNEY

Minutes by Khan Bahadur Sayed Mahmud Shah

I have read the separate minute recorded by the Honourable Mr. Herchand Rai Wishindas, C.I.E. I quite agree with him that the evils of rasai, lapo and chher cannot be too strongly condemned. I admit that there is much truth in the evidence that has been placed before the Rasai Committee, but at the same time, I feel constrained to remark that a good deal of this evidence is grossly exaggerated. At the suggestion of the Committee the Commissioner in Sindh was pleased to issue a notice requesting all Government servants and all zamindars to assist the Committee. The Honourable Mr. G.M. Bhurgri toured with the Rasai Committee and had a number of assistants, mostly Pleaders. He put in a list of witnesses for every district and most of those witnesses were examined. The majority of the witnesses, including Mr. Wadhumal Tarachand, Mukhtiarkar, to whose evidence Mr. Herchand Rai has made a special reference, figured in Mr. Bhurgri's lists. Many of the official and non-official witnesses cited by Mr. Bhurgri were mal-contents and consequently disposed to colour their statements. In this connection I would invite a reference to the evidence of Mr. J.A Shillidy, I.C.S., Assistant Commissioner in Sindh, and Khan Bahadur Nabi Baksh Muhammad Hussein, Indian Assistant to the Commissioner in Sindh. Before the Rasai Committee arrived at Sukkur the Commissioner's notice

had been made the nucleus on which certain baseless rumors were founded. Again a rumor was floated at Larkana by the Rasai Committee arrived there that a certain official witness had been censured at Sukkur by his Collector for his omission to depict the state of affairs in sufficiently dark colours. It is a well known fact that rumors, however absurd they may be, can work wonders in India, and more particularly in Sindh. Mr. Bhurgri's witnesses came determined to make certain statements and Mr. Bhurgri's co-workers never failed to supplement the number of questions to be put to such witnesses. It was observed on more than one occasion that witnesses volunteered certain statements in a clumsy manner. Mr. Dharamdas was Mukhtiarkar of Dadu for seven months and he did not see any rasai accounts during this period. Mr. Wadhumal discovered the existence of these accounts and brought them to Larkana in a brief period of less than ten days after his transfer from Thar and Parkar to Dadu. These so called accounts are loose sheets of paper sewn together at one corner and subject to any alterations, additions or amplifications which the Tapedar may choose to make. Mr. Wadhumal, but not Mr. Dharamdas, was cited as a witness by Mr. Bhurgri.

It became the fashion of the day to make the audience laugh by wild statements and a certain class of zamindars joined hands with the disappointed public servants and appeared desirous to excel each other in hyperboles. The Chairman had to tell one zamindar at Larkana, who would half turn his chair at every answer: towards Mr. Bhurgri's co-workers and look at them evidently in the hope of observing a smile of approval and applause, to sit properly and attend to the Committee. It was neither necessary nor decent to question such witnesses with regard to the circumstances under which they made certain extraordinary statements, but now that the Honourable Mr. Herchand Rai has based his separate minute on the evidence of such witnesses it is only fair that I should place on record my personal estimate of this evidence. The "acute sense of suffering" to which Mr. Herchand Rai refers in paragraph 7 of his minute cannot exist if the rasai-making zamindar is really a recipient of profit "in the shape of favours received or sins condoned." The reasons for the grotesque statements like the one made by Muhammad Khan of Thar and Parkar should be looked for in the extensive canvassing which went on in every district and which closely resembled the stir that precedes Council and Municipal elections. The contention raised by Mr. Herchand Rai in paragraph 16 is untenable. It is a well known fact that the Hindu zamindars are "much less oppressed" than the Musalmans in the matter of rasai, lapo and chher, but this is not the only point which makes the increased employment of Muhammadans an imperative

necessity. The chief argument in favour of indiscriminate employment of members of all communities is that this is the only means by which the extermination of clannishness and the consequent removal of impression from the mind of a subordinate that he is safe and secure because all above and below him are his own people can be ensured.

SAYED MAHMUD SHAH
District Superintendent of Police,
Larkana

Larkana, 18th October,
1919

Below letters, dated 17th September, 1919 and 10th November, 1919, are from the President of the Committee on Rasai, Lapo and Chher in Sindh, to the address of Government.

NO. REV.-350 OF 1920
REVENUE
DEPARTMENT
Office of the
Commissioner in Sindh
Government House,
Karachi, 20th
January,1920

Forwarded to Government

The report, though dated July 1919, did not reach the Commissioner in its final form until the middle of November.

Beyond observing that the value of the report is somewhat discounted by the absence on the Committee of an officer possessing revenue experience, a defect which betrays itself in more than one passage, and that its general effect is to present what appears, on the whole, to be a somewhat overdrawn picture of the extent to which the evils of 'rasai' and 'chher' (*vide* Khan Bahadur Sayed Mahmud Shah's separate minute) are a harassment to the zamindars and the people of the country, the Commissioner does not propose to follow the Committee in their discussion of the subject, but will confine himself to noting briefly on the Committee's specific recommendations. Before doing so, however, he would invite attention to the fact that the report makes it evident that the abuse of 'rasai,' meaning the withholding of payment for supplies or the payment of palpably inadequate rates for supplies (and it is necessary to note the difference between 'rasai' and its abuse, a thing which the Honourable Mr. Herchand Rai has apparently failed to do in his remarks at the conclusion of paragraph 10 of his separate minute) is confined to the 'rasai' of the subordinate officials. This is important in

view of the insinuations and attacks which have been freely made in certain quarters against the higher officers of Government. The Committee finds that the latter are really the only persons who pay for their supplies and they repudiate the allegation of any lack of earnestness on the part of these officers in their efforts to check the mal-practices of their subordinates. Finally, the Commissioner would bring to the notice of Government that the effect of the proceedings of the Committee and of the publicity given to the whole question has already been to produce an appreciable reaction against the system. Nothing in this respect could be more significant than the information given to him by one Collector to the effect that, when it was a question of deciding what clerks should accompany him on tour this year, there was apparent a general reluctance on the part of those concerned to be selected. This is a state of affairs the very reverse of what used to prevail until quite recently.

The several recommendations of the Committee summarized in paragraphs 25 to 27 of the report are taken seriatim below:

Paragraph 25 (I). – Fixing of camping grounds and provision of bungalows. Bungalows make very little difference in the matter of 'rasai,' especially in view of the fact that the abuse is mainly connected with the requirements of subordinate establishments. Actually, a large number of bungalows already exist, and touring can be carried on extensively without recourse to camping grounds and tents. These facilities are being steadily extended. As regards camping grounds, what is meant apparently is that touring officers should preferably camp at the larger villages where regular camping grounds are maintained. The principle, however, is one which, even if it could in practice be generally observed, would not necessarily conduce to any diminution of the hardships of 'rasai.' for there are two aspects to the question. An occasional visit by the officer to his village is not ordinarily resented by the local zamindar. On the contrary he rather welcomes it. What is objected to is a constant succession of camps in the same place. This is what the proposed rule will tend to, whereas greater diffusion of camping would on the whole be a lesser evil.

Employment of modis, seridars for maintenance of camps and provision of supplies:- There are essential measures and should be adopted wherever possible, the question being taken up systematically. In places there will be practical difficulties in the way, for it will often be difficult to find a reliable distinction attaching to the possession of a grant of revenue-free land, however, small, is a powerful inducement. But on the other hand this agency, being necessarily drawn from the land-holding class and thus in sympathy with the traditional system, may be disinclined to accept payment. However, the system is one which should

certainly be tried. The Commissioner has recently invited the opinions of district officers on a proposal to appoint patels remunerated by revenue-free grants of land for important villages where, owing to the disintegration of the tribal and feudal system, difficulty is being experienced in obtaining the services to Government that were formerly rendered by the local zamindar. On such an organization it would not be difficult to graft a system of contracting for the provision of supplies.

Exclusion of village officers from the business of arranging for supplies: This is a counsel of perfection, which can be strictly enforced only when the system of bania contractors and seridars has been brought into full working order. Failing this agency, or when the seridar is absent from his village, as will on occasions happen, the tapadar must be held responsible for making arrangements for supplies; otherwise serious inconvenience will result. But certainly the exclusion of the local revenue officials from all direct concern with the collection of supplies is the goal to be aimed at. Orders to that effect already exist, though in practice it is not always found possible to adhere to them strictly.

Carrying of full camp equipment: Cots and water-jars cannot be carried about. In places where camps occur frequently, they should be kept on the spot. This is already done by some camp contractors, a charge more often than not at an exorbitant rate being made for the case of the articles. Stables and kitchen tents are useless and costly encumbrances and should not be encouraged. At recognized camps 'landhis,' or fairly substantial sheds of branches and grass, should be erected and maintained. This, as well as the general maintenance of the camping grounds, should, as at present, be undertaken by the Local Board staff, at Government grants, however, being paid to the Local Board in return. Tents for all members of touring establishments are not essential. They involve additional labour in pitching and striking, and there is generally a 'musafirkhana' in which accommodation can be found. These are, of course, quite minor points in comparison with the essential one of the proper payment of supplies. That is the dominant issue.

Enhancement of traveling allowances: This is absolutely necessary in the case of all grades of touring officials. Proposals on the subject concerning revenue officers, both superior and subordinate, are now before Government, but it may be necessary before long, at any rate in the case of subordinate officers, to supplement the present allowances still further. As already indicated the proceedings of the Committee have induced a considerable reaction against the system of free 'rasai,' and there is indeed a tendency, in places, so far at least as the higher officers are concerned, to overcharge for supplies. Officers to whom this occurs

are in a difficult position, as to object to overcharges is to open the door to misrepresentation, and also they submit. Advantage is of course taken of this.

Reduction of tours of Assistant and Deputy Collectors: There would be no objection, generally speaking, to cutting out, May as a touring month for these officers, thus reducing from seven to six months the minimum period of tour. On the other hand, comparatively little would be gained by this from the point of view of the suppression of 'rasai,' for halts during May are generally confined to taluka headquarters and other more important places where the 'rasai' question does not arise in an acute form. It is certainly inadvisable to impose any maximum period on the extent of an officer's touring. The latter must be dependent on conditions and circumstances. But there would be no objection to reducing minimum to six months and fixing the 1st May as the date on which a Sub-Divisional Officer may proceed to headquarters for the recess.

(7) Orders absolutely forbidding the acceptance of 'dhalis,' including 'dumbas,' by officers have already issued. A copy of the orders is appended for the information of Government.

Paragraph 26 (I). Reduction of tapedars to a purely ministerial position and replacement of supervising tapedars by Deputy Mukhtiarkars:-The presence of a revenue officer on the Committee would have prevented the making of the former of these recommendations, which is impracticable. Tapedars cannot be divested of their functions of inspection and reporting. The exercise of such functions by the village staff is inherent in the land revenue system of the province, under which land pays assessment whether or not it is cultivated and according to the mode of cultivation. As regards supervising tapedars, their pay has been nearly double since the report was drafted, and it is hoped, while not closing the avenue to promotion from the ranks of tapedars, to draft into this grade certain elements drawn from a different class. The suggested Deputy Mukhtiarkars could not draw much more pay than is drawn by supervising tapedars on the new scale, and there is nothing to indicate that a higher standard of integrity could be expected of them.

As regards salaries, those of the tapadars have recently undergone revision, now ranging from Rs.25 to Rs.30; but these rates are generally recognized to be inadequate. No hope of making these officials reasonably honest can be entertained until an entirely different scale of remuneration is applied to them.

(2) Substitution for the present large staffs of low paid men of small staffs of better paid men drawn from all classes of the community. The desirability of this is generally admitted. It will be borne in mind in the

framing of proposals for the general revision of the pay of establishments. Of course, it has to be recognized that the process of transition will be a difficult one and must necessarily be grateful. Better qualified men are not to be had at a moment's notice to replace the existing men, nor can the latter be got rid of at a moment's notice.

As regards the question of recruitment from among Muhammadans as well as Hindus, one has always claimed the attention of responsible officers. In the case of tapedars, equality of recruitment practically prevail; but the lack of qualified candidates is an obstacle to the establishment of this state of affairs in the case of the clerical staff, although it has been the practice to expect lower qualifications from Muhammadan candidates.

(3) Increase of personal supervision and more direct disposal of work by touring officers, and reduction in the number of inspections of offices.

The first two of these recommendations are unexceptionable, but they postulate much smaller charges for all revenue officers from the Collector downwards. There is no doubt that in Sindh charges are far too large to admit of the requisite degree of personal attention by the officers holding them. Talukas should be halved. Sub-divisions should consist of two instead of four of the present sized talukas. District should be reduced proportionately. In fact, the scale of administration should be more on the lines of that in force in the Punjab and the United Provinces. This change will be absolutely forced upon us when the Barrage Scheme comes in with its immense increase in cultivation, but it is necessary to get to work on the revision now.

The recommendation with regard to the inspection of offices evidently proceeds on lack of knowledge of the system of revenue administration. In the first place, the inspection of a taluka office by the Collector is in substitution of, and is not additional to, an inspection by the Sub-Divisional Officer. Consequently the proposal to confine inspections to those by the latter office would not by itself reduce the number of inspections. In the next place the inspection trained and has wider experience is undoubtedly beneficial, and there is no visible advantage in replacing it by an inspection of inferior standard. Finally, it does not seem to have been realized a taluka office is an organization entirely different from the corresponded offices of Assistant or Deputy Collectors. The former not only includes a whole system of land revenue and takavi accounts, but is the repository of all correspondences and orders regarding the disposal of land, the most important branch of the revenue administration of the province. Inspection of a taluka office constitutes an audit of accounts and a review of the administration not

only so far as the taluka officer's work is concerned but also in regard to the work of the superior offices. Such inspection is therefore a matter of primary importance. The inspection of Assistant Collectors' offices would be of very little use and would certainly be entirely inefficacious as a measure for the suppression of 'lapo.' The inspection of a Collector's office by the Commissioner is not a practicable proposition.

Paragraph 27. – The Committee seems to have been misled in regard to the question of 'chher.' The idea of a gang of 50 to 100 men or more being maintained daily in connection with providing services to officer's camp is altogether novel to the Commissioner. What there would be for them to do is difficult to imagine. Apart from the occasion when tents are being pitched or struck, a matter of a couple of hours at the most for which perhaps half-a-dozen to a dozen men are required in order to help the patewalas or khalassis, the number of men employed about a camp does not ordinarily exceed two or three. And these come in only casually for an hour or so to do odd jobs. In the nature of things there cannot be much work to do. Payment of such casual labour is difficult to make and will probably often be refused. However, the principle of payment is one that must be enforced, and matters will, no doubt, in course of time adjust themselves. Mr. Sawhney in his minutes has indicated the lines on which action might proceed.

As regards the preparation of camping grounds, here also the Committee appears to have gone somewhat astray. Camping grounds are in charge of Local Boards, and the comparatively small amount of work required once a year in clearing them of jungle is done by the 'beldars' or permanent road staff of the Local Board.

As regards road repairs, practically all Local Boards now maintain permanent repairing staff. Formerly the system of repairing by contract was generally in vogue. Altogether inadequate amounts were allotted, and the nominal contractors, who were generally local zamindars, used to supply labour and grass partly or wholly free. This has entirely changed, sufficient proof thereof being afforded by the impoverished finances of the Local Boards and the present miserable state of their roads.

In regard to the whole question of 'chher' it is as well to recognize what local sentiment generally is on the subject. Neither the zamindar nor his 'haris' object to the 'haris' being used occasionally for an odd job of work for a few hours. Nevertheless, to get a man for a full day's work on a daily wage is difficult matter. Only extreme pressure will secure this. It is a not primarily a matter of indolence, though this element is a factor, but of self-respect. The 'hari' resents strongly anything which places him on a par with a coolly.

(5) The Committee has not made any specific recommendation in regard one important means by which the evil of 'rasai' can be minimized namely, the drastic reduction of touring establishments. Much has been done in this direction already, but a good deal more will, with improved communications, be possible in the future, and is even now feasible. Collectors do not require taking more than one, or possible two clerks with them, provided satisfactory arrangements are made for the transmission of post and files to and from headquarters. Even if such a reduction is not feasible, the touring establishment, apart from a single personal clerk, should confine its halts to taluka headquarters. Similarly during short halts at outlying places Sub-Divisional Officers should leave their office establishments behind at taluka headquarters. This will be more generally practicable as magisterial work tends more and more to be transferred to Resident Magistrates. Other departments should aim at the same reductions. The Commissioner considers that this is by far the most promising line of progression towards the solution of the 'rasai' problem, though at the same time he believes that already there is taking place a change on the part of the people towards the evil traditions of the past, and anticipates that this change will develop rapidly.

(6) Undoubtedly, however, the most serious evil of all is that of 'lapo' of which, as has repeatedly been insisted, 'rasai' in its worst form is the direct outcome. The suppression of this widely spread form of corruption, ingrained as the latter is in the traditions and character of the people, is a matter of immense difficulty, not to be achieved by any heroic measures or any set of rules. While the grant of adequate salaries to tapadars and taluka munshis will not of itself directly eradicate the evil, it will at any rate make it no longer an inevitable feature of the administration, and so far then as 'lapo' is concerned, the first measure to be adopted is the revision, on a liberal scale, of the salaries of the subordinate revenue establishments. For the rest, reliance must be placed on a greater degree of personal supervision on the part of the superior staff, this being rendered possible by the reduction of administrative charges, and above all on the gradual introduction among the rural classes of a higher degree of educational and sense of independence and public morality. Concerning the latter quality the presence of the Punjab colonists in the Jamrao tract may be expected in course of time to exert a certain influence. These men absolutely decline to pay 'lapo' and their example cannot fail to tell in the end. [30]

J.L. RIEU,

Acting Commissioner in Sindh

To

The Chief Secretary to Government,
Revenue Department,
Bombay

The Al Amin commented on Rasai and stated that it was feared that no European or Indian officer would speak against the government but it started at Sukkur, Hyderabad and it was at the climax, while at Karachi it sprung up like a flower basket. In fact Mr. Bhurgri's move against the evils of Rasai, Chher and Lapo went very well into the hearts of common people who spoke against the traditional form of corruption before the Committee. Besides, Mr. Bhurgri was successful in attracting the response form public to eliminate these social evils.

In the Rasai Committee, Collector Sukkur open heartedly pointed out the evils of Rasai. Therefore, the public was grateful to the gentleman who also advised his subordinate officers and zamindars to appear before the committee fearlessly. [31]

The Al-Amin reported that a Maulvi, Superintendent of police, Nawab Shah visited Naushehro Feroze, paid price of articles from his own pocket and set a good example of honesty. [32]

The Commission then returned to Karachi and heard the DSP and Assistant Collector. The following day, Mr. Heaskeeth, Registrar Bhawandas, Nabi Bux and Jhamatrai Tehsildar, deposed. On the third day, Bhurgri gave his evidence during which much acrimony was seen between the chairman and the witness who could not complete his testimony and it went into the next day. This ended the commission's task of examining witnesses. Bhurgri also raised question in the Bombay Legislative Council in, March 1919 to know the reason for delay in submission of report of Rasai Committee to the Government. It was replied in the Council that that report was expected to be ready by March next (March, 1920), the principal reason for delay was stated as its preparation in the extraordinarily voluminous record of inquiry containing mass of evidence required to be translated and printed before the Committee could consider the final draft of the report. The printing work was so heavy that it had to be distributed among a number of presses. Mr. Bhurgri asked whether the Commissioner in Sindh had recently issued instructions to the subordinate staff to eliminate the menace of Rasai system. It was replied that the instructions contained in Commissioner's Circular of 23 September had been issued by the Collectors of Sukkur and Larkana. [33]

After the commission had presented its report to the government, the latter ordered the bureaucracy to stop repressing and exploiting the

people. This had the desired effect and things began to improve. Rasai, and Chher did not end altogether but their frequency was reduced to an appreciable level. [34]

Questions raised in 1919 by Bhurgri

Que.No.1. Will Government be pleased to state:-

Ques: 1(a) on what date deaths from influenza were first reported in the city of Hyderabad.

Ans. 1(a) The first death from influenza was reported on the 2nd October 1918.

Ques: 1(b) If the total mortality in Hyderabad recorded on 21st October was as much as 54 i.e. proportionately as high as about 650 in a city of the population of Bombay.

Ans: 1(b) The total mortality recorded on 21st October was 54 out of a population of 69,000 inhabitants.

Ques: 1(c) The average daily mortality rate in the city in normal times?

Ans. 1(c) The average daily mortality rate in the city in normal times is 6.

Ques: 1(d) If up to 22nd October 1918 the Committee of Management had spent only RS.25/ in adopting measures to combat the disease?

Ans.1(d) The extra expenditure actually incurred on drugs to combat the disease (in addition to the drugs already available in the dispensaries) amounted to RS.33/ Temporary traveling and stationary dispensaries were also opened. The cost on that account amounted to (nearly) RS.1, 800.

Ques: 1(e) If out of this Rs.25 one lb. of Eucalyptus oil and an equally small quantity of Potassium permanganate were purchased for free distribution in the whole town?

Ans. 1(e) Separate figures on account of these items are not available. But the expenditure referred to on account of combating the disease (vide reply to part (d) above) was chiefly incurred on account of these items.

Ques: 1(f) the amount allotted in the current year's budget of the committee of management for expenditure in connection with "epidemic" in the city?

Ans.1(f) The amount provided for in the original budget of the current year for the expenditure on epidemics was Rs.3,000. This, owing to heavy expenditure on plague in the beginning of the year and on rat catching campaign continued since then was raised to Rs.9 000.

Ques:1(g) The amount spent in connection with 'epidemics' by the superseded municipality of Hyderabad during each of the three years preceding its suspension.

Ans.1(g) The amount spent by the superseded municipality on epidemics during each of the three years preceding its suppression was under:-

Year	RS.
1912-1913	93214
1913-1914	
1914-1915	4,182

RS.

Ubauro Notified Area

Ques: 2(a) Is it a fact that the town of Ubaruro in Sindh has been made a notified area?

Ans. 2(a) Yes

Ques: 2(b) What are the reasons why the town was not constituted a municipality?

Ans. 2(b) The question of Local self-Government for Ubauro will be settled when the Panchayat Bill to be shortly introduced has been passed. It will then be considered whether it should have a Panchayat or a Municipality.

Ques: 2 (c) The numbers of towns in the Presidency proper with smaller population than Ubauro, which are enjoying the right of municipal self-government.

Ans. 2(c) Three.

Ques: 2(d) is it a fact that subsequent to the conversion of the town of Ubauro into a notified area, house tax has been imposed on the town in spite of strong protests by the inhabitants of the town?

Ans. 2(d) House tax was imposed simultaneously and not subsequently. There was a protest from some of the inhabitants chiefly of the richer class. It was duly considered and weighed against the advantages gained by the population as a whole and specially the poorer classes through the imposition of the tax and consequent improvement in sanitation.

Provincial Roads

Ques: 3. Will government be pleased to state: -

Ques: 3(a) the amount budgeted for last year for Provincial Roads for each division of the Presidency including Sindh?

Ans. 3(a)	Northern Division	Rs.	5,06,800
	Central division	Rs.	10,76,8000
	Southern Division	Rs.	6,25,600
	Sindh	Rs.	1,000

Ques: 3(b) the amount spent on repairs of the existing Provincial Roads and the amount spent on new Provincial Roads (to be given separately); -

		Rs.
Ans. 3(b)	Repairs	14,95,465
	Improvements	2,90,670
	New Roads.	4,89,708

Ques: 3(c) the mileage of the new Provincial Roads constructed during last year?

Ans. 3(c) Owing to the nature of the work, construction of new roads is spread over more than one year and it cannot be said that any length of new Provincial Roads was constructed during last year. The mileage of new Provincial Roads under construction was 93miles, 6furlongs and 376 ft.

Rasai Committee.

Ques: 4(a) Is it a fact that the Rasai committee appointed by government in March 1918 finished taking evidence in May 1918?

Ans: 4(a) Yes.

Ques: 4(b) is it a fact that the Committee has not yet submitted its report to Government, if so what are the reasons of the delay?

Ques: 4(c) When does Government expect the report?

Ans: 4(b & c) it is expected that the report will be ready by March next. The principal reason for the delay in its preparation is the extraordinarily voluminous character of the record of the enquiry, vast mass of evidence requiring to be translating and printing before the committee can consider the final draft of their report. The printing work was so heavy that it had to be distributed among a number of presses.

Rasai System.

Ques: 5(a) Is it a fact that the Commissioner in Sindh have recently issued instructions to their subordinate officials to reduce the evils of the Rasai system?

Ques: 5(b) If so, will Government place on the Council table, a copy of these instructions?

Ans: 5(a&b) Circulars on the subject, intended to give effect to the instructions contained in the commissioner's circular of the 23rd September 1914, have been issued by the collectors of Sukkur and Larkana respectively. Copies* of these are laid on the Council Table.
Vide Appendix.H.(Not included in the book.)

Sukkur Barrage.

Ques: 6 Will Government be pleased to state:-

Ques: 6(a) At what stage the work of carrying out the Sukkur Barrage scheme has reached now?

Ans: 6(a) Plans and estimates of the Barrage are being fair copied.

Ques: 6(b) When is it expected that the actual construction work will commence?

Ans: 6(b) No work of construction can be commenced until the project has received the sanction of the Secretary of State.

Jamrao Settlement

Ques: 7(a) Have Government received the report of the revision of Jamrao Settlement?

Ans:7(a) No.

Ques:7(b) Have any letters or petitions objecting to the recommendations contained in the report been submitted to the Collector or the Commissioner in Sindh?

Ans:7(b) Government have no information.

Ques:7(c) What orders, if any, have been issued by Government on the report?

Ans: 7(c) Government await the report.

Ques: 7(d) Will Government place on the Council table copies of the report, the opinions of the collector and the commissioner in Sindh, the letters or petitions mentioned above and the orders of the Government on the report?

Ans: 7(d) This will be considered after the papers referred to have been dealt with by Government.

Government Purchase of Newspapers.

Ques: 8 Will Government be pleased to state:-

Ques:8(a) The number of copies of each newspaper purchased by Government or Government Departments or Government officials out of public funds?

Ques:8(b) The cost incurred by Government on the purchase of copies of each newspaper?

Ans:8(a&b) The Honourable Member's attention is invited to the answer given to the Honourable Mr. Patel's question No.23 put at the Council meeting held in October 1917.

Sukkur Barrage.

Ques: 9 Will government by pleased to lay on the council table, for public information, a statement reviewing the progress made in the Sukkur Barrage scheme?

Ans: 9. Information is being called for.

Sindh Canal Clearance

Ques: 10. Will Government be pleased to state:

Ques: 10(a) when the clearance of the following canals was last done by the Public Works Department, namely: -

i. Mir Wah Duryai.
ii. Wasing Wah.
iii. Mubarak Wah
iv. Noor Wah
v. Shah Wah
vi. Sarfraz Wah.

Ques: 10(b) If it is a fact that the clearance of the above canals was done by the Zamindars last year?

Ques:10(c) If it is a fact that the Zamindars at the tails of these canals have suffered heavily owing to deficiency of water?

Ques:10(d) If it is a fact that the cultivation at the tails of these canals has considerably decreased?

Ans:10(a to d) Information has been called for.

Sindh Canal Expenditure

Ques: 11 Will Government be pleased to state: -

Ques: 11(a) The amount of money spent on the clearance of the canals in Sindh during the last five years;

Ques: 11(b) The amount of money spent on the construction of bungalows and gardens for the Public Works Department during the last five years?

Ans: 11(a&b) Information has been called for.

Canal Clearance Expenditure

Ques: 12. Will Government be pleased to state what sums, if any, have been devoted to the clearance of what canals, if any, in Sindh for the present year?

Ans: 12. Information has been called for.

Hyderabad –Badin Railway.

Ques: 13. Will government be pleased to state when the reconstruction of the Hyderabad-Badin Railway may be expected to be taken in hand?

Ans: 13. The Railway Board has intimated that it is not possible to say at present when the Hyderabad-Badin Railway will be reconstructed. The Railway Board is again being addressed regarding the urgency of this work.

Ques: 14. Will government be pleased to state:-

Ques: 14(a) Whether the requisition of extending the Hyderabad Badin Railway to Bombay has been considered by them?

Ans: 14(a) Yes.

Ques: 14(b) If so, with what results?

Ans: 14(b) A detailed survey of the Bombay Sindh Connection Railway was carried out in 1907-1909 from Viramgam via Radhanpur, Suigam and Nagar Parkar to Badin, the results of which showed that any such line must be considered as outside practical politics for very many years. It has, however, been decided to undertake shortly a reconnaissance survey of a broad-gauge alternative route from the neighbourhood of Viramgam to some point on the Hyderabad Jodhpur Railway.

Sindh Special Circulars

Ques: 15. Will Government be pleased to state:-

Ques: 15(a) If it is a fact that in their address to His Excellency the Governor during his recent visit to Sindh, the Sindh Muhammadan Association urged that, from the non-official point of view, the special circulars of the Commissioner in Sindh pertaining to the land revenue administration need thorough revision, and that such

revision should be entrusted to a mixed committee of officials and non-officials?

Ans: 15(a) The address contained a representation to that effect.

Ques: 15(b) If so, whether Government has considered the advisability of acceding to the request made by the Sindh Muhammadan Association?

Ques: 15(c) If not, whether Government propose to consider the question?

Ans: 15(b&c) the revision of the special circulars is in progress. Government does not propose to entrust the revision to a Committee. The Commissioner in Sindh in revising the circulars will act in accordance with the usual practice and policy of Government and take into careful consideration the interests of the classes affected.

Influenza Mortality.

Ques: 16 Will Government be pleased to state the amount of mortality from Influenza in Sindh and in the Presidency Proper during the period of the epidemic?

Ans: 16. During the months of September, October and November 1918, the excess over normal mortality in Sindh was roughly estimated at over one lakh and twenty thousand and in the whole Presidency at over nine lakhs. The excess is attributed to Influenza.

Malaria in Sindh.

Ques: 17. Will Government be pleased to state:-

Ques: 17(a) The rate of mortality on account of Malaria in each district in Sindh during the last five years?

Ans: 17(a). The accompanying statement (Not included in the book) showing mortality from fever in each district in Sindh for 1914 to 1918 is appended. Separate figures for malaria are not available.

Ques: 17(b) What measures, if any, have been adopted to combat the disease in each district, and with what results?

Ans: 17 (b) The Honourable Member's attention is invited to the history of fever given in the Sanitary Commissioner's annual reports which will show that the principal measures taken for the prevention of malaria were free distribution of quinine, improvement of in sanitary areas and deputation of itinerant sub-assistant surgeons during the malaria season to treat malaria and other diseases.

Compulsory Education Grants

Ques: 18. Will Government be pleased to state: -

Ques: 18(a) The number of municipalities, that have applied to Government for financial aid for the introduction of free and compulsory education in their areas?

Ans: 18(a). Five

Ques: 18(b) The amounts promised by Government to each municipality?

Ans: 18 (b) No definite grants have been promised pending consideration of the applications which have been returned, one for submission through the proper channel and the remaining four for resubmission in accordance with the rules issued under Section 18 of the Bombay Primary Education (District Municipalities) Act, 1918 and published at pages 2262-2263 of the Bombay Government Gazette, dated the 21st November 1918 Part-I. The attention of the Honourable Member is, however, invited to rule 6 of the rules referred to from which it will be seen that Government are prepared to bear the cost of providing free and compulsory primary education to the extent of one half of the actual expenditure incurred by a municipality for this purpose in a given year, except in special cases where a larger grant may be decided on.

Rasai Committee's Report.

Ques: 19. Will Government be pleased to state

Ques: 19(a) If it is a fact that the Rasai Committee completed their enquiry in May last?

Ans: 19(a) The examination of witnesses was completed then.

Ques: 19(b) Whether the Committee have met to consider the subject and their report on it?

Ques: 19(c) If so, when their report is likely to be submitted?

Ques: 19(d) If not, when the Committee proposes to meet, and when their report may be expected.

Ans: 19(b-d) It is expected that the Committee will be in a position to take up the final consideration of their report soon after the end of March by which date the draft reply and the record of the evidence will be completed..

Ques: 20. Will Government be pleased to state what steps, if any, have been taken to give effect to the policy set forth in the Resolution of the Government of India on local self-government issued in May 1918?

Ans: 20. The whole question is still engaging the attention of Government.

Sindh Mercantile Community.

Ques: 21. Will Government be pleased to state if it is true that in the statement submitted by them to the Franchise Committee they have recommended that the Indian mercantile community of Karachi should be allowed one representative on the Bombay Legislative Council and one representative on the Legislative Assembly of India?

Ans: 21. Government regrets that as the proceedings of these committees were private they are unable to give required information..

Franchise and Functions of Committee.

Ques: 22. Will Government be please to lay down on the Council Table a copy of the statement submitted by them to the Franchise and Functions Committees?

Ans: 22. Same as at Ans. 21.

Indian Public Services Commission

Ques: 23. Will Government be pleased

Ques: 23. (a) To place on the Council table a copy of the Report of the Committee of Officials and Non-officials appointed in November 1917 to examine the recommendations of the Indian Public Services Commission.

Ques: 23(b) To state whether any final orders have been passed by Government on the report?

Ques: 23(c) If so, place them on the Council table?

Ans: 23(a-c) It is understood that the Honourable Member refers to the Committee appointed by Government to consider and report on the proposals made by the Government of India relating to the recommendations of the Public Services Commission in connection with the Education Department. As regards parts (a) and (b) of the question the Honourable Member is referred to the reply given to part (a) of a question on the same subject put by the Honourable Mr. Upsani. With reference to part (c) Government are not prepared to lay the correspondence on the table as the matter is still under consideration.

Bombay University Senate.

Ques: 24. Will Government be pleased

Ques: 24(a) To state if it is a fact that the Senate of the Bombay University has submitted to Government a proposal for the reconstitution of the Senate on a very much larger elective basis than exists at present?

Ans: 24(a) Yes.

Ques: 24(b) If so, state what decision, if any has been arrived at by Government in the matter?

Ques: 24(c) To lay on the Council table the proposal of the Senate with the orders, if any, passed by Government in the matter?

Ans: 24(b-c) The decision of Government is contained in the letter to the Registrar, Bombay University, No.1915* dated the 25th July 1918, copy of which with copy of the University Registrar's letter No.742* dated the 15th February 1918, containing the proposal referred to, is placed on the Council table. (Not included in the book).

Education Service- Recruitment of Indians

Ques: 25 Will Government be pleased to state:-

Ques: 25(a) the number of permanent vacancies in the Indian Educational Service that have been filled by Indians directly recruited and by Indians promoted from the Provincial Educational Service?

Ques: 25(b) the names of these gentlemen, their academic and other qualifications, the posts to which they have been appointed, and the names of the officers who originally held the appointments?

Ans (a &b) The recommendations of this Government on the subject are still under the consideration of the Government of India.

Military Accounts Clerks

Ques: 26(a) Will the government be pleased to place on the Council table Government Orders, Financial Department, No.326 dated the 30th January 1917?

Ans: 26(a) A copy of the order is placed on the table. (Not included in the book)

Ques:26(b) To state whether this order was communicated to the Government servants concerned?

Ans: 26(b) The Order was communicated to all heads of offices likely to have clerks suitable for the employment in the Militiary Accounts Department.

Ques: 26(c) To state the number of Government servants who thus served in the Military Accounts Department?

Ans: 26(c) 88.

Ques: 26(d) To state if it is a fact that the Commissioner in Sindh ordered that those clerks who were qualified for service in the Military Accounts Department but refused to serve in that department should have this fact noted against them, that such clerks would not be considered for any promotion, and that those who volunteered and served in that department to the satisfaction of their superior officers should, on their reversion, receive special promotion?

Ques: 26(e) To state the number of clerks from the whole Presidency, including Sindh, who volunteered for duty and served in the Military Accounts Department?

Ques: 26(f) To state the number of clerks that have received, and the number of clerks that have not received the promised special promotion.

Ans: 26(d, e & f) Information will be called for.

Ques: 26(g) To place on the Council table the communication, if any, in this behalf of the Commissioner in Sindh to the Collectors and the replies, if any, of the Collectors?

Ans: 26(g) Government do not propose to place this correspondence on the table.

Legislative Council Extension of Period

Ques: 27 Will Government be pleased to state whether the elections for the Bombay Legislative Council are to take place this year or are to be postponed?

Ans: 27 The attention of the Honourable Member is invited to the reply given to question No.10 of the Honourable Rao Bahadur V. S. Naik.

Sindh Dispensaries

Ques: 28. Will Government be pleased to state:-

Ques: 28(a) the amounts of grants allotted to Sindh for opening new dispensaries in the mofussil?

Ans: 28(a) Out of the current year's provision of RS.60, 000 for grants-in-aid to local bodies, for the opening of new dispensaries an allotment of RS.10, 000 for non-recurring

grants and of RS.5, 000 for recurring grants has been made to Sindh.

Ques: 28(b) What proposals have been made by the Commissioner in Sindh for utilizing the amount?

Ans: 28(b) So far an annual recurring grant of RS.850 has been sanctioned for the dispensary at Sakrand in the Nawabshah District. Proposals for utilizing the balance of the grants are awaited from the Commissioner in Sindh.

TharuShah School

Ques: 29(a) Is it a fact that Anglo-Vernacular School at Tharushah was started with 3 English standards about 45 years ago?

Ques: 29(b) Is it a fact that after nearly 23 years a 4th standard was started?

Ques: 29(c) Is it a fact that after a further lapse of nine years, a 5th standard was added?

Ques: 29(d) Is it a fact that for the last 6 years or more the citizens of Tharushah have been asking for the addition of the 6th standard?

Ques: 29(e) Will Government be pleased to state if Government have decided to add a 6th standard to the Tharushah School; if so, from what date?

Ques: 29(f) Is it a fact that the citizens are pressing that the 6th standard should be added from 1st April 1919?

Ques: 29(g) Is it a fact that because of the alleged inadequacy and unsuitability of the present building, the starting of the 6th standard may be postponed beyond 1st April 1919?

Ques: 29(h) Is it a fact that the local people have shown their readiness to place at the disposal of the school a private house for the additional standard and a sum of Rs.1000 to meet the expenses of starting a laboratory?

Ques: 29(i) Is it true that there is a proposal before Government that the 6th standard should not be started from 1st April 1919?

Ques: 29(j) Will government state the reasons, if any, why the starting of the 6th standard should be postponed beyond 1st April 1919?

Ans:29(a to j):Government have no information in the matter but enquiries are being made of the Director of Public Instruction.

NawabShah- Proposed School.

Ques: 30(a) Is it a fact that a proposal to start a Government High School for Nawabshah District is under consideration?

Ques: 30(b) If so, has Government decided where it will be located?

Ques: 30(c) Is it true that correspondence was carried on in 1913-14 for the establishment of a High School for Nawabshah District and that the Deputy Sanitary Commissioner recommended its establishment at Tharushah?

Ques: 30(d) Will government state where it proposes to start a High School for the district and when?

Ans: 30(a to d)

No such proposal is under the consideration of Government but enquiries are being made of the Director of Public Instruction.

Newspaper Subsidies

Ques: 31 Will Government be pleased to give the following information: -

Ques: 31(a) The names of the newspapers or periodicals English and vernacular whether printed in India or outside which are subsidized by Government or for which government or heads of departments or government officers subscribe for from public funds;

Ques: 31(b) The number of copies of each newspaper or periodical thus subscribed for;

Ques: 31(c) The amount of money thus spent from public funds on each newspaper or periodical;

Ques: 31(d) The annual subscription paid by Government for each of these newspapers or periodicals and the subscription charged to the ordinary private subscribers;

Ques: 31(e) The number of copies of each newspaper or periodical thus subscribed for which are sent free to public libraries and schools and the names of these libraries and schools?

Ans: 31(a to e) So far as the subsidizing of newspapers by government is concerned the Honourable Member's attention is invited to the reply given to question No.12 put by him at the last November meeting when he was informed that the "Jagad Vritta" was the only newspaper subsidized by Government.

With regard to the rest of the question the Honourable Member's attention is invited to the reply given to the Honourable V.J. Patel's question No.30 at the Council meeting held on 10th October 1917. It is printed at page 891 of the Bombay Government Gazette, Part V of 30th October 1917.

Sub-ordinate Judge's Pay

Ques: 32(a) Is it a fact that the question of increasing the scale of pay of the various grades of subordinate judges is under the consideration of Government?

Ques: 32(b) If not, is it intended to invite proposals for such increase in the scale?

Ans: 32(a to b) The question is under the consideration of Government.

Sindh Police Reorganization.

Ques: 33(a) Will government be pleased to state if they have received the proposals of the Commissioner in Sindh for the reorganization of the district police in Sindh?

Ans: 33(a) The answer is in the affirmative.

Ques: 33(b) If so, will Government be pleased to place them on the Council table?

Ans: 33(b) The answer is in the negative.

Sindh New Dispensaries.

Ques: 34(a) Have government received the proposals of the Commissioner in Sindh for the expenditure of the grant of RS.15, 000 allotted to Sindh for the next year for opening new dispensaries?

Ques:34(b) If so, will Government be pleased to place them on the Council table?

Ans: 34 (a & b) No.

Sindh Medical Statistics

Ques: 35 Will Government place on the council table a statement giving the following information:-

Ques: 35(1) The towns and villages in rural areas in Sindh in which there are dispensaries;

Ans: 35(1) The Honourable Member's attention is invited to statement B at pages 18 to 22 of the Report on Hospitals and Dispensaries for 1918.

Ques: 35(2) Which of them are private that maintained from local board funds, which maintained by Government:

Ans: 35(2) The information is contained in column 3 of statement B at pages 18 to 22 and in the footnotes on page 5 of the Report on Hospitals and Dispensaries for 1918.

Ques: 35(3) The towns and villages in rural areas in Sindh which have a lady doctor;

Ques: 35(4) In what places is she maintained from local board funds and in what places maintained by Government?

Ans: 35(3 & 4) Information is being obtained.

Resolution Regarding Establishment Of Government Arts College in Sindh, 12th March, 1919.

