

**THE ALL INDIA MUSLIM LEAGUE  
AND ALLAMA IQBAL'S ALLAHABAD  
ADDRESS 1930**

*(Archives of Freedom Movement Volumes No.153 & 154)*

*Compiled & Edited*

*by*

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*“In fact had it not been for the perseverance and tenacity shown by Mr. Shamsul Hasan, the doors of the office of the All India Muslim League would long have been closed.”*

*Muhammad Yaqub, M. L. A.  
Honorary Secretary, All India Muslim League  
(Annual Report, 1930)*

Dedicated to the zeal and enthusiasm of  
Syed Shamsul Hasan (1885-1981,  
Assistant Secretary, All India Muslim  
League, whose commitment to the Muslim  
cause has always inspired me.



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## **PREFACE**

All praises belongs to Allah Almighty who is the creator of knowledge and countless blessings, respects and peace be upon His last messenger Syedina Muhammad who is the distributor of knowledge among the humanity.

The Allahabad Address of Allama Muhammad Iqbal has been a focus of attention of the scholars since long. While its various aspects have been researched and discussed at length, the inner story of organizing the 21<sup>st</sup> Annual Session of the All India Muslim League (AIML), which provided a platform to Allama Iqbal for delivering his legendary and historical speech, are still little known to the academic world. This book is a modest attempt to fill this gap. For the first time, images and edited text of the contents of two volumes of the AIML records which deal with the Allahabad Address, along with an introduction and biographical notes, are being presented for the academia.

It may be mentioned that the AIML is perhaps the only political party of the Indo-Pak sub-continent whose documents, publications and office files have been by and large preserved in an excellent manner. This enormous collection includes minutes of annual sessions, meetings of central and working committees, presidential addresses, annual reports, set of rules and regulations issued from time to time, constitutions and manifestos, and correspondence made between the AIML head office and its various branches spread all over India. This corpus has been conserved in more than five hundred volumes which are catogrizd under different subjects. Moreover, almost

three thousand AIML publications have also been preserved and classified. This massive assortment, known as *Archives of the Freedom Movement*, has been stored in a special unit of the University of Karachi and its copies are available in the prominent educational and research institutions of the country. For the present volume, the copies available at the National Archives of Pakistan, Islamabad have been consulted.

While undertaking this work, several individuals extended their cooperation to me for which I am extremely grateful to them. I am particularly thankful to the officers and staff of the Academics and IT Section of the Iqbal Academy for providing excellent technical support to me. I am especially beholden to Mr. Muhammad Numan Chishti, System Analyst and Mr. Fahim Arshed, Software Engineer for their constant availability whenever a need arose. Likewise, Mr. Usman Akbar and Mr. Ishaq Bashir obliged me with accurate scanning and typing while Mr. Ejaz Saleem designed an impressive title. Special thanks are also due to Mr. Zahid Hussain Abro, Senior Editor, Quaid-i-Azam Paper Wing, Islamabad for providing me some primary sources for this book.

At the end, I pay my respects to my parents and thanks to my wife Nadia and other family members who provided me all possible facilities for undertaking this job. My son, Muhammad Anas-i-Mustafa delighted me with his smile which was a constant source of joy during the laborious research work. Without the support of all of them, it was just impossible for me to finalize this work.

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”...the All India Muslim League has served the political interests of the country and the Muslim community for the last 24 years. It is recognized as the sole accredited political organization of the Muslims of India. Its doors are open to all. It offers a platform for the ventilation of all shades of political thought and by its constitution is bound by the decision of the majority.”

**An extract from the Circular Letter of Muhammad Yaqub to the  
Members of the All India Muslim League, 24 July, 1930**



# Introduction

The All India Muslim League (AIML) was passing through the most critical phase of its history in the third decade of the twentieth century. By establishment of two rival Muslim political parties namely the Central Khilafat Committee (CKC) and the All Parties Muslim Conference (APMS) respectively, it had already lost the honour of being the sole organization representing the political aspirations of the Indian Muslims. Its political reputation received further blow in 1927 when it fractioned itself into two rival groups, named the Calcutta League and the Lahore League over the question of supporting the Simon Commission and the Delhi Proposals. Although both the factions were ultimately re-united in March 1930, but its activities in the political arena were on the decline by every passing day. Its annual session could not be convened in 1929 and in the whole year of 1930, only four general and one emergency Council meeting could take place.<sup>1</sup> The number of members attending its meetings was also decreasing. Though it had more than two thousand registered members in the country, but to garner seventy five of them for a meeting was considered to be a big achievement. In fact, the AMIL leadership was trying her best to enroll seventy five new members from Delhi to overcome the problem of maintaining the quorum.<sup>2</sup> The lack of interest among the Muslim Leaguers in the affairs of the party could be judged from the fact that the AIML Council had constituted a committee in its meeting held on the 1<sup>st</sup> of March 1930 to revisit and amend its old and

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<sup>1</sup> *Archives of the Freedom Movement (A.F.M.)* Vol. No. 154, p. 75.