Bhurgri moved the following resolution in the Bombay Legislative Council on 12th March, 1919:-

> "This Council recommends His Excellency the Governor in council that early steps be taken to establish a Government Arts College in Sindh"

Bhurgri said, "I wish to ask permission for the postponement of the resolution to the next session of the council. The reason is that the Government has appointed a committee, some time ago which was presided over by the Honourable Director of Public Instruction. And I understand that the report of the Committee, which has dealt with this question also, is under the consideration of the government. Therefore I do not want to move this resolution now and ask permission to postpone it". Accordingly, the resolution was postponed.

Karachi Local Allowances, 13th March, 1919.

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri:- Sir, as the Honourable Mr. Lawrence has spoken to the resolution and said that Sindhi officers do not want to live in Karachi owing to its unhealthiness I would just ask him to state how many Sindhi officers are there who get these allowances. I would like to tell the Council that more than half of them are Anglo-Indians and Goanese. They may be Goanese or Anglo-Indians I have no quarrel with that. But if the argument of the Honurable Mr. Lawrence is correct that these officers should get this allowance because they have a higher style of living. I would say that that is no reason for giving them allowances. But if the reasoning were sound, the Honourable Mr. Lawrence had better ask government to give to Anglo-Indians and Goanese more pay than other Indians; I will therefore be quite content if the resolution is put to vote.

Resolution Moved By Bhurgri on Local Self Government, 14th May, 1919.

His Excellency the President:- Resolution No.14. The Honourable Mr.Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri: - Your Excellency, The resolution that I wish to move is as follows: -

"This Council recommends to His Excellency the Governor in Council that a committee of officials and non-officials be appointed to consider and report on the effect to be given in the Bombay province to the policy set forth in the Government of India's resolution on local self-government issued in May 1918."

Your Excellency, I do not want to take up the time of the council in giving a history of the question of local self-government, because on more than one occasion it has been pointed out in this council. What I am concerned with is this, I want to remind honourable members of various attempts which have been made by the Bombay Government in reference to this question of local self-government in this province.

I must say that before the resolution of the Government of India was out, the situation was quite different. None of the previous committees were required to deal with the problem as a whole as was attempted to be done in this latest resolution of Government. The first committee appointed in recent times was the one presided over by the Honourable Mr. Lawrence. This committee was not required to report on the local self-government policy. The committee was appointed for the purpose of considering and reporting what changes were desirable to effect in the constitution of the district and taluka local boards and their system of administration in order to secure a greater measure of progress in the development of this form of local self-government in this province. Mr. Lawrence's committee reported on the question of the administration of local boards. It had nothing to do with the question of municipality, etc., because it was not within their scope to deal with those questions. The second attempt was the appointment of Mr. Martin as a special officer to report on the question of local self-government. He had to report as to what further advance might be made in freeing district and taluka local boards from official control and what steps should be taken in establishing a system of village panchayats. Mr. Martin's report was placed in the hands of honourable members, but I do not know if any action has been taken on it. It seems to me that we are very fond of committees, because subsequently, another committee was appointed by Government presided over by the Honourable Mr. Pratt. I do not know what that committee has done and whether they have made any report or not.

Now Sir these are the steps, which have been taken up to this time. Then came the resolution of the Government of India, the resolution of 1918. Now this resolution is a very important document. I do not want to take council through the whole length of it, but I would only draw honourable members' attention to the fact that this resolution goes for in advance and lays down a liberal policy, which, I believe; every member

of this council wants this government to adopt. As I said up to this time the Government of Bombay have only appointed committees, yet no attempt has been made to consider the policy of local self government as a whole and to come to some conclusion.

Now, what I want is this. The resolution of the Government of India lays down certain principles, such as the proportion of elected members, the proportion of nomination, the control of Government within and without, and various other matters. (not legible) Are matters in which the non-officials members who take a deep interest in the (not legible) of local self-government are vitally interested.

Amendment for Muhammadans on School Committees, 14th March, 1919.

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri:- Your Excellency, I was responsible for moving an amendment of the same nature as my honourable friend Khan Bahadur Ebrahim Haroon Jaffer when the District Municipal Bill was last under consideration in this council, and my reasons, sir, as I explained then, were that I wanted some Muhammadan member to be on the committee in order to overcome the objections which the Muhammadan community, which at least in my part of the country is very backward in education, may have. But owing to the objections advanced by several of my friends in this council, for whom I have great respect, the amendment was lost. I find that my honourable friend Khan Bahadur Jaffer has again brought the question forward before the council. But personally, sir, I think that before he came to the council with this proposition he ought to have waited and seen whether in areas where the compulsory education act was going to be applied the municipal committees were dealing fairly or not. I think it was on him to prove that by the compulsory education act becoming law certain municipalities had neglected to put a Muhammadan member on the school committee. So far as my province, Sindh, is concerned, I do not see that any such difficulty will arise. I am sure, sir that before asking the council to accept a resolution of this character it would have been wiser for my honourble friend to have waited and collected data as to the effect of the municipal bill recently passed at the instance of the Honourable Mr. Patel. Therefore, sir, I think my honourable friend would not be quite well advised in pressing this resolution.

Waiting Rooms in Government Offices, 15th March, 1919.

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri:- Your Excellency, I rise to support my

honourable friend's resolution as it affects not only the educated classes but the zamindar class as well. Coming from the zamindar class, I can say that that class has more to do with officials on tour than I believe the educated classes. One effect of this is that it compels us to tip menials because we do not go there as pleaders but as private gentlemen and while pleaders can find accommodation in the clerical rooms, though unwillingly granted, we, zamindars, cannot under any circumstances secure accommodation. Therefore we entirely depend on the mercy of pattewalas, if they can expect a rupee or two as baksheesh, offer us chairs, or else we have to stand outside and do whatever we like. That is a trouble, sir, which constantly compels us, whether we are willing or not, to resort to the practice of tips to pattewalas because otherwise we have to stand and it is very difficult to stand for two or three hours, and therefore this system of having no seating accommodation for the use of the public gives rise to a sort of corruption in the form of tipping menials which it is absolutely necessary to stop. Therefore, sir, in the interest of zamindars, I support the resolution.

Dealing with Malaria in Sindh, 15th March, 1919

His Excellency the President:- Resolution No.15 Honourable Mr. Bhurgri.

"This Council recommends to His Excellency the Governor in Council that early steps be taken to enquire into the causes of the heavy mortality due to malaria in Sindh, and report on the measures to be adopted to combat the disease."

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri:- Your Excellency, after I gave notice of this resolution, I have learnt, and also heard from the Honourable Mr. Curtis yesterday in introducing the medical budget, that Government is going to provide traveling dispensaries and that they have also sanctioned on that account and also on account of malaria RS.1,50,000. I have also learnt subsequently to my giving notice of this resolution that Government have issued orders by their resolution No.7869, dated the 11th November, 1918 sanctioning the appointment of 52 Medical Officers of whom, I am told some will be sent to Sindh on malaria duty. I have also learnt that as soon as medical officers are available, Government will conduct perfect investigation into malaria. As the object of my resolution is therefore served, it is unnecessary for me to proceed with it, and I therefore beg your Excellency's permission to withdraw this resolution. The resolution was accordingly withdrawn.

Resolution No.16 Dealing With Official Interviews Moved By Bhurgri on 15th March 1919.

The Honourable the Vice President:- Resolution No.16 The Honourable Mr. Bhurgri.

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri:- The resolution which I rise to move reads as follows:

"This Council recommends to His Excellency the Governor in Council to issue orders that all zamindars and other persons calling on any officer of Government on business should be permitted to occupy a chair during the interview, whether they be durbaris or not."

This resolution is somewhat similar to the one just discussed on the motion of my honourable friend Rao Bahadur Naik, the only difference between the two being that Mr. Naik's resolution related to the inconvenience felt by the public who have to wait outside the offices of officials, while my resolution relates to the inconvenience caused to the public inside the offices. Sir, in order to give an idea of what the system is - I believe it is a system peculiar to Sindh.I would describe it for the benefit of the member of this Council. In Sindh, sir, we have got a system of durbars held by the Commissioner and also by the Collectors. The Collectors and the Commissioner keep a list, which is called the "darbari list", and persons whose names are in this list get a certificate from the authorities to the effect that they are entitled to a chair.

Now I am not concerned so much in my present resolution with the durbar system as such. But what I say is this that the system goes further. If you go and call on an officer of Government, whether in the police the engineering or any other department, from the commissioner down to the Mukhtyarkar, the first question usually put to you is," Are you a chair holder?" If you say "No", then the officer asks you to stand or even to sit down on the floor. The system has gone so far, sir that I think one instance will suffice to show to what extent the system has been pushed.
(At this stage His Excellency the PRESIDENT returned and resumed the chair).

Now, sir, some years back the then Commissioner in Sindh encamped near Hyderabad. The zamindars of that taluka asked to be allowed to wait in deputation upon the Commissioner for some business. The Commissioner was gracious enough to consent to receive the deputation. Now this deputation consisted only of about 6 men and when the deputation entered, the first question put to them was which of them were durbaris and which of them were not, and on finding that some of them were not durbaris the commissioner asked the durabaris to be seated and the non-durbaris were asked to either stand or sit on the

floor. As it happened, some of the members who were non-durbaris really commanded more respect outside than the durbaris. They explained their business and went away. Now, sir, this is not a solitary instance but it happens every day. Though a man may be a zamindar, "Are you a chair holder" is the first question asked. I do not say "give anybody and everybody a chair in the durbar. But when a man goes to call on an officer on business, it is common courtesy that he should be offered a seat and asked his business. What is the use of asking such an insulting question as "Are you a chair sitter?" I think no man with a grain of self-respect in him will tolerate it. Persons who are called for parties and functions are "chair holders". Those "chair holders" get into the durbari list not through the officer himself, but on the recommendation of the sub-inspector of police and the Mukhtyarkar. A man of character or a man who does not a fall in with everything official is not recommended either by the sub-inspector or the Mukhtyarkar and he can hardly have a chance. The result is that men desiring to be on the durabari list have to secure the good will of the sub-inspector or the Mukhtyarkar, and men of moral stamina and self respect do not generally get into the list. I think, sir, that the maintenance of this chair system is a loss not only to the public in that it keeps away men of independence of mind and strength of character, whose sense of self respect cannot brook insult in the denial of a common courtesy, but it is also a loss to the state, in as much as the officers do not get the benefit of their advice or suggestions. Therefore, sir, in the interests of Government, in the interests of the people and in the interests of courtesy, it is quite necessary that a chair should be allowed to persons calling on business. That is all my resolution asks and I hope that this Council and Government will accept it.

The Honourable Mr. Herchand Rai Wishandas:- Your Excellency I propose an amendment to this resolution, namely in lieu of the words "zamindars and other persons" the words "all respectable persons" to be substituted, and the last 6 words "whether they be durbaris or not" be deleted.

The Honourable Mr. G.S.Curtis: - Your Excellency, before we proceed further, may I ask the Honourable mover of the resolution whether his resolution is confined to Sindh or not? Because I am not aware of any such class as the "durbaris" so far as the Presidency proper is concerned. It is rather difficult to know from the resolution, as it is at present worded whether it is confined to Sindh or not.

The Honourable Mr. Bhurgri: - I understand that there is no system of "durbaris" in the Presidency proper. That is why my intention was to confine my resolution to Sindh.

His Excellency the President: - I can accept the amendment proposed by the Honourable Mr. Herchand Rai, but I may make a suggestion to him with regard to it. Would he not prefer to use the words "the general public" in place of "respectable persons" and who it would be very difficult for Government to decide who are "respectable persons" and who are not, and the suggestion I have made would have the effect which the honourable member desires.

The Honourable Mr. Herchand Rai Wishindas: - I accept that amendment, your Excellency, with the greatest pleasure, as it really goes one better than my own amendment.

His Excellency the President: - The amendment proposed reads as follows: -

"This Council recommends to His Excellency the Governor in council to issue orders that the general public calling on any officer of government on business should be permitted to occupy a chair during the interview."

The Honourable Mr. Herchand Rai Wishindas: - The very difficulty that was pointed out by the Honourable Mr. Curtis shows that this system should be abolished. It is an anachronism and a relic of the past and that only in Sindh some people should be on the list of chair holders who should be entitled to be respected at interviews and not others. I think I have numerous instances in my experience to adduce in support of the Honourable Mr. Bhurgri, but I do not want to cite them, as I should simply be taking up unnecessary time. But I might say that when this question was discussed with honorable members coming from this part of the Presidency, they were surprised and one honourable gentleman could not even understand the meaning of the word "chair holders" and I had to explain it to him. That shows that Sindh is so unfortunate in this respect and that is why it is ordinarily called a backward province, that this practice must be abolished once for all. I think it is but due to the self respect of any gentlemen, and of course, your Excellency has suggested " the general public" which is very good and democratic, too that when he goes to see an official gentleman he should be given respect and even given a seat. I think there is nothing wrong in it and in these days of democracy. I think Government should be prepared to extend conciliatory treatment and courtesy to the people than otherwise, I think a system of offering chairs to anybody who visits the officers does exist in the Presidency proper and here there is no such thing as difference between chair holders and non-chair holders because there is no list of chair holders. I do not mean to say that the respect of any officer should be extended to any sweeper, beggar or low class people who do not appear to deserve it. Nor that it should be extended to any

and everyone but that it should be shown to all respectable persons who visit officers on business; there is no doubt that the utility of having the durbar system in Sindh would be that certain classes of people would be entitled to visit the durbars of officers. We do not mean to encroach upon the durbar system by this resolution. As the Honourable Mr. Bhurgri has pointed out, and I endorse every word of it, there are many people who are called "durbaris" whose names are entered in the list of durbaris and are therefore entitled to attend durbars but there may be many other equally respectable whose names are not registered as durbaris and who therefore would have to stand before an officer when they visit him. Your Excellency may understand the amount of humiliation involved in this and I respectfully hope that this Council will pass this resolution as amended.

The Honourable Mr. G.M. Bhurgri: I accept the amendment proposed by Mr. Harchand Rai Vishandas. The Honourable Rao Bahadur Teck Chand Udadas opposed the resolution. The Honuorable Mr. H.S. Lawrence stated that mover has remained silent on the calamities like shortage of irrigation water, rain fall, dearth of food grain and fodder. According to him the Officers of government were absorbed in the efforts to assist the people in these calamities. He further pointed out that this system was an old institution and of great value both to the government and to the people, for it meant that these gentlemen styled durbaries had the right of private entry to all public offices and request supported by them carried weight. He went on to say that British administration had done much to breakdown the caste and class distinction but it had to respect the customs and sentiments of the country. The great Baloch Sardars and late rulers of Sindh, the Talpur Mirs were to be respected as compared to retainers accompanied with them and that the retainers could not be offered chairs in presence of Sardars. He also pointed out that large number of chairs was not available to accommodate visitors.

Mr. G.S. Curtis: I may add that in western countries, deputations to the high officers of Government, such as the Secretary of State, etc., are not as a rule allowed to sit. The deputation makes its address and receives its answer standing, for the Presidency proper.

As regards Sindh, I think we have had a most interesting speech from the Honourable Mr. Lawrence. I think it would be gathered from his speech that these ancient customs in Sindh are not likely to die out quickly. Therefore, Government now hesitates to accept this resolution in its extremely sweeping form. What, however, they would be willing to do, will be to have the whole of this question, its history, and the reasons on which it is based, examined locally, and a report called for if

necessary, with the assistance of a committee of prominent non-officials, such as the elected zamindars, and elected prominent landholders. Government will also consider how far the desired change is in consonance with local feeling, and how far it is necessary to make alterations in order to bring things up to date and more in accordance with modern times.

I venture to hope that this assurance on my part will meet the wishes of the honourable gentleman who has moved this resolution and that he will not insist on putting this resolution to the vote.

The Honourable Mr. Phiroze C. Sethna: Your Excellency, May I address the Council after the honourable member in charge has replied? I think the rules permit it.

His Excellency the President: - As far as I am aware, the rules allow it, but subject to my special permission. I am afraid that it would not be in order to allow it.

The Honourable Mr. Ghulam Muhammad walad Khan Bahadur Wali Muhammad Bhurgri: - Your Excellency:- I must thank the honourable member in charge for the suggestion he has made, and I am prepared to accept though reluctantly the course of action which he proposes. I therefore do not want to press this resolution, but will wait and see what my honourable friend's committee does in the matter. However, before I ask for permission to withdraw it, I would like to reply to one or two points, which were raised by my friend the Honourable Mr. Lawrence, Commissioner in Sindh, and the Honourable Mr. Curtis.

The Honourable Mr. Lawrence said that some of the Baluchi Sardars and Talpurs would resent chairs being offered to others in their presence. I think there may be only a few of such sardars, and I do not see why the whole of Sindh should be penalized for the sake of these few people. The customs of these people may belong to the sixteenth century. but that is no reason why others should be compelled to conform to such customs, especially in these leveling times, and I am surprised that the Honourable Mr. Lawrence should be anxious to retain this mediaeval custom for the sake of these few people.

Then the Honourable Mr. Lawrence said that when officers are on tour, they may have a deputation of 40 or 50 people, and sufficient number of chairs could not be provided. But the fact is that large deputations, when they have to wait on the Commissioner, generally do so when he is at his headquarters. I gave him an instance of a deputation, which consisted of only half a dozen members, and yet the Commissioner in Sindh, having the chairs, did not offer them to all the members of the deputation. I know, sir that assistant collectors have to interview a very large number of agriculturists and other people. But

when doing so, they hear the grievances of only one man at a time. So, one man could go to the officer, take his seat, finish his business, and when he is disposed of another man might be called in. I do not think therefore that the argument of the Honourable Mr. Lawrence about the difficulties of transport of a large number of chairs holds good.

Then, sir, I was rather surprised to hear from an officer like the Honourable Mr. Lawrence, that on this question he had not heard of a single complaint, and he wanted to know whether this thing had ever been ventilated. If enquiries had been made in his own office he would have found out that definite representations were made by the Zamindars' Association of Thar and Parkar several times from about 1903, when I was its secretary and that the commissioner had been repeatedly asked to look into this question. The Honourable Mr. Lawrence has been wrongly informed that there is no grievance and that the people do not feel it.

The Honourable Mr. Lawrence: - May I ask whether there has been any such representation in recent years?

The Honourable Mr. Bhurgri: - I cannot say whether there have been any representations during the last six years, but previous to that there were at least half a dozen resolutions passed, and if my honurable friend refers to his office records he will find them.

Then sir, the Honourable Mr. Curtis said that this was a custom in consonance with the feelings and customs of the people of Sindh, and that it should not be lightly dealt with. I have dealt with the argument and I can assure my friend that the heavens will not fall if the custom is abolished. I can assure your Excellency that the zamindars resent it. Therefore, I think that it is a question of courtesy, when a gentleman calls on any officer of Government on business (I am not talking of durbars or any such thing) the latter should call him, offer him a chair, and just listen to what he has to say. My resolution does not ask for any heavy expenditure, neither does it ask for great sacrifices on the part of Government officials. My resolution only asks for common courtesy, which is practiced in every part of the world except in this blessed province of Sindh.

With these words, I ask for permission to withdraw the resolution.

His Excellency the President: - I should like to say a few words with regard to this discussion. I think in this matter honourable members and Government are in complete agreement. I am sure it will be obvious to Honourable members, both as regards this resolution and the formers one which is more or less akin, that it is the sincere desire of the officers of Government to show every possible courtesy they can to people who come to them on official business. Government are bound very often to do things for the good of the country, which the people themselves do not

like; but where it is a matter of courtesy and the ordinary amenities of official intercourse, it is entirely to the advantage of Government, to show these courtesies and Government is wishful and determined that these should be given (Hear, hear).

I must confess that I am not deeply acquainted with the condition of things in Sindh; but in countries with which I am acquainted, where conditions I believe are very similar, I think that a compulsion upon all guests who call upon an officer to take a chair would lead to a great deal of embarrassment. In one eastern country in which I traveled, at an entertainment to some prominent chiefs, I offered them chairs; but the embarrassment and I may add jeopardy of some of my guests was very great. I think we must deal with these cases on the facts of the particular case. In urban areas where it is customary to offer such facilities, it would be the wish of Government officers, as far as they can with a proper degree of decorum, to give every possible courtesy in the sense desired. My honourable colleague has told you that we shall try to ascertain whether there is any general feeling on the subject of this resolution and act accordingly in whatever way Government thinks best. The resolution was withdrawn by leave.

Sindh Medical Statistics

Ques: 7(3): - The towns and villages in rural areas in Sindh which have a lady doctor;

Ques: 7(4): - In what a place is she maintained from local board funds and in what places maintained by Government.

Ans: 7. (3 &4) The attached statement* furnishes the information required

Vide Appendix B. (Not included in the book)

Military Accounts Clerks

Ques: 8: -. Will Government be pleased:

Ques:8(a): - To place on the Council table Government Order, Financial Department, No.326, dated the 30th January 1917?

Ques:8(b): - To state whether this order was communicated to the Government servants concerned?

Ans:8(a&b): - Already answered.

Ques:8(c): - State the number of government servants who have served in the Military Accounts Department?

Ans:8(c): - The number given in reply to this question at the March meeting was 88, which was the number then known to government. It now appears from a further report from the Accountant General that the total number should be 138.

Ques:8(d): - To state, whether it is a fact that the Commissioner in Sindh ordered that those clerks who were qualified for service in the Military Accounts Department but refused to serve in that Department should have this fact noted against them, that such clerks would not be considered for any promotion, and that those who volunteered and served in that department to the satisfaction of their superior officers should, on their reversion receive special promotion.

Ans:8(d): - Yes.

Ques:8(e): - To state the number of clerks from the whole presidency, including Sindh, who volunteered for duty and served in the Military Accounts Department

Ans:8(e): - The number of clerks who volunteered was 201. Of these, 135 actually served.

Ques:8(f): - To state the number of clerks that have received, and the number of clerks that have not received, the promised special promotion?

Ans:8(f): - Of the 25 clerks who volunteered in Sindh 15 have already received the promised special promotion. The cases of the others who are still on deputation will be considered at the time of their reversion to civil duty.

Provincial Roads

Ques: 9: -. With reference to the reply given by Government to my question No.3 (b) and (c) put at the meeting of the council held on 13th March 1919, will Government be pleased to give the required information for each division of the Presidency including Sindh separately?

Ans: 9: -. A statement* showing the expenditure incurred during the year 1917-18 on Provincial Roads in the Bombay Presidency including Sindh is appended.

The mileage of new Provincial Roads under construction during the year was as follows: [35]

	M	F	Ft.
Northern Division	20	6	470
Central Division	55	3	566
Southern Division	17	4	0
Indus Right Bank Division.	-	-	-
Indus Left Bank Division	-	-	-
Total	93	6	376

The Champion Questioner- Mr. Bhurgri

The Daily Gazette in its publication of July 21st, 1917 commented upon the role of Honourable Mr. G.M. Bhurgri and critically analyzed his political activities. The Daily Gazette was a British sponsored paper which took his role negatively. But the conclusion can be drawn from the report that leads to the patriotism of the Great Freedom Fighter, the Honourable Ghulam Muhammad Khan Bhurgri. The report published in the Daily Gazette is given as under: -

"The Honourable Mr. Ghulam Muhammad Bhurgri, one of the members for Sindh in the Bombay Legislative Council, is apparently thirsting to acquire the reputation of champion Questioner. No fewer than 91 questions from his agile brain and pen were propounded and answered in print at the opening of the present (that is of 1917) session of the council. Some of these, of course, led out of one another; many being of the hypothetical type, which is so, disliked by the speaker of the House of Commons. We have carefully dissected these and find that at least Mr. Bhurgri himself might have answered one-half if he had taken the trouble to study Blue Books and other Government publications. Others are apparently designed with the idea of increasing work of clerks in various departments in compiling figures, which are of little interest to anybody, and others again are political propaganda of the Home Rule League complexion. It was Mr. Bhurgri who asked whether Mr. Tilak, the Editor of the Bombay Chronicle and others were to be interned. It was Mr. Bhurgri who used the question forum to give the Government a whole mess of alleged information upon the doings of the Home Rule League in Larkana. But Mr. Bhurgri achieves a triumph a questioner's art in his series of questions regarding Mr. Patel's primary education bill... We like to see Sindh's members fairly active in the council. It is as well that Bombay should be continually reminded of Sindh's existence, we do not think that the interests of Sindh are advanced by putting indiscriminate and voluminous questions merely for the sake of putting questions and of causing a trouble as possible. This is abuse of a valuable privilege. Now do you think that Mr. Bhurgri represents the feeling of his constituents by posing as a "Champion of the Home Rule league", in this respect he represents only himself and an inconsiderable member of Hindu fallow-barristers or pleaders". [36]

From above report it is clear that the British Government was annoyed with Bhurgri's candid role in the Council who advanced the just cause of self Government, Home Rule and interests of Sindh.

Notes and References

1. Council of State Debates, 1921 Volume-I, Secretary Home Delhi Pages 1 to 11.
2. Ratan Jot by Moti Ram Satram Das Ramwani, Karachi 1959 Pages 567 and 568.
3 Janab Guzaryam Jin Seyeen by G.M.Sayed page 146
4. Notification issued by the Commissioner in Sindh, Legislative Department No 184, dated the 27th March, 1907 The Sindh Official Gazette published by Authority Supplement, Registered No.k-18.
5. Janab Guzaryam Jin Seyeen by G.M.Sayed page 147.
6. The Daily Gazette 10th May, 1909.
7. The Daily Gazette 15th May, 1909.
8. Proceedings of Legislative Council of the Governor of Bombay 1910 Volume XLVIII, Printed at the Government Central Press, 1911 Appendix D Pages 13 to 23.
9. Ibid pages 35 to 42
10. G.M Bhurgri, Muslim Backwardness in Sindh, Sindh Gazzette Karachi, 29th March 1912, Page 4 to 5 (Speech of G.M Bhurgri in the Bombay Legislative Council on Sindh Musalman Land Holders Education Cess Bill).
11. Musalmanan-e-Sindh Ke Kaleem Syed Mustafa Ali Brelvi, 1986
12. Sindh Gazette 10th May, 1912.
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14. Alwaheed,Special Edition, Sindh Azad Number, 15th June, 1936, Page 166.
15. The Indian Spectator dated 1st June, and 28th June 1912 and Sindh Journal dated 18-06-1912 Page 8.
16. Sindh Gazette 2nd May 1912 (Page 5) and 9th July 1912 (Page 8) as reflected in Sufi's Saints and State Power, the Pirs of Sindh 1843 – 1947 by Sarah F.P Ansari, 1992.
17. Press Cutting, Freedom Movement Archives Volume 048, page 43,1910, National Archives Islamabad.
18. Shaikh Abdul Majeed Sindhi, Life and achievements by Khan Muhammad Panhwar, Royal Book Company Saddar Karachi, P.O Box No.7734, 1984 Pages 110 – 111.
19. Some features of Bureaucratic Administration in Sindh- A pamphlet with the introduction by Jairam Das Daulatram published in 1918, reprinted in 2007 by Sindhica with Prologue by Ashfaq Ahmed Memon. The author has arranged the oral evidence in the question –answer form for convenience of readers.
20. Journal of Proceedings of the Legislative Council of the Governor of Bombay under Indian Councils Act 1861 to 1909, pages 1 - 135, 381 – 386 and 493 to 494.
21. Proceedings of Bombay Legislative Council, 1915, pages 7, 167, 403 and 404
22. Proceedings of Bombay Legislative Council, 1916 pages 11 to 13, 128, 213, 309 to 312 and 419 to 425.
23. Proceedings of Bombay Legislative Council, 1917, pages 9 to 17, 113, 158, 159, 233,234,264,289,302,304,309to318,511,547,548,660to669,978to988,1046,1097,1099 ,1153,1154,1170,1171,1177 and1199.
24. Proceedings of Bombay Legislative Council, 1917 pages 1215 to 1232
25. The Al Amin 5th April 1918.
26. Committee appointed by Government to enquire into Rasai, Lapo and Cther in Sindh, Volume-I, Diary and Report of Committee. The Commissioner Printing Press, Karachi, 1919. This report is spread over seven parts and runs into hundreds of pages. The author was in search of this document, but could not lay hands on it. During his discussion with Late Muhammad Hussain Panhwar on the Book, it was observed that a voluminous report was available. Author visited library of Muhammad Hussain Panhwar at Hyderabad and benefitted from his collection. Mr. Muhammad Hussain Panhwar was very kind to provide copies of relevant pages of the report that have been included in this book.

27. The Al Amin 22nd March 1918.
28. Committee appointed by Government to enquire into Rasai, Lapo and Chher in Sindh, Volume-I, Dairy and Report of the Committee. The Commissioners Printing Press, Karachi, 1919 Part-VII, Pages 79 to 91.
29. The Al Amin dated 10th and 17th May, 1918.
30. Report on the Committee appointed by Government to enquire into Rasai, Lapo and Chher in Sindh, Volume-I, Dairy and Report of the Committee. The Commissioners Printing Press, Karachi, 1919 Part-VII, Pages 79 to 91.
31. The Al Amin dated 24th May, 1918.
32. The Al Amin dated 29th December, 1918.
33. Proceedings of Bombay Legislative Council, 1919 Pages 15
34. Proceedings of Bombay Legislative Council, Pages 150, 192, 221, 222, 227, 235, 237, 239 to 241, 243,and 244
35. Proceedings of Bombay Legislative Council, 1919 pages 258 to 259
36 The Daily Gazette, 21st July, 1917.

Chapter 8

Council of State

Bhurgri Sworn In As Member

Bhurgri was sworn in as Member Council of State on Thursday, the 3rd February 1921. The inauguration of Council of State and Legislative Assembly was made by His Excellency the Viceroy and Duke of Co naught on 9th February 1921. His speech outlined true British political strategy at that point of time. He expressed that the new Indian Legislature, was the outcome of the policy announced by His Majesty's Government in August 1917. The Act of 1919 involved a great and memorable departure from the old system of Government.

The principle of autocracy, though much qualified, was still maintained, and the attempt to blend it with the constitutionalism of West could but postponed for a short period the need for reconstruction on more radical lines. The Viceroy informed the Council of State that in May 1916, he took up first the question of constitutional reforms. Throughout that year and the first half of 1917, he pressed upon His Majesty's Government the necessity for a declaration of policy outlining the objective of British rule in India and the steps to be taken in the direction of that objective, feeling sure that such a declaration could only emanate satisfactorily from the highest authority of the Empire. In August 1917, that declaration was made, and in November, the Secretary of State, on his invitation, came to India to take up the task of recommending to His Majesty's Government. The Viceroy them requested His Royal Highness to inaugurate the new Assemblies of the Council of State and Legislative Assembly. [1]

Questions Raised by Bhurgri

Expenditure On Imperial Services In India

58. The Honourable Mr. Bhurgri: Will Government be pleased to state the amount of the increase of expenditure on the Imperial Services

in India owing to the recent increments in the salaries, allowances and pensions, respectively?

The Honourable Sir William Vincent:- laid on the table a statement which is printed below, giving the required information so far as it is available.

Statement showing the appropriate additional expenditure involved per annum in the increase of salary, allowances and pensions, respectively, of the various Imperial Services in India.

a.	Salary	Fig in Rs.
	Indian Agricultural Service	3,30,000.00
	Imperial Civil Veterinary Service	104000.00
	Imperial Customs Service	90,000.00
	Indian Education Service	10,00,000.00
	Indian Finance Department	72,000.00
	Military Finance Department	50,000.00
	Imperial Forest Services	4,50,000.00
	Geological Survey of India	1,00,000.00
	Indian Civil Service	36,00,000.00
	Indian Police Service	13,00,000.00
	Indian Medical Service	25,00,000.00
	Superior Telegraph Branch of the Indian Telegraph Department	150,000.00
	Indian Service of Engineers	10,00,000.00
	State Railway Engineering Service	2,30,000.00
	Survey of India	45,000.00
b.	Allowances	Figures not available
c.	Pensions	
	Rough estimate	3,00,000.00

Expenditure On The Students Bureau In England

59. The Honourable Mr. Bhurgri: will Government be pleased to state:

a. The amount of annual expenditure incurred in connection with the student's bureau of England;
b. The amount of such expenditure borne by the Indian Exchequer;
c. The amount of such expenditure, if any, borne by British Exchequer;

The Honourable Khan Bahadur Mian Muhammad Shafi:

59.(a), (b) and (c).The total expenditure incurred during 1919-20 in connection with the Indian students' Department, including the salary of the Educational Advisor and staff, was 8601 Pounds. The whole of this expenditure was borne by the Indian Exchequer

Military Expenditure

60. The Honourable Mr. Bhurgri:will Government be pleased to state:

a. The amount of military expenditure incurred in India in the year before the war and in the year after the war, respectively.

b. The amount of expenditure, incurred in India, during the same periods, on sanitation, education and medical relief, respectively?

The Honourable Mr. E.M. COOK: (a) The net military expenditure in the year 1913-14 amounted to 30 crores and in the year 1919-20 to 87 crores. This last figure however includes 24 crores, the cost of the Afghan war, besides various other charges arising directly or indirectly out of war including in particular an item of over 4 crores as payment of war gratuities. I am not quite clear which year the Honourable Member wishes us to understand as the year after the war, and as the peace Treaty with Germany was signed only 1919, I may also state for his information, that a sum of above 55 ¼ crores was provided in the budget estimates for the year 1920-21 for net military expenditure, although owing to the operations on the frontier the actual expenditure of the year will exceed this figure.

c. The expenditure on education in 1913-14 was 5 ¼ crores and on medical and sanitation together 2 ½ crores. Separate figures for medical and sanitation expenditure for the year are not available, and the figures for the year do not include grants to local bodies for expenditure on these subjects. In 1919-20, the expenditure on education amounted to 7 ¼ crores, on medical 2 ½ crores and on sanitation 2 ½.

Provincial Executive Councils

61. The Honourable Mr. Bhurgri: will Government be pleased to state,

a. If it is a fact that the Montague Chelmsford report recommended that the Provincial Executive Councils be composed only of two members, one official and one non-official;

b. The reasons why the strength of some Provincial Executive Councils has been raised for four members?

The Honourable Sir William Vincent:

(a) Yes.

(b). The appointment of Ministers has no doubt relieved Members of the Executive Councils of some of the duties hitherto discharged by them. I would, however, refer the Honourable Members to the remarks of the Joint Committee in their Report on the Government of India Act Draft Rules. Referring to their recommendation that if a provincial council contained two Members with service qualifications neither of whom was by birth an Indian should contain also two non-official Members; the Joint Committee observed that they recognized that this decision might involve slightly greater manpower in Government than the present statistics would strictly justify, but that they had little doubt that the increase of work arising out of the new legislative bodies would be such as to render past experience a doubtful guide as to the volume of business likely to fall upon the Executive, and that in any case they thought it more important that as many Indian gentlemen as possible should obtain experience of inside Government and that the salaries of a few officials should be economized.

Arms Rule

62. The Honourable Mr. Bhurgri: Will Government be pleased to lay on the table the recent notification of the Government of India on the subject of the Arms Rules.

The Honourable Sir WILLIAM VINCENT:

The Government of India has recently issued a number of notifications on the subject on the Indian Arms Rules, and it is not known to what particular notification the Honourable Member refers. The notifications have all been published from time to time in the Gazette of India, but if the Honourable Member so desires, I shall be glad to send to him direct copies of the Indian Arms Rules and all subsequent notifications, and any particular notification that he wants.

Indian Defence Force

63. The Honourable Mr. Bhurgri: Will Government be pleased to state:

a. The total strength of the Indian Defence Force at present;

b. The strength of the Indian element in that force?

The Honourable Sir WILLIAM VINCENT:

(a) The Indian Defence Force ceased to exist with the repeal of the Indian Defence Force Act, 1917, on the 1st October, 1920.

(b) This part of the question does not therefore arise.

Territorial Force of India

64. The Honourable Mr. Bhurgri: Will Government be pleased to state what action, if any, has been or is proposed to be taken by them in regard to the constitution of a territorial force in India?

The Honourable Sir WILLIAM VINCENT: The formation of the Indian territorial Force will be undertaken as soon as the draft Rules, which will shortly be published in the Gazette of India, become effective.

It is proposed to form in the beginning viz-Provincial battalions in addition to the University Corps, as well as two Railway Battalions. When these are completed, the formation or other units will be considered.

Technical Education of Indian Students In England

65. The Honourable Mr. Bhurgri: Will Government be pleased to state what facilities, if any, there are for the technical, industrial and scientific education of Indian students in England and other countries?

The Honourable Mr. A.C. CHATTERJEE: The Honourable Member is doubtlessly aware that Advisory Committee for Indian Students proceeding abroad for study exits in the Province. This Provincial Committee will be in position to furnish him with any detailed information he desires. I may at the same time recommend the following publications to the Honourable Members attention:

1. Handbook of Information for Indian Students relating to University and Professional Studies In the United Kingdom (issued by the Committee of the National Indian Association in conjunction with the Students' Department, India Office).
2. Pamphlet on Admission to American Universities and Colleges, by J.C. Coyaajee, Secretary, Provincial Advisory Committee for Indian Students, Calcutta.
3. Pamphlet No. 7 of the Bureau of Education and Facilities for Indian Students in America and Japan by R.K. Sorabji.
4. United States Bureau of Education No. 27 of 1915 on opportunities for Foreign Students at Colleges and Universities in the United States by Samuel Capen.
5. Pamphlet No. 6 of the Bureau of Education on Indian State Scholarships.

Report of Industrial Commission

66. The Honourable Mr. Bhurgri: Will Government be pleased to state what action, if any, has been, or is proposed to be, taken in regard to the Report of the Industrial Commission?.

The Honourable Mr. A.C. CHATTERJEE: It is not possible to give in detail all the information, which the Honourable Member desires within the compass of a reply to his question. I shall however, be glad to give to the Honourable Member at any time detailed information regarding any particular recommendations, should he desire to have it. Briefly, the main recommendations of the Commission were:

1. The constitution of the Central Department of Industries;
2. The constitution of the Provincial Department of Industries;
3. The creation of all Indian Scientific and Technical Service; and
4. The Creation of an agency for the purchase and inspection of stores in India.

The general approval of the Secretary of State was given to the principle of each of these four recommendations, and effect has actually been given to the first two. Considerable progress has also been made with the 3rd and 4th recommendations, but some little time must elapse before they can be carried into effect.

The proceedings of the two Conferences of Directors of Industries, which have been held up to date, indicate the position in respect of each recommendation made by the Commission on which the Government of India have taken or are taking action. These proceedings are now being published in the form of official bulletins, and when these are ready, I shall be glad to supply the Honourable Member with copies of them.

Andaman's Settlement Committee

67. The Honourable Mr. Bhurgri:

(a) Will Government be pleased to state:

i. When the Andaman's Settlement Committee was appointed?

ii. What was the personnel of that Committee?

iii. Whether the Committee have submitted a report to Government, if so, when;

iv. Whether the report has been published by the Government?

v. if not, why the report has not been published?.

(b). Will Government lay on the table a copy of the report of the above Committee, together with the orders, if any, passed by Government in the matter?

The Honourable Sir WILLIAM VINCENT: The Honourable Member is perhaps referring to the Jails Committee which was directed to inquire into the system of transportation to the Andamans. If so, the Answer: to his question is as follows:-

(a) i. In April 1919.
ii. I would refer the Honourable Member to the resolution published on the 28th April 1919.
iii. Yes. Copies were received on 23rd November, 1920
iv. (v) and (b). The report is still under the consideration of the Government of India, who is in consultation with Local Governments regarding the recommendations contained therein. No decision has yet been reached regarding the question of publication, and the Government is not therefore at present prepared to lay a copy of the report on the table.

67A.The Honourable Mr. Bhurgri: Was there any other committee appointed specially with regard to the Andamans Settlement?

The Honourable Sir WILLIAM VINCENT: To the best of my knowledge, no. Sir Reginald Craddock visited the Andamans some time ago and submitted a report, but the only committee that investigated the subject is the Committee to which I have already referred.

Report of Jail Committee

68. The Honourable Mr. Bhurgri: Will Government be pleased:

(a) to state what action, if any, has been, or is proposed to be taken in respect of the report of the Jail Committee;
(b) to lay a copy of the report on the table?

The Honourable Sir WILLIAM VINCENT: I would refer the Honourable Member to the Answer: which I have just given.

Indian Troops outside India

69. The Honourable Mr. Bhurgri: Will Government be pleased to state:

a. The total number of Indian troops stationed outside India;
b. The places where they are stationed;
c. The number stationed in each place;
d. The amount of annual expenditure incurred over them;
e. The amount of such expenditure, if any, borne by the British Exchequer;
f. The amount of such expenditure, if any, borne by the British Exchequer;

g. The reasons for these Indian troops being stationed outside India.

The Honourable Sir WILLIAM VINCENT: (a) The number of troops stationed outside India is 105,000/...

(b&c) It is undesirable in the public interests to give the information asked for. The information could not in any case, be given without the concurrence of His Majesty's Government, at whose disposal these troops are.

(c) The information is not available as practically all the expenditure is that of His Majesty's Government and not that of the Government of India.

(e&f) No expenditure is borne by the Indian Exchequer on account of the Indian troops serving overseas, except that on account of consular escorts, of the garrisons at Gulf Ports, and of above 200 officers and men employed with the South Persia Rifles. Presumably, the Honourable Members question does not refer to expenditure of this nature which is shared with His Majesty's Government under an arrangement which has been in force for many years.

(g). Expect in Mesopotamia and Persia, where we are still dealing with the aftermath of the war, these Indian troops are employed on ordinary pre-war garrison duties.

Prosecutions under Defence of India Act

70. The Honourable Mr. Bhurgri: Will Government be pleased to state:

a. The number of prosecutions under the Defence of India Act, Sections 124-A and 153-A of the Indian Penal Code, and Section 108 of the Criminal Procedure Code, respectively, in the whole of India during the last five years;

b. The number of convictions in the above prosecutions;

c. The number of acquittals, if any, in the above prosecutions

The Honourable Sir WILLIAM VINCENT: The information asked for by the Honourable Member is being collected and will be laid on the table as soon as it is available.

Repeal of Repressive Laws,

14th February, 1921

68. The Honourable Mr. V.S. Sastri: Sir, the Resolution which I move, is in these Words:

"This Council recommends to the Governor General in Council that a committee be appointed at an early date to examine the

repressive laws now on the Statue-book and report whether all or any of them should be repealed, and, in question should be amended and, if so, how."

The above said resolution was discussed in the Council of State. It is spread over 22 pages. The relevant portions including the contribution made.Bhurgri are given below:

The Honourable Mr. Bhurgri: (3:22 pm): My amendment introduces three things, in the first place, it rises the same point as Sir Maneekji Dadabhoy's amendment rose, namely, that there should be a joint committee of both the Houses. I am glad that the Honourable Member has given us an assurance that it shall be done. The second thing that it lays down is that the committee should be presided over by the Law Member. Thirdly, it lies down that at least three-fourths of the Committee should be non-officials. Further, in the case of this Council, it recommends its own committee consisting of Members of this Council. Originally, I wanted to move for a committee of both Houses, whose names I had put down; but unfortunately, that proposal I had to abandon for certain reasons. Now, as to the last clause of my amendment, namely, the names of members, I am not very particular....

The Honourable PRESIDENT: I think the Honourable Member must first move his amendment. Will you read its terms?

The Honourable Mr. Bhurgri: The amendment which I have the honour to move is as follows:

That the following be inserted between the words "Committee" and "be appointed consisting of an equal number of members of the Council of State and the Legislative Assembly under the President-ship of the Law member, of whom at least three-fourths shall be non-officials and shall include, in the case of the Council of State, the Honourable Sir William Vincent, the Honourable Mr. Sastri, the Honourable Raja P.N. Roy of Dighapatia, the Honourable Sir Rasilbehari Ghose and the Honourable Sir Alexander Murry".

That is the amendment, Sir, So Sir, the first point, namely, that the Committee should be joint committee of the both Houses has been practically acceded. The second point is the President-ship of the Honourable Law Member, and I believe the Government will have no opposition to that. The third point is the proportion of the non-officials on the committee about which my Honourable friend the Honourable Member differed from me, and instead of the three-fourths proposed by me he is willing to give me two-thirds. Well, Sir, beggars cannot be choosers, and I will be content with two thirds offered. As for names proposed by me I do not mind leaving it to the House or, if the House

desires, to leave it to the Government. With these remarks, I move my amendment, and I await the reply of the Honourable Member.

The Honourable Sir WILLIAM VINCENT: I rather hope that when the Honourable Member has heard me, he will not press this amendment. As to the personnel of the Committee which he mentions, he has not told us at all whether he has consulted these Honourable Members and whether they are willing to act on the Committee.

The Honourable the PRESIDENT: I hope that in future, Honourable Members, before mentioning names in their Resolution, will always consult the Members.

The Honourable Sir WILLIAM VINCENT: I rather hope that when the Honourable Member has heard me, he will not press this amendment. As to the personnel of the Committee which he mentions, he has not told us at all whether he has consulted these Honourable Members and whether they are willing to act on the Committee.

The Honourable Mr. Bhurgri (3:28 pm): A word, Sir, before I close. My object really in proposing certain names was this. When the Honourable Mr. Sastri's Resolution came out in the press, there was a strong comment on our side that the Honourable Mr. Sastri's Resolution was too mild. I wanted the appointment of such a committee that could command confidence of the general public and which would give a fair representation to all shades of opinion in the country, I therefore put down the names of those who, I thought, would carry weight with the country and the public at large and who will command with the confidence of the people. I am now prepared to withdraw the amendment after what the Honourable the Home Member has assured me. But I will ask him to bear in mind that, unless the committee consists of such men who can command confidence outside-whether they belong to this House or to the other House or they come form outside, that does not matter-less he appoints a committee of that character, I am afraid the country will not be satisfied.

The Honourable Mr. SRINIVASA SASTRI: Sir, I really feel that this debate has had a very useful end. I do hope that the committee that will be appointed will command confidence of the country so that, when action is taken upon it, it will have the effect, which we all desire.

There is just one remark that I might make. I overlooked the Martial Law Regulations. I might have included it in my original remarks, but perhaps it is not too late. I observe, because I remember that in the discussions that went on after the proclamation of Martial Law in Punjab at a recent date, there were some questions relating to the Martial Law Regulations under which the proclamation was made. If that could be

brought within the scope of this committee's work, probably that particular enactment also would receive the necessary rectification.

With these remarks, I leave the Resolution in the hands of the Council. Government in charge of the Resolution may desire to exercise his right of reply.

The Honourable, The President: Does the Honourable Member of Government in charge of the resolution desire to exercise his right of reply?

The Honourable Sir WILLIAM VINCENT: No Sir.

The Resolution was carried unanimously.

The Council then adjourned till Wednesday, the 16th February, 1921, at 11.00 a.m. in the Assembly Chamber. [2]

Council of State
Wednesday, the 16th February, 1921

The Council met in the Assembly Chamber at eleven of the Clock. The Honourable the President was in the Chair.

Securities under Press Act

71. The Honourable Mr. Bhurgri:- Will Government be pleased to state:-

a. The number of cases in which security has been demanded from newspapers in the whole of India during the last five years.
b. The number of cases in which security has been enhanced during the same period.
c. The number of cases in which security has been forfeited during the same period.

The Honourable Sir WILLIAM VINCENT: The information available in the Government of India is as follows:

a.	1917	26
	1918	30
	1919	37
b.	1917	--
	1918	12
c.	1917	1
	1918	4
	1919	2

The information for the year 1916 and 1920 is being collected and will be supplied to the Honourable Member as soon as it is available. I will also get the figures that I have already cited checked and verified by them.

Punjab Disturbances

72. The Honourable Mr. Bhurgri: Will Government be pleased to state:
    a. The number of officials connected with the last Punjab disorders whose conduct has been censured by Government and who are still retained in service.
    b. The number of such officials who have been granted pensions;
    c. The names of such officials who have been retained in service, and who have been granted pensions respectively;
    d. The amount of the Pension granted?

The Honourable Sir WILLIAM VINCENT: (a)11(b),3

Names of Officers In Service

c, 1. Inspector Ashraf Khan
2. Lieutenant Colonel A.J.O. Brien.
3. Mr. Marsden
4. Mr. S.M. Jacob
5. Mr. E.A. Penhearow.
6. Mr. A.W. Kitchin
7. Mr. Miles Irring
8. Brigadier General Campbell.
9. Captain Doveton
10. Colonel Macrae.
11 . Mr. Bosworth Smith

The last named officer is on leave preparatory to retirement on proportionate pension.

Names of officers who have been granted pensions:-

A. Khan Sahib Ahmed Jan
B. Khan Bahadur Sultan Ahmed
C. General Dyer

The amounts of pension awarded to these officers are, respectively:-

i. Rs. 75 per Mensem
ii. Rs. 311-1 per Mensem
iii. Pound 900 per annum

The Honourable Mr. Bhurgri: Sir, in view of the debate which took place yesterday elsewhere, I do not wish to pursue the question Nos. 73 to 75 which relate to the Punjab disturbances, and I beg leave to withdraw them.

Expenditure on Reforms

76. The Honourable Mr. Bhurgri: Will Government be pleased to state the annual amount of additional expenditure, of a recurring and non-recurring character, respectively, incurred in respect of new appointments and departments created under the Reforms in each Provincial Government and in the Government of India?

The Honourable Sir WILLIAM VINCENT: The Honourable Member is referred to the statement laid on the table in reply to a similar question by the Honourable Raja Promoda Nath Roy. The figures shown there represent the recurring expenditure involved. As regards the non-recurring expenditure likely to be incurred in the Government of India in connection with the building of Council Chambers and residences for members, the rough estimates are Rs. 1,12,20,000. There is no information available in regard to similar expenditure in the Provinces.

Fellows of the Universities

77. The Honourable Mr. Bhurgri: Will Government be pleased to state:-

a. The number of elected and nominated Fellows in each University in India, respectively

b. Whether Government propose to increase the elective strength;

c. if so, when and where?

The Honourable Khan Bahadur Mian Muhammad Shafi:

a. The members of elected and nominated Fellows in those Universities in which Fellows exist are to be found in the Acts dealing those Universities, specially in the Indian Universities Act of 1904.

B and (c)The question of increasing the elective strength on the Senates of Universities has in recent years been considered by the Government of India, but was postponed in view of the appointment of the Calcutta University Commission. Under the reforms, education is a Provincial subject and any proposals in this direction for existing Universities would suitable be made in the Provincial Councils.

The Honourable Khan Bahadur Mian Muhammad Shafi having, in the first instance, given the wrong answer to the Honourable Bhurgri's Questions No. 77, the Honourable the President remarked as follows I would as Honourable Members to wait till their names are called. When questions are asked and answers given, this should be done formally.

Removal of Congestion in City

78. The Honourable Mr. Bhurgri: Will Government be pleased to state:-
    a. If it is a fact that the Municipality of Hyderabad, Sindh has proposed a scheme for the removal of congestion in the City by the shifting of the Cantonment and transfer of present Cantonment area to the Municipality;
    b. If so, what orders, if any, have been, or are proposed to be, passed by Government in the matter?

    The Honourable Sir WILLIAM VINCENT: (a) yes
    b. No decision can be arrived at on this subject until the re-distribution of the Army in India is settled.

The Honourable Mr. Bhurgri: Sir, I should also like to withdraw Question No. 79.

Sukkur Barrage Scheme

89. The Honourable Mr. Bhurgri: Will Government be pleased to make a statement as to what has been done in regard to the Sukkur Barrage Scheme?

The Honourable Rao Bahadur B.N. SARMA: The Sukkur Barrage and Canals Project was submitted to the Secretary of State in December, 1920.

Indians in Naval and Military Arms

90. The Honourable Mr. Bhurgri: Will Government be pleased to state:-
    a. If Indians are admissible in the Cavalry and Artillery, and the Naval and Air Forces of the Crown.
    b. If not, the reasons for their exclusion?

    The Honourable Sir WILLIAM VINCENT:
    a. Indians are employed in various capacities in the Cavalry and Artillery, and in the Royal Air Force in India. No Indians are employed in the Royal Navy.
    b. The Royal Navy is not under the administration of the Government of India, and consequently it is not possible to give a reply to part (b) of the question.

Military Colleges In India

91. The Honourable Mr. Bhurgri: Will Government be pleased to state:-
    a. If any Military Colleges exit in India
    b. If so, whether they are open to Indians
    c. If not, why Indians are not admitted?

The Honourable Sir WILLIAM VINCENT:

a. The only Military College in India is the Staff College in India is the Staff College at Quetta.
b. The Staff College is open to Indians holding Kings Commissions.
c. The question does not arise.

Grant of King's Commission

96. The Honourable Mr.Bhurgri: Will the Government be pleased to state the number of King's Commissions in the Army to Europeans and to Indians during last two years?

The Honourable Sir William Vincent: The number of King's Commissions (both permanent and honorary) granted to Europeans since 1st February 1919 is 1587. The number of King's Commissions (both permanent and honorary) granted to Indians since 1st February, 1919 is 348.

Executive Council, Bihar and Orissa

134. The Honourable Mr. Bhurgri: Will Government be pleased to state:

a. If it is a fact that the Montague Chelmsford report recommended that the Provincial Executive Councils be composed of one official and one non-officials.
b. If it is a fact that the Bihar Executive Council alone is composed of two officials and one non-official
c. If so, the reasons for this departure from the recommendations made by the Montague-Chelmsford report and from the practice followed in all the other Provinces in India.

The Honourable Sir WILLIAM VINCENT:

a. Yes
b. Yes
c. I would refer the Honourable Member to the answer I have given to the question asked on the 14th Instant by the Honourable Mr. Phiroze C. Sethna.

Executive Council of Governor General,
Monday 21st February, 1921

142. The Honourable Mr. Bhurgri:

a. Will Government be pleased to state if they have recently considered the question of re-distribution of portfolios in the Executive Council of Governor General.
b. If so, what decision have they arrived at?

c. When, if at all, is a redistribution to take place?

d. Is it a fact that Sir Smith has submitted a report to the Government on the subject? If so, will Government be pleased to lay on table the report along with any orders they may have passed on it?

The Honourable Sir WILLIAM VINCENT:

a&b. The question is one for the personal decision of His Excellency the Viceroy and Governor General, and the Government of India understand that the issue of final orders has been kept pending for the decision of Lord Reading after his arrival in India

c&d. The attention of the Honourable Member is invited to the answer given by me to a similar question asked by Sir Debaprasad Sarbadhikari at the meeting of the Legislative Council held on the 16th September, 1920. The Resolution embodying the orders of the Government of India on the Report of Sir Llewellyn Smith's Committee was published in the Gazette of India of the 18th September 1920. I shall be happy to send a copy of the Resolution to the Honourable Member, if he so desires.

Washington Conference
Hours of Work In Industrial Undertakings.

The Honourable Mr. A.C. Chatterjee: Sir I move that --- This Council recommends to the Governor General in Council:

a. That he should ratify the draft convention, limiting the hours of work in industrial undertakings, adopted by the General Conference of the International Labour Organization of the League of Nations convened at Washington on the 29th October, 1919.

b. That steps should be taken to introduce in the Indian legislature the legislation necessary to give effect to this convention as applied to British India by article 10 thereof.

The above said resolution moved by Mr.A.C.Chatterjee was discussed in detail. The proceedings stretch over 39 pages, which can not be given in this book. The relevant portions are however given below:--

Mr. A.C. Chatterjee added:

Sir, this Resolution arises out of the first meeting, held at Washington, of the International Labour Conference. I shall not detain the Council with a detailed history of the International Labour Organization. Honourable members will recall that in the early months of 1919, when the peace terms were being discussed at Paris, the Peace

Conference appointed a representative Commission to inquire into the conditions of employment in different countries and to suggest international measures in order to secure common action on matters affecting the conditions of employment and to recommend the form of a permanent agency to continue such inquiry and consideration. This Commission presented its Report at a plenary session of the Peace Conference in April 1919, and recommended the establishment of a permanent International Labour Organization. The proposals regarding the amelioration of the conditions of Labour in different parts of the world were finally embodied in the Peace Treaty. The first clause in Article-23of the Government of League of Nations is thus worded:-

> *"The members of the league will endeavour to secure and maintain fair and humane conditions of Labour for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organization".*

The Honourable Mr. Bhurgri: Sir I also join the chorus of congratulations expressed in favour of my Honourable friend by the various members of this Council, but I want to say that, when I read this Resolution for the first time, it occurred to me that the hours of work should be reduced from 10 to 8. Now, Sir, if you look at Europe, you will find 8 hours is really the maximum even there. I believe in some countries it is even 7. But knowing the strong interests represented in this Council, I mean the factory owners of which I am one, I do not want to create difficulties for my Honourable friend and I will therefore be content with warmly supporting his Resolution while expressing a hope that he will by and by come round my view.

Khilafat Movement, 21st February, 1921

The Honourable President called upon the Honourable Mr. Bhurgri to put forward his adjournment motion.

The Honourable Mr. Bhurgri (4:00 PM): Mr. President, my intention in troubling the members of the Council is to call the attention of the Government to the recent statements in the Public Press that representatives of Muhammadan opinion are being summoned to London, almost immediately, to represent the views of that community in a matter of vital importance. You will see, Sir, the mater is so important and so urgent that I need make no apology for taking up the time of this Council in this manner. Before I deal with the personnel of the delegation proposed I will, with your permission, say a few words about events in India which have led the Government to take this wise and far seeing step.

The relations of my community with the Government of this country are too well known to be reviewed here. If there was a community more friendly to Government than any other, it was the community to which I have the honour to belong. There were days when my community believed, and rightly believed that England was the only friend of the only Muslim Empire in Europe and consequently of their faith-Islam. The glorious stand of England by the side of the Sultan of Turkey against Russia enraptured the Mussalmans of India and convinced them of the true friendship of England towards their Khalifa. It made their hearts beat with profound gratitude. The right of the Sultan of Turkey to be rightful Khalifa of Sunni Muslim world and custodian of their holy places was not in dispute then, as it is being disputed by some now. The Mussalmans of that period believed, as the Mussalmans of today believe, that their rightful Khalifa was and is the Sultan of Turkey. The fact of their praying for their Sultan and recital of his name as their Khalifa in praying for their Sultan and recital of his name as their Khalifa in prayers is conclusive proof that the claim of the Sultan of Turkey is not a new one. Nor is it concocted now to suit the exigencies of the present political situation. As a matter of fact this belief of Mussalmans was indirectly recognized by Lord Beaconsfield, the Government of India and Sir Richard Temple by blessing the mass meeting of Mussalmans held in Calcutta at the time of the out break of Russo-Turkish War in 1876. In fact from that time onwards almost every Englishmen in this country persisted in declaring himself and his nation as the only true friend of our Khalifa and our faith. And therefore they argued that the Mussalmans of India should not participate in any national movement which they thought were against British interests. It was in vain that a few nationalist Mussalmans tried to interest their community in their home affairs more than the affairs of other countries. But the blandishments of our English friends for a long while succeeded in keeping the community away. When the Great War broke out, Mussalmans of India stood to man for Britain. The unfortunate participation of Turkey in the War on the other side, though painful for Mussalmans, did not make any difference in their attitude towards the British Government. The Mussalman soldiers went on fighting in different threats of War, and even fought against Turkey herself, relying fully on the assurances given that it was not a religious war. Then the Peace was restored. The hearts of the Mussalmans of India stood still and expectant to see how their old friend, England would redeem the promises given on her behalf and treat the only Muslim Empire in Europe. I would not take up the time of the Council by going through the pledges given by the Prime Minister of England. They are too well known. Suffice it to say that the subsequent attitude of the

British Government towards Turkey in the question of Thrace and Asia Minor, which according to Mr. Lloyd George himself were predominantly Turkish in race, and he proposed acceptance of mandate for Arab Provinces impaired the trust of the Musalmans of India in England's good faith towards them.

What they expected England to do was at least to let Turkey have the rich and renowned lands in Asia Minor and Thrace---

The Honourable Sir WILLAM VINCENT: May I rise to a point of order, Sir? Is the Honourable Member in order in referring to the relations of Great Britain with Foreign Countries? The Honourable President: He is not out of order in referring to them.He would be out of order in discussing them.

The Honourable Mr. Bhurgri: What it was referring to, Sir was what they, namely, Mussalmans of India, expected England to do for them. What they expected England to do was at least to let Turkey have the rich and renowned lands in Asia Minor and Thrace which were predominantly Turkish in race and grant full autonomy to Arab Province by setting up Arab Government there. They did not ask that those Provinces should be put under Turkey or any body else's Control. They pleaded for a full autonomy of these Provinces without any control by the non-Muslim power. That there should be no non-Muslim control over these Provinces is a matter of faith with them, and is based on the last will and injunction of the Holy Prophet. They also asked that the holy places of Makkah and Medina should be placed under the suzerainty, however nominal, of their Khalifa. The Council will see that the demands put forward by Musalmans as described above are not at all unreasonable. Whatever may have been the decision of the Peace Conference it was an irony of fate to see England, who has a greater number of Musalmans as her subjects than any other power in the world, adopting a hostile attitude towards the Khalifa of Islam and the religious sentiments of Mussalmans while cause of arousing the bitter feelings of Muslims which are more intense today than they had ever been before. The intensity of the feelings can be gauged only any those who have attended some of the Khilafat Conferences. I think I have said enough about the unsympathetic and hostile attitude of the Cabinet in England towards the sentiments and demands of the Mussalmans of India. I will now turn to the Government of India and the part they have been playing in this matter. I will be failing in my duty if at the outset, I did not express my appreciation of the powerful efforts of Lord Chelmsford's Government, the Secretary of State for India and some of the Provincial Governors in the direction of pressing upon the attention of the British Cabinet the strong views held by my community on the subject. If my

community has not acknowledged these efforts adequately, it is not because they are unwilling to acknowledge them, but because the Government of this country has not taken them into their full confidence. The Government of India is too much given to wear a Purda, and I do hope that today at least they will discard it and come out with a full and frank statement of what they have done in the past and what they propose to do in the future. I see from criticism in the Public Press that they are sending a deputation to England to represent the Mussalmans views before the coming peace Conference. But I cannot help entering my protest against the procedure of Government taking upon itself the selection of the personnel of that deputation. This procedure is open to more objections than one. In the first place, it is wrong in principle and creates a dangerous precedent. The Muslims of India themselves should have been left to choose their own representatives. But if the time necessary for doing this was not available, an alternative could have been resorted to by asking the Muslim representatives on the Councils now present in Delhi to choose them. In the next place, the Khilafat problem being a purely Sunni problem the composition of the deputation should have been in main Sunni. I am bound to say, however, that personally I have every confidence in my friends His Highness the Aga Khan, Mr. Hassan Imam and Mr. Chhotani. Furthermore, I am strongly of opinion that the presence of an eminent Moulvi on the deputation is essential to present the religious aspect of the case. I was pressing the Home Member for the last few days to add the name of Maulana Abdul Bari. I would have still pressed him for the same with all the force at my command. But, for the reason that Maulana Abdul Bari, himself does not consent to go. I would still press the Government to have one Moulvi on the deputation, and I would suggest the name of Moulvi Saddruddin of Woking Mosque to be added to the list.

Mr. President, let me assure this Council that nobody is more anxious to have peace than the Mussalmans of India. Nobody is more anxious to acquire the old good-will and friendship of Great Britain than my community. Peace is the great need of India; it is a greater need of England and the greatest need of the world. That peace can be achieved by Great Britain showing magnanimity by forgiving and forgetting the past, by extending the hand of fellowship towards Turkey in her hour of trial and need, thereby reconcile not only the Mussalmans of India, but of the whole world. Will British statesmen raise equal to the occasion? That is a question which is upper most in the mind of every Mussalman of the world.

The Honourable Mr. D. BRAY: Sir, the attitude of the Government of India towards this discussion has already been demonstrated by the

alacrity with which members of the Government ranged themselves in support of the Honourable Member's motion for the adjustment of the House. Indeed it is no secret that the Government felt not a little disappointed and somewhat embarrassed at the crowding out at the last meeting of the Resolution which stood in the name of the Honourable Sir Zulfikar Ali Khan. For, studiedly general though the wording of that Resolution, no one, I take it failed to realize that it was designed as an appeal for the further representation of the views of that great religious community to which he belongs on the particular matter which is now, and has for long been stirring it deeply.

The Government of India were disappointed at the crowding out of that Resolution because it robbed them of an opportunity of clearing up certain misunderstandings that appear to have gathered round the Government's attitude towards this question – misunderstandings which have sprung from the loyal manner in which the Government have interpreted their duties as a government subordinate to His Majesty's Government. The Honourable Member has given us that chance today. To all he had to say I listened with the closet interest. And, speaking as one who has spent his manhood in the congenial environment of our Islamic frontiers, and as humble student of Islamic thought and feeling and practice as manifested amongst our virile frontier tribesman I listened to his speech, may I say, with deep sympathy. Here and there it is true; he rushed on to ground where one would fear to tread. For the public discussion of matters affecting foreign countries and foreign policy is a delicate business. And I do not doubt that this council in building up its traditions will seek herein to mould itself on the traditions of reticence and restraint which have grown in the houses of parliament around all discussions on foreign affairs. We are indeed-as you, sir, have just reminded us-already restricted in this matter by the Rules of the council which have been framed with Parliamentary sanction.

I do not propose to traverse the speech of the Honourable Member for this very reason. For I myself propose to deal with the question primarily in so far as it affects India's foreign affairs. But I can say this. As the Honourable Member himself has recognized, not only have the views of the Muslim India on the momentous question he has at hear been represented by the Government of India from the outset with all force and fullness to His Majesty's Government, but those views have inspired and coloured reference after reference made by the Government of India in matters of foreign policy affecting India.

It could not be otherwise. There is a great belt of Islamic countries stretching unbroken from South of the Straits of Gibraltar far away into Northern China. One block of India itself stands within the belt – that

great frontier buttress on the north was made up of the North-West Frontier Province and Balochistan. But is even more relevant to my present purpose that within that Islamic belt are included nearly all of the foreign countries with which India is most closely concerned. It is thus palpable that from an external point of view along the welfare and good-will to Islam must in the very nature of things be of paramount importance to India and the British Empire. This fact is in itself a powerful reinforcement of the cause, which Muslim India has at heart. The Government of India in their reference on matters of foreign policy has lost no opportunity of urging it on His Majesty's Government on every possible occasion.

In drafting a reply the other day to a question put in the other house on a matter closely touching the question now before us, I wrote that no further opportunity for representing Muslim India's views offered itself for the moment. I was wrong. An opportunity lies before this Council here and now for it to make or mar. Let us make the most of it. Let us, combining depth and sincerity of feeling with sobriety and sanity of expression, furnish the Government of India in today's proceedings with yet further material wherewith to fortify that cause which in essence, if not in detail, the Government of India share with the Honourable Mover and Muslim India at large.

The Honourable Colonel Sir UMAR HAYAT KHAN: Honourable Raja Sir Harnam Singh, Honourable Sir Maricair and Honourable Sir William Vincent spoke on the subject. The text in original documents covers nine pages. It was finally summed up by Sir William Vincent as under:

> "The Honourable Member accepts a very grave responsibility in making that statement, if he speaks for every Muhammadan in this country. There is only one another question to which I wish to refer namely, this question of the Khilafat. I will deal it with it very briefly, because it is a religious question on which I am not competent to speak with any authority. But I can assure this Council that it never has been the intention of the Government of India or His Majesty's Government to interfere in any degree in that matter. It has always been recognized to be a question for Muhammadans themselves, and the Government of India and His Majesty's Government repudiate any suggestion that they have exercised or will exercise any kind of interference in a religious matter of that kind. The question of the Holy Places of the Hijaz I will leave for a subsequent speaker to deal with in more detail, but I believe that they are absolutely under a purely Muslim

domination, and that no non-Muslim power exercises any control over them, but it is not really a subject on which I am qualified to speak. I have now explained, the whole attitude of the Government of India on this matter, and I hope that at the conclusion of this debate, the Honourable Member will in virtue of what I have told the Council, find capable to withdraw his present motion."

The Honourable MR. BHURGRI: Sir after this statement from the Honourable Sir William Vincent I beg to withdraw my motion.

The Honourable the President: It is your pleasure that the Honourable Mr. Bhurgri be granted leave to withdraw his motion?

The motion was by leave withdrawn.

Legislation for Universities of India – 23rd February, 1921

The Honourable MR. BHURGRI (3:00 pm) Mr. President the resolution proposed to be moved is as follows.

"The Council recommends to the Governor General in Council to take early steps to introduce legislation in order to place the Universities of India on a more democratic basis".

It is unnecessary to labour the point that the present constitution of the Universities requires remodeling, in the new era, upon which India has entered; Universities with Senates of about 80 percent of the members nominated are surely out of date. The supreme governing organ of the Universities must be composed with a large majority of elected members. It must be a popular body, representative of all the interests concerned. This is a common place of University Government and cannot but be accepted in India at a time when popular Government is initiated here. The need for a revision of the constitution being granted, the only question is how best to do it and what lines it is to follow. The Calcutta University Commission Report through its scope was limited only to the Calcutta University may be taken to have crystallized the broad policy of reform in regard to other Universities also subject to certain qualifications and criticisms, the report has met with general approval in the country, and the revision of the constitution which we now desire will, I take it, generally be cast on the lines of the Report. The question may be raised whether this revision will be best carried only by the method suggested in the Sadler Report for the Calcutta Universities (on page 379 of Volume IV) namely, that of repealing the Act of 1904 and replacing it, in the central legislature, by another short and elastic Act, the nature of which has been described in the Report, or by another alternative method, namely, that of delegating to the Provincial Legislative Councils the power of introducing changes in the constitution

of the Universities in their charge. It will doubtlessly involve difficulties of drafting, but it is certainly not an impossible task. I have no doubt that this procedure will be welcomed by the country as providing the best chance to secure the academic freedom on which we have set our heart. Some of the best educationists in the land also prefer this course and really there is no reason for the central Government to keep University legislation in its own hand when the whole subject of education including University education, is transferred to provincial and popular control. What I now ask the central legislation is to delegate its powers to the local legislatures, which are in a position to adjust the university legislation according to the needs of its local universities. If, however, the Government of India be unable to see their way to delegate this power to local Government, then this council and the other chamber must themselves undertake legislation-setting forth barely the constitution and functions of the governing organ of the universities. The public, however, in my opinion will favour the other alternative, i.e., the delegation to the local Government of the power of enacting University legislation according to the needs of the different provinces.

(At this stage the Honourable Mr. Sastri took the chair for a few minutes after which the President returned to the chair.)

It is unnecessary to mention the exact point to be secured in reform, but, in a word, effective popular control must be established over the Universities, and to this end the general plan of University government and the constitution of the organs of government may roughly be, the one suggested by the Sadler Report. The Sadler Report follows closely the lines of the London University Commission presided over by Lord Haldane and commands wide support. We may thus have three bodies, the Court, the Executive Council and the Academic Council. The Court, a widely representative body, will exercise powers of review and criticism of the whole of University work, will enact all fundamental legislation, and will generally supervise the finances of the University. The Executive Council will be chief business organ in charge of finance and administration. And the Academic Council will be chief academic body in charge of all academic work. The Calcutta Commission Report does not fix any definite proportion of the elective element on these bodies, but it is believed that proportion which it bears on a similar body, the Lucknow University, which is the most recent University, modeled on the Sadler Report, will be generally acceptable. The mode of the appointment of the University Professors, however, adopted in the Lucknow University Act, must be discarded. Under it, practically all the Professors are to be appointed by the authorities in England; it must no longer be so. The University authorities themselves ought to be able to

select their own Professors. Again, the Vice Chancellor's office need not be filled by the Governor, but should be elective. Then, Sir, in some of the Universities at present the Executive Council Members or the Vice Chancellors and I have heard that at least in one instance the nomination of fellows has been done without the consultation of the Minister in charge. This is indeed serious and requires to be remedied. The position of the Minister must for the future be clearly defined in this respect. Now, Sir, I will ask the Honourable Member in charge to state whether Government is prepared to accept the alternative, in case if it does not find favour with them, Government must make a definite statement of their policy and of what they are going to do in this matter. If my Honourable friend will pardon me, I will say this, that this matter has been for a long time under consideration, and I think considerations even by Governments must have some limit. I think the country wants a statement and I hope my Honourable friend will come out with it.

With these words I beg to move the Resolution which stands in my name. The issue was discussed in the Council and the Resolution was, by leave of the Council withdrawn.

Honourable Dr JHA, Mr. W.G. Kale, Honourable Maung Po. Bye, Lalu Bhai Samaldas, Nawab Abdul Majeed, Lala Sukhbir Sinha, Sardar Jogendra Singh and Sir Harnam Singh spoke on the resolution. Sir Muhammad Shafi finally gave a reply explaining the position of different Universities and quoted statutory provision where by Provincial legislative Councils had absolute authority to deal with the Universities. He had therefore requested Bhurgri to withdraw the resolution presented before the Council.

The Honourable Mr. Bhurgri said that it would quite satisfy him and he was prepared to withdraw the resolution.

The resolution was by leave of the council withdrawn. [3]

Severance Of Judicial From Executive Functions (9th March, 1921)

The Honourable Mr. BHURGRI: Mr. President, the resolution, which I beg to move, runs as fallows:

> *"The Council recommends to the Governor General in Council to make definite declaration that the time has arrived for the complete severance of judicial from executive functions, and that early steps will be taken to accomplish the severance almost immediately."*

I need not remind the Council that this is not a new question. The Indian National Congress had adopted it as one of the foremost planks in its platform and had been pounding away at it year in and year on. But its origin extends far back into the last decade of the eighteenth century. From the literature that I looked up on the subject, I gather that it was so

for ago as the year 1792, in Lord Cornwallis time that the objectionable nature of the combination of these two functions was declared. Great statesmen who rose to the positions of Governors and Lieutenant-Governors in the country have pronounced their anathema on it men like Sir Bartle Frere, Sir Cencil Beadon, Sir John Peter Grant and others. Sir Frederick Hallidays, as the President of a Committee appointed in about the thirties of the last century, delivered himself in the following terms on the subject," The union of Magistrate with Collector has been stigmatized as incompatible, but the junction of thief-catcher with judge is surely more anomalous in theory and more mischievous in practice. So long as it lasts the public confidence in our criminal tribunals must always be liable to injury, and the authority of justice itself must often be abused and misapplied, and the power of appeal is not a sufficient remedy. The danger of injustice, under such circumstances is not in a few cases, not in any proportion of cases, but in every case. In all, the Magistrate is constable, prosecutor and judge." In 1888, Lord Dufferin speaking at St. Andrew's Dinner made the Congress activities as the chief theme of his speech, and while generally attacking its propaganda made an honourable exception of this item of its programme by blessing it with the title of "A counsel of perfection". But leaving aside ancient times the history of the question in times within our own memory began thus. While the Indian National Congress was passing its annual sentence of divorce upon what I style as an unrighteous misalliance this ill assorted union, Mr. Man Mohan Ghose who was a leading figure in the Congress, who enjoyed a princely practice in the criminal Courts of the Country, whose services as a Barrister in criminal cases used to be requisitioned far and wide from Himalayas to Cape Comorian, from Assam to Karachi, and whose experience placed him in the most unique position of being one of the best authorities on this question and who, therefore, was allowed to assume the role of the petitioner against the respondents of the unholy union, inspired a galaxy of some of the most eminent ex-judges of Indian High Courts, such as Lord Hobhouse, who at one time was Law Member of this Council, Sir Richard Garth, Sir Richard Couch, Late Chief Justice of the High Court of Bengal, Sir Raymond West, one of the most eminent and learned judges and jurists India has ever had, Sir John Budd Phear, Sir William Markey, Judges of the High Court of Calcutta, Mr. Reynolds of the Revenue Board of Bengal, to memorialize the Secretary of State for the preparation of a scheme for effecting the separation of the two functions, who in 1899 forwarded the memorial to the Government of India, who as usual referred it to Local Governments and judicial officers for opinion. From that time has begun the process of incubation from which the question

has not yet emerged. The Local Governments and the officers consulted sent their opinions, but the Government of India has not yet taken any action in the matter.

In 1908, the Honourable Sir Harvey Adamson, the then Finance Member, speaking from his seat in the Viceroy's Council in his reply on the Budget debate, dilated on this subject at great length. In fact except for a short paragraph on another matter the whole of his speech was occupied by this question, and informed the Council that an enormous mass of correspondence has arisen out of the opinions of the Local Governments and judicial officers consulted. He further said that the study of the correspondence had been a tedious and laborious process. He said the preponderance of that opinion was for the continuance of the status quo, as was of course natural in the official world in those days being averse to the reforms proposed. Then he fairly presented both sides of the question and gave as his own opinion that "the inevitable result of the present system is that criminal trials effecting the general peace of the district are not always conducted in the atmosphere of cool impartiality which should pervade a Court of Justice". Nor does this completely define the evil, which lies not so much in what is done as what may be suspected to be done, for it is not enough that the administration of justice should be pure, it can never be the bedrock of our rule unless it is also above suspicion, Proceeding further, while analyzing the various stages of the country's development, he in effect admitted that whilst in the earlier stages such a combination of functions would be either necessary or desirable it would not be so when a country had made a larger advance in its development and in winding up this argument he said, "It thus follows that in such a Province the combination of functions must inspire a distrust of the Magistracy in all who have business with Courts". Then dealing with the prestige stunt, which has constantly haunted the imagination of the District Officer, he said, "Can it be said that under such circumstance the combination tends to enhancement of the prestige and authority of the Executive"? Can any Government be strong whose administration of justice is not entirely above suspicion? The answer must be in negative. The combination of functions in such a condition of society is direct weakening of the prestige of Executive. I hope these reasoned and thoughtful words carrying as they do the weight and authority due to eminent official status of the speaker will everlastingly lay the bogey of the prestige which will not be able to raise its head and frighten us with its ugly face. Proceeding further Sir Harvey concluded with the announcement that " On these grounds the Government of India have decided to advance cautiously and tentatively towards the separation of judicial and executive functions in

those parts of India where the local conditions render that change possible and appropriate. The experiment may be a costly one, but we think that the object is worthy". Here, again, I pause to draw the Councils special attention to this last sentence as constituting an effective reply to the financial objection to my proposal which is always urged.

Then Sir Harvey concluded by placing before the Council the scheme he had framed to carry out the Reforms, which I do not propose to weary you by reading, but which will be found at page 250 onward of the printed proceedings of 27th March 1908.

The Next stage in the history of this question was reached when there was a full dress debate on the Resolution moved in the same Council by Mr. Surendra Nath Bannerji on the 7th March 1913, wherein the Honourable Mover proposed that the Government of India should make grants to Local Governments to carry out the experiment of separating the two functions. Speaker after speaker on the Indian side went on supporting the motion, but the Government Member, Sir Reginald Craddock opposed the motion on the ground that it was vague and that the question had not yet emerged from the stage of consultations with the Local Governments and was still under consideration. Thereupon one Honourable Member, Viz Mr. Vijiaraghavar Chariar, asked the question whether it was the principle that was under consideration or principle being accepted it was only a workable scheme that was under consideration, to which the answer given was that it was impossible to differentiate between principle and details. The interpretation I put upon the answer is that Government were not yet prepared to commit themselves to the final acceptance of the principle. The motion was lost, one interesting feature of voting being that all Indian members (excepting the Government Member), including even those who generally see eye to eye with Government, voted for the motion, and all the European Members against it.

From 1908 and 1913 to this day it is a far cry. I make bold to say that the objection raised on the score of the country not being sufficiently advanced has by the lapse of so many years been swept away. No more conclusive answer to that objection could be given than the introduction of the Reforms, which give a potent voice to the representatives of the people in the Government of the country. What clearer evidence there is of the recognition of the country's advance? I do not consider it desirable to take up your time by discussing the merits of the proposed Reform. I am confident that all of you are familiar with the arguments pros and cons which have been threshed out time after time. The arguments pros are summed up in the quotation I have given above from Sir Frederick Hallidays. As to the cons I have already shown that the demon of

prestige has received a recent burial at the hands of Sir Harvey Adamson, and that it will no longer rear up its head and expose it's none to savoury features. And I do not find that point pressed in recent years since the time of the debates in the Council to which I have referred. Sir Harvey convincingly demonstrated that there would be an excess of prestige when administration of justice is purer than now.

Another argument is advanced which is worth serious consideration, that the suggested separation of functions will involve us in financial liabilities, which will impose additional burden upon the Exchequer. There are several replies to this argument. One is that the cost will not be so heavy as to frighten us. Another answer is furnished in the question from Sir Harvey Adamson, where he says "the experiment may be costly one, but we think that the object is worthy, the sentence to which I drew your special attention when quoting it". What proposal for Reforms is there which does not entail expenditure? As the proverb runs "You cannot make bricks without straw". In all lifestyles whenever we wish to provide ourselves with an additional comfort we cannot escape additional expenditure. What a great boon will it be to the country if you give it pure administration of justice? And why should you grudge expenditure for such a lofty purpose?

I think it will be a happy augury for the successful working of the new regime if we adopt this resolution and Government gives effect to it. I reckon it to be of a piece with those measures which have been recently passed both in this and the other Chamber for which it is claimed and justly claimed that they symbolize that true liberalism which characterizes the new era ushered in and which will make for general peace and good will in the country. Sir with these remarks I move the Resolution, which stands in my name.

The Honourable Sir WILLIAM VINCENT, The Honourable Raja Sir Harnam Singh, Mr. Umar Hayat Khan, Sir Maneckji Dada Bhoy, Mr. Sarinivasa Sastri, Lala Sukhbir Sinha, and Sir Dinsha Wacha spoke on the occasion and dealt with the issue in great deal. The text in original document runs into 14 pages. Finally assurances were given to Bhurgri in the following terms:

The Honourable Sir William Vincent:

"The Government will meet the Honourable Member as far as possible, and I hope the following undertaking will satisfy him. The matter is a Provincial one, but if any Local Government decides to take up this question of separating the judicial from executive functions - the matter is one for them the Government of India will raise no objection and will proceed to make such legislative changes as may be necessary to

give effect to the proposal of the Local Governments in a matter which is purely one of Provincial administration".

The Honourable Mr. Bhurgri:- Sir after the assurances, which the Honourable Home Member have given and after the debate which has taken place today, I ask leave of the Council to withdraw my Resolution. The Resolution was therefore, by leave withdrawn. [4]

Questions Raised By Bhurgri, 24th March 1921.

Exemption under Indian Arms Rules

215. The Honourable Mr. BHURGRI:

(a) Will the Government be pleased to state if it is a fact that Sub-Inspectors and Inspectors of Police are exempt under the Indian Arms Rules in respect of shotguns?

b) Is it a fact that under the new arms rules a person who has been presented with an arm by the Government in recognition of his service is exempt only in respect of that arm? If so, do the Government propose to reconsider the matter and to direct that such persons be exempted from the operation of Arms Rules altogether in respect of all guns possessed by them?

(c) Does Government propose to consider the question of providing that every license issued under the Indian Arms Act, 1878, shall be valid throughout India?

The Honourable Sir William Vincent:

(a) The reply is in the negative. (b) under item (d) of entry (11) in Schedule I of the Indian Arms Rules persons holding swords or other arms received before 1st January, 1920, as gifts from the Governor General in Council or Local Government are exempted in respect of such arms and ammunitions as the Governor General in Council or Local Government may declare to be reasonable for such persons to carry or possess. As regards persons who have received or may receive, arms as gifts from after the 1st January, 1920, the fact is as stated. With regard to the second sentence of the question of Honourable member is referred to the Home Department Resolution No.31250, dated the 21st March 1919, from it he will see that the policy of Government is to confine exemption within the narrowest limits practicable. They are not therefore prepared to extend the list of exemption in the manner proposed by him.

(c) The Honourable member's attention is invited to the rule 29 (2) of the Arms Rules and to the resolution published on 21st March 1919, from which he will see that licenses for the possession of Arms and Ammunition in reasonable quantities and for going armed for the

purposes of sports, protection or display may be made valid by the licensing authority in provinces, other than Burma, Assam, and the North West Frontier Province, throughout India except those three Provinces; and that subject to any restrictions which may be necessary in regard to any particular province the policy of Government is that they should be made so valid. The Government does not consider there is any necessity to give any wider validity than is now possible under the rules.

Council of State
Saturday 26th March 1921.

The Council assembled at Metcalfe House at 11 AM., with the Honourable the President in the Chair.