<sup>2</sup> *Ibid.*, p 55-56.

outdated constitution. However, no meeting of the said committee could be held in the entire year.<sup>3</sup> Similarly, the tenure of AIML's Honorary Secretary Dr. Saifuddin Kitchlu had expired on the 31<sup>st</sup> of December, 1929 but for months, no one could be elected for this post.<sup>4</sup> In addition to that, the financial position of the AIML was also deteriorating. Not only the Head Office had no reserve funds, but it had accumulated a debt of hundreds of rupees. After repeated requests and efforts, only 87 rupees were collected in 1930 through contributions of its members. However, the day to day work of the AIML was being managed by the generous donations made by the Quaid-e-Azam Muhammad Ali Jinnah and the frequent good-credit loans from its Joint Secretary S. M. Abdullah.<sup>5</sup> Due to the foregoing reasons, special care was taken by the party leadership in the selection of the venue for the annual sessions of the AML so that its members could easily reach the location and the issue of quorum could be resolved. Further, the sponsors could take care of the expenses of local hospitality of the guests and the expenditure of the annual meeting.

During those turbulent times, the personality who worked ceaselessly to keep the AIML active and to make its annual sessions possible, was its Office Secretary, Syed Shamsul Hasan (1892-1981). He continuously kept the attention of the AIML leaders focused on holding the annual session of the League and made practical arrangements for convening the session, first in Lucknow, and then in Banaras and finally in Allahabad. His services were openly acknowledged and warmly appreciated in the annual report of the AIML for the year 1930, which stated that had it not been for the perseverance and tenacity shown by Shamsul Hasan, the offices of the AIML would long have been closed.<sup>6</sup> Fortunately, he got the patronage and full

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<sup>3</sup> *Ibid.*, p. 75-76.

<sup>4</sup> *Ibid.*, p. 74.

<sup>5</sup> *Ibid.*, p. 76.

<sup>6</sup> *Ibid.* p. 77. Syed Shamsul Hasan was born in Bareilly in 1892 where his father Dr. Amir Hassan was living in those days. He did his matriculation from Agra and got expertise in typing and short hand from a commercial institute.



support of a sincere leader, Muhammad Yaqub (1870-1942), who was working as the Honorary Secretary of the AIML in 1930.<sup>7</sup> In fact, it was through the efforts of these two devoted leaders that despite of all difficulties and problems, the AIML managed to organize its annual session at Allahabad in 1930.

Since the annual session of the AIML could not be held in 1929, the arrangements for the next session were initiated in the

He joined All India Muslim League's office in 1914 as personal assistant to Sir Wazir Hasan, Secretary, AIML. Very soon, he was transferred to the League's head office and appointed as Office Secretary where he worked till independence on the same post. He also worked in the head office of Pakistan Muslim League. At the time of partition, Quaid-i-Azam handed over his personal papers to Shamsul Hasan who kept them preserved from despoliation of time and now these are known as *Shamsul Hasan Collection*. It includes more than ten thousand documents. For details, please see: Khalid Shamsul Hasan, *Quaid-i-Azam ka Adboora Khawab*, Karachi, 1991 and Syed Shamsul Hasan... *Plain Mr. Jinnah*, Karachi, 1976.