Questions and Answers
Transfer of the Aden to the Colonial Office

222. The Honourable Mr. BHURGRI: Will Government be pleased to state:

(a) If the question of the transfer of Aden to the Colonial Office is under their consideration?
(b) If so, do they propose to give an opportunity to the Council of State and Assembly to express their opinions before Government come to any decision in the matter; if so, when?
(c) Whether they will lay on the table the correspondence between the Secretary of State and of the Government of India on the question?
(d) If not, will they make a statement showing on what considerations they proposed transfer is asked for?

The Honourable Mr. Denys Bray:

(a) Yes.
(b) Government would have welcomed an expression of the opinions of the council of State and Legislative Assembly on the proposed transfer of Aden to the colonial office. I would remind the Honourable Member that proposal has been long a matter of common knowledge. It was indeed endorsed unanimously by the Aden Chamber of Commerce as far back as the 19th January, 1920; it has been opened to any Honourable Member to raise a discussion on it by means of a Resolution at any stage in the Sessions. At the same time, I hope that a statement I am about to make will fully meet requirement of the Honourable Members.

(c) The whole question, including the future incidence of expenditure, is still under discussion and the correspondence cannot be laid on the table at present.

(d) It is essential to remember that the station of Aden is only one element of the problem. Aden is not merely a town, in the development of which Indians have played a great part and to which they contribute about a fourth of the population. It is a vital strategic point that requires a large garrison, and an important political center, which involves complex relation with Arab tribes in the Aden Protectorate and with the Foreign Powers with interests in Red sea. These Military and political arrangements entail heavy expenditure, and though the affairs of the Protectorate are shaped by international policy with which India has no direct concern, the administration of Aden has been a serious burden on the Indian tax-payer.

The proposal to shift the responsibility for Aden from India was mooted in 1861 and has been often raised since. Under the stress of Great War, the old system finally broke down. The military operations were placed under the war Office; the political control was transferred to Foreign Office; only parochial administration of the station of Aden its self left with the Government of India.

Such a division of control, justifiable as a war makeshift, involves a serious sacrifice of both efficiency and economy; and the present proposal to relieve India of the whole of her responsibilities in this little corner of Southern Arabia. The Government of India hopes to secure under it a substantial relief for the Indian tax-payer, and to further interest of the inhabitants of the Aden settlement itself. In their Resolution of January 1920, the Aden Chamber of Commerce expressed its earnest desire that Aden should be placed under the British Colonial Office... which it is believed would be conducive to the expansion of Aden trade--- and to the welfare of its inhabitants'. True, unanimous though this Resolution was, some of the Indians who then associated themselves with it are now protesting against the transfer apprehensive apparently of some impairment of their interests under it. But the Government of India have throughout made it an absolute condition of their assent to the transfer that it shall in no way impair the interests and status of Indians, who shall receive precisely the same treatment as that accorded to the other subjects of His Majesty. This stipulation His Majesty's Government has accepted unreservedly.

Municipal Board of Delhi

223. The Honourable Mr. BHURGRI: Will Government be pleased to state:-

a. When the period of the present Municipal Board of Delhi was to expire?
b. Has the period been extended by Government? if so;
   I to what date, and
   II. for what reasons
c. Whether it is a fact that the Municipal Councilors of Delhi had sent in a representation (by the Resolution of the Board) asking.
   I. for a non-official President for Delhi and
   II. for the reasons of delay in the preparation for new election

If so, what reply has been given

The Honourable, Mr. SHAFI:

a. The three years term of office of the Present Municipal Committee of Delhi expired on the 19th March 1921.
b. The answer is in the negative.
d. The answer to both parts of this question is also in the negative.
   Section 13 (3) of the Punjab Municipal Act provides for the continuation of outgoing members in office until the election or appointment of their successors is notified. In the present case the elections were delayed owing to the discussion of certain questions arising out of the Government of India (Education Department) Resolution No. 41 dated 16th March 1918. It is understood that the elections will be held within a few weeks.

The Honourable Mr. BHURGRI: I wish to ask a supplementary question. Does Government propose to give them the right of electing a non-official President?

The Honourable Mr. SHAFI: That matter is still under consideration.

Political Prisoners in The Andaman

224. The Honourable Mr. BHURGRI: Will Government be pleased to state:

a. How many Political prisoners have been serving their sentences in the Andaman Settlement?
b. Their names
c. How long each has been in Andaman Settlement?

d. What is the state of their health?
e. How many of them are suffering from: -
i. Malaria
ii. Tuberculosis
f. Whether it is proposed to remove them from that Settlement? If so when and to what place.

The Honourable Sir WILLIAM VINCENT: The Government is not able to give in detail the information asked for by the Honourable Member, but are collecting it and will furnish it as soon as it is obtained.

However, I may state that it has been decided that political prisoners now serving sentences in the Andamans should be transferred to jails in India and that instructions have been issued for their removal in direct consultation between the Local Governments concerned and the Chief Commissioner, Port Blair.

At present, no political prisoners are under treatment for malaria, and only one is under observation for tuberculosis

Exodus To and From Simla.

225. The Honourable Mr. BHURGRI: Will Government be pleased to state:

a. What is the expenditure they do incur on the annual exodus to and from Simla?
b. What will be the cost of holding the Session of the Council of State and Legislative Assembly this year at Simla over and above the expenses that may have been incurred if the Session had been held in Delhi?

The Honourable Sir WILLIAM VINCENT: The information is being collected and will be supplied to the Honourable Member later.

Candidates For Secretariat Services

226. The Honourable Mr. BHURGRI: With reference to the examination held of the candidates for qualifying them for permanent posts in the Imperial Secretariat and attached offices, will Government be pleased to lay on the table a statement containing the following information:-

a. Names and nationalities of the candidates
b. Whether employed previously in any Government office or not
c. If employed, the departmental recommendation?
d. If employed, the number of years in service with the name of the office or department where employed at the time of examination and the division in which employed?

e. If employed, the departmental recommendation on the form of application forwarded to the Board?
f. Marks obtained at the written test?
g. Marks obtained at the interview?
h. Number of members of the Board present at the interview of each of them and whether any Indian member was present
i. Percentage of Anglo-Indians who passed for the Upper and lower Divisions and their failures.
j. Percentage of Indians who passed for the Upper and Lower Divisions and their failures

The Honourable Sir WILLIAM VINCENT: The Honourable Member has probably not realized the amount of Labour and expense that would be involved in the preparation of the statement asked for. The number of candidates examined whose results have so far been determined is over 1,100. The information called for could not be given without a scrutiny of the applications and other papers relating to each of these men, and a compilation of the results would form a considerable volume. The information asked for in part (e) of the question is in any case of a nature which is necessarily treated as confidential. Government does not consider that the utility of a statement giving the information asked for in parts (a) to (h) of the question would be commensurate with the Labour and expense involved in its preparation.

The answers to parts (i) and (j) are as follows:

i.	Total Number	74
	Upper Division	54%
	Lower Division	65%
	Failures	41%
j.	Total Number	1,038
	Upper Division	18%
	Lower Division	11%
	Failures	71%

These calculations exclude the results of the examination held on the 26th February, 1921, at which over 500 candidates appeared, as these results have not yet been determined.

Inspector of Office Procedure

227. The Honourable Mr. BHURGRI:

a. What is the present pay of the Inspector of Office Procedure?
b. What was the pay of the present incumbent of the post before he was appointed to this post?

c. When was this post created?
d. Have the Government considered whether a suitable I.C.S. Officer of the rank of Deputy Secretary to the Government of India could not be appointed to that post?
e. What will be the difference in expenditure if the pay of the post be made at par with that of a Deputy Secretary?
f. Will Government be pleased to lay on the table the Report of the Secretariat Procedure Committee?

The Honourable Sir William Vincent:

a. Rs. 2,250
b. Rs. 1,500
c. June 1920
d. No. The question of selecting an I.C.S. officer of the rank of Deputy Secretary for the post was not specially considered, but in any case no such officer had the same experience in the organization of commercial and Government offices as Mr. Watson.
d. Deputy Secretary to the Government of India is entitled to pay under the superior time-scale of the I.C.S. plus a duty allowance of Rs. 400 subject to maximum of Rs. 2,250 exclusive of overseas allowance of Rs. 250. The total maximum pay of a Deputy Secretary is therefore Rs. 2,500, which is also the maximum pay of the post of Inspector of Office Procedure.
e. As stated by me in reply to a question asked by Dr. Sir Debaprasad Sarbadhikari at the meeting of the Indian Legislative Council on 16 September 1920, it is not proposed to lay on the table a copy of the Secretariat Procedure Committee's Report. The Honourable Member is also referred to the answer given by me to part (e) of his question No. 124 on the 21st February, 1921.

Public Service Commission in India

233. The Honourable Mr. Bhurgri: - Will Government be pleased to state

a. If they have made any proposal to the Secretary of State for India in connection with the appointment of Public Service Commission in India under Section 96-C of the Government of India Act;
b. If so, what is the nature of their proposal specially with regard to the Indian element thereon, and what names, if any; have been proposed;

c. What is the proposed salary for the Chairman and the Members of the Committee, respectively;
d. Whether they intend to consult the Indian legislature before the matter is decided by the Secretary of State for India

The Honourable Sir William Vincent: a, b, c, and d. The question relating to the establishment of a Public Service Commission are still under correspondence with the Secretary of State; and no announcement in the matter can therefore be made at present. [5]

Council of State, 5th September, 1921 Hyderabad (Sindh) Cantonment

2. The Honourable Mr. G.M. Bhurgri: will the Government be pleased to state:

i. The class and number assigned to the Hyderabad Sindh Cantonment in the All India Cantonment List with respect to its financial position;
ii. The net revenue, expenditure and surplus, if any, of the said Cantonment during the last ten years;
iii. Whether the Cantonment is self supporting, or receives annual or periodical or lump-sum grants from the Government or any other source;
iv. (a) The amount of the annual or periodical or lump-sum grant, if any; and
(b) The object, for which it is paid

His Excellency the Commander in Chief: (i) Cantonments are not classified or numbered according to their financial position

(ii) A statement giving the information required for the period 1911-12 to 1920-21, is laid on the table of the House.
(iii) The Cantonment Fund has been self-supporting in eight out of the ten years.
(iv) (a) The information is contained in the statement, which I am laying on the table of the House.
(b). the grant-in-aid were made in order to maintain the Fund in a solvent condition.

(Fig in Rupees)

Years	Opening Balance	Income from L.S.	Grant-in-Aid	Total	Expenditure	Closing Balance
1911-12	8,456	30,507	---	38,963	36,048	2,915
1912-13	2,915	35,350	3,625	41,890	31,568	10,332
1913-14	10,322	34,264	---	44,586	32,457	12120

1914-15	12,130	30,596	---	42,726	33,046	9,680
1915-16	9,679	33,176	---	42,855	35,037	7,818
1916-17	7,814	33,115	---	40,920	32,936	7,993
1917-18	7,995	37,260	---	45,255	37,954	7,301
1918-19	7,301	43,944	---	51,245	46,742	4,503
1919-20	4,503	45,817	---	50,320	46,620	3,700
1920-21	3,700	7,556	5,900	57,156	47,901	9,255

School In Hyderabad (Sindh)

3. The Honourable Mr. G.M. Bhurgri: will the Government be pleased to state:

a. Whether there is any primary or Anglo-Vernacular school for the children of the residents in the Hyderabad (Sindh) Cantonment maintained entirely from the funds of the Cantonment or with the grant-in-aid of the Government;

b. Whether any application has been made by the residents of the said Cantonment to the authorities concerned for the opening of such a school;

c. Whether the application has been disposed of and in what manner;

d. If it is fact that the above representation has been rejected on the ground of no funds?

His Excellency the Commander in Chief (a) the answer is in the negative

(b) Yes, but about eight year ago. (c) and (d) The Cantonment Fund has not been, hitherto, in a position to meet the cost of opening and maintaining a school of the kind referred to. It has been necessary, therefore, to postpone the consideration of the question.

Houses and Population Water Supply in Hyderabad Sindh.

4. The Honourable Mr. G.M. Bhurgri: will the Government be pleased to state

i.(a) The number of houses and population in the limits of the Hyderabad (Sindh) Cantonment.

(b) The arrangement of water supply;

(c) The arrangement of drainage of superfluous water, and cleaning and disinfecting Cesspools;

(d) Whether it is a fact that owing to insufficiency of sewage carts and defective system of drainage superfluous and filthy water is thrown over the streets causing foul smell and nuisance?

ii. (a) Whether the residents of the said Cantonment have made applications and personal representations to the authorities concerned for a better drainage arrangement;

(b) If so, what steps have been taken in the above mater;

(c) Whether it is fact that construction of drains cannot be taken up for want of funds.

His Excellency the Commander In Chief (i) (a) the number of houses in the Cantonment of Hyderabad (Sindh) excluding Government buildings is 962; the population, according to the census of 1921 was 7,892.

(b) Water is supplied to the Cantonment by the Municipality,

(c) Wastewater is collected in Cesspools, the contents of which are removed in carts.

When malaria is prevalent, kerosene oil is poured over these Cesspools.

(d) No. Waste water is not allowed to be thrown on the streets.

(ii) (a) In 1914 the residents of the Cantonment asked for the introduction of a system of drainage and in 1920 a deputation of the Sadar Bazar waited on the Officer Commanding with the same object.

(b) and (c) The project was dropped as the estimated cost far exceeded the financial resources of the Cantonment Fund.

Taxes In Hyderabad

5. The Honourable Mr. G.M. Bhurgri (i) Are the Government aware that:

(a) The Hyderabad (Sindh) Cantonment imposes a number of taxes on its residents, such as, Water tax, House Tax, Dog-Tax, Vehicle Tax, Conservancy Tax, and other License Taxes, which either do not exist or are much less exacting in the Municipal Limits alongside the said Cantonment;

(b) That the Water Tax is taken at a higher rate then that is prevalent in the Municipal limits alongside the said Cantonment.

(ii) Will be the Government be pleased to state:

(a) The number of residents in the said Cantonment other than the military and the average tax per head;

(b) The average tax per head in the Municipal limits alongside the said Cantonment;

(c) The populated area in the said Cantonment;

(d) The populated area in the Municipal limits alongside it?

His Excellency the Commander in Chief (a) The Cantonment imposes the following taxes: Houses tax, Conservancy tax, License Tax, Water tax and Wheel tax. The Municipality imposes Terminal tax, Tax on Animals and Vehicles, Water tax and Conservancy Tax.

The incidence of taxation per head of population for the year 1920-21in the Municipal area is reported to be Rs. 5-11-9, and in the Cantonment area Rs. 4-12-11. The taxes levied in the Cantonment are, less exacting than those levied by the Municipality.

(b) It is not possible to compare the incidence of the water rate in the Cantonment with the incidence in the Municipality as the principle of assessment varies in the two localities. In the Municipality the tax is based on the income of the residents, whereas in the Cantonment, it is based on the rental of each house.

(ii) (a) According to the Census of 1921, the residents in the Cantonment numbered 3,915 and the incidence of taxation per head is as already stated Rs. 4-12-11

(b)Rs. 5-14-9.

(c) and (d) Government have no information on the subject.

Health and Higher Prices in Hyderabad Sindh,5th September,1921.

6. The Honourable Mr. G.M. Bhurgri: Will the Government be pleased to state.

(a) The distance of the Cantonment area from the center of the city in military stations of the class to which Hyderabad (Sindh) belongs;

(b) Whether they are aware that the congestion question in Hyderabad (Sindh) is an acute problem endangering seriously the health of that city;

(c) Whether Government are aware of the repeated and urgent representations made by the people and the Municipality of that city to Civil and Military authorities that the Cantonment be removed from its position to a distance of not less than 3 miles from the center of the city;

(d) Whether Government are aware that the delay in acceding to the wishes of the people in this matter has resulted in inflated high prices of the land inflicting serious economic distress among the poor and middle classes of the city;

(e) Whether Government are aware that the Municipality of the city is prepared to make proposals which will not entail

any financial sacrifice on the part of the Military Department;

(f) Whether Government will consider the feasibility of arranging a small conference of the Military Department, the representatives of Sindh on the Assembly and the Council of State and the Local Municipality with a view to settle reasonable terms of transfer of Cantonment land, and to expedite the early disposal of this question

His Excellency the Commander in Chief (a) distance separating the centers of cities form military cantonment varies in every case.

(c) The Government of India are aware that the city of Hyderabad (Sindh) is seriously congested with consequences that are detrimental to the public health.

(c) Yes. Amongst the various suggestions that have been made for the relief of the congestion is a proposal to remove the Cantonment from its present position.

(d) The Government are aware that the prices of building sites in and near the city have risen to a very high figure, but this is due partly to their natural advantages.

(e) and (f) The Government of India have recently directed that the question of the removal of the Cantonment to another site should be further examined by the local civil and military authorities concerned and thereafter by the Government of Bombay in communication with the General Officer Commanding in Chief, Western Command. The Government of India has not yet had any final report regarding the result of these discussions.

They have however received a report from the General Officer Commanding in Chief Western Command, which shows that there is no other site in the vicinity of Hyderabad which can be compared with the present site either in heights, in freedom from mosquitoes or in spare available for parade grounds.

In view of what has just been stated, the Government consider that the proposed conference would serve no useful purpose.

Khoreal Shooting Case

7. The Honourable Mr. G.M. Bhurgri: Will the Government be pleased to state:

(a) Whether the attention of Government has been drawn to the comments of the Pioneer in a leading article in its issue

of the 2nd July on what is known as the Khoreal Shooting Case?

(b) Whether Government contemplates modifying the special legal procedure adopted in cases of the trial of European British Subjects?

The Honourable Mr. H.D. Craik: (a) The Government of India has seen the article referred to.

(c) The question in under consideration and a fuller statement as to the intentions of Government will be made later.

Cotton Committee

8. The Honourable Mr. G.M. Bhurgri: (a) Will the Government be pleased to state what action if any, has been or is proposed to be taken in connection with the report of the Cotton Committee?

(b) With reference to the Government of India Resolution No. 404-22 dated 31st March 1921, will the Government be pleased to state why no representation is given to any cotton growing tracts in India on the Indian Central Cotton Committee?

The Honourable Mr. B.N. Sarma: (a) The attention of the Honourable Member is invited to the reply given to the Honourable Sardar Jogendra Singh's Question in the Council of State on the 28th February 1921. The reply then given explains the action taken or proposed to be taken by the Government of India on the recommendations contained in the report of the Indian Cotton Committee. The Central Cotton Committee, the formation of which was then under consideration, has since been constituted and held its first meeting at Bombay on the 20th-22nd July1921. Recommendations Nos 10-17 in Chapter XVI of the India Cotton Committee's Report regarding the licensing of gins and presses and the restriction of transport of Cotton Waste to check fraudulent mixing were referred to the Central Cotton Committee for their opinion and advice with a view referred to introduction of legislation, if necessary. The views of that Committee have been received and are under consideration. As regards the establishment of Cotton Markets, the recommendation contained in paragraph 205 of the Cotton Committee's Report has been recommended to Local Government and Administrations who have been asked to give the matter their careful attention and to take necessary steps to give effect to the Committee's proposal with the aid, where necessary of local legislation. In connection with the above, the attention of the Local Governments has also been drawn to Committee's recommendation contained in paragraph 212 of their report regarding the standardization

of weights. It has been suggested to them that in any local legislation for the establishment of Cotton Market on the Berar System power should be taken to prescribe standard weights for use in those markets.

The Question of the improvement of cotton forecasts is under the consideration of the Government of India along with the improvement of crop forecasts generally; and it is hoped that it will be possible to issue orders on the subject shortly. In reply to the Honourable Sardar Jogendra Singh it was stated that it had been decided not to impose a cotton cess to provide funds for the Central Cotton Committee and the pay of additional staff. The Central Cotton Committee has urged the reconsideration of this decision and the matter is under consideration.

(b) So for from no representation being given to any cotton growing tracts, representation of the Committee has been drawn up so as to give special representation to all the principal areas where cotton is grown.

Salaries of Imperial Services in India, 5th September, 1921

9. The Honourable Mr. G.M. Bhurgri: (a) Will the Government be pleased to state whether they propose to sanction further increase in the salaries of the Imperial Services in India?

(b) If so, to what Services and what will be the total recurring cost per annum and how are they going to meet this charge?

(c) Do they intend to have recourse to further taxation?

The Honourable Mr. E.M. Cook: (a) The Honourable Member has doubtlessly seen the Resolution of the Government of India No. D-449 in the Home Department, dated the 26th July, 1921 and No. 1559-E.A, in Finance Department dated 16th August, 1921, which contain the decisions of the Secretary of State on the memorials of the Imperial Services as regards their pay. Government has no further proposals for any general increase under consideration.

(b) and (c) Only a very small portion of the cost of the increase sanctioned in the Resolution referred to will fall on Central Revenues, and it will not of course be sufficient to involve taxation.

Training ship For India

40. The Honourable Mr. G.M. Bhurgri: (a) With reference to Question No. 52 and the answer given to it by the Government in this Council on the 14th February last; will the Government be pleased to state:

(a). Whether they have received any communication from the Secretary of State for India about a ship suitable for use as a Royal Indian Marine Training Ship for Indian ratings, including engineers, artificers on which facilities can also be provided for the training of cadets and special ratings such as wireless operators;

(b) When the ship will be available for the above purpose in India? His Excellency the Commander-in-Chief: (a) The answer is in the affirmative.

(b) About the beginning of the cold weather of this year

Appointment of Indian to the posts of Secretaries, Deputy Secretaries.

41. The Honourable Mr. G.M. Bhurgri: (a) Will the Government be pleased to state how many Indians have been appointed to the posts of (i) Secretaries (ii) Under Secretaries (iii) Deputy Secretaries, in the Government of India Secretariat during the last ten years (b) How many Indians hold such appointments now?

The Honourable Mr. H.D. CRAIK: A Statement is laid on the table giving the information. The information is given below:

DEPARTMENT	INDIANS APPOINTED DURING LAST 10 YEARS AS			INDIANS PRESENT HOLDING POSTS OF		
	Secretary	Deputy Secretary	Under Secretary	Secretary	Deputy Secretary	Under Secretary
Home	--	--	--	--	--	--
Foreign and Political	--	--	--	--	--	--
Finance	--	--	--	--	--	--
Legislative	--	1	--	--	1	--
Revenue & Agriculture	--	--	--	--	--	--
Commerce	--	--	--	--	--	--
Industries	1	--	--	1	--	--
Public Works	--	--	--	--	--	--
Education and Health	--	1	--	--	1	--
Army	--	--	--	--	--	--
Financial Adviser, Military Finance	1	--	--	--	--	--

The following remarks are called for:

Finance: - Indian has officiated for short periods as Deputy Secretary. The post of Under Secretary is in abeyance.

Industries:There are no posts of Under Secretary in this Department.

Education & Health: There are no posts of Under Secretary but Indian have officiated for short periods as Secretary and Joint Secretary.

Financial Advisor, Military Finance: - There are no actual posts bearing the designations in question, though the Financial Advisor and Deputy Financial Adviser correspond to Secretary and Deputy Secretary, respectively.

Probationers for the Imperial Forest Service.

42. The Honourable Mr. G.M. Bhurgri: (a) How may Probationer-ships for the Imperial Forest Service were advertised for recruitment in India last year?

(a) How many candidates were finally selected?
(b) How were the remaining posts filled in?
(c) How many probationer-ships were advertised this year and how many candidates were finally selected?
(d) How many of these latter were Indian?
(e) Is it a fact that persons with requisite qualifications, who joined the Provincial Service of the Department before the scheme of recruitment in India came into existence, were debarred form applying?
(f) Is it a fact that, in spite of the extension of the date of sending in applications the number of applications from candidates with requisite qualifications was comparatively small?
(g) Is it a fact that there are a number of officials in the Provincial Service of the Department who possess such qualifications as would make them eligible for selection in the Imperial Forest Service and in addition are trained at the Forest Research Institute at Dehra Dun?
(h) Does Government propose to consider the desirability of removing technical restrictions upon such officials so as the enable them to apply for probation-ships in the Imperial Forest Service or of sending them for a practical course of Europe after selection, if necessary?

42. The Honourable Mr. B.N. SARMA:

(a) 15 in India and 3 in Burma
(b) Four
(c) They were not filled up
(d) No number was specified because at the time the Regulations were issued the total number of all classes to be recruited had

not been decided upon. Actually, however, the number aimed at was 22 in India and four in Burma.

(e) Twenty Indians were selected

(f) Officers already in the public service are not eligible.

(g) The number of applications received from qualified candidates by the Government of India was 41. It is impossible to say that no other qualified candidates applied to Local Governments.

(h) Officers of the Provincial Service are eligible for promotion to the Imperial Service on posts specially reserved for them, namely 12 ½ percent of the charges to the filled by the member of the Imperial Service. Local Government makes these promotions. The Government of India have no knowledge of the qualifications or suitability of particular members of various Provincial Service.

(i) No.

Sukkur Barrage Scheme. 5th September, 1921

43. The Honourable Mr. G.M. Bhurgri: (a) With reference to Question No. 89 and the answer given to it by Government in this Council on 16th February last, will Government be pleased to state-

(a) Whether the sanction of the Secretary of State for India to the Sukkur Barrage and Canals Project has been received by the Government;

(b) How is it proposed to finance the scheme?

The Honourable Mr. B.N.Sarma (a) The Secretary of State has approved the Sukkur Barrage and Canals project, but final sanction has been withheld, pending receipt of the detailed proposal of the Government of Bombay as to how the scheme will be financed.

(c) The financing is a matter which rests with the Government of Bombay.

Commission Granted to Sergeant- Major Fahey, Hyderabad.

43. The Honourable Mr. G.M. Bhurgri:

a. Are the Government aware that Sergeant-Major Fahey was awarded a Commission and created the Cantonment Magistrate and Secretary of the Hyderabad (Sindh) Cantonment?

b. Is it a fact that, although Mr. Fahey on the expiry of his term retired form the military service in October 1920, he continued to retain and exercise the powers of Cantonment Magistrate till December 1920?

c. If not, will the Government be pleased to state who was doing the work of Cantonment Magistrate and Secretary between the dates of Mr. Fahey's retirement in October and Caption Gearing's appointment in December?

d. Is it a fact that, on the appointment of Captain Gearing as Cantonment Magistrate and Secretary, a new post of Cantonment "Overseer" was created with a salary of Rs. 6,000 per annum chargeable to the Cantonment Funds, and the said Mr. Fahey was appointed to the newly created post?

e. Is the Government aware that there is no such post as of "Overseer" in other Cantonments in India, nor does any subordinate Cantonment Officer draw such a salary as is assigned to the new post created in the said Cantonment?

f. Are the Government aware that all the work of the Secretary of supervising the office, attesting signatures to papers, granting 1 and for building construction, approving tenders for various contracts and of working on the Cantonment Committee is being done by the "Overseer" and not the Cantonment Magistrate?

g. Are the Government aware?
   i. That Mr. Fahey has been granted powers of a first class Magistrate, and
   ii. That Mr. Fahey does not possess any University or Law degree.

h. Is it a fact even after the appointment of Captain Gearing and investment of the powers of Cantonment Magistrate in him, Mr. Fahey was trying all cases although he had no power to do so?

i. Are the Government aware Mr. Fahey still is virtually the Cantonment Magistrate and that popular belief in the station is that Mr. Fahey is really the Cantonment Magistrate and not Caption Gearing?

His Excellency the Commander-In-Chief:

a. Yes, Sergeant Major Fahey was promoted 2nd Lieutenant on the 31st December 1915. The object of granting him the commission was not, as the Question implies, to appoint him Cantonment Magistrate. He was appointed to this post in addition to his other duties, in April 1916.

b. The answer is in the affirmative.

c. This question does not now arise.

d. Yes, Lieutenant Fahey was appointed Cantonment Superintendent on Rs. 500 a month in place of then Superintendent whose pay was Rs. 150 a month. This appointment was made on public grounds as Lieutenant Fahey while Cantonment Magistrate, had succeeded in largely increasing the revenue of the Cantonment and had been instrumental in bringing to light certain alleged frauds which are now under judicial inquiry. Also he had important schemes in hand for improving the financial position of the Cantonment.

e. There are posts of Overseer and Superintendent in several other Cantonments in India. Lieutenant Fahey's salary is not considered excessive in view of the benefits derived by the Cantonment Fund and the responsible nature of his duties.

f. It is not a fact that all the duties referred to are performed by Lieutenant Fahey. He only performs such duties as are allotted to him by the Cantonment Magistrate, whose responsibility remains unimpaired.

g. i. Lieutenant Fahey has been invested by the Local Government with the powers of the Magistrate of the First Class.

ii. The answer is in the affirmative.

h. No. Lieutenant Fahey tries cases in the exercise of his first class Magistrate powers.

i. Whatever the popular belief may be, it is not a fact that Lieutenant Fahey is virtually the Cantonment Magistrate at Hyderabad, Sindh.

Welcome To Lord Reading – Bhurgri: Pinpoints Mistakes And Misdeeds.

On assumption of his office by Lord Reading as Viceroy, a resolution was moved in the Council of State as under:-

The Honourable Mr. Maharajadhiraja Sir Rameshwara Singh of Darshanga: Sir I beg to move the following Resolution:

"This Council recommends to the Governor General in Council to convey to His Excellency Lord Reading a cordial welcome on his assumption of his high office, together with an assurance of the loyal and whole hearted support of the Council in the discharge of his onerous and difficult duties".

In this session the resolution was discussed in detail where a large number of members took part. Bhurgri though welcomed him but in a different way. He pointed out mistakes and misdeeds and raised genuine

problems and grief of the country. On the other hand supporters of Government were of the view that it was a formal session to welcome Lord Reading only. It is interesting to note that Bhurgri insisted his point of view and succeeded as evident from the extracts of the discussion given below:

The Honourable Mr. G.M. Bhurgri: Sir I rise to associate myself whole-heartedly with the object of the Resolution of my honoured Colleague, and to accord a most cordial welcome to Their Excellencies, Lard and Lady Reading.

Sir, I do this not of sheer formality or battery. I do it because we Indians have special reasons to hail his Excellency's appointment as Viceroy and Governor General of India at the present juncture. His Excellency comes to preside over the destines of this great country at the time not only of the inauguration of a New Era of Constitutional Reforms, but also when owing to reasons too well known to require reiteration here, large black clouds threaten the very horizon, which it was intended to make brighter and broader by the new dispensation of order of things. To make the Reforms a reality and to avert a calamity brought about by the mistakes and misdeeds of the past. India wanted a Statesman of broader outlook, sympathy and foresight than any she has had before, to captain, guide and steer the great ship of the state which while the prospects of the Promised Land lie before her, has been overtaken by a heavy storm of violent and harmful propaganda in the midst of angry surges of unrest and discontent, threatening her quiet, placid and steady march towards the goal.

In such an hour of trial and tribulation in spite of the wrongs and mistakes, we did not lose faith. But in the interest and welfare of mother India in the Empire's own welfare prayed and asked for an administrator, a doctor who would not aggravate the malady, but with the salve of sympathy, good will and broadminded statesmanship heal the wounds and right the wrongs taking the country onward on her already march of program and self realization.

We cannot say, Sir, whether it was in response to our prayers and requests that he was sent here. For what better choice could there be than that of a man steeped in the most liberal traditions of Great Britain, a man universally respected for his high attainments and acumen as Judge, Financier and Administrator? India has never so sorely needed one who combined in him the three great gifts, and used these gifts in promoting her happiness and welfare. We the members of the House, and if I may be allowed to speak for those who are outside this House, and who share my sentiments, we have every confidence that His Excellency will fulfill this hope. His Excellency has already justified our

hopes by his wise and sympathetic administration for the last few months he has been here, and more specially by his speech before the Legislature the other day. The speech makes one thing quite clear. That in spite of the troubled times, His Excellency is earnest and means to do his very best by India and by Indian. His Excellency gave expression to the sentiment that he looked up to the Legislature to assist him in the discharge of his heavy responsibilities. I, as one His Excellency's humble legislators want to assure him that that is a duty, a most sacred duty, which every one in this House, I feel confident to say his first obligation to perform.

In his speech, His Excellency has exhorted us, the members of the Legislatures, and rightly, not to content ourselves with doing our duty inside the House, but also to go forth outside among the people. May I assure His Excellency that in very many matters most of us who are cooperating with the Government have to bear the brunt of many unpleasant things outside this House. For the sake of our country, for the sake of that connection which we feel as essential for the welfare and development of the Empire, as for India, we have been doing our very best, not without risking many things dear and near to us, in the shaping of affairs outside this House, quietly and persistently. If Sir, our efforts have borne little fruit, if we have not appreciably succeeded in rendering effective assistance in the discharge of His Excellency's heavy responsibilities, it is, I assure His Excellency, for no fault of ours. I am not here to find fault with, or pass a verdict upon, individuals, or even policies. But from personal experience, dispassionate study and observation of the events of the past few years, having given my most anxious time and thoughts to them, I confess, Sir, I am again and again driven to the inevitable conclusion, namely, that the remedy lies in other hands than our own.

There are as His Excellency himself has said in his address some grievances, legitimate grievances, which require to be remedied. I submit, Sir it is not possible to redress these grievances without removing the deep-rooted causes of the present discontent, before it gets altogether out of control. So far, even at the risk of public opprobrium, we on our part, have been rendering every possible assistance to the Government inside this House, using our best influence and effort outside to suppress disorder, and prevent chaos and catastrophe. But, Sir, we are becoming day by day more and more conscious of our helplessness and the futility of our efforts, without that remedy being instantaneously applied which, as I have said above, lies is other hands than our own, and which to us appears to be the only panacea for the present situation, the only redress for the root-cause of the present unrest and agitation.

That remedy, Sir is in a word " a policy of steady and courageous conciliation" We have the lesson of our past experience – say, for instance, the agitation the partition of Bengal, when that agitation was at its highest, My revered leader, the late Mr. Gopal Krishna Gokhale, then ventured to tender the following advice to the Government addressing the Honourable the then Home Member of the Government of India, in the course of the debate on the Seditious Meetings Act, he said:-

"Let me say this to the Honourable Member, whether the Moderates remain silent or denounce the "Extremists", it will make very little difference in the hold which the Extremists are acquiring on certain minds of India. There is only one way in which the wings of disaffection can be clipped and that is by the Government pursuing a policy of steady and courageous conciliation."

The annulment of the Partition, many years later, proved the correctness of these views. They are as correct and sound now as they were then and I take this opportunity while according a hearty welcome to His Excellency humbly to press them on his attention.

The Honourable the President: Order, order. I have already allowed the Honourable Member considerable latitude, but I think he is going too far and he must adhere to the terms of the Resolution.

The Honourable Mr. G.M. Bhurgri: His Excellency has pointed out to us the results of the labours of the Reformed Legislature during the short period of its first Session, and the good harvest gathered there. At the same time, he has uttered a word of warning. He asks us not to expect at every Session to garner so rich a harvest. May I once again, in performing that very pleasant duty which prompts me to speak on this Resolution, beg you, Sir, to convey to his Excellency the humble message that the country expects a richer harvest still during the present and subsequent Sessions in the immediate future? I am....

The Honourable the President: Order, order. Does the Honourable Member desire to move an amendment to this Resolution? The Honourable Member must be aware that it is impossible for me to convey a message to His Excellency unless it is through the Council. Therefore, if the Honourable Member wants to move an amendment to the Resolution, he must be prepared to do so, but as it is, he is going too far outside the terms of the Resolution.

The Honourable Mr. G.M. Bhurgri: If you will allow me to move an amendment, I am prepared to do so.

The Honourable the President: If the Honourable Member wishes to do so, I have no objection.

The Honourable Sir Alexander Murray: Sir, I wish to associate myself with the remarks that have fallen from the Honourable Mover of this Resolution.

I leave it to other speakers to refer to the benefits that India may expect to reap from having at the head of Government one so well versed in politics and law as Lord Reading.

The Honourable Mr. G.M. Bhurgri: Sir, I want these words to be added at the end of the Resolution.

"And this House hopes that His Excellency will pursue a policy of conciliation at this juncture and thereby secure peace and tranquility which this country so sorely needs"

The Honourable the President: To the Resolution which has been moved by the Honourable Maharaja-Dhiraja Sir Remeshwara Singh, an amendment has been proposed by The Honourable Mr. G.M. Bhurgri, viz that at the end of the Resolution the following words be added:

'And this House hopes that His Excellency will pursue a policy of conciliation at this juncture and thereby secure peace and tranquility which this country so sorely needs'.

The Honourable Mr. Lala Ram Saran Dass: Sir, I cordially support this Resolution.....

The Honourable Mr. Lalubhai Samaldas: May I rise to a point of order Sir? Is the Resolution or the amendment now before the Council?

The Honourable the President: We are discussing both the amendment and the Resolution.

The Honourable Colonel Sir Umar Hayat Khan: Not on the Amendment, Sir, I strongly oppose the amendment. I oppose the amendment which has been put forward by the Honourable Mr. Bhurgri because, if we incorporate it in the Resolution, we will be dictating a policy to the Viceroy and I think that is not right.

The Honourable Mr. G.S. Khaparde: I wish to speak in support of the amendment, Sir I do so because, as I said a constitutional practice of voting on the Address as it is technically called in England may be introduced here, and when a speech from the Throne indicates the points which Government wish to bring out in the Section, we in voting on the address will bring out what few points we want to urge, and that is my reason for supporting the amendment suggested by my Honourable friend Mr. Bhurgri.

The Honourable the President: I will ask the Council to bear with me one second while I endeavour to explain this matter. The Resolution now before the House accords a welcome to His Excellency on his assumption of high office. There can be no parallel- I think it is quite evident to the Council - there can be no parallel between an Address of

welcome at the commencement of a five years term of office by His Excellency the Viceroy and the discussion, which takes place every year at the opening of Parliament on the King's Speech. It may be, and possibly will be a constitutional development in this country that in the future, after the opening speech by His Excellency the Viceroy at the commencement of our Session, something analogous to the debate on the King's speech will grow up, but such a debate can clearly not be founded on the present Resolution.

The Honourable Mr. G.M. Bhurgri: My object really was to set up some sort of precedence for a debate on the address. And as I knew I would not have any other opportunity of doing so, I have brought in the amendment.

The Honourable the President: I feel that in this matter this Council desires to be unanimous. I understand that the Honourable Mr. G.M. Bhurgri wishes to setup a constitutional practice, a matter that does not really arise on this Resolution. In order that we may have unanimity in this matter, I therefore appeal to the Honourable Mr. G.M. Bhurgri to withdraw his amendment, which has sufficiently served his purpose.

The Honourable Mr. G.M. Bhurgri: In deference to your wishes Sir, I withdraw the amendment.

The amendment was, by leave of the Council withdrawn.

His Excellency the Commander-In-Chief: On behalf on His Excellency the Viceroy, I am anxious to express his appreciation both of the Resolution itself and the way in which it has been received by the Council. We have listened with rapt attention and I would add with feelings of confidence and respectful admiration to the words which His Excellency has addressed to us on Saturday in another place. It is abundantly clear that the task which lies before him is one of unusual delicacy and exceptional complexity, but he approaches it with sympathy and a good-will coupled with a complete knowledge of affairs, which claims our implicit confidence. Whatever action it may be deemed necessary or desirable to take in order to preserve the peace and good Government of India will, I am sure, receive the whole hearted support of the members of this Chamber, (Hear, hear) and it is for this reason that His Excellency welcome the Resolution now before the Council, a Resolution which the Government of India will take steps to respectfully convey to His Excellency in the usual manner.

The Honourable the President: Before I put the Resolution, there is one matter that I should mention. It is quite clear that the discussion on Mr. Bhurgri's amendment has shown a desire on the part of the Council generally to find, if possible, some procedure for raising a debate on matters dealt with in the speech of His Excellency the Viceroy at the

opening of the Session. This will involve a consideration of the constitutional position which it must always be remembered is not identical with that of the English constitution. I hope, however, in consultation with my Colleague who presides in the other Assembly to be able to submit later on to the Council some suggestions on the point. (Hear, hear)

The question is that the following Resolution be adopted:

" This Council recommends to the Governor General in Council to convey to His Excellency Lord Reading a cordial welcome on his assumption of the high office, together with an assurance of the loyal and whole hearted support of the Council in the discharge of his onerous and difficult duties".

The motion was adopted unanimously. [6]

State of Affairs in Malabar (Moplahs)

The Honourable Sir. Manekji Dadabhoy moved an adjournment motion on 5th September, 1921 to discuss an important issue namely State of Affairs in Malabar and the full details of the Moplah outbreak. He referred to the accounts of terrible atrocities which were going on in Malabar. He said that the Government should make a complete statement and place before the country any information that may exist on the subject. He further said that the Martial Law was promulgated and he had no doubt that the Government was satisfied before imposing it. He also said as under:

Further, I am very pleased, and the country has noticed with great satisfaction, that in the preparation of this Martial Law Ordinance the blunders that were committed at the time of the Punjab affair have been studiously avoided. The power and authority of the civil law has been to a certain extent maintained. Consultations by the military officers with the Civil Department have been rendered obligatory, and prior to the issue of notices and regulations, and the rules for summary trial of cases the necessity of following the provisions of the Codes of Criminal Procedure has been indicated and enforced. So far it is satisfactory. I say on behalf of the country that martial law being the negation of the ordinary law, it will only be enforced and kept in operation for the period for which it is actually required and absolutely justified. It will I trust, be removed, as early as possible, and every measure will be taken to restore the peace of the country and the authority of the ordinary common law of the Realm ...

The Honourable Mr. G.M Bhurgri: May I know, Sir, if the Honourable Member is speaking on behalf of the Government or on

behalf of himself? He says 'It will be removed and every measure will be taken, etc.

The Honourable the President: I would remind the Honourable Member that under the Standing Orders a speech on a motion for adjournment is limited to fifteen minutes.

The Honourable Sir Maneckji Dadabhoy: I am ending, Sir. I will not take more than the prescribed fifteen minutes...

The Honourable President: The Honourable Member must conclude his speech as rapidly as possible. He has already spoken for fourteen minutes.

A large number of members took part in discussion on the subject.

The Honourable Colonrl Sir Umer Hayat Khan said that "we have heard with great concern all that has been said by Mover and by the local Member, as well as by the Honourable the Home Member. Of course, great deal is said about the Moplahs, but what I personally think of this is, that it is not a big affair, because there is nobody to help the Moplahs. They are only a small class; they have got the sea on the other side of them, and it was quite natural that they must be defeated very soon. I am very glad that martial law has been proclaimed. But when martial law was first proclaimed, in the Punjab, this Council was against it. The Viceroy was then accused and so were the local authorities. What has happened now? Exactly the same thing. History has repeated itself and it will repeat itself.

The Honourable Mr. G.M. Bhurgri : The Honourable Member is quite wrong. He says we accused the Viceroy and the Government. That is not the case

The Honourable the President: Order, Order, unless the Honourable Member proposes to intervene with a personal explanation, I must desire him to serve his remarks.

Relaying of Hyderabad Badin Railway

65. The Honourable Mr. G.M. Bhurgri: Will the Government be pleased to state:

a. Whether it is a fact that orders had been issued for the relaying of the Hyderabad Badin Railway?
b. If so, what has become of these orders, and why no work has as yet been started?
c. When it is expected to start the work?

The Honourable Mr.Shafi: (a.) Yes. (b) and (c.) Work has already been started and the following progress has been made. Preparation of ballast for the whole line, and repairs to staff quarters and buildings at certain stations have been completed and a certain amount of

work on minor bridges has been carried out. Tools and plant and certain engineering stores have been collected and are held in readiness for relaying the line.

Further progress has been delayed for want of requisite materials.

Article Headed,"Lala Sir Ram Sud"in Tribune.

66. The Honourable Mr. G.M. Bhurgri:
    a. Has the attention of the Government been drawn to the article headed "Lala Sir Ram Sud" in the Tribune of the 22nd July last?
    b. Is any proposal of granting land to this official under the consideration of the Government of India or the Local Government?
    c. If so, what are the reasons for such special grant?

The Honourable Mr. H.D. Craik: (a).Yes,(b)No,(c) No reply was given

Imperial Forest Engineering Service

67. The Honourable Mr. G.M. Bhurgri:
    a. is it a fact that the Imperial Forest Engineering Service has lately been inaugurated by the Secretary of State of India?
    b. How many probationer- ships were advertised by the Secretary of State and how many appointments were made?
    c. Were there any Indian applicants from India?
    d. How many selected candidates were Indians?
    e. Is it not the intention of Government to recruit Indians for this Service?
    f. Is the Government prepared to entertain such applications?

The Honourable Mr. B. N. Sarma: (a) Yes
    b. The Secretary of State advertised for 13,17 appointments were made.
    c. The Government of India has no information.
    d. None.
    e. There is at present no intention to recruit further for this Service; when the question arises every endeavour will be made to recruit suitable Indians.
    f. Not at present for the reasons given in the answer to (e).

Training of Indian Officers In The Civil Service

68. The Honourable Mr. G.M. Bhurgri: Will the Government be pleased to state:-
    a. Whether they have tried the experiment of training Indian Officers in the Civil Services (both the Imperial and Provincial

Service) as Reserve officers for the Indian Army on a similar basis as the European Civilians are trained in the Indian Army Reserve of Officers?

b. If so, with what measure of success

c. If not, the reasons why Government do not try the scheme?

The Honourable Mr. Shafi: The Departments concerned in the reply to this question are still in consultation. With your permission, Sir may we give the answer to this question at the meeting on the 19th?

Code of Criminal Procedure (Amendment) Bill

On 6th September, 1921 the Honourable Mr. H. D. Craik moved for withdrawal of the bill. Mr. Bhurgri asked at what date the Joint Committee had to consider the Bill. He further commented as under:

The Honourable Mr. G.M. Bhurgri: Sir, after what has fallen form my Honourable friend my task has become lighter. I confess I came prepared to oppose the motion, but I feel that now I should say one word in fairness to the other House in regard to the reference to the motion to a Joint Committee. From the proceedings of that House, I find that the sole ground on which that House objected to the motion was that they were not supplied with copies of the Bill in time. As a matter of fact, one Honourable Member said that he received a copy of the Bill only the night before, and another Honourable Member said that he had not got a copy at all. So it is clear that the House did not object to the Bill being introduced in this House, but they threw out the motion solely on the ground that the Members of that House had not received a copy of the Bill in time. I believe that if I had been in that House I too would have taken up that position. Therefore, Sir, I think that if the Honourable Member cares to accept the suggestion of my Honourable friend Sir, Alexander Murray, I do not think that House will disagree with us now. [7]

Council of State

Thursday, 15th September 1921

The Council of State met in the Council Chamber at eleven of the Clock, the Honourable the President was in the Chair.

Questions and Answers:

Report of Military Requirements Committee

74. The Honourable Mr. G.M. Bhurgri: Will the Government be pleased to state in view of the great public importance and interest involved in the Question, whether they intend to publish such parts of the Military Requirements Committee's Report and the evidence tendered there at, dealing with the question of expenditure and retrenchment, as

can be published without prejudicing the necessary secrecy of military plans and organization?

His Excellency THE COMMANDER-IN-CHIEF: The Report is now under the consideration of a Sub-Committee of the Committee of Imperial Defence. The Government of India is not prepared therefore, to consider the question of its publication at present in whole or in part. In no case could the evidence tendered before the Committee be published since this evidence was given on the distinct understanding that it would be treated as confidential.

Subordinate Accounts Department, State Railways

75. The Honourable Mr. G.M. Bhurgri: Will the Government be pleased to state:

1. When the scale of pay and allowances of the Subordinate Accounts Department, Stare Railways, was originally fixed?
2. Whether this scale has since been revised, if so when?
3. Whether the revised scale has been given in consideration of the increase in the cost of living or of the huge development and progress made by Railways and consequently the increasing responsibilities and high standard of efficiency required of the Service, and granter care in the selection of candidates of ability and qualifications
4. Whether the minimum and maximum pay and allowances under the revised scale continue to remain the same as devised in the original scale fixed over 50 years ago, and if so, how the Service is benefited by the revision?
5. What method was adopted at the time of revision in fixing the initial pay, annual increment and the maximum pay?
6. What percentage of pay the increase granted by the revised scale amounts to?
7. Whether Government has attempted to go into the adequacy of such an increase, in view of the existing high cost of living and to know the amount of relief afforded by that increase; if so, with what results
8. Whether it is a fact that the maximum pay of Accountants on the important company - worked railways at Rs. 600 and they have no examination to pass, while the State Railway Accountants have to pass the 2nd Grade test and their maximum is Rs. 450?
9. Whether Government have received any representations from members of the Service, strongly supported by their superior officers, dealing with the matter inadequacy of the revised scale

and praying for a more reasonable scale commensurate with the present day requirements; if so, what action Government proposes to take on those representations?

The Honourable Mr. E.M. Cook:

1. and (2) The scales of pay for this Department were originally fixed in 1864 and were revised in 1920.
3. In revising the pay, both the advance in the cost of living and the increasing importance of the duties of the Service were taken into account.
4. Yes. The service has benefited by the reduction in the number of grades to two, thereby ensuring greater continuity of promotion. The increments have been increased in amount, so that, for example an accountant can reach Rs. 150 in six years as against ten years under the old scale. As existing incumbents were permitted to count previous service in determining their pay under the revised scale, the majority have gained considerably. Those who did not benefit sufficiently by this concession were granted personal allowances varying from 20 to 30 percent of their pay on the date of introduction of the new scale.
5. I am sending to the Honourable Member a statement comparing the old and new scale. The method of calculating initial pay has already been stated.
6. The revised scale gives an average increase of 12 ½ percent.
7. The adequacy of the pay in accounts offices is now under further consideration.
8. The maximum pay that can be attained by the employee of this class on a company worked railway varies from Rs. 360 to Rs. 600 the latter figure being attainable only in one railway. As regards examinations the reply is in the affirmative.
9. Proposals based on representations form the Railway Accounts Service were received by Government from the officer who was officiating as Auditor General. Nevertheless, it was considered desirable to postpone final decision of this question until the return of the permanent Auditor General, who is now considering the general question of the adequacy of pay of accounts officers under his control.

Assistant Audit Officers, Railway Accounts Service.

76. The Honourable Mr. G.M. Bhurgri: Will the Government be pleased to state

1. What gave rise to the creation of he class of officers known as Assistant Audit Officers of the Railway Account Service?

2. Whether they are intended to be an addition to the existing cadre, thereby giving relief to the lower grades in the matter of promotion, or whether they are promoted from the highest grade of the subordinate service?.
3. Whether it is fact that before the creation of this class of officers, promotions used to be made from the subordinate grades into what is known as "Enrolled List of Officers" If so, whether these promotions are open now?
4. What is the number of such promotions for the ten years?
   i. Preceding the creation of the Assistant Audit Officers Class;
   ii. Following the creation of that Class
5. How many of such promoted persons were Europeans or Anglo Indians and how many Indians?
6. Whether it is true that appointments to the class of Assistant Audit Officers are made by selection from qualified subordinates? If so, whether promotion to the "Enrolled List" is made from the subordinate ranks overlooking this class?
7. Whether there is any difference or distinction between the duties performed by this class or officers and those who are in the" Enrolled List". If so, whether there are any junior charges set apart for the former?
8. If not, why there is distinction in the cadre and rates of pay of the two classes?
9. Whether it is a fact that, in determining the percentage of increases in the revised scales of other Railway Departments, it is a recognized principle that the lower the pay the greater the percentage increase?
10. Whether this principle has been adhered to in the case of the Railway Accounts Service? If not, why not?

The Honourable Mr. E.M. Cook :

1. and (2) In 1910, it was decided to reduce the number of appointments in the Superior Accounts Service of the Public Works Department (Which then included the Railway Accounts) filled by promotion from subordinates from 1/3 to 1/9 (since raised to 1/6). To compensate accountants for their consequent loss of prospects, 13 appointments in the first grade of accountants (the highest grade of the Subordinate Service) were converted into Gazetted appointments of Chief Accountants. These officers have since 1917 been known as Assistant Accounts Officers or Assistant Audit Officers, accordingly as they have been borne on the ordinary Public

Works list or the Railway list. There is no separate service known as the Railway Accounts Service.

3. The answer to both parts of the question is in the affirmative.

4, 5 and 6.The Superior Accounts Service of the Public Works Department (including Railways) was amalgamated in 1910 with the Enrolled List of the Indian Finance Department and promotion to the General List, as it is now called, is by pure selection as was also the case with the Superior Accounts Service before that amalgamation. It is quite possible for a subordinate to be selected for promotion to the General list, even though he may not have already been promoted to be an Assistant Accounts Officer. No separate figures, therefore, can be given of promotions from among officers of the Railway List. The total number of promotions to the Superior Accounts Service of the Public Works Department for ten years before the amalgamation (i.e. 1901-1910) was 14, of whom one was an Indian and the rest were Europeans or Anglo-Indians. The total number of promotions to the combined General List from subordinate grades of the Department since the amalgamation (i.e. 1911-1920) has been 18, of whom 7 were Indians and the rest Europeans or Anglo-Indians.

7 and (8) No definite charges are formally set apart for these officers in the various Audit Offices, but, as a general rule, they are entrusted with the less important charges. Their maximum pay is equal to what an officer of the General list would get in his tenth year of service under the new scale, and officers of General List of more than ten years standing are almost always entrusted with more important charges

9. Yes

10. It is understood that the principle has been adhered to, as far as practicable, in the case of men serving in Railway Accounts Offices.

Tour of Lord Lytton's Committee in India

92. The Honourable Mr. G.M. Bhurgri:

a. is it a fact that Lord Lytton's Committee has finished its work in England, and now proposes to tour in India in next cold weather?

b. What is the information they seek by touring in India?

c. Is the Government of India not in a position to supply such information to the Committee without their coming to India?

d. What will be the cost of proposed tour in India?

The Honourable Mr. Shafi : According to the Communiqué issued in England, the Indian Students Committee are continuing their work in England during the current month and will leave England about the end of October with a view to continuing their investigations in India.

b. The Committee hopes during their tour in India to coordinate arrangements in this country with those in England. They also desire to investigate the reasons which at present induce Indian students to leave India for education or technical training, to examine the existing facilities in India, the equivalence of Indian degrees the questions connected with State Scholars and other cognate matters,
c. It is considered essential that the Committee, having already gathered a large amount of information in the United Kingdom, should examine the problem on the spot in India also in the light of the information they have collected in the United Kingdom.
d. The cost of the proposed tour in India has been roughly estimated at Rs. 2 Lakhs.

Appointment of Fiscal Commission

93. The Honourable Mr. G.M. Bhurgri : With reference to the reply given to Mr. Jamnadas Dwarkadas, M.L.A, in the Legislative Assembly, on the 1st of March last, will Government to pleased to state:

a. If they have appointed the Fiscal Commission, if so, what are the personnel of the Commission?
b. When the Commission would be in a position to start its work?

The Honourable Mr. Shafi:

(a) The composition of the Commission has not yet been finally settled, but the Government of India hopes shortly to be able to make a pronouncement on the subject.
(b) It is hoped that the Commission will begin work towards the end of October. [8]

Council Of State

Monday, 19th September, 1921

The Council met in the Council Chamber at Eleven of the Clock.

Questions and Answers

Training of Indian Officers in the Civil Services

124. The Honourable Mr. G.M. Bhurgri: Will the Government be pleased to state:

a. Whether they have tried the experiment of training Indian Officers in the Civil Services (both the Imperial and Provincial Service) as Reserve Officers for the Indian Army on a similar basis as the European civilians are trained in the India Army Reserve of Officers?
b. If so, with what measure of success
c. If not, the reasons why Government do not try the scheme?

The Honourable Mr. Denys Bray: Proposals for the re-constitution of the India Army Reserve of Officers are under consideration.

These proposals include the training of Officers, which heretofore had not been attempted in peace.

The scheme provides for the admission of Indian, as well as European, Officers on the same conditions. [9]

Bhurgri on the Committee appointed to examine repressive laws.

A resolution was moved on the 14th February, 1921, in the Council of State by the Honourable Mr. Srinivasa Sastri to the effect that a Committee be appointed by the Governor General in Council to examine the repressive laws on the Statue Book, and to report whether all or any of them should be repealed or amended. This resolution was carried, and in accordance with the instructions contained in resolution No. 533-Political, dated March 21st 1921, the following Regulations and Acts were examined by the Committee:

1. The Bengal State Offences Regulation, 1804
2. Madras Regulation VII of 1808
3. Bengal State Prisoners Regulation, 1818
4. Madras Regulation II of 1819
5. Bombay Regulation XXV of 1827
6. The State Prisoners Act, 1850
7. The Sate Offences Act, 1857
8. The Forfeiture Act, 1857
9. The State Prisoners Act, 1858
10. The Indian Criminal Law Amendment Act, 1908
11. The Prevention of Seditious Meetings Act, 1911
12. The Defence of India (Criminal Law Amendment) Act, 1915
13. The Anarchical of Revolutionary Crimes Act, 1919

Tej Bahadur Sapru was appointed Chairman of above Committee with 8 prominent Politicians as Members including Bhurgri. The committee examined 25 witnesses; some of these came from distant provinces at much personal inconvenience in the public spirit.

The reports from Local Government indicated that recourse was to these repressive "preventive enactments only in cases of emergency or to deal with exceptional disorder for which the ordinary law did not provide any adequate remedy. It was also proved that the Government of India had scrutinized with the greatest care all requests for either the introduction of the Seditious Meetings Act or action under the Defence of India Act or the Indian Criminal Law Amendment Act. 1908. During the war the maintenance of internal peace was a supreme consideration and early preventive action was essential. The Committee reported as under:

"The evidence of many witnesses indicates that the constitutional reforms have produced a distinct change for the better in the attitude towards Government of the larger portion of the literate classes. As regards illiterate masses, the position is much less satisfactory. It must be recognized that recent appeals to racial feeling, religious prejudice or economic discontent have in fact shaken respect for law, Government and authority and "created an atmospheres of preparedness for violence." Intimidation, social boycott and the establishment of courts, the jurisdiction of which is in some cases enforced by violence and insult, are among the methods employed to create a situation full of dangerous potentialities. Similarly, while many witnesses expressed the view that the general position had improved and that the cult of non-co-operation had generally failed to appeal to more thoughtful persons, the committee was forced to conclude that the leaders of this movement had succeeded in arousing a deep and widespread feeling of hostility towards Government. It is, however, as yet more marked in urban than in rural areas. The large number of serious riots during the past seven months could be regarded merely as passing ebullitions of temporary discontent. The disturbances in places so widely apart as Rae Bareli, Malegaon, Nagpur, Giridih, Dharwar, Aligarh and Matiari indicate a growing contempt for law and order. The Committee has had no doubt that economic and agrarian discontent has been exploited by agitators. And that these riots had in many cases disclosed a disregard of authority or an attempt to intimidate the courts or officers carrying out the orders of the courts which justified us in ascribing them to an active and malicious propaganda. In attempting any survey of the present political situation we cannot have out of account further dangerous adumbrated by the leaders of non-cooperation party." The Committee gave extracts from the speeches of Mahatma Gandhi and resolution passed by All India Congress.

The report also included the extracts from speeches and articles of Mr. M.K Gandhi who advocated that Swaraj could be attained within one year. The main issues and points raised in the report are as under:-

a. Refused to pay taxes and Civil disobedience at the cost of bloodshed (by Mr. M.K.Gandhi).
b. The All India congress passed resolution to discard the use of foreign cloth and to continue disobedience.
c. The witnesses examined by the Committee agreed that Civil disobedience would result in wide spread disorder.
d. The Committee observed that it was impossible to describe the state of affairs as normal.
e. Examining the Khilafat issues the Committee cited following extracts from various speechs:
    i. At Karachi a Hindu "Ecclesiastical" supporter advised "sympathy with their Muslim brothers because the power that had caught hold of the Muslim holy places would not spare those of Hindus."
    ii. Or again "The British had caused Hindu and Muhammadan brothers to fight and have thus made straight their own road. They had destroyed Mecca and Madina. Shots had even fallen on the Prophet's remains. All Muhammadans who had fought against the Turks should be divorced."
    iii. "Referring to the fight in Mecca he said that the Sharif was the master of the place. There were only 30 or 35 Turkish soldiers. When the British Army reached Mecca they killed 3 of the Turkish soldiers who were found marketing. Two others, who took shelter in the Kaaba where neither a tiger nor even a fly was allowed to be killed according to religion, were slaughtered by the British soldiers. Moreover the holy carpet of the Kaaba, which was prepared by the hands of innocent litter girls, was burnt by the fire of the British shells.
    iv. The following extract refers to the Kheri murder case:
    "I am going to pronounce the order of God that if thy slayer of a heathen is killed, he will certainly become a martyr. If he dies it is your duty to pray for him.
    "One Englishman had died here; Lakhs of Hindus and Musalmans have been martyred there.
    "If after lacks of Mussalmans have been martyred in Smyrna, somebody has killed Christians, Christians have retaliated entering Constantinople. If he has committed the

murder for the sake of religion and he is slain he will attain martyrdom. Heavens await him and the houries are standing (to welcome him) with cups in their hands."

v. Statements of this kind, particularly relating to the defilement of holy place, created such bitterness and led to the Hijrat from Upper Sindh and Peshawar with such disastrous consequences.

vi. i. "Tell every Muhammadan clearly that it is his religious duty to avoid being recruited for the army. Do not give a single soldier that he may behead his brother with his own hands.

ii. Your religion is calling for help, but you donot lay down your life for God; you join the army or police on fourteen rupees a month. You call yourself a Government servant; but you are God's servant.

Report of many speeches made by various leaders of the movement which could only be considered as direct incitements to disloyalty and internal disorder, as well as an encouragement to foreign invasion. The following are instances.

i. "If the Amir of Kabul does not enslave India and does not want to subjugate the people of India who have never done any harm and who do not mean to do the slightest harm to the people of Afghanistan or elsewhere. But, if he comes to fight against those who have always had an eye on his country, who wanted to subjugate his people, who hold the Holy Places of Islam, who want to crush Islam in their hostile grip, who want to destroy the Muslim faith and who were bent on destroying the Khilafat, then not only shall we not assist, but it will be our duty and the duty of every one who calls himself a Musalman to gird up his loins and fight the fight of Islam".

ii. "When we have to kill all Englishmen we will not come stealthily, we will, that very day, declare openly that there is (war with) the sword between you and us now and it will be sheathed only when either your neck disappears or ours."
"The object of my speaking so plainly is to assure you that in the question of Khilafat we have not gone an inch against the doctrines of Islam. In my religion, to die and to kill in the cause of God is both good deeds."

iii. "He told his audience that their time had at last come. Everything was ready for jehad and the signal was about to be given. He exhorted them to be bold and steadfast. The weapons of the British soldiers and sepoys could not harm them for he

had the power to render them innocuous. This time there was litter talk of non-cooperation. The business for the moment was war".

iv. "If you do not come forward, God shall raise another nation for Islam's defence. Those who wage the war of jehad will not mind any remonstrances". Swaraj is a religious obligation with me. I am doing my work for the sake of the holy Kaaba, Medina and the Qoran. It is better to be slaves of Muhammadan than of the English. It is our duty to help the Amir if he comes to carry on Jehad. I am prepared to fight the battle of Independence whether my Muhammadan brothers help me or not."

v. "In the next congress in December, which is to be held at Ahmedabad, the Indian Musalmans will ask the Congress to tear up their old creed, which is twelve months old, and take India out of the British Empire and hoist a tri-coloured flag of Indian independence with a spinning wheel in the center and declare India a republic. This is our reply. This is our ultimatum. You have not given an ultimatum to the Turks, but we give an ultimatum to you. There is peace between you and us for three months more. After three months there will be conflict. After conflict there will be peace. And the peace will be that you will go out of India. You wanted to turn out the Turks bag and baggage, but we will make you leave the bags and baggage here as it is ours".

The Committee considered a number of situations and came up with different conclusions. These are given as under

a. Ascertained the effect of combined movement (the non-cooperation and Khilafat) in the student community

b. Taking into consideration all the evidences, the Committee cannot dismiss, as improbable, the danger of sudden sectarian, agrarian or labour disorder on large scale culminating in riots. The committee also referred to Malabar disorder, which erupted after the report was being drafted.

The Committee considered all the provisions of Law and came up with recommendations to the Government. The Committee examined more than 40 renowned Politicians to firm up recommendations, which included that (a) Bengal Regulations of 1804 and forfeiture Act 1857, were inconsistent with the modern ideas; and others were clothed in some what archaic language and were applicable only to circumstances which are unlikely to occur. (b) Amendment of Regulation III of 1918 limiting its application to the removal of such persons from the places

where they could be potential source of trouble, with such limits, they would ordinarily enjoy full liberty and freedom(c) This reservation may also involve the retention in modified form of the State Prisoners Acts of 1850 and 1858, but this was the matter for legal experts. It was however for the Local Government to consider whether any amendment of the Moplah Outrages Act XX of 1859 was needed.(d) The Defence of India Act be repealed at once, as it was only intended to cope with difficulties arising from the war.(e) The enactment of the Anarchical and Revolutionary Crimes Act 1919 (popularly known as Rowlatt Act) was extremely unpopular, therefore retention of this act was not necessary.(f) For the Indian Criminal Law Amendment Act, 1908 and the Prevention of Seditious Meetings Act, 1911, the evidences of the witnesses concluded that their effect was beneficial and application was necessary to maintain public tranquility. Besides most of the Local Governments demanded retention of these Acts. It was therefore desirable to examine most carefully the reasons for and against their repeal. [10.]

In The Council of State-18th January, 1922
Round Table Conference

The Honourable Mr. Sethna moved a resolution regarding Round Table Conference on 18th January, 1922. It is reproduced below.

> "This Council recommends to the Governor General in Council to convene immediately an informal joint sitting of the two Houses excluding press representatives and visitors to settle on what lines a round-table Conference of all party leaders should be held"

The honourable Sethna then explained the position. A detailed discussion also took place in the council. The original text runs into 46 pages as printed in proceedings of Council of State. Briefly, Mr. Sethna ventured to bring forward this resolution with the hope that it would help persuade Government to handle the the prevailing situation in such a manner that it would be acceptable to all Parties. He highlighted the position in Europe after French revolution and the constitutional reforms in the States therein. He said that the Great Britain had awakened India by opening to her that door of Western Education resulting in the thought to get equality of status with the ultimate object to form constitutional form of Government in India with the self-government. In this regard, he referred to memorable pronouncement made on 20th August, 1917 when by constitutional self-government by successive stages was definitely promised.

For acceptance or otherwise of above pronouncement, there were two schools of thought, the Moderates or liberals who accepted the

reforms a year ago. On the other hand there were extremists or non-cooperators who doubted the honesty and sincerity of the Government and insisted upon immediate and complete self government.

He touched upon a number of issues in his speech of 6 pages and finally recommended a joint session of two houses to secure free and full exchange of views. Mr. Bhurgri took active part in the discussion. The relevant portions of the proceedings are reproduced below:

The Honourable Mr. Bhurgri: Sir my Honourable Friend Sir Alexander Murray was good enough to refer to me in his speech, because I happen to have been – fortunately or unfortunately – one of the members of the Repressive Laws Committee. I am glad my Honourable Friend has given me this opportunity to clear up the position. Reliable evidence was placed before us in that Committee...

The Honourable The President: Do I understand the 'Honourable Member proposes to reveal matters, which transpired in the Committee and which are confidential?

The Honourable Mr. GM Bhurgri: No, Sir, I was only going to explain, why I supported certain proposals.

The Honourable The President: To that extent only.

The Honourable Mr. Bhurgri (1:00 pm): Yes I will not disclose even names.

Reliable evidence was placed before the Committee that there were certain associations which were anarchical in their object and character, and that actually revolver practicing was being carried on by some of them secretly; and it was thought that Government should keep power in their hands to.suppress such associations. I considered that there was sufficient evidence to warrant this, and I think every other non-official member of that Committee who supported Government was prompted by this move. And now, Sir, instead of that, we find Government using this Act indiscriminately not against associations of that nature, but against all sorts of associations, good, bad and indifferent, proclaiming one province after another. I say I have a positive complaint against the Government that there has been a positive breach of faith in this. So much as regards the Repressive Laws Committee.

Sir Alexander Murray has referred to the Bombay Conference. May I tell him, as one of the conveners of that conference, that this idea that something ought to be done to save the situation was started long before His Excellency the Viceroy made his speech at Calcutta. It was then considered that the time had come for a conference between Government and the people's representatives. When the Malaviya deputation waited on His Excellency, and His Excellency himself said that he was prepared to have a round-table conference, provided certain preliminaries were

agreed to, we decided to approach Mr. Gandhi to see how far he was agreeable to it. Well, at Ahmedabad during the Congress session, some of us went there for this purpose, but there was no time for any general discussion of this question with Mr. Gandhi. So it was that this Bombay conference was called, and I may tell you that, before and after this Bombay conference, there have been many private conferences between some of the leading public men and Mr. Gandhi. The position now is this. Mr. Gandhi does not say that he is not prepared to come to a round-table conference. He says:

> "I will come unconditionally, not as a representative of the Congress, but in my individual capacity in any Conference with Government. I will come there and press my own views."

I think that is a thing which everybody is quite entitled to say; he can convince you or not that is another matter. But he says:

> "If you want the Congress party to come and if you want that the atmosphere should be cleared for the success of such a conference, then I have got certain preliminaries to urge."

I should like to inform my Honourable Friend, Sir Alexander Murray here that His Excellency the Viceroy himself has said that the Government were prepared to withdraw the notification, provided Mr. Gandhi also withdrew his hostile activities. The only condition precedent to a conference which was agreed to by us at Bombay was the release of Fatwa prisoners. *We feel that the Muhammadans of India will never agree to come to a conference with Government without Messrs. Muhammad Ali and Shaukat Ali not being there.*

The Honourable Sayid Raza Ali: Hear, hear

The Honourable Mr. Bhurgri: It was the Musalmans, not so much Mr. Gandhi, who insisted on this condition. If Sir Alexander Murray thinks that a round-table conference with Mahatma and other non-cooperation leaders will be of no use that is a different matter. But I feel that if we are going to make an attempt to understand each other, and to understand the Government of India's position about the Khilafat question and other questions at issue, then surely we will have to concede that the leaders of the movement must be in that conference. That is also the reason why we ask for the release of the Ali brothers.

My Honourable Friend made a point that Mr. Gandhi says:

"During the truce I will go on with my volunteers."

True he says that. But he said, he is stopping all civil disobedience, all hartals, and he will have his volunteers to carry on the work of swadeshi, national education and preaching against the use of liquor. If any one says that he is going to use these volunteers for civil disobedience or for any thing else of a hostile character, then I can understand him.

But I want to tell the House that Mr. Gandhi says positively that he will stop hostile activities the moment you do the same. As a matter of fact, I am told that yesterday he must have got the Working Committee of the Congress to pass a Resolution stopping civil disobedience till the 31st of this month.

The Honourable the President: Order, order. The Honourable Member must address his remarks to the Chair, and not the Sir Alexander Murray.

The Honourable Mr. Bhurgri: I beg your pardon, Sir. I was simply looking at the Honourable Sir Alexander Murray. The position in short is this. Mr. Gandhi is prepared to stop his hostile activities in the nature of hartals, in the nature of picketing, in the nature of civil disobedience, but he says that he must go on with the work of swadeshi, with the work of national education and with the work of preaching against liquors without picketing.

Then, Sir, my Honourable Friend came down very heavily on us, those who were in Bombay Conference, for being party to a Resolution, which says that as a last resort when all other means have been exhausted, civil disobedience may come in. I ask my friend that when every other source has been exhausted and there is no hope of any reconciliation, and there is absolutely no hope from the Government, is it that my Honourable Friend will have us resort to armed rebellion or resort to civil disobedience? I ask him to tell me if there is any third method? *If not then we say, civil disobedience may come. This is what we mean by the Resolution, but we first say: Let us exhaust all other means, explore other avenues which we have as yet not done; let us have a round-table conference which is one of the means now open to us.* When this and all other means are exhausted and there is no other means, then I submit the only way open to a country like India will be civil disobedience. I frankly say that if I am convinced today, which I am not, that there is no other way and that all means are exhausted, I will certainly support civil disobedience. That is really the position the Conference took after a great deal of deliberation.

Now, Sir, granting that Mr. Gandhi is unreasonable, granting that the non cooperation do not come to any reasonable terms, does that really answer for the present attitude of the Government who have known for the last two years that there are some legitimate grievance which require to be redressed ? *Mr. Gandhi's strength comes because these grievances are there, not because he is a Mahatma, not because he wears a langoti and walks bare-footed.* These may have had some influence with some people, but surely all those who are behind him will not be behind him if the grievances are removed. I ask Government, is it right that even if non-cooperators are unreasonable, Government should neglect this

aspect of the question, and should not find out a satisfactory solution independently? I want an answer to that. We want Government to come to a round-table conference and convince us and the world outside that they are reasonable, and Gandhi and his party are uncompromising and that therefore the blame lies on the latter. We want Government to show that they are prepared to go a reasonable length to meet legitimate demands. That is what we want Government to do, and nothing more than that. For that can clear the whole air and put the blame on right shoulders. I appeal to the Government to consider and arrive at a decision before it is too late. The country's condition is really one which cannot but be described as extraordinarily critical; and I feel that, if once civil disobedience is started – I am against it, and I am trying my best to avoid it – if that is started, I do not know where the country will be landed.

> "This Council recommends to the Governor General in the council to convene immediately a joint sitting of two Houses excluding press representatives and visitors to settle on what lines a round table conference of all party leaders shall be held."

The Council was divided as follows:

Ayes 10
Noes 23

Bhurgri voted for the resolution and government went to vote against it. Bhurgri also withdrew his motion in view of discussion held on that day being identical and as requested by the Honourable President.

The motion moved and withdrawn by Mr. Bhurgri was as under:-

> "With a view to arrive at a constructive policy for the purpose of controlling effectively the elements of disorder and disaffection now at work in the country and firmly establishing the confidence of all the peaceful and law abiding British Indian subject of His Imperial Majesty in British justice and fair play, this council recommends to the Governor General in the council to take necessary steps immediately to invite a conference of representative leaders of all shades of opinion of Indian and European in India at a round table conference." [11]

Indian Factories Amendment Bill

On 23rd January 1922, the Honourable Mr. H.A. F. Lindsay moved the above said Bill to further amend the Indian Factories Act, 1911, as passed by the legislative Assembly be taken into consideration.

The Honourable Mr. C.A. INNES, the Honourable Lala Bhai Salamdas, the Honourable Mr. V.G. Kales, Mr. Bhurgri and the Honourable Arthur Froom took part in discussion.

The views expressed by the Honourable G.M. Bhurgri are given as under:-

The HONOURABLE MR. BHURGRI: Sir, my Honourable Friend Mr. Kale has anticipated me in many things which I wanted to say to this Council, but I feel that, before this Bill is passed, I must touch on one or two points. In the first place, I must congratulate Government and this House for having approved the age question on which we had some differences last year. The only other point on which I have got some doubts is the retention of section 46 without the modifications suggested by the Joint Committee. I am not blaming Government. I know my Honourable Friend the Member in charge of Industries and Commerce pressed that amendment in the Assembly and could not carry. But I still feel, Sir, that if you make a law and if you want that law to be enforced, then you must give proper means to your officers to enforce that law. But by retaining section 46 as a compromise, you actually leave the position where it was, namely, that you give a loophole to the factory owners to successfully evade the law, and still go on employing children of the prohibited age. For, these children may easily be taken out at the time the Inspector comes, and then the Inspector cannot successfully prosecute them. I have thought it over whether I should not move an amendment to safeguard against this, but I thought I should not complicate matters; especially in a matter of this sort of legislation in which my Honourable Friend is already having some difficulties. I will not increase his troubles by any such proposal at present, though I still believe that this compromise involves the result that factory owners and factory managers will still be free to evade the law against all vigilance of Factory Inspectors.

The HONOURABLE SIR ARTHUR FROOM: Sir, were my friend the Honourable Sir Alexander Murray here, I should leave it to him to support this Bill. For myself, I do not wish to detain the Council for any length of time indeed; the words which I should have said in support of this Bill have already been uttered by the three previous speakers. We welcome this Bill as a protection to, and for the good of labour in this country, which we, employers of labour, have at heart.

There is one note I should like to sound, however, and that is, that I would appeal to those champions of labour, or leaders of labour, to try and keep labour on the right lines. Labour does not always keep on the right lines in their demands on the employers, and if the leaders of labour only bear this in mind and sometimes keep the fact before them that there are two sides to a question, we in Bombay should have very much less trouble with labour than we have had in the past.

The Honourable Mr. Bhurgri: I may at once assure my Honourable Friend, Mr. Lala Bhai Salamdas that it was far from my thought to run down the capitalist. As a matter of fact,. I do join the remarks, which my Honourable Friend, Mr. Innes, made that in piloting through this Bill, Government had the active support of some of the capitalists and labour employers. I appreciate that and I am the last man to run them down. I may tell my friend, the Honourable Mr. Samaldas, that I also am, though on a very small scale, a factory owner, and, therefore know the tricks of the trade.

My complaint is that, when you make a law that a certain age should be fixed and that nobody must employ children under that age in any factory, then I say the logical conclusion of that is that the Legislature should make provision to give enough power to Executive to enforce the law. That is not done by this Bill. On the contrary, by the compromise arrived at in the other House and which my Honourable Friend Mr. Innes, was compelled to accept at the point of bayonet has left loopholes for the successful evasion of law.

My Honourable Friend, Mr. Lalubhai Samaldas, gave an example that of the Sholapur mills, where he said that hospitals, play-grounds, schools and other buildings are within the same compound as the factories. I ask my friend, is it not possible to draw some demarcation line between the factory area proper and other institutions attached to it? That, I believe, can very easily be done. What I objected to was that, while you all agree that children under a certain age should not be employed by factory owners, you are not willing to give power to the Executive to see that the law is enforced. I would have moved an amendment, but I did not want to make complications for my friends who are piloting this Bill through the House. Therefore, I refrained from doing so; but I feel it my duty to express my views on the subject. I never intended to say anything to annoy my friend the Honourable Mr. Lalubhai Samaldas or any other capitalist.

The Honourable Mr. Lalubhai Samaldas: May I rise to a personal explanation? If the Honourable Mr. Bhurgri will refer to the Minutes he will see that it was suggested that the definition of "precincts", as in the English Act, should be introduced so that what he has suggested could have been done if the Government had so desired.

The Honourable the President: The question is –

That the Bill further to amend the Indian Factories Act, 1911, as passed by the Legislative Assembly, be passed'

The motion was adopted. [12]

Council Of State, Wednesday, The 25th January, 1922.

The Council assembled at Metacalfe House at 11.O Clock. The Honourable President being in chair informed the members that some attempt had been made to mitigate the Arctic chill in the Council chamber. He also warned the members to avoid the wires as otherwise they might have a case of voluntary electrocution.

Resolution regarding unrest moved by Bhurgri

Mr. G.M. Bhurgri moved a resolution on Wednesday the 25th January, 1922 which is given as under:

The Honourable Mr. Bhurgri: Sir, in view of the debate on the 18th instant, I beg to withdraw the Resolution that stands in my name and which runs as follows:

> *"This Council recommends to the Governor General in Council that all papers and correspondence in the possession of the Government of India relating to the present unrest which have passed between the Government of India and the Local Government on the one hand, and the Government of India and the Secretary of State on the other hand be laid on the table of the Council".*

Retrenchment and Economy in National Expenditure

The Honourable Mr. V.J. Kale moved following resolution on 25th January 1922:

Honourable Mr. V. J. Kale: Sir the resolution which I have to move runs as follows:

> *"This council recommends to the Governor General in Council that a committee consisting of members of the two Houses of the legislative be immediately appointed to explore all possibilities of retrenchment and economy in national expenditure and to make concrete proposals regarding the same.*

The resolution was put to vote. The council divided in two groups with 'Ayes = 13' and 'Noes = 19'. Bhurgri however voted for the resolution but it was rejected.

Consent of Governor General in Council to non-official business on official days

On Tuesday 26th January 1922, the Council assembled at 11.O'Clock. The President invited attention of members to an important alteration made in the Rule 6 that originally provided as under:

> "6.The Governor General, after considering the business of the Chamber, shall, at the commencement of each Session of the Chamber, allot as many days as are in his opinion compatible with the public interests to the business of non-

official members in that Chamber and may, from time to time during the Session, after such allotment, and on these days such business shall have precedence. At all other times, Government business shall have precedence."

It now runs:

"6. The Governor General, after considering the state of business of that Chamber, may allot as many days as may, in his opinion, be possible compatible with the public interests for the business of non-official members in that Chamber, and may allot different days for the disposal of different classes of such business, and, on days so allotted for any particular class of business, business for that class shall have precedence. On other days no business other than Government business shall be transacted except with the consent of the Governor General in Council."

The position was explained by President. The exchange of views among the President and Bhurgri is given as under:

The Honourable Mr. Bhurgri: May I ask, Sir one question on this matter? This is a very important change as it takes away certain right of this Chamber. If I understand the rules correctly, and section 129- A of the Government of India Act, it is incumbent on Government not to make any change in the rules without laying it on the table of both Houses of Parliament and getting their assent. Has that been done in the present case? I should also like to know whether you, Sir, as President, have been consulted.

The Honourable the President: I think when a rule is promulgated by Government, the presumption is that everything has been done that ought to have been done. At any rate as far as the Chair is concerned it must adopt the maxim *Omnia praesumantur rite esse acta.*

Delhi University Bill

The Honourable Sir Muhammad Shafi moved the bill as under:-

"The Honourable Mian Sir Mohammad Shafi:" *Sir I have the honour to move that this council also agree to the recommendations of the legislative Assembly that the bill to establish and incorporate a unitary teaching and residential University at Delhi be referred to a Joint Committee of Council of State and the Legislative Assembly and that the Joint Committee do consist of 14 members instead of 12 as in the resolution recorded on the agenda."*

The Honourable Mian Muhammad Shafi and other members deliberated on the issue relevant portions are briefly given as under:

Sir Mian Muhammad Shafi: I am sure all Honourable Members will recognize that the Imperial Capital of India should have a University of its own. More over, the existing state of things, under which the Provinces of Delhi, the Punjab and the North-West Frontier Province, with a population of something like 40 millions, have a single University at Lahore catering for the educational needs of huge population of these areas is, to say the least, not very satisfactory. The complications which at present exist, in regard to the situation which I have described, place considerable difficulties in the way of the authorities of the Punjab University at Lahore in introducing reforms in accordance with the recommendations of the Sadler Commission. Here at Delhi, we have already got three Arts Colleges and also a Medical College as the nucleus of the University which we seek to establish in the Imperial City. It is true that, in view of the financial stringency which we have to face, the permanent scheme cannot at once be taken in hand, and therefore, the Bill embodies what I might call a transitional stage of this legislation – that is to say, a provisional scheme for the immediate establishment of the University, and an ultimate scheme for its completion when financial conditions permit. With these few words, Sir, with your permission, I place the motion before the House.

The Honourable Mr. Bhurgri; May I know, Sir, as the Bill is not before us, how we can discuss the provision of the Bill. I understand that the Bill is not now before the House.

The Honourable the President: The Bill is not before the House, but the Bill has been circulated and Honourable Members must have copies. I have a copy on my table.

The Honourable Mian Sir Muhammad Shafi: The Bill is in the hands of every Honourable Member.

The Honourable Mr. Bhurgri: It is not for any motion, such as first reading, or second reading.

The Honourable the President: I understand the Honourable Member's difficulty. The only question now before the House is, whether it will concur in the Resolution passed in the Legislative Assembly. That is the object of this motion.

The Honourable Mr. Bhurgri: Exactly, Sir.

The matter was discussed thread bare and finally the motion was adopted in the following manner:

Mian Sir Muhammad Shafi: As I have already mentioned, the ultimate aim is to establish the buildings connected with the proposed University at Raisina. I hope that that statement will satisfy him, in so far as his anxiety is concerned.

I do not think, Sir, that I need detain the House longer. I hope I have

made the position, in so far as it is necessary for me to do so at this stage, clear.

The Honourable the President: The question is:

"That this Council do agree to the recommendation of the Legislative Assembly that the Bill to establish and incorporate a unitary teaching and residential University at Delhi be referred to a Joint Committee of the Council of State and of the Legislative Assembly, and that the Joint Committee do consist of 14 members."

The motion was adopted.