<sup>7</sup> After the expiry of the term of Dr. Saif-ud-Din Kachlu, no one could be elected as Honorary Secretary of the AIML for several months. In February 1930, the Quaid-i-Azam Muhammad Ali Jinnah, President of The India Muslim League forced Moulvi Muhammad Yaqub who was member of Legislative Council from Muradabad to work as Honorary Secretary till the next elections. Later on, the AIML Council confirmed his appointment in its meeting held in Delhi on 10<sup>th</sup> February, 1930 (*A.F.M.*, Vol. 154, p. 62-63). Moulvi Muhammad Yaqub was born in Muradabad on 27th August, 1879. His father, Muhammad Ismail was a lawyer by profession and was deeply involved in religious and educational movements, particularly Nadvatul-ulama. After completing his education from Aligarh, Moulvi Muhammad Yaqub joined his father's profession and started taking part in municipal and national politics. He became member of the AIML in 1908. Later on, he was elected as non-official Chairman of Muradabad Municipal Board. He was appointed as trustee of MAO College Aligarh in 1913 due to his national services. In 1920, he was elected as member of the Provincial Legislative Assembly and was appointed as leader of the Quaid-i-Azam's Azad Party. He presided over the annual sessions of the AIML session held in U. P. in 1926 and Calcutta in 1927. In 1929, he was elected as member of All India Palestine Conference, Bombay. He served as Honorary Secretary of the AIML from 1930 to 1935. In 1938, he was appointed as member of the Council of State and served on this position till his demise. He died on 23rd November, 1942. For details see., Abdul Rauf Urooj, *Rijal-e-Iqbal*, Karachi, 1988. pp 433-34.

beginning of 1930. A committee was constituted by the AIML Council in its meeting held on 14<sup>th</sup> March, 1930 to recommend the time and venue for the AIML's annual session.<sup>8</sup> Later on, the Muslims of Poona, through a resolution offered that the annual session might be held at Poona.<sup>9</sup> On 18<sup>th</sup> June, 1930, Muhammad Yaqub sent a letter to all elected members of the AIML Council inviting their attention to the need of holding the annual session of the League in view of the possible publication of the Simon Commission Report. He, therefore, invited recommendations from the Council members so as the issue could be finalized in the coming meeting of the AIML Council to be held in July, 1930.<sup>10</sup> He also highlighted that under normal circumstances, the months of July or August were considered suitable for holding the annual session but the meeting of the Central Legislative Assembly had been convened at Simla in July, therefore July was out of question. On the other hand, the general elections were going to be held in the country in September which made it extremely difficult to hold a successful session in August.<sup>11</sup>

The details of the replies of the members of the AIML Council to the Head Office are not available. However, A. H. Gaznavi, a distinguished Muslim Leader from Bengal, informed Muhammad Yaqub through his letter dated 28 June, 1930 that since the recommendations of the Simon Commission had already been published, the League should consider calling its annual session at the earliest to discuss these recommendations in detail. In this regard, he suggested holding the annual session at Simla during the session of the Central Legislative Assembly.<sup>12</sup> The final decision in this regard was taken in the meeting of the AIML Council held on 13 July, 1930 in Simla

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<sup>8</sup> *A.F.M.* Vol. 153, p. 10.

<sup>9</sup> See letter from Ebrahim Haroon Jaafar dated 3rd April, 1930 addressed to Secretary AIML. *Ibid.*, p. 5. This offer was, however, not accepted by the AIML in its next meeting due to unknown reasons.

<sup>10</sup> *Ibid.*, p. 10.

<sup>11</sup> *Ibid.*

<sup>12</sup> *Ibid.*,

where, in the light of the suggestions and recommendations of the members, it was decided that the 21<sup>st</sup> annual session of the AIML would be held on the 16<sup>th</sup> and 17<sup>th</sup> August 1930 at Lucknow.<sup>13</sup> It was further decided that Allama Muhammad Iqbal, Sir Sultan Muhammad, Moulvi Fazal-ul-Haq and Sahibzada Abdul Qayyum would be invited, respectively, to chair the session.<sup>14</sup>

In the light of these decisions, the Quaid-i-Azam Muhammad Ali Jinnah, who was the President of the AIML at that time, sent a telegram to Allama Iqbal on the same day, requesting him to chair the Lucknow session. However, no response was received till 21<sup>st</sup> July, 1930.<sup>15</sup> Shamsul Hasan, while conveying his worries on the delay, wrote to Muhammad Yaqub on 21<sup>st</sup> July, 1930 that the time of the session was approaching but the consent from Allama Iqbal to preside over the session had not been received. He further pointed out that the invitation letters had, therefore, not been sent and consequently, the members travelling from the far off areas like Burma and Madras might complain of paucity of time.<sup>16</sup> He also indicated that about three thousand letters had to be sent both in Urdu and English and considerable time would be required for those letters to reach their destination.<sup>17</sup> A similar letter was sent by another League member Ijaz Ali to Muhammad Yaqub on 20<sup>th</sup> July, 1930 stating that he had inquired from Malik Feroz Khan Noon on telephone if Allama Iqbal had accepted to chair the Lucknow session to which Feroz Khan had responded by saying that he was unaware of the response. Ijaz Ali, then asked whether Jinnah had informed anything to him in that regard?<sup>18</sup> Similarly, on 23<sup>rd</sup> July, 1930 a news item appeared in the Daily *Inqilab* informing that correspondence with Allama Iqbal inviting him to chair the

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<sup>13</sup> *Ibid.*, p. 17.