The Honourable Mian Sir Muhammad Shafi: Sir, I beg to move that the following seven Members of the Council of State be nominated to serve on the Joint Committee to consider and report on the Bill to establish and incorporate a unitary teaching and residential University at Delhi namely:

The Honourable Raja Sir Harnam Singh, The Honourable Mr. Mayhew, the Honourable Dr. Ganganath Jha, the Honourable Sir Zulfiqar Ali Khan, the Honourable Mr. Bhurgri, the Honourable Mr. Lalubhai Samaldas and myself.

The Honourable Mr. Bhurgri: May I move an amendment, Sir?

The Honourable the President: The Honourable Member asked me if he could move an amendment. Certainly, subject to this, that the Council has already agreed to a Committee of seven Members. Therefore, if you move any amendment, it must be to substitute another name for one of the names already mentioned.

The Honourable Mr. Bhurgri: I propose the name of Honourable Mr. Kale instead of my own name.

The Honourable the President: Has the Honourable Member obtained the consent of the Member whose name he proposes?

The Honourable Mr. Bhurgri: Yes, Sir, I have spoken to him, and he has consented.

The Honourable the President: The following amendment has been moved:

"That for the name of the Honourable Mr. Bhurgri the name of the Honourable Mr. Kale be substituted."

That question is now open to debate.

The Honourable Mian Sir Muhammad Shafi: I accept the amendment on behalf of Government.

The Honourable the President: The question is:

"That for the name of the Honourable Mr. Bhurgri the name of the Honourable Mr. Kale be substituted."

The amendment was adopted.

Special Laws Repeal Bill – 26th January, 1922

The Honourable Mr. S.P.O'Donnell introduced the bill as under:

The Honourable Mr. S. P. O'Donnell: Sir, I beg to move for leave to introduce a Bill to repeal certain enactments supplementing the ordinary criminal law.

As Honourable Members will remember, the Committee appointed in March last recommended the total repeal of certain special enactments, and this Bill is designed to affect the total repeal of those enactments. The Committee also recommended the amendment of Bengal Resolution III of 1818 and the analogous Regulations in Bombay and Madras. The amendments proposed are of a difficult and complicated character and are at present under consideration and consultation with the Secretary of State. In the meantime, it has been thought desirable to proceed at once with this measure, which is of a simple character, affecting the total repeal of those enactments, the total repeal of which was recommended by the Committee.

The Honourable Mr. Bhurgri: May I ask the Honourable Member whether he will be able to introduce a Bill for the amendment of those Regulations in this Session.

The Honourable Mr. S.P.O'Donnell: As I have stated, that matter is under consideration in consultation with the Secretary of State, and I am afraid it is not possible for me at the moment to say when a decision will be arrived at.

The motion was adopted.

Questions and Answers 18th February, 1922

Alteration of Rule 6 of the Indian Legislature Rules:

63. The Honourable Mr. Bhurgri:

(a) Will Government be pleased to state if there was any correspondence with the Secretary of State regarding the alteration of rule No. 6 of the Indian Legislative Rules? If so, will they be pleased to lay it on the table?

(b) With reference to section 129-A of the Government of India Act, will Government be pleased to state whether the altered rule was approved by a Resolution of the two Houses of Parliament, or whether it was merely laid before the two Houses of Parliament ?

The Honourable Mr. S.P.O'Donnell:

(a) There has been correspondence with the Secretary of State, but it would be contrary to orders to place it on the table of the House without his permission which has not been received.

(b) The correspondence took place at a time when the Houses of Parliament were not sitting, and the amendment could not have been approved by a resolution of both Houses. That, however, is an exceptional procedure which the Act definitely allows the Secretary of State to follow or not, as he may think fit. Government are supplying the Secretary of State with copies of the correspondence so that they can be laid before both Houses of Parliament in accordance with the normal procedure provided for in section 129-A, sub-section (3) of the Act.

The Honourable Sir Arthur Froom: Is it not a fact that new rule 6, differing in this respect from the scheme of the Act and Rules as originally passed by Parliament confers upon the Governor General in Council for the first time power to restrict the business of this council, whereas constitutional checks of this nature are by the Act and original Rules invariably conferred on the Governor General?

The Honourable Mr. S.P.O'Donnell: The rule runs:

The Governor General shall allot so many days and so on.

Is that what is referred to?

The Honourable the President: The question, I think, was whether this rule confers powers of restricting the business of this Chamber upon the Governor General in Council, and the suggestion was that such powers were under the Act and original rules invariably conferred on the Governor General.

The HONOURABLE MR. S. P. O'DONNELL: I think the last part of the rule certainly' does confer power on the Governor General in Council, that is to say, that part of the rule which runs:

"No Government, business shall be transacted except with the consent of the Governor General in Council."

Secretary of State in Council's authority to initiate and control Additional Expenditure

64. The HONOURARLE Mr. BHURGRI: Will the Government be pleased to state:

(a) Whether it is a fact that the Secretary of State in Council enjoys absolute power and unchecked authority to initiate, control or sanction additional expenditure of almost every kind, over and above the budgeted one?

(b) How many times during the last thirty years has this authority been exercised by them without the previous approval of or against the wishes of the Government of India?

The Honourable Mr. E.M. Cook:

(a) The Honourable Member will find the financial powers of the Secretary of State in Council defined in section 21 of the Government of India Act.
(b) It is not possible to furnish the information desired by the Honourable Member without an elaborate investigation.

Financial year from 1st October instead of 1st April

65. The HONOURARLE MR. BHURGRI: In view of the uncertain character of the seasons in India, the inconveniences and imperfections of the present arrangement, have the Government considered the desirability of commencing the financial year from the 1st of October or any other suited time?

The Honourable Mr. E. M. Cook: Yes. The Government has had this matter under their consideration, and all Local Government and the principal Chambers of Commerce and Associations were addressed on the matter in a letter dated the 3rd December last. Copies of that letter were sent to each Member of the Legislature, and I presume that the Honourable Member's copy went astray in the post. I will have another copy sent to him.

Treatment of political prisoners, 23rd February, 1922

89. "The Honourable Mr. Bhurgri: Will the Government be pleased to state:

(i) Whether they are aware that prisoners, including those convicted for political offences, of high education and social status are made to do the following:-
   a) stretch out their hands with palms open and upraised (one of the poses in which Muhammadans stand while offering prayers), or sit in crouching posture at the approach or in the presence of Jail Officials;
   b) repeat either of the formulae; "Sarkar-ek-hai" or "Sarkar Salaam"; and
   c) allow frequent searches of their whole person?
(ii) Whether this is simply by custom or practice, or is prescribed in any Jail Regulations?
(iii) What is the significance and object of and what useful purpose is served by (a), (b) and (c), respectively; firstly, in the case of ordinary prisoners, and secondly, in the case of persons of high education and social status convicted of political offences, and whether Government have considered there are sufficient grounds to enforce them in the latter case? [13]

The Honourable Bhurgri was not present in the Council.

Bhurgri Resigns from The Seat Of Council Of State

Though above said question number 69 dealing with the treatment of political prisoners was taken by the Council but Bhurgri was not present as he had resigned from the seat of the Council under protest against the pro Greece attitude of British Government. He sent a telegram to the Viceroy on the subject which was published in I.R.November, 1922 (page 768) and in Zamindar, 19th October, 1922. [14] Zamindar also published an Editorial Note on his resignation in its paper on the same date.

Notes and references:-

1. Council of State Debates, 1921, Vol-I, Delhi, 3rd February to 20th March, (Page 1 to 11)
2. Ibid pages 43 to 78.
3. Ibid pages 79 to 82, 86, 89, 105, 151, 152, 160, 197 to 205 and 241 to 251.
4. Ibid pages 435 to 449. The severance of Judicial Functions for the Executive took more than 80 years when it was made by the Government of Pakistan on 14th August, 2001. But in the Indian part of sub-continent old system is still continuing.
5. Council of State Debates 1921 pages 510, 637 to 642.
6. Council of State Debates 5th September, 1921, pages 18 to 24, 54 to 58 and 79 to 86.
7. Ibid 6th September, 1921 pages 88 to 98, 118, 119, 141 and 142.
8. Council of State Debates, Thursday 15th September, 1921, pages 147 to 150 and 167.
9. Council of State Debates, Monday 19th September, 1921, page 239.
10. Council of State Debates 26th September, 1921, pages 377 to 379 and 29th September, 1921, pages 472 to 489.
11. Council of State Debates, Vol-II, Delhi (17th January to 12th March, 1922) Secretary Home Simla Pages 599 to 645.
12. Ibid Pages 649 to 659.
13. Ibid Pages 661, 688, 692, 693, 697, 698, 699, 724, 726, 728 and 837.
14. Muslim India 1857 to1947.A Biographical Dictionary by Ahmed Saeed, Institute of Pakistan Historical Research, Lahore, June 1997 (Page 105). This telegram was published in I.R, November, 1922 (Page 768) and in Zamindar, 19th October, 1922 (Page 4) Zamindar also published an Editorial Note on his registration from Council of State on 19th October, 1922.

Chapter 9

Other Political and Social Activities.

Sindh Madarssah-Hassanally House, 1909

Bhurgri was also Member Sindh Madarssah Board. He was also educated in the Madarssah at a stage. The Governor of Bombay celebrated the Stone laying ceremony of Hassan Ali House on 9th January 1909. The proceedings of the ceremony appeared in The Daily Gazette, Tuesday 19th January 1909. These being important are given below:

"The Governor of Bombay, on Saturday at 10th o clock, 9th January, 1909, visited the Sindh Madrasah-tul-Islam and laid the foundation stone of "Hassanally House". The morning turned out fine and pleasant, and the function attracted a large crowd. Not only were the seats filled, but the tops of the neighboring houses over looking the quadrangle, in which the latter ceremony was performed, and other points of vantage were occupied with palpably interested spectators whose want of hearing of what was spoken was doubtless more than compensated by the spectacular sight they were thus enabled to witness. For the said quadrangle of the Madressah was, by the decorative genius and engineering ingenuity of Mr. J.Forest Brunton, to whom the details of the arrangements had been entrusted – ably assisted by Mr. Meassham Lea, the new Municipal Engineer, and Mr. Abraham Reuben, whose special forte is the engineering of such tamashas – transformed into a vision of delight.

On the east side of the quadrangle, where the foundation stone was to be laid a large shamiana was erected and tastefully draped and decorated with a profusion of flags and bunting. In front of the shamiana was suspended the stone detained to take so prominent a part in the building, and it was here that engineering ingenuity was exercised, for the bringing of the stone into place at the opportune moment was effected by an arrangement working as noiselessly and as efficaciously as if operated

by magic or fairy agency. On the dais here provided were seats for the gubernatorial party, the Members of he Madressah Board, the Principal and Vice Principal of the Madressah and some of he leading citizens. Of the members of the Madressah Board and Madressah officials there were present Mr. A.D. Young husband (Commissioner in Sindh), President; Mr. H.C. Mule, M.V.O., Vice-President ; Mr. H.N.Crouch, Mr. A.G. Wright, Mr. Yusufali Alibhoy, Mr. Ghulamali G.Chagla, Mr. Abdul Rahim Saleh Muhammad, the Hon, Mr. Shaikh Sadik Ali Sherali, Mr. Ghulam Hussain Kassim, Haji Haroon Abdulla, Ghulam Muhammad Bhurgri, Mian Ali Murad Khan, Mr. T.H. Vines, M.A. Principal, and Mr. A.B. Kotwal, B.A, L.L.B., Vice-Principal. There were also present Mrs. Young husband, General Westmorland, the Hon'ble Mr. Webb, Mr. E.M. Pratt, Mr. T.L.f. Beaumont, Mr. and Mrs Brunton, Mr. Punnett, Mr. Melver, Mr. Gibbs and some other ladies and gentlemen. On right flank of the dais were seated the boys and masters of the English Branch of the Madressah, and on the left the boys and masters of the three Vernacular branches. On the dais were displayed the handsome Sir Evan James Football Cup and other trophies won in the field of sport of Madressah teams. In front of the shamiana seats for a large number of guests were arranged in the form of a rectangle, through which a passageway was fenced off for the entrance of the guests. The arch the guard of honor was drawn up at right angles, with the Band behind it. This space, as indeed the whole of the quadrangle was profusely decorated with flags and bunting the pathway and other points being relieved by the foliage of pot plants placed there. On the right was a space reserved for zamindars and jagirdars, many of whom with richly embroidered clothes graced the assembly and added to its spectacular effect. On the left was space for the Municipal councilors and leading citizens of all communities. Space forbids us giving the names of the leading persons present, suffice it to say that all communities – European, Hindu, Parsi, and especially the various branches of the Muhammadan community were well represented.

His Excellency arrived a few minutes before 10 and was met at the school porch by the above named members of the Board and school officials. After the Commissioner had introduced these gentlemen to His Excellency the party proceeded upstairs to inspect the English Branch. The Governor was much struck with the spaciousness of the building and classrooms. He especially admired the big hall and asked many questions relating to various matters connected with the school, which evinced His Excellency's deepest interest in the success thereof. After similarly visiting the mosques, the Talpur House and general boarders rooms, His Excellency inspected the guard of honor furnished by the East Lancashire

and afterwards took his seat on the dice, followed by the other member of his party and his hosts the Madressah Board and Officials.

The Commissioner in Sindh as President of Madressah Board invited his Excellency in his following speech to lay this foundation stone of Hassan Ali House." The sustained progress of the Madrassah is fully set forth in our published annual reports and I need not weary your Excellency at his moment with the detailed facts and figures which evidence it. I will only say that whilst we aim at a healthy system of physical and moral, no less than of mental education, it has been our constant endeavour to avail ourselves to the full of all the advice that we can obtain from the experts of the Educational Department. We have at present under our consideration certain criticisms offered on the occasion of the recent annual inspection by the educational inspector. Mr. Wright, and we look with confidence to Mr. Wright, in his capacity of our colleague, to aid us in devising practical remedies for whatever he has, as Inspector, found amiss.

"I proceed, on behalf of the Board, to invite Your Excellency to add to the obligations under which you have already laid the Madressah by graciously consenting to lay the foundation stone of the new boarding house, to which we propose to give the name of "Hassanally House"

"This is the first of a series of three fine new boarding houses by which it is contemplated to replace in the immediate future the temporary and not very slightly structures now existing. Leaving for the moment the second and third of these houses, I would ask permission to say a few words on the subject of "Hassanally House", and of the founder of the Madrssah, whose honoured name it is to bear.

"Our retrospect takes us back to the year 1884, the period of the great educational awakening of the Muhammadans of India when Syed Amir Ali, Secretary of the then existing Central Muhammadan Association paid a visit to Sindh, resulting in the formation of a local branch of his Association. That branch has survived its parent Association and now carries on an independent existence under the name of the National Muhammadan Association of Sindh, or more popularly, the Sindh Muhammadan Association. Its first President was the Honourable Khan Bahadur Hassanally Bey Effendi, the distinguished man whose name we are now desirous of commemorating.

"Mr. Hassanally threw himself heart and soul into the new movement, and traveled over India collecting funds for the foundation of Madrassah in Karachi. Within a short period he had succeeded in collecting about a lakh and a half of rupees of which fifty thousand were set apart as an Endowment fund. In 1885 the Sindh Madrassah was actually opened under the auspices of the Association, in rented quarters

to begin with. Shortly afterwards the present site, previously occupied by the old caravansary, was granted free of charge by the Karachi Municipality, and in 1887 the foundation stone of the main Madressah building was laid by His Excellency Lord Dufferin. By 1890 the building was ready for occupation, its total cost having been nearly 2 lakhs. To meet the working expenses Mr. Hassanally succeeded in securing liberal contributions from the several Municipalities and Local Boards in Sindh, supplemented by a grant-in-aid from Government.

On the lamented death in 1895 of this gentleman, on whose personality the whole arrangement had till then in fact depended, the constitution of the Madressah was revised, and the management placed in the hands of the present mixed Board of officials and non-officials, with the Commissioner in Sindh as President. At the same time, through the characteristic munificence of that great patron of good works in Sindh. H.H. Mir Sir Faiz Muhammad Khan of Khairpur, funds were provided for the entertainment as Principal of an English University graduate, and Mr. Percy Hide, M.A., of Balliol College, Oxford, now of the Indian Educational service, was secured for the post. Both to him and to his successor, our present Principal, Mr. Vines, the Madressah is under deep obligations.

A feature in the development of the Madressah of sufficient importance to deserve some mention has been its connection with the Talpur question. In January 1896 the Government of India finally accepted the principles advocated by Sir Evan James in his historical report on the descendants of the ex-Amirs of Sindh, that the gradual discontinuance of the grant of pension (save in the ease of the very few personages to be recognized in perpetuity as heads of the former ruling houses) to the exceedingly numerous and ever increasing body of individuals should be accompanied by an effort to enable them to earn their livelihood, to save them form the imminent danger of sinking into the condition of unprofitable members of society, dependent on the charity of Government, and inflated with false notions of aristocratic pride, and to elevate them to that of useful, self-supporting and self-respecting citizens. To this end the first essential was held to be the provision of facilities for education and start in life of the rising generations. And sanction was accorded to the construction in a special Talpur School at Hyderabad. But difficulties presented themselves in the way of this scheme and eventually it was decided that the Sindh Madressah, as then recently re-constituted and equipped, would be the best place for the education of the Talpur boys at the cost of Government. Eleven of these boys were accordingly admitted to the Madressah in January 1898, the present number being 28. The Government is

cosidering appointment of Manager of Junior Talpur though in a way Mr. Hide and Mr. Vines have in fact continuously held ex-officio, combined with that of Principal of the Madressah, since its creation, and the arrangement has had satisfactory results.

To return to Hassanally House., the credit for originating and carrying through this scheme for a memorial of one to whom the Madressah owes so much, belongs to another great Sindhi, of whose services Providence has but recently thought fit to deprive us, the late Sardar Mahomad Yakub. The funds collected through his efforts amount with interest to close on Rs. 23,000. An equal amount has been contributed by Government, and the plans and estimates have been duly approved. As Your Excellency may see, it is to occupy the northeast side of the quadrangle, the northwest side being reserved for the two houses, which are to follow. It is proposed to restore the ancient gateway, removing the structures that at present block it, but retaining the flanking guard towers.

Of the two houses designed to supplement Hassanally House, the first is Khairpur House, the gift of H.H. the Mir. The other under the name of Sardar House is to be a memorial to Sardar Mahomed Yakub, of whom I am in a position to speak not merely as historical personage but as a valued personal friend.

Having been closely associated with him in his work and aspirations, I appreciate to the full the irremediable void that his premature death has left in the public life of Sindh. I should be sorry to think, and I do not for a moment believe, that the public sorrow for his loss is in any way to be measured by the pace at which subscriptions to his memorial have been coming in. The public of Sindh, though not unresponsive to such appeals is difficult to reach except through the medium of a leader combining with untiring energy and perseverance the charm of personal magnetism. And I think my Muhammadan friends will bear me out in saying that, since the Sardar's death, no leader of precisely similar qualifications has yet arisen. At the same time I am far from suggesting that there is any ground for despairing of the Sardar Memorial. I understand that a considerable sum is already in hand, and Your Excellency's presence here to day should have the effect of galvanizing the movement into a yet healthier vitality. We have every hope that ultimately its promoters will be able to place in our hands the full amount necessary to enable us to start the construction of Sardar House.

I have referred to the late Sardar as one who raised himself to the position of leader of the great body of Sindh Muhammadans, and who possessed in an extraordinary degree the natural qualifications for leadership. But, in so far as I have suggested that he has not left his equal

behind him, I hope that I shall not be suspected of undervaluing either the zeal of the capacity of the most prominent of the existing members of the community. I may refer in particular to my honourable friend Shiekh Sadik Ali, who is the Sardar's official successor in many capacities, and whose selection by the Jagirdars and Zamindars of Sindh as their representative on Your Excellency's Legislative Council has in it conferred on him the status of a leader. If I may be permitted for one moment to dissociate myself from my colleagues of the Madressah Board, and to address Your Excellency in my capacity of Head of the Province, I would venture to say that above all other things, the essential needs at the present moment of the Sindh Muhammadans in their efforts to raise themselves, politically as well as intellectually, are first; absolute loyalty to their leaders, and second healthier vitality.[1] Finally his Excellency laid the stone. Shaikh Sadik Ali was defeated by Bhurgri in the elections of Bombay Legislative Council on the seat of Zamindars and Jagirdars in May 1909."[2]

New Madressah Naushero Feroze, 1909

The Daily Gazette, 19th January 1909 published a report regarding formal opening of New Madressah at Naushero Feroze since it was founded by K.B.Syed Allahando Shah of Darbello, a political companion of G.M.Bhurgri, the report is given as under:

"For some years the authorities in Sindh have been using every endeavour to educate the class of zamindars or landlords in the Province. The importance of the measure, both politically and economically, is great. Institutions have been opened in various places; in which the zamindars' sons receive a sound Vernacular and English education, such as will fit them for their position in life. The latest of these, the Madressah at Naushero Feroze in the Hyderabad District, was formally opened on Tuesday. The Madressah consists of a boarding-house attached to a mixed primary and secondary school. The buildings are excellent ones, situated in a spacious compound. Already there are about fifty Muhammadan boys in attendance at the school of whom some twenty are the sons of zamindars and reside in the boarding house. All the pupils belong to the northern portion of the Hyderabad District that the Madressah serves, and by the Local Board of which it is supported."

Although the Madressah has been tentatively at work for two or three months, it was not found suitable to hold the opening ceremony at earlier date. On Tuesday morning a large number of the leading zamindars of the Hyderabad District assembled in the shamiania erected in the Madressah compound. There were also present Mr.Pratt, the Collector of Hyderabad, Mr. Wright, the Educational Inspector in Sindh, and Mr. Critchly, Assistant Collector, Naushero Feroze together with the

official and other residents of the Taluka. A song of welcome opened the proceedings, sung by scholars from the school. Mr. Pratt then addressed the Meeting, recounting the history of the foundation of the Madressah and the plans formed for its future conduct, and exhorting the zamindars to further the interests and take advantage of the benefits of the Madressah as they have so readily done so far. Prizes were then distributed to the scholars by Mr. Wright on behalf of the Madressah committee and the zamindars of the district generally, K.B. Sayed Allahando Shah of Dabello returned thanks to the Collector and the Educational Inspector for the aid they had rendered in establishing the institution. Mr. Pratt performed the formal ceremony of opening the Madressah after which the zamindars were conducted through the buildings and the working of the institution explained to them. Complete satisfaction was expressed both at the arrangements of the boarding house and the school. A very pleasing indication of this was the spontaneous offer of scholarships for the support of more needy boys in the boarding- house made on the spot by several zamindars. These were:

1.Two scholarships offered by K.B. Sayed Allahando Shah, one to be called Pratt scholarship and the other, Wright scholarship.

2.Two scholarships offered by Sirai Shah Nawaz Khan Jatoi, Honorary Magistrate, one to be called Pratt scholarship and the other Wright scholarship.

3.One scholarship offered by Sayed Murad Ali Shah of Bhiria to be called Pratt scholarship.

4. One scholarship offered by Dariah Khan, Madad Ali Khan and Noor Mohammed Khan Jalbani of Naushero.

5.One scholarship offered by Jam Chhato Khan Samtio of Kandiaro and Mohammed Unis Matoo of Naushero.

6. One scholarship offered by Syed Khan Lakho and Mir Mohammed Khan Darejo of Naushero.

7.One scholarship offered by Seth Abdul Ghani and Wadero Baki Bux of Naushero.

8.One scholarship offered by Wadero Faiz Mohammed, Wadero Mohammed Hussain and Wadero Abdul Rahim of Naushero.

9.One scholarship offered by Wadero Fateh Khan Rajper of Naushero.

10. One scholarship offered by Khalifa Beg Mohammed, Wadero Raj Mohammed and Fazulallah Wagan of Naushero.

7. One scholarship offered by Wadero Sher Mohammed and Sahib Dino Sahtas and Allahando Wagan of Naushero.

8. One scholarship offered by Sayed Imam Ali Shah of Nasarat.
9. One scholarship offered by Khairdin Shah and Haji Dost Mohammed Dodho of Naushero.
10. One scholarship offered by Haji Dilawar Dahraj and Haji Ghulam Nabi Agro of Kandiaro.

It would be unjust not to note the constant and unstinted assistance that has been rendered in the foundation of this Madressah by the first named of these gentlemen, and he is to be congratulated on the title recently bestowed on him by Government in recognition of this and other public services. It is sincerely to be hoped that the willing and unostentatious support rendered by him and other leading zamindars of this portion of the Hyderabad District will prove a fair augury of the future success of Madressah, an institution specially designed for their class and calculated to be so beneficial to them.[3]

Sindh Muhammadan Zamidars and Jagirdars Association.

According to a letter of Bhurgri, published in the Daily Gazette dated 24.05.1912, the Sindh Muhammadan Zamindar and Jagirdars Association was formed at the first mass meeting held by the late Sardar Muhammad Yakub at Khairpur in 1905 who was the chief patron and the late K.B. Syed Ghulam Muhammad Shah of Bajar in Larkana District was the first president. Its first Secretary was Mr. Dehlvi who also belonged to Larkana. However, in the letter of Mr. Bhutto (No name was mentioned) of 7th May 1912, above point of view of Mr. Bhurgri was criticized, therefore, Bhurgri in above said letter took stand that the Association was formed in 1905 and its meeting was also held at Pithoro, a branch association of the District which was presided over by Pir Ghulam Mujadid and Bhurgri himself was also present. He further stated that over RS.. 4000 were subscribed in connection with Turko-Italian war. On 27th May 1912 a letter reflecting above statement was published in Daily Gazette. Besides, it was also pointed out that said Muhammadan league formed as such with Mr. Bhurgri as its Secretary was not then existing. It is therefore clear that Mr. Bhurgri had started political carecr prior to his studies in England.[4]

Commissioner Sindh, (Sir Henry Lawrence) Versus Bhurgri

As stated above, the World War I broke out in 1914 and the political activity was stopped. Raees Ghulam Muhammad Khan Bhurgri and Harchand Rai Wishandas continued to air the grievances of Sindh with unabated zeal much to the displeasure of British officialdom including the Commissioner in Sindh, Sir Henry Lawrence, the nephew of Punjab Lawrence whose wife was a decedent of Sir Charles Napier. Sir Henry

was a Civil servant in the traditional paternalist style. He was firmly convinced that the British knew what the best for India and Indians was. Those who complained or pointed out the defects of the administration were troublemakers or the agitators. He could not tolerate Bhurgri and Wishandas and lady Lawrence recorded her attitude and determination to arrest Bhurgri "Mr. B is the arch villain and there will be amazement and consternation when they learn so influential a person is for it. The great Mr. B is at the point of arrest"[5] Bhurgri also raised a number of objections in the Bombay Legislative Council and other forums on the powers vested in the Commissioner in Sindh.

Bhurgri's Education Bill Supported at Rawalpindi

All India Muslim Educational Conference held its annual session at Rawalpindi in 1914. In this session Sahibzada Aftab Ahmed Khan, Joint Secretary presented report regarding Sindh. In this conference a long report on "paisa bill" was presented and stated that Honourable GM Bhurgri had presented this bill in 1912, but due to objections raised by some of the zamindars it was deferred. [6]

The Al- Amin News Paper Established By Bhurgri

Bhurgri established famous newspaper " Al Amin" in 1915. Its office became center of politics in Sindh.[7] In view of another reference " The Al Amin" was first published in 1916, which was established by Bhurgri. This paper was published weekly on every Friday in Sindhi but two pages contained news in English. It comprised 12 pages. Due to liberal political policies of Mr. G.M. Bhurgri material was published against the Government even against some newspapers like Al Haq and Aftab-e-Sindh. Therefore, there was a race among each other. Due to these differences these newspapers were at variance to the extent that Bhurgri and Shamsuddin Bulbul became opponents to each other. Ultimately, Syed Allahando Shah intervened and both the giants arrived at rapprochement. In the beginning Muhammad Hashim 'Mukhlis" was appointed as Editorof Al Amin who was a very hard and stanch journalist. Subsequently Shaikh Abdul Majid Sindhi was appointed its Editor who there after became famous journalist and political leader of the sub- continent. [7]

Al-Amin was a real representative of public opinion and performed its functions with full responsibility and in accordance with the rights and demands of nation. Shaikh Abdul Majeed Sindhi stated that ''Al-Amin was started 1915. For some time famous poet and writer of Sindh Mr. Muhammad Hashim Mukhlis worked as its editor. He left the paper after a few months; I was made editor of Al-Amin. It was under my charge

until my arrest in 1916 under the Defence of India Act. Al-Amin was owned by Mr. G.M. Bhurgri. Hindus of Hyderabad generally supported Mr. G.M. Bhurgri for his progressive views and Dewan Tahilram Advani was one of them. Al-Amin was started just then in 1915 to advocate the cause of Home Rule for India." Shiekh Abdul Majeed Sindhi further stated that he was prevailed upon by the proprietor (Bhurgri) to advocate the same cause through weekly Musafar to which he was associated till his arrest in 1916.

The role of Al-Amin cannot be ignored in any case. It was the representative voice of the Home Rule, the Khilatfat Movement, the Muslim League and the Congress including other social and political movements. It played an important role in the enquiry against Rasai, Lapo and Chher. Not only this but the newspaper published all the news of International importance such as World War I, Turkish Peace Treaty, Religious and Political events. It was always aggressive against the Bureaucracy and the government. It was a weekly newspaper published in Sindhi from Hyderabad with selective articles in English. The author had found a page of the Al-Amin (English version) from National Archives Islamabad. (He expresses sincere thanks to late Dr. Muhammad Ismail Shaikh who provided sixty five copies of Al-Amin.) Al-Amin was published and printed by different renowned leaders and Journalists. Some of these are given as under:

5. Printed by Jethmal Parsram Gulrajnani and published by Rahmatullah Khan from Sindhiaskar Press Hyderabad (as mentioned in the Al-Amin 6th September, 1918).
6. Printed by Mr. Jethmal Parsram and published by Mr. Noor Muhammad Vakil from Sindhiaskar Press Hyderabad. (as mentioned in Al-Amin dated 13th April 1917).
7. Printed by Jethmal Parsram Gulrajnani in Sindhiaskar Press Hyderabad and published by Mr. Shahnawaz Pirzadah (As mentioned in the Al-Amin 16th February, 1917).
8. Printed by Jethmal Parsram Gulrajnani in Sindhiaskar Press Hyderaabd and published by Munshi Rahmatullah Khan (As mentioned in the Al-Amin 11th January, 1918).
9. Printed by Mr. Jairamdas Daulatram from Bharatvasi press Hyderabad and published by Mr. Muhammad Ismail Baloch (As mentioned in the Al-Amin dated 10th November, 1919).

For the financial position of the Newspaper, it was stated that annual loss of Rs. 3000 was being borne by Al-Amin. However, for the

last three years Bhurgri paid this amount to run the paper. The number of subscribers was about 625 who paid Rs. 4 annually but the newspaper was paying Rs. 5 per member in addition to the above amount, as it did not own a press. Al-Amin therefore requested the readers to furnish their views for increase of the price.[8]

A few extracts from Al-Amin are as under :

Sindh Zamindar Conference under the Presidentship, of Bhurgri.

The Zamindar's meeting was held in April 19, 1916, at Larkana. About a hundred and fifty Zamindars from various parts of Sindh were present. Chief among them being, Fateh Mohammad Khan, Khan Sahib Shahnawaz Khan, Dur Mohammad Khan, Jam F.K. Bhambo Khan, Mr. Madhodas from Sukkur, Serai Shah Muhammad Lahori, Ali Gohur Bhutto, Khan Sahib Dhani Bux Jatoi, Jan Muhammad Junejo, Mr. Chooharmal from Larkana, Syed Abdul Hakim Shah, Dewan Himath Singh and Syed Allahando Shah from Nawabshah.Ali Gohur Bhutto proposed Bhurgri to the Chair, who after thanking the zamindars for responding to his call to this meeting to forming a permanent Zamindar's Association said that during the last eight years he had entertained the belief that such an association was urgently needed. He had moved the matter at a zamindars meeting held during the last cold weather, the present meeting being the out come of it. He explained that there existed in Bengal and Madras such associations, which had made themselves very usefl. These associations were not only voicing the grievances of the landholders, but also consulted by the local Government. whenever any legislation was undertaken on matters concerning the landholders. These consultations were not merely formal but the suggestions and the objections of these associations on many matters concerning the Zamindars were given due attention. The associations there had weight with the Government and commanded the confidence of their members. Unfortunately, no such association existed in Sindh. As a result, the zamindars had never an opportunity of presenting their views on any given matter to the Government. As an instance, Bhurgri said that he had received private information that the Commissioner intended to revise the rules about the granting of (remission) mafi to zamindars. This was a matter, which very vitally concerned with the zamindars and they ought to be consulted. It would not be possible, where no such association of zamindars existed. Bhurgri continued that other important matter was the narrowing of water sluices by the P.W.D. The Begari Canal was the first to be touched by the department.

It appeared that the policy of Government was against encouraging the cultivation of Paddy. Moreover, there were some lands on which it was

impossible to grow anything but Paddy that always required ample water. Next, the committee for local boards had suggested that zamindars should be charged 0-2-0 per rupee instead of 0-1-0 per rupee. On both these matters, zamindars must be consulted. For these and various other reasons, it was obviously necessary that there should be a zamindars association. It may be that similar associations started in some districts had failed or were not quite up to the mark. Those associations had been working with honorary assistants. If the associations paid their secretaries, the work would go on more systematically. Further, he said that the zamindars should be vigilant in safeguarding their interests. As long as they do not make the government understand that they existed and that they must be heard, they would never be given an opportunity for stating their wants freely and openly to the Government. He then declared the matter open for debate.

At this point Mr. Wali Mohammad Hassanally inquired from the president who was entitled to speak and vote on the subject. On a former occasion the president had ruled that zamindars paying Rs. 1,000 or over as assessment had the right of voting. Did he continue to hold the same opinion?

The president gave a ruling that any zamindar might speak and vote on the subject.

Serai Shah Muhammad Lahori following thanked the president for being so vigilant about the interests of zamindars. He further said that Government never paid any attention to the cries of individuals. An association on the lines laid down by Bhurgri i.e. with a paid Secretary and paid clerks would be the most desirable one. Those were the only means for making it successful.

Mr. Shah Nawaz Pirzada B. A. suggested that each district should have a separate sub-association with a paid Secretary. Those sub-associations should convene meetings at short intervals, and the zamindars could together meet the Collector whenever desired to do so. Why could they not make it convenient to attend meetings in which matters so nearly concerning them were discussed?

Mr. Wali Muhammad Hassanally said that though Madras and Bengal had zamindars associations yet there was no necessity for one in Sindh. He said: "The conditions of Sindh are particular and quite distinct from any other part of India. Sindh was very backward in education. What Zamindars Association have been able to do elsewhere, they would not have the power to do in Sindh." Reference had been made to other associations which failed. They failed not for lack of funds but for want of sincerity and enthusiasm. As an example the speaker cited the Tando Zamindars Association started by Bhurgri. There was no necessity for a

Zamindars Association. The best thing would be to revive the Sindh Muhammadan Association which was started some time ago but had lain dormant since. If revived, it would quite satisfy the wants of the zamindars. If enthusiastic and energetic men were kept as Secretaries, it would be very useful, and moreover, the Muhammadans would cease to merit the centre of being lukewarm and of lacking enthusiasm so frequently leveled at them.

Mr. Abdul Rahman, Bar-at-Law, who followed said that he did not come with the intention of speaking but necessity compelled him to do so. A zamindars ssociation was necessary. Funds must be found for it. It was true that the Muhammadan zamindars were immersed in debt and had decrees against them, but this also was true that whenever there was a photo of an officer to be taken they were ever ready to subscribe. If they could subscribe for such purposes as the above, why should they not find money for an association, which would be for their benefit? It was regrettable that the Sindh Muhammadan Association started by the late Mr. Hassanally, who had not been yet surpassed in service to and love for his community, should be as good as dead, though the Muhammadan Community had advanced somewhat in education since his days, but the Muhammadans were to blame for that. It was time that the zamindars took their own affairs in their hands and brought their reasonable demands to the notice of the Government. Though Quran and other Scriptures contained pious junctures for people to pay their debts, yet few actually did so until asked by their creditors. Similarly, Government would not give until zamindars ask for their just privileges. Therefore an association should be started. To allow Hindu zamindars to join there should be a zamindars association.

Mr. Shumsuddin Bulbul suggested that as the formation of association had been decided, it only remained to elect office-bearers to go about and work in each division. The President, after briefly replying to Mr. Wali Mahomed Hassanally, put the following proposition to vote:

"That a Sindh Zamindars Association be formed with a paid Secretary and a Clerk".

The proposition was passed unanimously.

The president then asked the meeting to elect a president of the Association and an honorary Secretary possessing educational qualifications and experience whose advice and help, president might avail himself of, whenever necessary; Secondly to nominate members from each district to form an executive committee and thirdly to form committee for drafting rules of the association.

Mr. Mathradas proposed that Bhurgri be elected president of the Zamindars Association. Serai Shah Muhammed Lahori seconded him.

As such, Bhurgri was elected president. In reply Bhurgri thanked them for conferring this honour upon him even though there were far more influential and consequential zamindars in Sindh than him. He would have much desired to have been left alone, but he was told that any other man might find official pressure too strong to be borne and he being already in disrepute with the bureaucracy though it was necessary to yield to the desire of his friends and accept this responsibility though only for a time.

Mr. Mathradas Ramchand was then elected as the Hon Secretary.

Next, it was decided that a Secretary should be engaged on Rs. 100 per month and a clerk on Rs. 15 to 20 per month. Many zamindars promised handsome subscriptions on the spot. In addition, an executive committee was formed.[9]

Role of Bhurgri assessed by a Foreign Scholar

Mr. Allen K. Jones who came to undertake research on the subject of provincial autonomy in Sindh, covering the period from 1937 to 1947 wrote about Mr. G. M. Bhurgri as under:

> "It is apparent that Mr. Bhurgri was one of the outstanding leaders of Sindh during the early years of the last century. To give an example when the Bombay Government in 1917 commissioned a study to be made to consider the advisability of extending the period of land settlement from 10 to 30 years in Sindh, Mr. Bhurgri emerged as the key spokesman in favour of extending the period of settlement. His memo was so carefully prepared and so persuasive in the case it presented that the Government officials in their report, found themselves being compelled to answer the arguments of Mr. Bhurgri one after the other. His memo is an eloquent document that reveals very clearly his keen interest in the affairs of both his community and his province. *It would be interesting to speculate that had the British Government taken Bhurgri's views more seriously, then Sindh would not have remained as backward a province as it did for so long.*[10] Though the interests of Sindh were perhaps closest to his heart, Mr. Bhurgri as characteristic of a great man, had a broad vision and the scope of his views and concerns included the political aspirations of his countrymen throughout India. He was a committed worker in the nationalist struggle for independence and he rose to considerable status in both the Congress and the Muslim League. Let us consider briefly his participation in the Muslim League. At the eighth annual session of the All-India Muslim League held in Bombay from

December 1915 to January 1916, Mr. Bhurgri was appointed to a committee to look into the question of constitutional reforms. The work of this committee was the achievement of the famous Lucknow Pact, which for a short time ushered in a period of Hindu Muslim Unity. A year later, Mr. Bhurgri was present when the Sindh Muslim League was first organized at public meeting held at Khalikdina Hall, Karachi on the 6th November 1917. As a leading Sindhi Muslim he was appointed an office-bearer and held the position of Vice-President for over a year until the 27th of February 1920 when he was made the President of Sindh Muslim League. Mr. Bhurgri's dedication to the cause of the League can be seen from some of his letters written in 1922. Because of ill health his doctors advised him to go to England for rest and while he makes plans to do so, he still has the interests of the League uppermost in his mind. He writes about the future work of the League and he feels the work of the organizing propaganda in England is "as indispensable as any other work which the League may take up here in this country". Further in the same letter, Mr. Bhurgri reveals his deep concerns for the common man. He writes that work must be begun among "the Musalman masses not with a view to rouse their feeling but with a view to improving their mental and natural condition". He goes on to say that the masses should be made conscious of their place in time and aware of the responsibilities they must shoulder in the present age. Such views clearly establish that Mr. Bhurgri was not only a forward-looking and progressive minded individual, but that indeed, he was a man ahead of his time. Towards the end of his life, when he had given so much of his time and energy to the League, being selected to preside over the Annual Session held in Lucknow in March 1923 rewarded him. It was a crowning achievement to a life of service dedicated to the uplift of his fellow men. Shortly, thereafter Mr. Ghulam Muhammad Bhurgri died. At the next Annual Session of the League, held in Lahore the following condolence resolution was passed. It speaks for itself: "The All-India Muslim League places on record its deepest sense of regret at the most sad and untimely death of the Honourable Ghulam Mohammad Bhurgri and feels that in him the Musalmans of India have lost one of its greatest patriotic politicians and a disinterested servant of the country".[10]

Pride of Sindh and great leader of Muslims

Jairamdas Daulatram commenting on political life of Bhurgri in his article published in "Hindu" in the Congress Jubilee Number dated 28th December 1935 said as under:-

"Bhurgri was introduced to me during the year 1912 or 1913 when I was studying in the college. From the young age I had interest of public affairs in my mind. Bhurgri was then member of Bombay Legislative Council. I also attended the Council to hear the roars of Sir Pheroze Shaw Mehta, the Lion of Bombay. There I had a slight introduction with Bhurgri but I had no delicate intimacy with him. He was member of the Council enjoying the highest status in those days while I was a common student. Therefore, I could not have the guts to meet him though I saw him in the Council time and again. I do not remember the question that was taken up in the Council, but I too had keen interest in it. In that correlation, I wrote a letter to him for certain clarifications. On receipt of my letter, he conveyed his interest and advised to meet personally. Therefore, I met with him at his Bungalow near jail at Hyderabad. Since that meeting, our relations developed and continued forever. We would then discuss common questions together. He then considered me as a member of the family and would trust me in all the public, business and family affairs to the extent that he did not share with his close relatives and friends. As such I knew his concepts and strategies in all spheres of life. He would not hide any thing from me. Why Bhurgri was called Raees? Bhurgri is a caste of Balochs. It was a clan of militant people. Bhurgri's ancestors were the heads or Sardars of that clan. On death of the headsman,Bhurgri was nominated as new Sardar by the Raj or the community. As such,Bhurgri was made Sardar of his tribe.

In young age, his father died. Even in his tender age he was made Sardar or Raees of his tribe. It was evident that this boy possessed lot of strength. His earning was not less than that of Governors. He was fond of discussion. Once, I asked him as to how he was involved in the matters relating to public affairs. He replied that when he was a boy, he went to see his lands and stayed at dock bungalow. A notice was served upon him to vacate the premises.

"Why should I vacate"

"The collector on his visit would stay here"

"He can stay in another suite; he does not need whole bungalow"

The controversy arose and the officers insisted to get the room vacated, as their officer had to stay in the bungalow. Eventually, Bhurgri left the bungalow feeling irritation and severe pain in heart on the slavery of whole Indian nation. He felt those thorns penetrating in the heart, which created hatred against the rulers. This incident was seed of nationalism, that was sown in the inner self of Bhurgri to deal with the public affairs and as such, he was converted from a Baloch boy to a nationalist leader of India.

He was rich man so he thought to go to England and return as Barrister to fight with English Collectors. He had not yet passed matriculation examination. However, the national feelings and strength led him to England where good people attracted him. His younger age and wealth would have wasted both his name and money in the England. But he toed the line of Gokhlae, whose association made him a successful Barrister. When he returned from England he was a mature man, with firm feeling of nationalism. He started practice in Law but with no intentions to mint money. He was seriously interested in dealing with the public affairs as he had association of Gokhlae and Jinnah in the liberal environment of England. He was therefore not interested to plead before the magistrates repeatedly saying "Sir, Sir" and to discuss the penal code. He therefore set aside the legal practice and started political war against evils.Soon after the Minto-Morley Reforms, he reached the Council through elections where he earned good name. He understood the question of Sindh and made marvelous efforts to oppose the bureaucrats to the utmost extent that no body else could have the courage to do till today. He did not believe in the estheticism. His questions represented all Sindhis. He was keenly interested to address all the matters, particularly development of education in Sindh. He moved a resolution in the Council to impose education cess on the Muslim landlords to educate Muslims in the rural areas. Bhurgri on the other hand did not raise a single question in the Council to give any feeling of tension among Muslims and Hindus. He stressed upon to solve the general problems of Sindh. The officers were always upset with him who created problems and opposed Bhurgri. Mr. Lawrence, Ex-Commissioner in Sindh was deadly against him. How could these people tolerate Bhurgri who were habitual of receiving repeated salutes? But this brave man would not spare any of them. He got a committee constituted against Rasai, Lapo and Chher. In this Committee I had privilege to work with him 12 hours daily from beginning to the end. He fought very well. There were no witnesses, but it was a war on both the sides. On one side were the

Bhurgris real witnesses and an army of the fake people siding the Government on the other. But in the real sense even the witnesses planted by the government also disclosed the evils of the of Rasai,Lapo and Chher.

I remember Raees Ghulam Muhammad Bhurgri and his true friend Late Harchand Rai Wishandas. We came back in 1915 from Bombay Congress with new thoughts considering as to how infusing life into the public and political affairs of Sindh. As a result, Bhurgri convened first conference at Karachi. In the movement of 1915, Bhurgri associated himself fully. The officers wanted to arrest him. His office was also searched and search warrants issued. A false report was prepared. Bhurgri took up the matter in the Council and the government had to concede and dismiss the charges. He was fast friend of Hindus. Before his death, he nominated trustees for his assets and wealth. Two of these trustees were two Hindus, two Muslims and one Parsi. If he would have been in the field today, he would have tried his level best to eliminate tension due to ethnicity. He did not act as per wrong advices of the negative people but had his own way of working with public. I pray that Hindus and Muslims should follow his principles.. [11]

Institute of Orphans Established By Bhurgri

The Al-Amin dated 13th December, 1918 reported that a large number of children were made orphans due to death of their parents in war fever. According to the newspaper, there was no institute in Sindh to provide shelter to these vulnerable children. Some people had tried to open such an institute, but the scheme could not materialize. In Tharparkar, the local officers planned to get all such children adopted by the elders of the community. It was decided to give these orphans to the Christian Missionary. This was disliked by Bhurgri, particularly the last option. He therefore, decided to establish an institute to take care of these poor orphans.[12]

Girls Vocational School Established By Bhurgri.

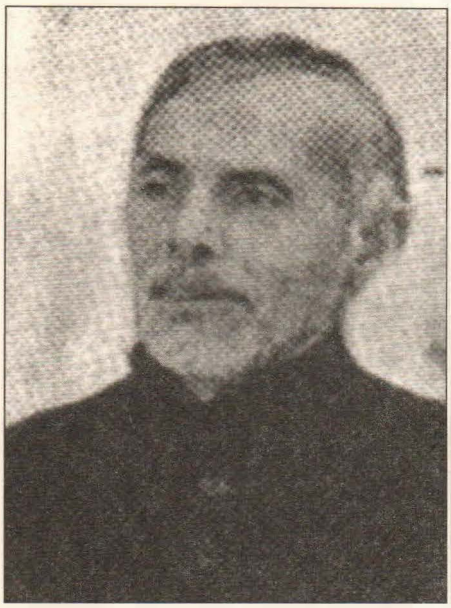
Bhurgri realizing the necessity of education for Muslim girls, established Muslim Girls Vocational School in West Katcha at Hyderabad in May, 1918, where 41 Muslim girls were being taught Quran Sharif and technical/vocational skills. In this School, two Muslim female teachers of Training College were engaged. The monthly expenditure amounting to RS.70/ was paid by Bhurgri.[13]



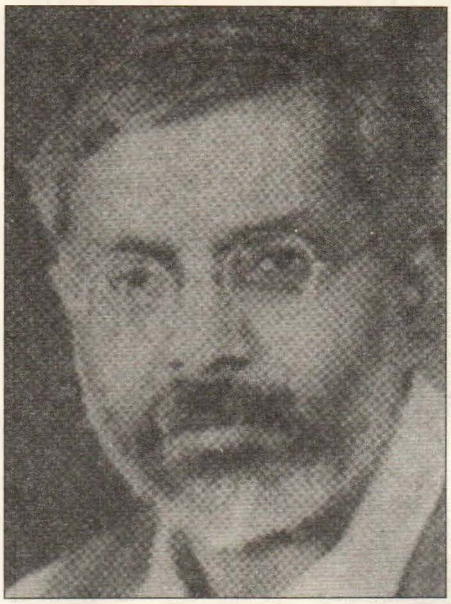
Muhammad Hashim Mukhlas



Syed Allahando Shah of Darbelo



Shaikh Abdul Majeed Sindhi



Jethmal Pursram



Madan Mohin Mawia



Mootilal Nahro



THE ALAMIN

الأمين

نمبر ١٦] حيدرآباد سنڌ - ١١ جنوري ١٩١٨ع مطابق ٢٧ ربيع الاول ١٣٣٦ | جلد ٢

حمائل شريف

اشاعت العلوم

Extracts from Al-Amin

الامین

[تاریخ ۲۵ جنوری ۱۹۱۸ع]

بسم اللہ الرحمن الرحیم

کمشنر صاحب جی تقریر

سیورہ خاص ۸

لمعن ڈیمن سیورہ خاص ۸ زوامعی لمائص نمی موقع تی کمشنر صاحب جا دربار کشی نمی سا کیمرن سیون مکروی پیاک می. ہلیون تان مخبار لیمدی۔

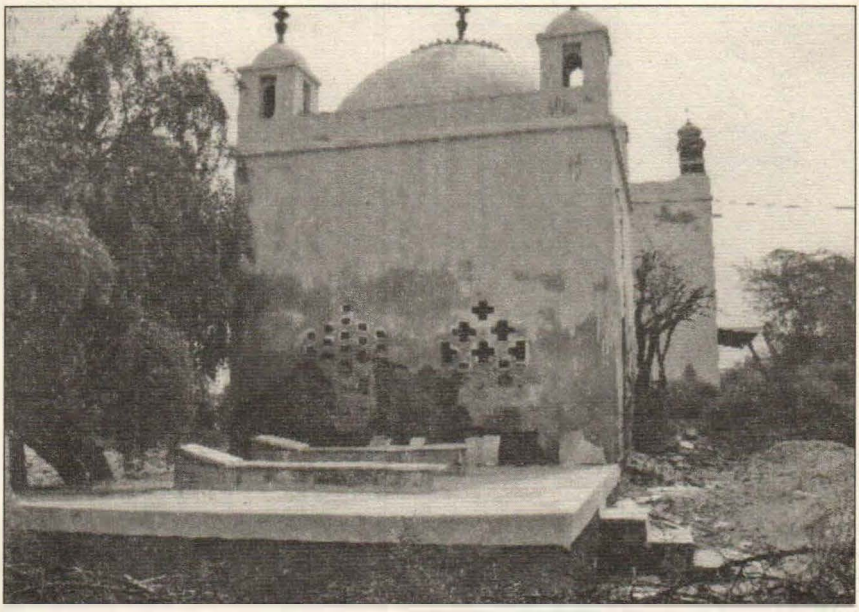
مکوی طرف کمشنر صاحب می تقریر قبل یادگر آمی تہ بی طرف وری ہیلیہ۔ آفیسرن می سیورہ دسمی ہوم رول می پلیان کیا، مسجی پیشانی تی دعوت داخدار آمی۔ ہیمجا لمیں، کروہ عجیب عجیب طریقن سان پڑیا تی ویکا آمی ۸ شاید اما ۸ بدرا لیمدا زمدا تہ ہو شاید پوست ۸ صاحب سلامت کرنی واوا ہیمجن تاہ لمیوہ حاصل کرنی می غرض تی کمکی طرح پاچ کی ۸ ہیمجن، ۸ وقتن کی بدنامی ۸ داغ قبیلی رہیا آمن۔

فی الحال اسمن پتہ، کہ لمیوہ، کی چڈی فقط کمشنر صاحب می تقریر کی وقتون تا تم ہو ۸ کیوا پہلو اختیار کیا ویا آہ۔

یورپین پیریہ۔ کمشنر صاحب حاضر یورپ، صاحبن کی مخاطب تی چیو تہ

"اسان کی لزہار کہ ضلع ہی زمینداون سان ملنی کری ۸ زراعتی لمائ قسط ۸ زراعت ۸ چھتاہ مال ہی وقائع ہی مکہ معلون ہی تہ تی ہی واقفیت پڈائنی ہی ہو ہ ملنی کری لمائت خوشی ٹی آمی اسان ماٹی من ضلع ۸ کچھ تہ وہ وقت کداریہ آمی ۸ او طان ہی زراعت ہی مالک ستی ہلت ۸ او طان ہی آئندہ امیدون ہی واقف لیمنی ہی مراہ سان کیمرن تعلقات ۸ کشت کیہ آمی"

اسمن شاید صاحب موصوف کی من سوال کرنی جا حقدار امیون تہ "آئندہ امیدون ہی واقف لیمنی ہی مراہ سان کیمرن تعلقات ۸ کشت کیہ آمی" سا کہ لمہ او طان ہی سجی قولدی تہ عجب نہ آمی مگر امیمن کشت کرنی کان پہ کیس کی امی ۸ حقیقتون معلوم لیون تہ لزہار کہ ضلع ۸ زیودست آفیسر رعیت کی کمکی لوح سان حکومت کندو آمی، ۸ مسجی کار گداریں کان پہلک کی کا بیجا تکلیف ہ بھی آمی یا اما



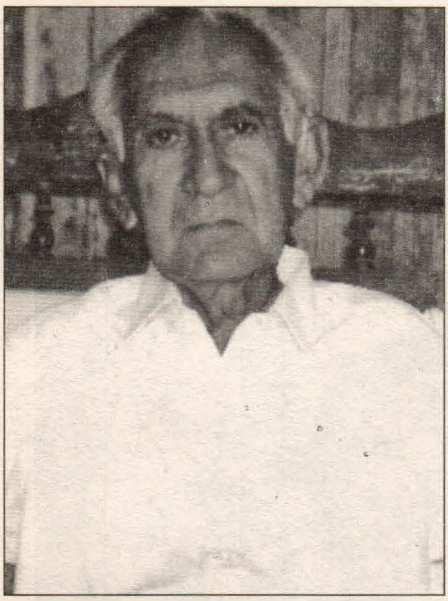
Tomb of Wali Muhammad Khan Bhurgri and Graves of Ghulam Muhammad Bhurgri and Ghulam Mustafa Khan Bhurgri



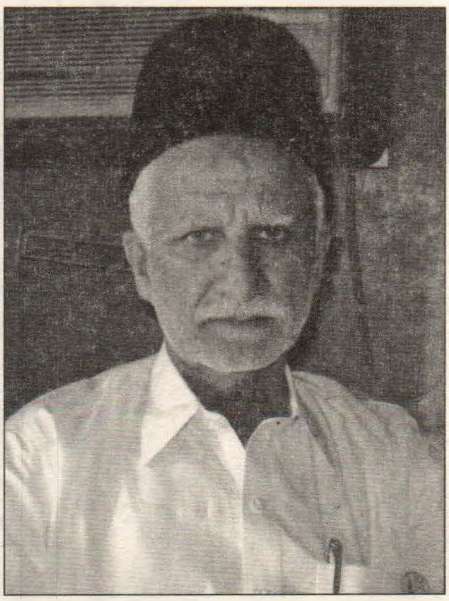
Bhurgri`s Last Resting Place in Dengan



Muhammad Alam Khan presenting "KHES" to Mohtarma Fatima Jinnah at Mirpurkhas



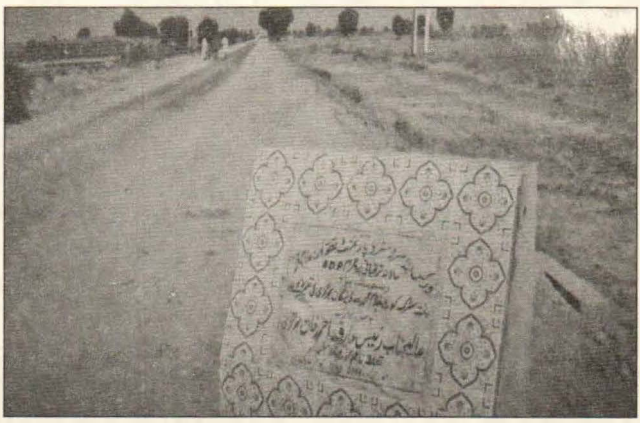
Rais Abdul Rehman Khan Bhurgri



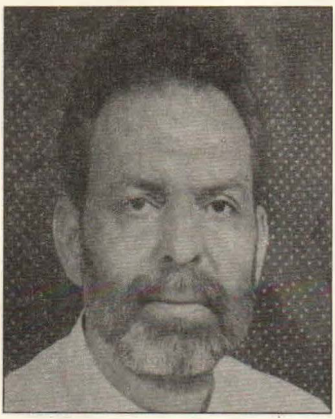
Haji Muhammad Khan Bhurgri



Jamesabad renamed as Kot Ghulam Muhammad in 1981



Road from Kot Ghulam Muhammad to Village Dengan Bhurgri



Arif Ahmed Khan Bhurgri, Ex-Taluka Nazim, Kot Ghulam Muhammad

PIONEERS OF FREEDOM

RAIS GHULAM MOHAMMAD BHURGRI

(1878-1924)



Re.1

PAKISTAN پاکستان

PIONEERS OF FREEDOM

RAIS GHULAM MOHAMMAD BHURGRI

(1878-1924)



Re.1

PAKISTAN پاکستان

PIONEERS OF FREEDOM

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(1878-1924)



Re.1

PAKISTAN پاکستان

PIONEERS OF FREEDOM

RAIS GHULAM MOHAMMAD BHURGRI

(1878-1924)



Re.1

PAKISTAN پاکستان

Bhurgri Elected As Member Legislative Assembly

Bhurgri was elected as Member Central Assembly on 14th November, 1923 and joined M.A Jinnah's Independent Party. He also wrote a letter to Mr. G.M. Syed in 1923 to help him in the elections. It was reported in the Council of State by the Honourable Zulfiqar Ali in his condolence statement that Bhurgri stood for the election to the assembly and was elected as a Member. Similarly Maulvi Muhammad Yakoob said, "When all came to Delhi at the commencement of present session, I looked forward with eagerness to the time of his arrival being pleased at the prospect of meeting him again". [14]

Bhurgri's Evidence, before Selbourne Committee.

Mr.Montegue, Secretary of State, India had presented India Bill before British Parliament. Both the Houses constituted a Select Committee under the Chairmanship of Lord Selbourne. A large number of political leaders went to London to appear before the above said Committee. Seth Yakoob, Mr.M.A. Jinnah and Bhurgri appeared before the Select Committee and gave evidence on behalf of All India Muslim League.[15]

Personal Life of Bhurgri and Other Related Activities

Despite his preoccupation in the political work, Bhurgri developed modern farming and increased agricultural production. He established Ginning factory at Shadipali and increased his income but could not control excessive expenditure. However, his personal expenditure was not much but he had to spend lot of money on the political activities. He was running Al Amin Newspaper and helped Sindhwasi and other newspapers.. He supported political workers and a large number of students. He awarded stipends to the poor and needy students. He did not earn as advocate as he appeared in most of the cases free of charge. He pleaded the most famous case of Shaikh Abdul Majid Sindhi and freedom of hurs from concentration camps. He defended the case of Al Haq defamation and paid RS. 500/ as fine imposed by the Court of law.

His daily life was of top Luxurious class, but his heart was devoted to the poor people. He would travel in the first class but sit in the lower class to exchange views with the common people. He would also sit on the ground with the scheduled caste people such as kolhis and Menghwars. Once he called a Menghwar and said, "You are my brother." The Menghwar replied, "If it is so, kindly drink water presented by me." Bhurgri at once drank water. During those days Muslims and Hindus would not drink or eat any thing offered by the scheduled caste people. This practice is being followed even today.

He was founder of the Sindh Zamidar Association and established a branch of Muslim league in Sindh. He also successfully established Sindh National College at Hyderabad and served as Chairman of the board of that college for many years.. He was revered and respected by the people who would frequently approach him for resolution of their disputes. A serious dispute arose among the students of Hyderabad Medical School and Amils of Heerabad. Bhurgri intervened and settled the matter.

In the religious matters, Sufism and Theosophical Society influenced him. Therefore, he was a liberal person, away from sectarianism. He respected all the religions, as he knew the central link and spirit behind religious principles. Mr. Ghulam Ali Nana, Mr. Noor Muhammad Vakil, Mr. Muhammad Saleh, Jethmal Parasram, Shaikh Abdul Majeed Sindhi, Jairamdas Daulatram, Mr. Santdas Manghram were his true friends.While Mr. M.A.Jinnah, Ghulam Ali Chhagla and Raja Sahib Mehmood Abad were his political friends. His brother Raees Jan Mohammad Khan Bhurgri was also elected as member Bombay Legislative Council.[16]

Bhurgri secretly provided scholarships to many poor students for their studies. He invited Sindhi Muslims to play role in the political field Mr Jairamdas, Mr. Chowithram and Mr. Jethmal Parsram were groomed by Bhurgri in the politics. In the year, 1919 his office at Hyderabad was searched as the Government had learnt that he supported the Home Rule. Thereafter he left for England to defend Khilafat Movement. A Magazine was published against Khilafat of Turkey, which contained signatures of some Pirs. Bhurgri wrote a letter against this act admonishing the pirs, which was published in the Al- Amin. Some of these Pirs were also annoyed with Bhurgri but he did not care about their anger.

In 1920, when.Bhurgri came back from England he was elected to preside the All India Khilafat Conference, held at Bombay. After boycott movement, he joined the moderates. Even then, he contributed from time to time for Khilafat, Turkish peace, and protection of Holy places more efficiently than the extremists did. However, he devoted all the time to national political struggle, but simultaneously developed farming. He was first Muslim zamindar who established Cotton Ginning Factories and expanded his land and property despite heavy burden of expenditure. [17]

Patronage of Religious Institutions

Allama Muhammad Usman Qiranai, who founded Madarssah Mujadadia,at Dengan Bhurgri, was born on Tuesday, 27th, Safar, 1296 Hijra. It appears that Bhurgri patronized this institution and such other Madrassahs. Allama Qirani was educated at village Lakho Shah under

the supervision of Mian Muhammad Ali Pathan, where Qazi Noor Muhammad Leghari, grand father of the author was also educated. Allama Qirani got education at different places including the famous Dar-ul –Uloom Deoband. He founded Madarssah Mujadadia in1315 at his Village Umer Bambhro, near Shadipali Railway Station. A large number of religious scholars and ulema were educated in his Madarssah and 69 Maulvis graduated from this institution in 14 batches including Maulana Muhamad Ismail Leghari (Zabeeh), who with the help of his companion Maulana Abdul Karim Leghari founded Madarssah Darul Huda at Missan Wadi. Subsequently, Maulvi Muhammad Ismail and Maulvi Abdul Karim established an English School at Missan Wadi despite opposition of various religious groups. They also actively participated in the political movements particularly Hari Tahrik of Haider Bux Jatoi. The author and many other persons were educated in the English School and Madarssah at Missan Wadi. The area surrounding Missan Wadi was certainly benefited from the initiative made by Maulana Muhammad Ismail and Maulana Abdul karim particularly for promoton of education and political awareness. Earlier, the great grand-father of the author, Hafiz Darya Khan Leghari established Madarssah at Missan Wadi around 1875 and provided the basis for continuity of education in the remotest area of Sindh. Hafiz Darya Khan, in the old age migrated to village Qazi Noor Muhammad Leghari in 1910, founded by his son. Maulvi Muhammad Ismail had three sons, namely Khalil-ul-Rehman (late), Zaheeruddin Babar and Riaz Ahmed. First two took part in the student politics and the last remained engaged in runnig a medical store in Missan Wadi. Khalil ul Rehaman also participated in the poltical struggle after graduation. [18]

Bhurgri as Chairman District Local Board:

Mr. Abdul Karim Saadi in a newspaper stated that Bhurgri headed the District Local Board for many years. He further stated that during those days no person except Collector was assigned this responsibility. The author has not found any material on the subject despite thorough search to substantiate above said information. However there is a possibility of mixing the name of two Bhurgries as one of the relatives of G.M. Bhurgri, Muhammad Ismail Bhurgri served as the Chairman of Thar and Parkar District Local Board and brought reforms in the District.[19]

Relations with Fatima Jinnah

Bhurgri and M.A.Jinnah were very close friends like brothers. Muhtarma Fatima Jinnah would therefore, whenever met with Raees

Ghulam Mustafa Bhurgri, (son of G.M.Bhurgri) calleed him nephew. Most of the time she would say that she was his aunt. [20]

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Chapter 10

The Death of the Greatest Leader

Bhurgri expired on 9th March 1924 at 8:30 night in Hyderabad. The news spread immediately. On 10th March, 1924 the funeral procession started from his residence, known as Hirabad. The coffin was draped with golden brocade. The people showered roses and wreaths. The shops and schools were closed. All the Hindu and Musalmans attended the procession, which reached the stadium at 10:00 A.M. A special train taking the coffin to Jamesabad left at 10:30 A.M. from Hyderabad Railway Station. Thousands of Hindus and Muslims attended the funeral procession. His body was taken by train up to Jhilori and then to Dengan, where he was buried by the side of his father's tomb.Author's grandfather, Haji Sher Muhammad Leghàri participated in the funeral procession of Bhurgri.

With the death of Bhurgri, Sindh lost one of its most prominent perhaps one of its greatest politicians. Born in 1881, Bhurgri was educated at the Aligarh and subsequently called to the bar at Lincoln's Inn. A big zamindar with ample means Bhurgri devoted himself to the furtherance of the interests of zamindars of Sindh, and was particularly anxious to convert his fellow Muslims, to the advantages of better education than was commonly found among the zamindars of Sindh. He served on the Bombay Legislative Council, the Imperial Legislative Council and Latter on the Council of State where his efforts to promote the political advancement of India and Musalmans of world, brought him into great prominence. Bhurgri supported the proposal that Indian Legislature should offer an address of welcome to the Prince of Wales. He was in favour of an adjournment of the Council of State to discuss the Moplah rebellion. Bhurgri was strong supporter of the proposed Round Table Conference of January 1922 and pressed hard that Ali Brothers should be invited to the suggested conference. Nevertheless, his greatest achievement was a motion in the old Imperial Legislative Council that

drew a full and complete statement of British Policy towards Turkey and towards the Mussalmans of the world in general.

Bhurgri was a long way ahead of the most of his Sindhi political compatriots. A traveled man and barrister–at–law, he took a broader view of most political questions than that held by many un-traveled politicians. He was unable to persuade his fellow zamindars to tax themselves by way of special educational cess in order to give a better training and education to Muhammadan boys and girls of the countryside.

He fought an uphill battle well and with credit to himself and to Sindh. The newspaper further reported in prominence of Sindh would be poorer by the loss of Bhurgri, the most patriotic Indian.[1]

Mr. G.M. Sayed has written in his book that Mr. Bhurgri was sick of pneumonia for a long time.[2] The Honourable Sir Zulfiqar Ali Khan in his condolence speech in the Council of State informed that Mr. Bhurgri went to Europe for his treatment and was treated there for some time, but when he came back, he was still ailing.[3]

Condolence by Legislative Assembly and Renowned Political Leaders

The Legislative Assembly met in the Assembly Chamber at Eleven o' Clock on 11th March 1924. Pandit Moti Lal Nehru informed the House of sad demise of Bhurgri. The political Leaders and friends condoled the death of this great leader in the assembly. These included Pandit Moti Lal Nehru, Maulvi Muhammad Yakoob, Maulvi Abul Kassim, Sir Parshootam Das Thakurdas, Sir Campbell Rhodes, The Hounourable Sir Malcolm Hailey, Pandit Madan Mohan Malwia, The Honourable Sir Narasimha Sarma, Mr. M.A. Jinnah, Mr. N.M. Dumasia, Mr. Percival and the President. The sorrows and grief expressed by each of the leader are given below:

Legislative Assembly

Tuesday 11 March, 1924

The Assembly met in the Assembly Chamber at eleven of the Clock, Mr. President in the Chair:

Death of Mr. G. M. Bhurgri

Pandit Motilal Nehru (Cities of the United Provinces: Non-Muhamadan Urban): Sir, before you begin the business of the day, it is my painful duty to convey a very sad news to this House. It is the news of the untimely death of our colleague, Mr. Bhurgri, which sad event occurred last night. We were informed of it only a few minutes ago by a press message. In Mr. Bhurgri, Sir, many of us lose a true and valued

personal friend and the House loses a very earnest worker, a valued colleague and true patriot. I have no doubt that the House will agree to communicate a message of sympathy and condolence to his relations and to express the grief, which I am sure is felt by every Member of this House.

Maulvi Muhammad Yakoob: (Rohilkund and Kumaon Divisions: Muhamadan Rural): Sir, I wish also to associate myself with what has fallen from the lips of Pandit Motilal Nehru. Sir, I know Mr. Bhurgri for the last 25 years from the time when he joined the collegiate school at Aligarh. He was in his school life popular and won the esteem and love of all those who came in contact with him, and afterwards in public life he proved to be a true Aligarh boy, a genüine patriot and worthy son of the Motherland. It is very sad indeed that the cruel hand of premature death has snatched away from us a young man and a valuable servant of the country at a time when his services were so badly needed. When we all came to Delhi at the commencement of the present Session, I looked forward with great eagerness to the time of his arrival here, and was very much pleased at the prospect of meeting him again, but unfortunately it was not destined to be and will not see him ever in this world. Really, it is very sad and it is difficult for me to convey by means of any words, the expression of our feelings. With these words, I support the proposition that we should convey our condolence to the bereaved family of the late Mr. Bhurgri.

Maulvi Abul Kasem (Bengal: Nominated Non-Official): Sir, the news of the death of Mr. Bhurgri came to me as a very great shock. I came to know him at the meeting of the Congress, about 20 years back. He was one of the very few Muhammadans who had the courage of his convictions, and ventured to go into the Congress camp in spite of the jeers and the jibes of the members of the community, and he has maintained that character to the end of his life. He wanted, Sir, to do his duty by the country without fear and favour. *He feared not any man, however high or powerful he might be, and he cared not for the claps or the cheers of the populace.* But he did his duty honestly, according to the dictates of his conscience. He was one of the best Indians, and I believe one of the foremost Muhammadan public men that I know of. Sir, I believe, although unfortunately for us and unfortunately for the country he was not allowed by Providence to take his seat in this House or to take part in the debates of this Assembly. He was not unknown to the Imperial Legislature, *as he was for some time a Member of the Council of State and had to resign it as a protest.* Sir, I associate myself with the request of Pandit Motilal Nehru that this House should convey regret and sympathy with the members of the bereaved family, and I can assure you, Sir, that to us

Muhammadans the loss of Mr. Bhurgri is very great because we have few men of his ability, of his character and of his influence.

Sir Purshotamdas Thakurdas (Indian Merchants Chamber: Indian Commerce): I rise, Sir, to pay my tribute to the memory of the late Mr. Bhurgri. My acquaintance with him began with the Provincial Legislature, and ever since I came in contact with him, I had been greatly impressed by his broad outlook, by his capacity to rise above any communal considerations, and above all by his sterling independence. He belonged to that class, which I am afraid, has been grossly misunderstood during the last 10 years at least. He had much genuine sympathy with order and orderly Government; but he combined with it also such a strong sense of criticism of whatever he found defective in the present administration that, even though everybody in the country may not appreciate the loss sustained by the country in his death at this juncture. I am sure not many years will be required in order to appreciate what great services he did in his own way and how very useful he would have been hereafter. I particularly wish to refer Sir, to his very broad outlook in connection with Hindu-Muslim unity, and I think it a real disaster to the country at large that at a time when the Hindu-Mussulman question is developing in such an ominous manner, the country should be deprived of his wise counsel, his great influence, and above all his level-headedness. On behalf, therefore, if I may claim to say so, of least one section of Hindu community, I think the House would do very well indeed to support the motion of the Honourable Pandit, and only hope Mr. Bhurgri's mantle will wall on somebody equally correct and with equal force.

Sir Campbell Rhodes (Bengal; European): Sir, I had not the honour of the acquaintance of our late colleague, but, on behalf of my community, the European non-officials of this House, I should like to associate myself with this vote of condolence and express our sympathy with those members of the House who have lost a close friend.

The Honourable Sir Malcolm Hally (Home Member): The late Mr. Bhurgri, as Mr. Abdul Kasem said, never actually took his seat as a Member of this House; but we knew him well on the Council of State, and there are many of us who had the privilege of his private friendship. I myself saw much of him and on somewhat intimate terms and I regret the loss of one who had a particularly charming disposition open outlook and independent mind. There has been more than one occasion on which he differed from Government. I regret that he found necessary to resign his seat on the Council of State; I regret that again *he never, as we thought, did full justice to our real attempts to secure revision of the Treaty of Serves.*But Sir, these were differences in opinion only and nothing that I say must

be taken to retract from my real appreciation of his character and my sincere regret that death has deprived this House of close association with one who would have been of real value to its counsels – a moderating influence and a unifying influence. With great sincerity, I associate myself, on behalf of Government, with the expressions of sympathy and regret on the loss of Mr. Bhurgri.

Pandit Madan Mohan Malawia (Allahabad and Jhansi Divisions: non-Muhammadan Rural): It is a sad duty, Sir, which one has to perform in offering a tribute and love and respect to the memory of an esteemed brother and a countryman. I had the privilege of knowing Mr. Bhurgri for many years, and I feel that there was not a man in the country whose patriotism was more ardent and more sincere, or whose love of his fellowmen was more genuine than Mr. Bhurgri's. On questions of Indian nationalism, he had only one view. As a Muhammadan, he believed in his faith and lived up to it, but he did not allow any questions of faith to stand between him and his national duty to the country. He was always an influence for good in promoting peace and harmony. The personal worth of his character, his sweet disposition, the sweet reasonableness that he always displayed and his burning patriotism are fresh in the memory of many of us. It is a great loss to the country that such a man should have been taken away from our midst at this juncture. All that is left to us now is to offer a loving tribute to respect to his memory and our deep sympathy to those he has left behind him, and I join with my colleagues in doing so.

The Honourable Sir Narsimha Sarma (Member for Education, Health and Lands): I may be permitted to join the Members of this House in the tribute of praise, love and regard for the memory of my dear old friend, Mr. Bhurgri. I knew him in many pre-official days, when I was a member of the Congress, and I may say that all those who were connected with that national movement owe much to the solid national instincts of Mr. Bhurgri who attempted to rise above communal prejudice and looked at every problem from a truly national standpoint. I was associated with him as a Member of the Council of State, and his level headedness, and his practical mind, was continually in evidence whenever he tackled any subject on its merits. We the members of this council regretted very much when he chose on a question of principle to resign his seat there, and were looking forward to his coming back to us. But, when he chose this House, we felt that what was our loss was going to be your gain, and, when we met a few months again, we looked forward to renewing those old ties and associations. But alas, I am to be disappointed. His loss is particularly unfortunate at a time when true Indian interests required to be based upon the consolidation of the

friendly relations between Hindus and Mussalmans. Well, Sir, I need to say no more except that the Members of the Council of State are no less sorry than you that the untimely death of Mr. Bhurgri has deprived the country of the loyal services of a true citizen and a sincere patriot.

Mr. M.A. Jinnah (Bombay City: Muhammadan Urban): Sir, I personally feel overcome with so much grief at the sad news of the death of Mr. Bhurgri that I cannot adequately express what my feelings are. He was a personal and a true friend of mine and I was associated with him for a number of years. *In him I have personally lost one of the few true friends that I have in this world; but what is more, it is a national loss. Mr. Bhurgri was a tower of strength not only in his own community, but also among the other communities with whom he worked. He was man who was thoroughly disinterested. He never cared either for popular applause or for Government favours. He stood out on every occasion and did what his judgments and his convictions dictated to him. Sir, the loss of such a man is a national loss and at this moment I feel it will be very difficult to fill his place in political world of India.* I thoroughly associate myself with the motion of the Honourable Pundit Motilal Nehru and I hope that this House will carry it.

Mr. N.M. Dumasia (Bombay City: Non-Muhammadan Urban): Mr. President, I beg to associate myself with what has fallen from previous speakers. I knew Mr. Bhurgri intimately for the last several years. He was a great gentleman. India is a poorer by his loss, which will never be replaced. He was a friend, philosopher and guide to his community; but he was also a true Indian patriot. I remember one instance of his love for Indians. The old Provincial Councils, elected Members of the Viceroy's Council. When he saw that Mr. Gokhale position – Mr. Gokhale was a candidate – was at stake, he not only powerfully supported him but gave away his vote to Mr. Gokhale, although there was a powerful Muhammadan candidate in the field. That showed that he was above party considerations and communal considerations, and I think, India has lost a great and true son, and his loss, especially to the province and to his community, is irrepairable. With these words, I beg to associate myself with the expression of regret expressed by the previous speakers.

Mr. P.E. Percival (Bombay: Nominated Official); Sir, I desire personally and also on behalf of the Bombay Government entirely to associate myself with the expressions of regret voiced by the Hounourable Members of this Assembly, in respect of the premature death of Mr. Bhurgri.

Mr. President: I know that I shall be expressing the unanimous desire of the House when I say that I shall make it my immediate duty to convey to Mr. Bhurgri's relatives the sincere and deep expression of sympathy which this House feel with them in their bereavement, and in

order to show the sincerity of those tributes, I shall make it my business to send them a copy of today's proceedings. [4]

Condolence By All India Muslim League
Second Sitting

The All-India Muslim League resumed its sitting at 8 a.m. on May 25 at the Globe Theatre. Mr. Jinnah Presided. The attendance was again large, and the hall was packed.

After a recitation from the Quran, the following was put from the Chair, and was unanimously passed, the whole audience standing up to do so:

Resolution
Condolence of Honourable Mr. Ghulam Muhammad Bhurgri

The All-India Muslim League places on record its deep sense of sorrow at the sad and untimely death of the Honourable Mr. Ghulam Mohammad Bhurgri and feels that in him the Musalmans of India have lost one of the greatest patriots, politicians and disinterested servants of the community, and desires that this expression of sorrow on behalf of the community may be conveyed to his family.[5]

In The Council of State – Condolence of Death of Mr. Bhurgri

The council of state in its session held on 11th March 1924 condoled the untimely death of Mr. G.M. Bhurgri. The views expressed by political leaders are given as under:

The Honourable Sir Zulfiqar Ali Khan (Eastern Punjab: Muhammadan): I wish to inform Honourable Members and you Sir, of the sad new that has been received from Hyderabad of the untimely death of Mr. Bhurgri. He was an ex-Member of the Council of State and I think he served as a Member here for two years when he resigned. Then he proceeded to Europe for treatment and was treated there for some time. But, when he came back he was still ailing. All the same, he stood for election to the Assembly and was elected as a Member. We all expected to meet him but fate decreed otherwise, and he expired yesterday, leaving his family, and his many friends to mourn his sad death. I am sure all Honourable Members knew him very well. He took an active part in all political activities and was considered a very sensible young man. He was one of the few Muhammadan landlords in that province who distinguished themselves in political life. Although there were many landlords in Sindh and very big ones too, unfortunately they are not educated and do not take any interest in political life at all. But he was one of those few who distinguished themselves in political life.

Therefore, I think his death is a great loss to the Muhammadans of Sindh and to the Legislative Assembly. As an ex-Member of this Council he helped in the debates and took an intelligent part in its discussions, and I have no doubt that we all mourn his loss very deeply.

The Honourable Mr. Haroon Jaffer (Bombay Presidency: Muhammadan): I support my Honourable friend Sir Zulfiquar Ali Khan, in the views he has just expressed. I think that Muhammadans of India and specially those of my Presidency will deeply mourn the sad and untimely loss of our old friend the Honourable Mr. Bhurgri. He took a most prominent part in Muhammadan education. He was once the President of Muhammadan Educational Conference held in Poona. He was also elected the President of the last Session of the All-India Muslim League and took a leading part in many other activities pertaining to all communities. I think it would be a graceful act if this Council sends a message of condolence through the President to his family.

The Honourable Khan Bahadur Nawab Sir Muhammad Muzammil-Ullah Khan (United Provinces, Nominated Non Official): I associate myself with my friends in this matter but would refer to Mr. Bhurgri's death as a loss not only to the Muslim community but to the whole of India. He was an Indian public man who served all through his life for the good of India, and therefore I think his family deserves the sympathy of this House without any distinction of any particular creed and religion.

The Honourable Dr. Mian Sir Muhammad Shafi (Law Minister): Sir, Government have heard with deep regret the news of the untimely death of Mr. Bhurgri. Mr. Bhurgri was a prominent figure in this House some time ago and had recently been elected as a Member of the other House, but unfortunately, his public activities have been cut short owing to his failing health and his untimely death. I associate myself with the expressions of sympathy to the relations of the deceased, which have fallen from the lips of my friend the Honourable Sir Zulfiqar Ali Khan.

The Honourable Srinivasa Sastri (Madras: Non-Muhammadan): Since through a pure accident four Muhammadan speakers have paid tribute to the deceased, it seems fitting that one of the Hindu members who knew him very intimately should say a word on this point. The Honourable Mr. Bhurgri was a great personal friend of mine. Above everything else, he represented not purely Muhammadan India, but the whole of India. I believe he was one of those who sincerely believed that the future of this country was bound up with the bringing about and the maintenance of amicable relations between the two great communities, and his efforts in this direction were energetic and unceasing. No more shall we have his presence amongst us. *No more, Sir, will he hug me as he used to do to his bosom whenever he met me. No more shall I hear him calling*

me" Madrasi Brahmin" in playful allusion to the unfortunate split in that land. No more shall we see his simple, straightforward manners. He was a loyal friend and a devoted patriot. I associate myself with the sentiments of grief that have been expressed.

The Honourable The President: I also have heard with great regret the news of the death of Mr. Bhurgri. He was in the old Imperial Legislative Council and, as has been pointed out, he was a prominent member of this House for the first year of its existence. It is clearly the unanimous desire of this House that an expression of sympathy should be conveyed to his family through the usual channel, and I shall see to it that the wishes of the House in this matter are carried out.[6]

M.A. Jinnah Refused To address The Annual Session of Muslim League.

Mr. M.A. Jinnah wrote a letter to Syed Zahoor Ahmed on 17th April 1924 stating therein that the session of the league which had to take place was an adjourned session and the presidential address had already been delivered by late Mr. GM Bhurgri. Mr. M.A. Jinnah further indicated that he therefore could not deliver the inaugural address even if it was decided to chair the Session by him. He further pointed out that he would have to say something before the commencement of the work. Mr. M.A Jinnah also pointed out to let him know after it was decided as to who should take the chair. [7]

Sindhi Poem in the Memory of Bhurgri.