<sup>14</sup> *Ibid.*, p. 16.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.*

<sup>18</sup> *Ibid.*, p. 14-15.

annual session of the AIML was in process but he had not yet made a final decision in that regard.<sup>19</sup>

The first authentic news about Allama Iqbal's acceptance of the invitation to preside over the Lucknow session was broken by the *Inqilab* on 26<sup>th</sup> July, 1930. The news added that he was busy in writing his Presidential Address.<sup>20</sup> Consequently, an open letter from Muhammad Yaqub was published in all major Urdu newspapers making a formal announcement of the acceptance from Allama Iqbal to preside over the Lucknow session. The letter made an appeal to the Muslims that people from all groups and political shades should attend the session and deliberate upon on the current situation to give expression to their united demands from the AIML platform.<sup>21</sup> Muhammad Yaqub further pointed out that the forthcoming session of the League had become all the more important on account of the critical political situation in the country, the law and order problem in the Frontier Province; important changes that were likely to be effected in the constitution of the Government of India, and the controversy that had arisen around the Simon Commission Report and the proposed Round Table Conference (RTC).<sup>22</sup>

The preparations for the AIML annual session gradually gained momentum in Lucknow. On 22<sup>nd</sup> July, 1930, Munshi Ihtisham Ali, the renowned League leader from Lucknow, who was actively looking after the planning and arrangements of the session, informed Shamsul Hasan that the Provincial Council of the League would consider the matter in its meeting of the 25<sup>th</sup>

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<sup>19</sup> The Daily *Inqilab* (Lahore) 23rd July, 1930. Ghulam Rasool Mehr and Abdul Majeed Salik were very close to Allama Iqbal. They used to visit him regularly and discuss the issues of national importance. Due to this closeness, their paper i.e. *Inqilab* had been publishing even the minor news about Allama Iqbal with details. That's why the *Inqilab* is now important primary source for understanding Allama Iqbal's life and his ideas.

<sup>20</sup> *Inqilab*, 26<sup>th</sup> July, 1930.

<sup>21</sup> *Inqilab*, 31<sup>st</sup> July, 1930. For original copy of this correspondence dated 24<sup>th</sup> July, 1930, please *A.F.M.* Vol. 153, p. 20-21.

<sup>22</sup> *Ibid.*

July, 1930 and the Central Office should be informed about the final decision.<sup>23</sup>

On 25<sup>th</sup> July, 1930 Munshi Ihtisham Ali wired the Secretary AIML informing him of the formal approval of holding the annual session at Lucknow by the Provincial Council.<sup>24</sup> On 28<sup>th</sup> July, 1930 he further informed Shamsul Hasan that a Reception Committee had been constituted on 27<sup>th</sup> July and requested the AIML head office to send the list of members so that, in addition to the general invitations, special invitation letters could also be sent to them.<sup>25</sup> However, it appears that Allama Iqbal was not been informed about these arrangements. In his letter of 1<sup>st</sup> August, 1930, written to Muhammad Yaqub, he observed that "It is not yet known whether any Reception Committee has been constituted in Lucknow. We have received no information as yet and people are making all sorts of inquiries."<sup>26</sup>

In the mean time, eminent leaders of the AIML started confirming to the head office about their participation in the Lucknow session. For instance, Hakim Muhammad Sharif from Lahore, in his correspondence addressed to the Secretary, AIML dated 28<sup>th</sup> July, 1930 confirmed that the delegates from Lahore would accompany Allama Iqbal to Lucknow.<sup>27</sup> Habibur Rehman Sherwani from Aligarh, while confirming his participation expressed the hope that, unlike the participants of other Muslim congregations who made excursions or presentation of half baked proposals their objective, the participants of that session would present such a charter of action that would be relevant with the present turbulent events and the volatile political situation.<sup>28</sup> Shaukat Ali Advocate from Lucknow in his letter dated 7<sup>th</sup> August, 1930 addressed to the

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<sup>23</sup> *A.F.M.*, Vol. 153, p. 18.

<sup>24</sup> *Ibid.*, p. 19.

<sup>25</sup> *Ibid.*, p. 24.

<sup>26</sup> *Ibid.*, p. 31.

<sup>27</sup> *Ibid.*, p. 25.

<sup>28</sup> *Ibid.*, p. 27-28.

Secretary AIML wrote, "I am glad to learn that the Muslim League has after all intended to do something for the present crisis. This is to inform you that my services and those of Hakim Syed Bashir Ahmad are at your disposal. We are ready to do anything in order to make your session successful."<sup>29</sup> Khalil Qazi wrote that he understood the importance and need of the session and would try his best to attend it.<sup>30</sup> A number of other leaders including Azizuddin Ahmad from the Diata State, Moulvi Abdul Ghani from Malda, Muhammad Hussain from Jonepur, Tufail Ahmad Manglori, S. M. Fazal Elahi and Syed Asad Raza of Poona also confirmed the head office regarding their participation in the Lucknow session through their separate letters.<sup>31</sup>

The AIML head office was shifted to Lucknow for twenty days due to the annual session with effect from 2<sup>nd</sup> August, 1930. Shamsul Hasan, while informing the temporary change in address, requested the post master to redirect all letters and money orders etc to 36, Circular Road, Lucknow for 20 days i.e. from the 2<sup>nd</sup> of August to the 22<sup>nd</sup> of August 1930.<sup>32</sup> While updating about arrangements of the session, he wrote to Muhammad Yaqub on 4<sup>th</sup> August, 1930 that he had issued about 2000 circular letters both in English and Urdu nearly to all members of the AIML, throughout India inviting them to attend the forthcoming session. The Reception Committee headed by Munshi Azhar Ali Advocate had started its work and selected Ganga Pershad Memorial Hall for holding the session. Moreover, posters and handbills had been prepared to be distributed and pasted in the city. He further informed that the meeting of AIML Council would be held on 15<sup>th</sup> August at 4:00 pm at the residence of Munshi Ihtisham Ali.<sup>33</sup>

The *Inqilab*, in its editorial of 5<sup>th</sup> August, 1930 while

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<sup>29</sup> *Ibid.*, p. 40.

<sup>30</sup> *Ibid.*, p. 36.

<sup>31</sup> *Ibid.*, pp. 26, 30, 32, 29, 46, 47.

<sup>32</sup> *Ibid.*, p. 50.

<sup>33</sup> *Ibid.*, p. 52.

discussing the AIML's Lucknow session, observed that keeping in view of the criticality of times, complex needs of the Muslim nation and importance of the session, the most suitable personality i.e. Allama Iqbal had been chosen for presiding it. The paper expressed the hope that in the light of his address, the Indian Muslims would be able to finalize the best course of action for them.<sup>34</sup> On 6<sup>th</sup> August, 1930, Muhammad Yaqub sent a bulletin to almost all prominent newspapers of India informing that arrangements for the forthcoming session of the AIML were in rapid progress and advised that all members interested to attend the session should inform the League office at 131, Khiyaliganj, Lucknow by the 14<sup>th</sup> August 1930, so that lodgings arrangement could be made according to their requirements.<sup>35</sup> Keeping in view the special importance of the meeting and the expected large gathering of the members of the League, the general public was informed that it had been decided to reserve only a limited number of seats for visitors, available for Rs. 15, Rs. 5 and Rs. 2. But those desiring to reserve their seats in advance should apply to the Secretary AIML as early as possible.<sup>36</sup> It was also explained that only the AIML members would have the right to participate in the proceedings and vote, but, the AIML's membership was open for all Muslims who had attained 21 year of age and were graduates. Muhammad Yaqub, therefore, advised to all those who wanted to become member of the AIML that the application forms should be submitted to the head office before 15<sup>th</sup> August 1930 with Rs. 5 as admission fee and Rs. 6

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<sup>34</sup> *Inqilab*, 5th August, 1930.