Al- Waheed in its Supplement dated 15th March, 1924 published a Sindhi poem in the memory of Late Bhurgri. It is given below: [8]

هائي مسٽر پرڳڙي

ازتفتہ جگر مخلص

ويو اسان کان موڪلائي هاءِ مسٽر پرڳڙي
سنڌ جو ۽ سنڌين جو دوست دلبر پرڳڙي

چا سندس جو درو ڪرم ۽ چا سندس همت بلند،
جنهن لٽائي گنج گوهر اهڙو گوهر پرڳڙي

باحيا و بامروت خوش مزاج و خوش خصال،
برفلڪ عزو شرف تابنده اختر پرڳڙي

چا سندس اقبال اعليٰ چا سندس هو بخت يار
سنڌ جو بي شبهہ هو ثاني سڪندر پرڳڙي

زندگي هئي وقف ان جي ملڪ جي بهبود لاءِ،
ملڪ جو بنده ٿي بنيو بنده پرور پرهڻي
دل ۾ ان جي موجزن هر وقت ۾ هو درد قوم،
رهنمائي قوم جي لاءِ سچو رهبر پرهڻي
ڪونہ هن جهڙو ٿئي پيدا ڪڏهن مهندار ملڪ،
سچ ته ساريءَ سنڌ ۾ يڪتاهو ليڈر پرهڻي
دوستن جو دوست هو ۽ دشمن جو خير خواه،
يار ۽ اغيار جو هو يار ياور پرهڻي
بغض ۽ ڪيني حسد کان پاڪ هو سينو سندس،
ڇا خدا هو خلقيو برتر ۽ بهتر پرهڻي
هيچ هو ان جي اڳيان هندو مسلمان جو سوال،
هر ڪنهين سمجهيو ته بس منهنجو برادر پرهڻي
ڪونسلن ۾ ڇا قيامت ان جي تقريرن وڌي،
ميمبرن ۾ هو مچائيندو ته محشر پرهڻي
ڪاند ڪا پروا رکيئين هو صافگو ۽ صاف دل،
هال ۾ ڪونسل جي ٿي ٻيلو بهادر پرهڻي
آهه! اميدن جو سُڻارو گلستان تاراج ٿيو
ويو بنائي مثل اخگر هو گل تر پرهڻي
قوم برگشته کي ان جي زندگيءَ جو هو ضرور
پر مجي حڪم قضا کي ويو ته برسر پرهڻي
ٿيو وڃي واصل خدا سان ڪل نفس کي پڙهي،
هم نشين ٿيو خلد ۾ با آل بهتر پرهڻي
عرصئه محشر ۾ ٿي خير البشر ان جو شفيع،
شل پيئي ڪوثر ڏٺي کان جام ڪوثر پرهڻي

الوحيد جلد ٽيون، نمبر 64 چنجر،
شعبان المعظم 1342 هـ مطابق
15مارچ 1924 ڪراچي

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Chapter 11

Interviews, Visits and Memories

An Interview with Mrs Hafeeza Bhurgri,
Grand Daughter of Honourable Ghulam Muhammad Khan Bhurgri.

In the month of May 2004, I contacted Mrs. Hafeeza Bhurgri, grand-daughter of Bhurgri. Initially my friend Mr. Haider Bhurgri introduced her and I had earlier discussed with her a number of issues at her home. This time I sent list of questions to her in advance to make the discussion more useful. I also took my Private Secretary, Mr. Muhammad Ismail to take notes of the interview. She also arranged a delicious dinner and invited her brother, Mr. Abdul Qadir Bhurgri, Commissioner (Retired) of Income Tax, whose sentiments and views for his illustrious grand father form part of this book. Mr. Wali Muhammad Khan Bhurgri, husband of Hafeeza was also present to participate in the interview, which is given as under:

Muhammad Hashim Leghari: Bismillah-e Rehman ur Raheem. First of all I am grateful to Mrs. Hafeeza, her brother Mr. Abdul Qadir Bhurgri and her husband Mr. Wali Muhammad Khan Bhurgri for providing me this opportunity to discuss and get some more information regarding Bhurgri. I would like to know the family background of the Honourable Ghulam Muhammad Bhurgri.

Hafeeza Bhurgri: Family background, What do you mean by family background?

Muhammad Hashim Leghari: The family background includes details regarding your family, migration from Dera Ghazi Khan, where from your ancestors came and settled in Dengan.

Hafeeza Bhurgri: My Great Grand father settled in Dengan that was not Wali Muhammad Khan but his father Ghulam Muhammad Khan. He came to Dengan and settled there, Ghulam Muhammad Khan's grand father, Ghulam Muhammad Khan Bhurgri (first) was a great poet,

literate man in Persian and Arabic and he had written Quran Sharif in his own hand writing.

Muhammad Hashim Leghari: I have got the detalis of genealogical tree.

Hafeeza Bhurgri: Yes, Datto Khan, Haider Khan, Jamal Khan's sons. Mr. Ghulam Muhammad Khan.He was a very great scholar that is why he taught his son Wali Muhammad Khan.

Muhammad Hashim Leghari: You are right. This has also been written in his book by G. M. Syed.

Hafeeza Bhurgri: Ghulam Muhammad Khan came from Aligarh and inspired through political influence to go against British Empire and because of one small incident when he was taking his family from Hyderabad to Dengan. There is a station called Shadi Pali. At that Station, there were two waiting rooms. He was staying with his family at one waiting room while the Commissioner of Sindh came and asked him to vacate the waiting room. Bhurgri talked to him, saying that there was another waiting room, and let the officer stay there. The Commissioner said, "I want both the waiting rooms vacated." Therefore, that was the first incident that told him that this British Rule is not good. We should have our own Rule. The officer was told in clear terms on his face that he was being paid from public money, taxes and revenue. He was therefore a paid servant of public. He was inspired. The Commissioner was so angry that he tried to make a police case against him and wanted to put him behind the bars. His friends and other people who were near to him advised to go to England and defeat them under their own law. Therefore, he proceeded to England and then he did bar at Law to know their law to fight the Britishers, which was a story narrated to me by my father.

Muhammad Hashim Leghari: Was there any land dispute with the Talpurs on land held by Wali Muhammad Bhurgri?

Hafeeza Bhurgri: Yes. There was a big dispute. He just got his lands back. He took away the land and put water and in one night all, the land was cultivated by transplanting paddy.

Muhammad Hashim Leghari: Did Ghulam Muhammad Khan Bhurgri or Wali Muhammad Khan do it?

Hafeeza Bhurgri: Wali Muhammad. He was the one who got the lands back.

Muhammad Hashim Leghari: Are the Bhurgries Legharies?

Hafeeza Bhurgri: Yes Talpurs are also Legharies. All the Balochs of Sindh are the Legharies. That was told by my father's research. I was very close to my father and used to talk to him. There is no upper grade or lower grade because they are all Baloch of same tribe and those who

are like people call themselves Edenwala, Bombaywala, Gheewala. Like this, every body had a trade. Like Talpur, "tal means to cut"

Muhammad Hashim Leghari: What was the role of Salar Khan Bhurgri in the battle against the English?

Hafeeza Bhurgri: Salar Khan was a cousin of my great grand father.

Muhammad Hashim Leghari: It is mentioned in the books that Haji Salar Khan fought against English side by side with Talpur in Miani War.

Muhammad Hashim Leghari: Was there any cancellation of land? Were your lands cancelled because your great grand father did not attend the Court of Charles Napier? (Ghulam Muhammad Khan I)

Hafeeza Bhurgri: May be, because he was a different type of person.

Muhammad Hashim Leghari: Now we should move to Education of Mr. Ghulam Muhammad Khan Bhurgri at the local level, in Sindh Madarsatul Islam and at Aligarh and then at England as there is a little material available as for as his education and other activities at England are concerned. Despite my efforts I could not find any substantial material.

Hafeeza Bhurgri: In England, he studied at Lincoln Inn. His name is there.

Muhammad Hashim Leghari: Have you seen yourself?

Hafeeza Bhurgri: I have not seen but somebody told me. Dr. Dur-e-Shahwar had told.

Muhammad Hashim Leghari: We do not find any substantial material regarding his education in England. It is certain that he was first Sindhi Muslim Barrister on the basis of many references, but we do not find any details for his stay at England.

Hafeeza Bhurgri: He did it from Lincolns Inn, my father told me. He did bar at Law from Lincolns' Inn.

Muhammad Hashim Leghari: What about his studies at Aligarh?

Hafeeza Bhurgri: I do not know much about Ali Garh. I know about Sindh Madarsah. I know he studied first here at Hyderabad in N.H. Academy.

Abdul Qadir Bhurgri: There was a gap between Lincolns Inn and Ali Garh.

Hafeeza Bhurgri: There was a gap.

Muhammad Hashim Leghari He went to his village for cultivation of his lands. He was zamindar.

Muhammad Hashim Leghari: What about his marriage?

Hafeeza Bhurgri: Mr G.M. Bhurgri had two wives, one from the Bhurgri tribe namely Zainab and the other a Hindu Thakur convert

Ghulam Fatima. His first wife Zainab had only one daughter namely Um Kalsoom, all other children were from Ghulam Fatima.

Muhmmad Hashim Leghari. What about his children?

Hafeeza Bhurgri: His son was born in 1900 and Rais Abdul Qayoom was born in 1902, and thus there was a gap. My father was born in 1913. There was only one sister, elder to my father.

Muhammad Hashim Leghari: How many sons and daughters he had?

Hafeeza Bhurgri: He had four daughters. Ume Kulsoom was the eldest. She was born in 1900. Then Rais Abdul Qayoom was born in 1902. Then Rais Ghulam Rasool in 1904. Then my other phupoo in 1910. That means there was a gap.

Muhammad Hashim Leghari: What was her name?

Hafeeza Bhurgri: Zaibun Nisa and after that my father Ghulam Mustafa Khan was born and then my Phupoo Hameeda was born. After that another boy Ghulam Nabi Khan was born. He died at a very young age. Then another daughter was born named Hafeeza. She was the youngest. Hafeeza also died at a very young age. She was hardly 14-15 and Ghulam Nabi also died at a very young age. He was 9-10 years old. He died after falling from a tree.

Muhammad Hashim Leghari: Whether they got married?

Hafeeza Bhurgri: All have buried at their parental graveyard.

Muhammad Hashim Leghari: No, No. Whether they got married?

Hafeeza Bhurgri: My eldest phuppi Kulsoom got married in Punjab.

Muhammad Hashim Leghari: My daughter's name is also Kulsoom.

Hafeeza Bhurgri: She was married in Punjab. Other daughter Zubeda was married to Talpurs, Yousuf Talpur's Uncle, Nawab Ahmed Ali Khan Talpur and the other daughter was married to Mir Wali Muhammad Talpur, Mir Khuda Bux (lambered) Talpur's son. Hafeeza died at a very young age.

Muhammad Hashim Leghari: What about his political contribution?

Hafeeza Bhurgri: He was politically active. He was a great freedom fighter. A small incident I must mention. When my father was of 8-9 years, he wanted to go to school. There was a great celebration for the British Empire and they called my father to get Mithai (sweet) from the British Emperor. Ghulam Muhammad Khan Bhurgri advised his son not to accept sweet and state that he would not eat Englishmen's Mithai. My father refused to take that Mithai. The British people asked as to who told him not to take that Mithai. My father told them that his father told him not to take Englishmen's Mithai. They took him aside and asked him to leave the school immediately. They did not want that other children be

excited to do the same thing. At that time, my father was hardly 7-8 years old.

Muhammad Hashim Leghari: Anything else about his political contribution if you have in your mind, Wali Muhammad Khan?

Wali Muhammad Khan: I do not know much about his political activities. I know that he was a very good agriculturist. He established three ginning factories at Phuleli (Hyderabad), Tando Thoro and Shadi Pali.

Hafeeza Bhurgri:He introduced one more thing, my father told me that he brought some new variety of cotton to be sown in Sindh.

Wali Muhammad Khan: One more thing that is called Naobat.

Muhammad Hashim Leghari: I know, material is available on the Naobat. Actually, it was called Fallow Rules and he got these rules withdrawn. Otherwise, the land not cultivated continuously for 4 years would have been forfeited.

Muhammad Hashim Leghari : What about the land and properties owned by Honourable Ghulam Muhammad Khan Bhurgri or by Bhurgri family?

Hafeeza Bhurgri: Now at present.

Muhammad Hashim Leghari : No, at that time.

Hafeeza Bhurgri: These were 33,000 acres of land. That was my father who told me.

Muhammad Hashim Leghari: Did he own land at Chachro?

Hafeeza Bhurgri: Chachro?

Wali Muhammad Khan: Lachman Singh who migrated from India. They were, I think, relative of Mr. Ghulam Muhammad Khan Bhurgri as Khan Bahadur Wali Muhammad Khan Bhurgri married a thakur lady.

Muhammad Hashim Leghari: I correct you. His name was Akhji not Lachman.

Wali Muhammad Khan: Lachman was related to Mr. Akhji.

Muhammad Hashim Leghari: Jamal Khan was Kardar or Mukhtiarkar of Chachro during Talpur regime. There are still certain documents lying in the Record Room of Chachro which were signed by Jamal Khan. I wanted to visit Chachro to see these papers. The ex-Commissioner,Sindh, Muhammad Hashim Memon, confirmed during his discussion with Haji Muhammad Khan Bhurgri that these documents were lying in the record room of revenue at Chachhro. There was a Jageer was owned by Jamal Khan which was held by your family. Ghulam Muhammad Khan also explained before the Rasai Commission that he had land in Hyderabad, Dengan and in Chachro and it was about 50,000 to 60,000 acres (The Al Amin reported the figure of 15,000 to

16,000 acres of land) Was there any dispute in Bhurgri family about land ownership? Would you like to include that in the book?

Hafeeza Bhurgri: No, I do not want.

Muhammad Hashim Leghari: Was your bungalow at Dengan searched?

Hafeeza Bhurgri: No, no Hyderabad Bungalow was searched.

Muhammad Hashim Leghari: No, I have heard that Ghulam Muhammad Khan's Bungalow at Dengan was also searched by the British because they thought that he was holding the weapons and helping Home Rule League.

Hafeeza Bhurgri: That was Hyderabad Bungalow which was searched.

Muhammad Hashim Leghari: Do you like to mention any thing, particularly your feeling about the achievements made by Honourable Ghulam Muhammad Khan Bhurgri?

Hafeeza Bhurgri : Nothing else.

Muhammad Hashim Leghari : Thanks for sparing time.

An Interview with Rais Khair Muhammad Khan Bhurgri

Mr. Khair Muhammad Bhurgri is a prominent landlord and politician of Kot Ghulam Muhammad, Disrict Mirpurkhas. He belongs to the same tribe of Bhurgris. The author has an old association with him. He visited office of the author in Services & General Administration Department. Taking this opportunity he was interviewed. It is given below:

Muhammad Hashim Leghari: Bismillah e Rehman ur Raheem.

I welcome you and request to spare some time for this interview. I am writing a book on Honourable Ghulam Muhammad Khan Bhurgri, a national leader from Bhurgri tribe. I request you to kindly narrate the memories in respect of Ghulam Muhammad Khan Bhurgri.

Haji Khair Muhammad Bhurgri: Rais Ghulam Muhammad Khan Bhurgri was elected as Member in 1909, he continued until 1924. At that time, he was also President of All India Muslim League. He was also General Secretary All India Congress. He did a great job in Khilafat Movement and for release of 55 thousand prisoners, who were in Indian Prisons. He went to London and also resigned two to three times. He went to London, got released 55 thousand prisoners, and reached Bombay. Then from Bombay he arrived at Hyderabad. Here he participated in big gatherings arranged for three days by Khilafat Movement. In these gatherings, great leaders of Hindustan from Congress and Muslim League both participated. Honourable Ghulam Muhammad Khan Bhurgri presided over the gatherings. From Railway

Station to his house he was brought in Horse carriage by his lovers and all the way people showered rose petals over him in respect and love.

Muhammad Hashim Leghari: Besides, you might have heard local stories about him as you were born in 1927 and Honourable Ghulam Muhammad Khan Bhurgri died in 1924. Any famous things you know about Bhurgri Sahib.

Haji Khair Muhammad Bhurgri: There was a thing called Naubat like Dhal, which the farmers were unable to pay. As there were no barrages and shortage of water was main problem. All the land without water became useless. Mr. Bhurgri was President of Sindh Zamidar Association. The farmers under his able guidance knocked the door of the court of law. They were defeated in Civil Court, Sessions Court and High Court. Then they went to Supreme Court and there they won the case. Therefore the abadgars of this area were able to cultivate otherwise there would not have been a single acre of land with abadgars.

Muhammad Hashim Leghari: Besides, I have heard that when there was World War in 1914, the Britishers asked for persons to join army. Mr. Bhurgri made a unique arrangement. Do you know anything about that?

Haji Khair Muhammad Bhurgri: No, I do not know.

Muhammad Hashim Leghari: Anything else you know about him at local level?

Haji Khair Muhammad Bhurgri: He did a great deal in the field of Agriculture. He introduced new variety of cotton. Besides, he established ginning factories at Hyderabad, Shadi Pali, Kot Ghulam Muhammad. Before that there was only one ginning factory at Mirpurkhas which was established by Riyali Company owned by the jews.

Muhammad Hashim Leghari: Are these ginning factories owned by their successors?

Haji Khair Muhammad Bhurgri: They have sold the factories.

Muhammad Hashim Leghari: Where the factory of Riyali was located?

Haji Khair Muhammad Bhurgri: It was in Mirpurkhas City on Umerkot Road. It was inside the city. Now it is not there and many houses have been constructed on that place.

Muhammad Hashim Leghari: Did Mr Bhurgri decide the disputes and cases in village at that time?

Haji Khair Muhammad Bhurgri: Yes, he used to take decisions.

Muhammad Hashim Leghari: Any famous decision, which you remember?

Haji Khair Muhammad Bhurgri: He decided many cases.

Muhammad Hashim Leghari: Do you remember any political leader who came to visit Dengan?

Haji Khair Muhammad Bhurgri: Mahraja of Joudhpur, Mr. Gandhi and all other prominent political leaders used to come to Dengan.

Muhammad Hashim Leghari: Anything else, you know about him?

Haji Khair Muhammad Bhurgri: The activities were mostly undertaken at Hyderabad. Three newspapers were published by Mr. Bhurgri, Al-Amin, one from Sukkur, one from Hyderabad and one from Mirpurkihas.

Muhammad Hashim Leghari: Can you name any other politicians from Bhurgri tribe?

Haji Khair Muhammad Bhurgri: Jan Muhammad Bhurgri, brother of Ghulam Muhammad Khan Bhurgri, he was also a Member, Bombay Legislative Council.

Muhammad Hashim Leghari: Where from the Bhurgri tribe came?

Haji Khair Muhammad Bhurgri: It came from Dera Ghazi Khan. "Bhurg" is the name of an area. People migrated from that place are called Bhurgris.

Muhammad Hashim Leghari: Did your ancestors participate in the battle against the English?

Haji Khair Muhammad Bhurgri: Yes, some of our elders are buried in Afghanistan.

Muhammad Hashim Leghari: In Afghanistan, can you name them?

Haji Khair Muhammad Bhurgri: Yes Ghulam Haider Khan Bhurgri, he was also ambassador and buried there.

Muhammad Hashim Leghari: Do you know any person named Haji Salar Khan Bhurgri.

Haji Khair Muhammad Bhurgri: He was nephew of Ghulam Muhammad Khan Bhurgri I.

Muhammad Hashim Leghari: Salar Khan was your elder who fought in Miani war against the English. Any thing else you want to say about Honourable Bhurgri that you remember about his success.

Haji Khair Muhammad Bhurgri: Great leaders used to come here at Hyderabad.There was a panel of senior advocates.

Muhammad Hashim Leghari: Is land of Sir Hidayatullah still there?

Haji Khair Muhammad Bhurgri: Yes, it is about one thousand acres.

Muhammad Hashim Leghari: Was it alloted through Honourable Bhurgri?

Haji Khair Muhammad Bhurgri: Yes.

Muhammad Hashim Leghari: Thanks a lot Bhurgri Sahib.

Memories of Haji Muhammad Khan Bhurgri and Abdul Rehaman Khan Bhurgri.

Author interviewed both the gentlemen at village Haji Muhammad Ishaque Bhurgri near Samaro on 24th February 2002. I had occasional discussions with both of them at Larkana, Karachi and Mirpurkhas to firm up their information. Some of the conclusions drawn from their interviews and discussions held with them are given as under:-

i) Haji Muhammad Ishaque Bhurgri told his son Haji Muhammad Khan Bhurgri that once Bhurgri visited Village Jago where a water course in the name of Mr. G.M. Bhurgri still exists. Then it was called, "Ghulam Muhammad Jo kario." A large number of people gathered around to receive him including Haji Muhammad Ishaque Bhurgri then a young lad of 15 years. Bhurgri asked about his education. The young boy replied," I am studying Gulistan in Persian." Bhurgri further asked,"Have you understood Gulistan." The reply was in affirmation. At this, Bhurgri informed the people about the claim of the boy and said that he himself was still thinking over the deep meanings and clues inbuilt in Gulistan, while the boy was lucky to understand Gulistan fully at his young and tender age.Haji Muhammad Ishaque realized about the fact and the wisdom of Bhurgri at a later stage.

ii) The lands owned by a widow of Bhurgri tribe of Shahdadpur were forcibly occupied by Buladis. The widow visited Dengan and lodged complaint before Bhurgri, who not only pleaded her case in the court of law but also arranged to get its possession back to the widow owner.

iii) The Commissioner in Sindh was against Sardar Sher Muhammad Khan Bijarani.He therefore managed to involve Sardar Bijarani in a false case of firing near by the Provincial Governor or some senior officer, when he was on a visit to Bijarani's area. Sardar was therefore arrested. Jan Muhammad Khan and G.M. Bhurgri extended full help. The matter went up to the Viceroy and proved that a false case was registered by the Commissioner against a respectable Sardar of Sindh, As such he was released.

iv) Haji Muhammad khan and Abdul Rehman Bhurgri told about the famous land dispute of Bhurgri with Mir Imam Bux Talpur. The English Revenue officer visited the site for verification of the possession of disputed land Bhurgri, within no time transplated paddy in thousands of acres to claim the ownership. According to some other sources this was done by his father

Khan Bahadur Wali Muhammad Khan. The dispute was also confirmed by Mir Munawar Ali Khan Talpur,M.N.A, who told the author that his elders were not at good terms with Bhurgries.They would not allow each other's vehicles to cross the narrow road.

v) Once Bhurgri traveled by train in first class compartment. An English officer traveling in the same compartment objected to travel with a black man. Bhurgri not only resisted but also raised a question on this incident in the Council.

vi) He played major role in the abolition of Fallow Rules (Naubat) and separation of Sindh from Bombay.

vii) Once, when Bhurgri was traveling to Lahore by train, the train going down crossed at Khairpur railway station. Knowing about Ghulam Muhammad Bhurgri, the Governor (or some other high ranking officer) came to him and the trains were delayed for quite some time.

viii) Commissioner in Sindh, Mr. Lawrence was against Mr. Bhurgri. He wanted to involve him in some false case and get him arrested at Kotri, while coming back to Hyderabad. Well-wishers of Bhurgri, who knew about this, arranged bale before arrest and foiled the scheme of the Commissioner.

ix) Ghulam Muhammad Khan and his family intended to stay at railway rest house, probably at Marwar, where entry was refused by the caretaker. Bhurgri directed his servants to open the doors of Rest House. The caretaker however resisted and called the police to arrest and take action against him. This dispute was reported to the Viceroy who ordered arrest of the caretaker. He was forgiven by Bhurgri as he pleaded for mercy.

x) Earlier, the eligible voters paid at least RS.1000/ as land revenue. During one of the elections, the opponent candidate, Sardar Qaiser Khan Magsi offered RS.1000/ to each voter to win the elections. On the other hand, Bhurgri refused to pay even a rupee to the voters. When the results were announced, people noted that Mr. Bhurgri won the elections with a visible lead.

xi) Maharaja of Jodhpur used to visit Dengan during the times of Bhurgri and Jan Muhammad khan Bhurgri.

xii) Ghulam Muhammad Khan introduced new varieties of cotton. He also established Cotton Ginning Factories at Shadipali and Kot Ghulam Muhammad (Jamesabad),which are existing even today.The Factory at Shadipali was subsequently sold and known as Habib Cotton Factory, which is not functioning now.

Visits to Dengan Bhurgri.

I visited Dengan at different occasions, once during 2001 and then in 2005.It was 18th October 2001 when I left my village Kazi Noor Muhammad Leghari for a visit to Dengan. Mr Bahawal Khan Leghari and my dear nephew Mr. Aijaz Hussain Leghari joined me in whose company I went through Daulat Leghari, Makhan Samo, Jhiloori and reached Dengan. One of the residents, Mr. Solangi guided and took us to the graveyard, where we offered Fateha for Wali Muhammad Khan, Ghulam Muhammad Khan Bhurgri and Ghulam Mustafa Khan Bhurgri.We found that there was a small tomb over the grave of Khan Bahadur Wali Muhammad Khan, while the graves of the Honurable Ghulam Muhammad Bhurgri and Ghulam Mustafa Khan were under the open sky. We were informed that these were made of mud but constructed pacca by Saeen Imdad Muhammad Shah son of G.M. Sayed. Comrade Mir Muhammad Talpur told the author that he and Imdad Muhammad Shah stayed at Dengan for more than a month to complete the work. There was no boundary wall for protection of the graveyard and instead, thorny bushes and twigs of babul.(Lorho) surrounded it. It was noted with great concern that nothing was done for the protection of the grave of the giant leader, the Honourable Ghulam Muhammad Khan Bhurgri. I was also informed that the family of Honourable G.M. Bhurgri had given more than 300 acres of land for promotion of education in Dengan Bhurgri through a trust under Auqaf Department. Mr. Solangi then called other people and we met with Altaf Hussain Khan Bhurgri and Khalid Zaman Bhurgri, who guided us to the old bungalow of great Bhurgris. Most of the people were of the view that it was built by Jan Muhammad Khan Bhurgri, brother of G.M. Bhurgri. It appeared that this bungalow was not maintained for a long time. However, its design and painting on the walls with flowers were admirable. I was informed that yellow petals of these flowers were coloured with gold water. I rubbed and cleaned a petal with the tissue paper and saw the brightness of gold water. Though some portions of Bungalow were damaged but these could be easily restored, but no body was interested in its restoring and maintenance. The Bhurgris themselves have shifted their interest to the modern R.C.C construction. They took me to their newly constructed bungalow and we had tea with them. We were told about Raees Abdul Khalique Bhurgri, Raees Abdul Rehman Khan Bhurgri and Raees Arif Ahmed Khan Bhurgri, who were not present in the village as they had gone to Mirpurkhas.

We then proceeded to village Haji Dodo Khan Rind whom I knew very well. In fact he was the person who told old stories about Ghulam Muhammad Khan Bhurgri to Raees Muhammad Ismail Khan Leghari,

author's relative and guide. These stories were transmitted to the author and as such interest was created which culminated into the exercise of writing this book. Haji Dodo Khan was also close friend of my uncle and father in law, Haji Muhammad Alam Khan Leghari. In fact it was a group of friends who some how gathered and promoted good will for betterment of the people. I remember that Haji Dodo Khan, Raees Muhammad Ismail Khan and Noor Muhammad Khan Brohi were wrestlers (Malah) and as such firm ties of their friendship were established. In early fifties my uncle Muhammad Alam Khan Leghari and Hamzo Khan Leghari established Fancy Cloth Store at Lalchand Market Mirpurkhas, one of the best in those days. Initially it was a commercial place, but with passage of time, converted into a socio-political trade center. People would come there to purchase cloth as well as discuss politics and social development. Author's uncle Muhammad Alam Khan Leghari was not only a cloth merchant but had sufficient influence on the politics of Mirpurkhas and surrounding areas. He was an active member of Rotary Club Mirpurkhas. He was the person who actively participated in the establishment of Shah Waliullah School at Mirpurkhas.I saw many times renowned personalities visiting Fancy Cloth Store. These included Maulana Abdul Haq Rabbani, Maulana Muhammad Yakoob Awami, Muhammad Khan Junejo, Dr. Ahmad Khan Ahmadani (A.K.A.), Pir Ghulam Rasool Shah, K.B Ghulam Muhammad Khan Wassan, Saeen Abdullah Shah of Girhore Sharif, Qurban Ali Shah, Mir Ali Bux Khan Talpur, Haji Maula Bux Mari, Qaiser Khan Rajar, Haji Muhammad Hassan Khan Rajar, Qazi Abdullah, Raees Muhammad Ismail Khan Leghari, Haji Ghulam Muhammad Khan Pahore, Dur Muhammad (Duroo) Khaiber, Dr. Sawan Khan Babar, Haji Allah Dito Khan Babar, Commrade Ghulam Muhammad Khan Leghari, Commrade Mir Muhammad Khan Talpur, Haji Qutubuddin Leghari, Haji Suhbat Khan Leghari, Munir Halepoto, Atta Muhammad Khan Leghari of Khipro, Haji Muhammad Usman Chanihio, Haji Mehmood Halai, Editor of Hamdard, Haji Umed Ali Leghari Allah Jo Sipahi, Haji Muhammad Hassan Jinjhi (Author of History of World) Jamal Abro,Kamal Abro, Muhammad Aslam Memon and many others. These gatherings in fact developed into a " Thinkers Forum". Haji Dodo Khan also used to visit this place very frequently, besides he lived near Dengan, the native place of Mr. G.M. Bhurgri. Once when Muhatarma Fatima Jinnah visted Mirpur Khas in connection with the election compaign during 1965, she visted fanacy clthstrore owned by Muhammad Alam Khan Leghari, where she was warmly welcomed and presented a Sindhi Khes by Muhammad alam Khan Leghari. In fact it was a political visit to convice people against Ayoob

Khan.Therefore I decided to meet with this old man to know the facts about Bhurgris. We reached there but he was not feeling well. Even then he met with us and insisted for lunch, which we accepted. He also called his companion, Daraya Khan Bhurgri who joined the discussion. The conclusions drawn from the said discussion are as under:-

(i) Ghulam Muhammad Khan Bhurgri was very kind to poor people and always participated in the marriage ceremonies and other functions. He would not hesitate to join even if he was not invited.

(ii) He slapped Odo Kolhi and made him Manager of his lands. In a similar story, Raees Muhammad Ismail Khan Leghari told the author that on his return from Europe, Bhurgri and his English friend visited the lands. Bhurgri and his friend wore European dress; not recognizing them one of the workers deputed to receive them refused the entry. He told both the men that since Bhurgri had to visit the estates permission could not be granted. At this Bhurgri abusing himself pressed for the passage. The worker was so annoyed that he manhandled and misbehaved with Bhurgri and his friend since he could not tolerate the insult of his master Bhurgri. Some how Bhurgri and his friend reached the farms and directed to call the worker who stopped them on the way to the field. In the meantime, the worker knew about the frightening fact and planned to escape the scene. When he was loading household articles in the bullock cart, the people reached and took him to Bhurgri. He was much frightened of the punishment likely to be imposed upon him. Nevertheless, when reached the place he was amazed by the fair treatment given by Bhurgri who, appreciating his loyalty, offered him a chair nearby his seat and announced his promotion as General Manager of the Estates.

(iii) After death of Mr. G.M. Bhurgri, land dispute arose among the Bhurgri family.

(iv) There were no pockets in the shirts of G.M. Bhurgri and other children; they would therefore keep the golden coins (Genies) in their trousers by folding a part of the cloth. Most of the times, golden coins were lost when this fold was opened while playing. Nevertheless, the children never searched the coins, as the family was much prosperous.

(v) The Government searched the Bungalows at Hyderabad and at Dengan during Home Rule Movement. At Dengan, certain papers were burnt before arrival of the police. In one box there were certain weapons and papers. The search officer sat on the

chair and kept his feet on the box. The servants were afraid of the search and one of them fainted. Therefore, all the members of search party rushed for the medical aid and the search was as such foiled.

(vi) After search was over, on his arrival at Hyderabad, Bhurgri was given a red carpet reception at Railway Station Hyderabad to his Bungalow at Heerabad.

(vii) At their bungalow in Dengan, there was always a crowd of people particularly guests. The cooks were always busy in cooking food and serving to the guests in large number. During the stay of Bhurgri at Dengan, the number of guests would increase.

(viii) G.M. Bhurgri and his brother Jan Muhammad Khan Bhurgri always sent gifts to renowned personalities including Maharaja of Joudhpur to whom horses were sent and in exchange, Raja sent oxen and dogs.

(ix) Bhurgri introduced new varieties of wheat and cotton, which increased yield of both the crops in Sindh substantially.

(x) He also introduced Mould Board Plough in Sindh.

(xi) Raees Muhammad Ismail Leghari of Missan Wadi told the author that a close relative of Bhurgri kept a Hindu kolhi woman forcibly. Her husband approached Bhurgri for justice and return of the woman. Bhurgri called his relative and admonished him for this annoying act. He promised to return the woman within shortest possible time, but did not keep his word. The poor kolhi again went to Bhurgri, who called meeting of whole Bhurgri tribe and decided that either his relative should return the woman and seek mercy of kolhi, else he should divorce his wife and he would not hesitate in giving her hand to the poor kolhi.At this, his relative not only returned the woman but also requested for mercy of kolhi. This story was however, not confirmed by Haji Muhammad Khan and Abdul Rehman Khan Bhurgri during discussions held with them.

(xii) Bhurgri also played key role in formation of Red Crescent (Hilal-e-Ahmar) in place of Red Cross.

I also visited Dengan on 18th December,2005 along with Raees Abdul Rehman Khan Bhurgri, we visited the graveyard and offered Fateha for Ghulam Muhammad Khan Bhurgri and others. He also informed that Wali Muhammad Khan raised a garden, which was maintained by the prisoners as Wali Muhammad Khan was given the title of Special Magistrate.We saw the Palm trees of that garden in

Dengan. We visited the mosque and the adjacent building used by K.B.Wali Muhammad Khan. The front wall of this building, with its elevation was still intact. In March, 2006, the Bhurgri Welfare Association celeberated anniversary of late Bhurgri. I attended this conference alongwith Comrade Mir Muhammad Talpur and Inayat Hisbani. I also presented paper on the basis of research work done by me.

In the Memory of Bhurgri:
Jamesabad named as Kot Ghulam Muhammad.

In the Session of District Council Tharparkar held on 19th January, 1980, Mr. Guljee proposed and Syed Lal Shah seconded as under:

> "It has been informed that the name of Jamesabad is being changed as Akbarabad. It is proposed that instead of "Akbarabad" the name should be changed as "Ghulam Muhammad Bhurgri which will be suitable"
>
> . This resolution moved by Mr. Guljee was warmly supported. The members of house praised the services rendered by the members. Some members also delivered speeches and said that Wali Muhammad Khan Bhurgri (father of GM Bhurgri) donated own land to Mr. James when Taluko Umerkot and Jamesabad were divided. It was further stated that G.M. Bhurgri served the Muslim Community in early 20th century and praised his contribution for political awareness in the public. Due to his political foresight and stability, he was elected as President All India Muslim League and he presided over annual session in which famous political figures like Quaid-e-Azam participated. Therefore, the name of Jamesabad be changed as "Ghulam Muhammad Bhurgri".

A letter on the subject was also written by Mir Ali Ahmed Khan Talpur, Ex- Minister for Defence to Governor Sindh with the same recommendation. The Governor Sindh forwarded that letter to Deputy Commissioner, Tharparkar, for views of Councilors of District Council. This letter was read before the house. All the members appreciated the initiative of Mir. Ali Ahmed Khan Talpur and unanimously adopted following resolution, "All the Government and Semi Government Organizations and Offices that are called "Jamesabad" be called as "Raees Ghulam Muhammad Khan Bhurgri" in Jamesabad City and Taluko and copy of this resolution be sent to the Governor Sindh and Minister for Defence, Government of Pakistan". Resolution No.31/19-1 1980, District Council Tharparkar.

The Government of Sindh, therefore, decided to change the name of Jamesabad as "Kot Ghulam Muhammad". The contribution of

Lieutenant General S.M Abbasi, former Governor, Sindh for the genuine change need to be appreciated who also inaugurated the event on Thursday 18th June, 1981, at Kot Ghulam Muhammad. Mr. Muhammad Hussain Kashif, a renowned Sindhi research scholar in his recent letter of March, 2009 to the author has informed that the name of James Abad was being changed as Qaimabad. Mr. Bhudhpuri started a movement with the help of local people including Khakheli and Burdi communities and as such, ultimately it was named as "Kot Ghulam Muhammad". This movement was also fully supported by Mir Ali Bux Khan Talpur, Mir Lutufullah Khan Talpur, Nawab Yousuf Talpur, Haider Ali Shaiq and others.

Raees Arif Ahmed Khan Bhurgri, Ex-Taluka Nazim, Kot Ghulam Muhammad, got constructed a road from Kot Ghulam Muhammad to Dengan Bhurgri," the ancestral village of Ghulam Muhammad Bhurgri and inaugurated the same.He also established a shopping centre in the name of G.M. Bhurgri at Kot Ghulam Muhammad in October, 2004.

Pioneers of Freedom-Postage Stamp:

The Pakistan Postal Service Corporation, (Pakistan Post) Headquarters Islamabad issued stamps on 14th August, 1993 in the names of pioneers of freedom namely, Raees Ghulam Muhammad Khan Bhurgri, Mir Ahmed Yar Khan, Khan of Kalat, and Muhammad Abdul Latif, Pir Saheb Zakori Sharif; with the following salient features:

Size of stamp:	50.8x35mm.
Size of print:	47x31mm
Perforation:	13C
Number of stamps in a sheet:	nine stamps (3x3 rows)
Process of printing:	Litho Offset
Denomination:	Rel/- each design
Colour:	Red & brown
Quantity:	500,000 stamps each design.
Paper:	102-gsm dual purpose coated PVA gum.
Artist:	Professor Saeed Akhtar (National College ofArts, Lahore.)
Printers :	Pakistan Security Printing Corporation.

The following text was also printed for Bhurgri:

Rais Ghulam Muhammad Khan Bhurgri (1878-1924)

The Surname "Bhurgri" is derived from a place named "Bhurgarh' in Dera Ghazi Khan (Punjab); from where his ancestors had migrated to Sindh. He was the eldest son of Khan Bahadur Wali Muhammad, a well-known prosperous Zamindar of Sindh.

"Ghulam Muhammad Bhurgri was born in village Dengan, District Tharparkar; Sindh in 1878. He received his elementary education at home. Later, he joined Mission School, Hyderabad (Sindh), N.H.Academy Hyderabad and Sindh Madrassah-tul- Islam Karachi. In 1890 he went to Aligarh and passed his Matriculation Examination from Mulim High School Aligarh. He stayed in England for three years and was called to bar from Lincon's Inn.

After his return he started practice in Hyderabad (Sindh). He was elected as Member Bombay Legislative Council in 1909, re-elected in 1913 and again in 1916. He moved a resolution (1917) in the council to inquire into the corrupt system under which peasants (Harees in Sindh) had to provide food and other facilities to visiting officials. A RASAEE COMMITTEE under Justice Heyward was set up whose shocking disclosures led to the discontinuance of the practice.

Mr. Bhurgri was nominated as Member on the Council of State in 1921, but resigned his seat in protest against the Government repression. He was elected to the Central Legislative Assembly in 1924.

In February 1920 he became President All India Khilafat Conference. He championed the cause of separation of Sindh from Bombay Presidency with a view to safeguarding interests of Sindhi Muslims. He remained a dedicated member of the All India Muslim League all through his life and attended all its annual sessions. He was a Member, Reforms Committee (8th session – Calcutta, December, 1917-January 1918) and Member, Committee of Moplah Trouble (14th session, Ahmedabad, December, 1921). He was elected President, All India Muslim league, (15th session) at Lucknow in March- April, 1923. In his presidential address, Mr. Bhurgri touched upon, among other things, Turkish and Khilafat question and possibility of League of Oriental Nations. About the internal problems he said that the British rule in India had worked for both good and evil, that it was never indelible nor eternal but it could not be eradicated without endangering our own existence; he was critical of the Government's arresting the non-cooperators and their ill-treatment. He suggested the appointment of statutory commission to examine the working of the reformed Constitution and the formulation and implementation of scheme for Indianization of services and the army, for grant of complete fiscal autonomy, for safeguarding the status and interests of Indians abroad and granting general amnesty to all political prisoners. He welcomed the reformed councils, which could be used to increase the political awareness of the masses and held that communal representation was unavoidable."

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Mr. Mazharul Haq Siddiqui, Mr. Rasool Bux Palijo, Dr. Nabi Bux Khan Baloch, Ms Sassui Palijo, M. Hashim Laghari (author) & Syed Jalal Mehmood Shah are Launching the Book "Barrister Raees Ghulam Muhammad Khan Bhurgri" at Hyderabad on 16 April 2010



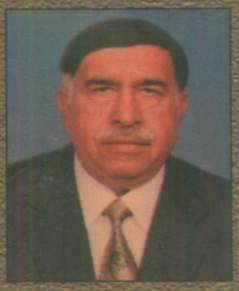
Mr. Rasool Bux Palijo, Dr. Nabi Bux Khan Baloch, Ms Sassui Palijo & author on the occasion of Launching Ceremony of Book at Hyderabad on 16 April 2010

Condolence by Quaid-e-Azam Muhammad Ali Jinnah on death of G. M. Bhurgri

Mr. M. A. Jinnah
(Bombay City: Muhammadan Urban):

Sir, I personally feel overcome with so much grief at the sad news of the death of Mr. Bhurgri that I cannot adequately express what my feelings are. He was a personal and a true friend of mine and I was associated with him for a number of years. In him I have personally lost one of the few true friends that I have in this world; but what is more, it is a national loss. Mr. Bhurgri was a tower of strength not only in his own community, but also among the other communities with whom he worked. He was man who was thoroughly disinterested. He never cared either for popular applause or for Government favours. He stood out on every occasion and did what his judgments and his convictions dictated to him. Sir, the loss of such a man is a national loss and at this moment I feel it will be very difficult to fill his place in political world of India. I thoroughly associate myself with the motion of the Honourable Pundit Motilal Nehru and I hope that this House will carry it.

The Author



The author belongs to Leghari tribe of village Kazi Noor Muhamad Leghari located in District Hyderabad, now Tando Allahyar Sindh. His father was a farmer who worked hard for education of his children including the author.

He passed M.Sc Agriculture (Hons) in First Class in 1970. During student life he took active part in the student movements and literary activities. He was member of Bazam-e- Tarjman-e- Adab Sindhi, founded in early sixtees, at Sindh Agriculture College Tando Jam. He was also one of the pioneers for raising the status of Agriculture College Tando Jam to that of a University. He was leader of the delegation that met with Ex Governor West Pakistan, Air Marshal Noor Khan and other high ranking officers at Lahore and presented demands to the higher authorities. The author took very active part in the Movement against One Unit, for publishing voter lists in Sindhi and release of Dr. A.Q.K. Afghan. He was imprisoned twice during these student movements. The author is an officer of the Federal Secretariat who rose to to the status of Senior Joint Secretary in the Pay Scale 21, during his career. He served the Government of Sindh, Balochistan and the Federal Government at Islamabad and held senior posts. He served as Secretary to the Government of Sindh and Balochistan for 11 times. He rendered 16th years service in Islamabad. He also took active part in Sindh Graduates Association at Islamabad in the capacity of president and General Secretary of the organization. He was also one of the founders of Shah Abdul Latif Community Centre at Islamabad. At present he is taking active part in the literary and social services in Sindh.

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