<sup>35</sup> *A.F.M.* Vol. 153, p. 54-55. This bulletin was issued to the following newspapers: *The Statesman*, *The Musalman*, *The Jamboor* (Calcutta), *The Pioneer*, *The Leader*, *The Star* (Allahabad), *The I.D.T.*, *The Himmat*, *The Haqiqat* (Lucknow), *The Aligarh Mail* (Aligarh), *The Hindustan Times*, *The Millat*, *The Alaam*, *The Afjanat*, *The General News* (Delhi), *The Muslim Outlook*, *The Tribune*, *The Civil and Military Gazette*, *The Inqilab*, *The Zamindar*, *The Seyasat* (Lahore), *The Bombay Chronicle* and *The Khalifat* (Bombay). Copies of this bulletin were also sent to Allama Iqbal and the Quaid-i-Azam Muhammad Ali Jinnah.

<sup>36</sup> *Ibid.*

as annual subscription.<sup>37</sup>

On 6<sup>th</sup> August, 1930 Shamsul Hasan wrote to Muhammad Yaqub informing him about the progress of the annual session. He stated that, “all arrangements had been finalized in Lucknow. A meeting of the Reception Committee was held last night which was attended by all dignitaries of the city. It was decided that expenses for meals of the guests should be borne by the Reception Committee. He further informed that mansions and houses had also been acquired for the boarding of the guests.”<sup>38</sup> The *Inqilab* in its editions of 8<sup>th</sup> to 10<sup>th</sup> August, 1930 published several news items about the meetings of the APMS and the AIML and observed that through these gatherings, a demonstration of the strength and unity of the Muslims was intended and a vigorous reiteration of their demands would be made in these assemblages. Therefore, the paper advised that all those Muslims who were capable to reach Lucknow, must attend both the sessions.<sup>39</sup>

On the one hand, the preparations of the AIML annual session were being made with great zeal and enthusiasm and, on the other hand, the Indian National Congress (INC) became active to sabotage the session through its agents called as the Nationalist Muslims. While conveying his concerns about these subversive moves, Allama Iqbal wrote a letter to Muhammad Yaqub on 1<sup>st</sup> August, 1930 stating, that “I further hear that the Congress People are busy with their intrigues in order to seize the forthcoming meeting of the League through Muslim Nationalists. It is in the highest interests of the Muslims of India that this meeting of the League should be kept as peaceful as possible and every possible precaution should be taken against any possible disturbance that might be contemplated.”<sup>40</sup> He further suggested that if needed, even the venue of the meeting could be changed and pointed out that “Delhi would

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<sup>37</sup> *Ibid.*

<sup>38</sup> *Ibid.*, p. 61.

<sup>39</sup> *Inqilab*, 8<sup>th</sup> and 10<sup>th</sup> August, 1930.

<sup>40</sup> *A.F.M.*, Vol. 153, p. 31.



be much more suitable if there was the slightest chance of such an eventuality.”<sup>41</sup> He further advised that “Instead of holding the meeting on the 16<sup>th</sup> or 17<sup>th</sup> of August we can hold it in the beginning or the middle of September. The weather will improve a bit by that time and the Punjab will, I think, be able to send a more powerful contingent.”<sup>42</sup>

Allama Iqbal wrote another letter to Muhammad Yaqub on 4<sup>th</sup> August, 1930 stating that for reasons mentioned in his previous letter, it was advisable to postpone the session till October, i.e. till after the elections were over. As for the change in venue, he explained that if Delhi was not suitable, the AIML might have the session at Lahore provided Feroz Khan Noon and others showed some interest in the matter.<sup>43</sup> To forestall a possible objection, he added, “I think it does not matter if our representatives on the RTC have to leave for London in the first week of October. They may not join the session. Our resolutions can be wired to them. Moreover, it is possible that RTC may be postponed for more than a week.”<sup>44</sup> But, obviously, due to the poor financial conditions and other administrative problems, it was not possible for the League leadership to act according to those suggestions.

On 4<sup>th</sup> August, 1930 Allama Iqbal also sent a letter to Shamsul Hasan which reveals that despite all his reservations, he was ready to participate in the Lucknow session and wished the session to be a complete success. In the said letter, Allama Iqbal suggested that separate letters be sent from the AIML's head office to the invitees from Punjab emphasizing the need of their participation. Particularly, a special letter should be sent to Dr. Khalifa Shujaud Din, Secretary Punjab Provincial Muslim League, Lahore, so that a large number of participants from Lahore could attend the session. He also proposed that a

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<sup>41</sup> *Ibid.*

<sup>42</sup> *Ibid.*

<sup>43</sup> Syed Muzaffar Husain Barni, *Kuliyat-e-Maqatib-e-Iqbal*, Vol. 3, Delhi 1993, p. 147-8. See also *A.F.M.*, Vol. 153, p. 33

<sup>44</sup> *Ibid.*

detailed announcement about the boarding and lodging arrangements for the participants coming from other cities should also be published.<sup>45</sup> Forbidding making any arrangements for a reception in his honor, he explicitly requested that the Reception Committee might be asked on his behalf that they should not arrange for any reception. He told that he would stay at the residence of his old friend Barrister Muhammad Waseem. Since he had anticipated a reception, he had written him to not inform anyone about the time of his arrival at Lucknow and had accepted his invitation to stay with him on that very condition.<sup>46</sup> From this letter, it is clear that Allama Iqbal was not considering chairing of the annual session of AIML to gain any personal fame. Instead, he wished to give a message of action to the Muslims of India

The League leadership in Lucknow was also aware of the possible subversive activities by the Nationalist Muslims and was taking precautionary measures in that regard. Shamsul Hasan, in his letter to Muhammad Yaqub on 4<sup>th</sup> August, 1930 informed that the Nationalists Muslims, at present, looked very indifferent, but it is rumored that they were making secret plans to upset the coming meeting. But, in his view, it was nothing but a rumor.<sup>47</sup> In another letter dated 6th August, 1930, Shamsul Hasan wrote to Muhammad Yaqub that the nationalist supporters of the INC were trying since long that the AIML's annual session could be postponed. However, assuring him of the peaceful convening of the session, he said that the number of their members in the AIML Council had been reduced considerably and many of their influential leaders were in jail. He added that since only League members could participate in the session's deliberations, hence, there was no chance of a disruption and questioned that what could they do after all, even if they participated?<sup>48</sup> He also informed that, as a further

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<sup>45</sup> *A.F.M.*, Vol. 153, p. 34.

<sup>46</sup> *Ibid.*

<sup>47</sup> *Ibid.*, p. 52.

<sup>48</sup> *Ibid.*, p. 61.

safeguard, the sale of visitors' tickets for Lucknow Session had been stopped, as the chances were there that opponents might send some hired miscreants to ruffle up the session by purchasing one to two hundred visitors' tickets.<sup>49</sup>

From this correspondence, it is clear that the local Muslim League leaders were ready to counter the possible disturbances. But, very soon, another obstacle was faced in holding the session. Elections of the Central and Provincial Legislative Councils were being held in September, 1930 in the whole of India. Most of the Muslim leaders were busy in them and it was difficult for them to come to Lucknow from the far flung areas. Hence, the election activities forced the AIML leaders from many provinces to send their requests for postponement of the Lucknow session. Though dates for the Lucknow session were announced a long time ago, but, surprisingly, efforts for its adjournment were initiated just few days before the due date. On 6<sup>th</sup> August, 1930, Shamsul Hasan wrote to Muhammad Yaqub that he was in receipt of telegrams from Nawab Muhammad Yousaf and Feroz Khan Noon suggesting postponement of the Lucknow session. While opposing such efforts, Shamsul Hasan added that invitation letters had been sent to about two thousand Leagues members, and a considerably large campaign had been undertaken in the city for success of the session. Therefore, postponement of the session would bring a bad name to the AIML.<sup>50</sup> While assuring that the Lucknow session would be a complete success, he opined that both Dr. Shafaat Ahmad Khan and Muhammad Yousaf should have tried their best to participate in the session instead of weakening it through the adjournment efforts.<sup>51</sup>

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<sup>49</sup> *Ibid.*

<sup>50</sup> *Ibid.*, p. 62. Nawab Muhammad Yousaf was a well-off person of Junpur and was actively involved in the matters of Muslim interest. He became member of the Provincial Assembly and later on a Minister too. The Muslim leaders visiting Allahabad were used to stay at his residence. Allama Iqbal also stayed at his house during his Allahabad journey in 1930 and he accompanied him to the venue of the annual session.

<sup>51</sup> *Ibid.*

In addition to the foregoing, Shamsul Hasan also sent separate letters to Jinnah and Muhammad Yousaf on the same day i.e. 6<sup>th</sup> August, 1930. While forwarding Yousaf's telegram to Jinnah asking for postponement of the session, Shamsul Hasan disclosed that telegram of similar nature had been sent by Noon to certain leading members of the AIML residing in Lucknow urging them to wield influence on the League to postpone its session to a later date.<sup>52</sup> Moreover, while referring to the letter received from Allama Iqbal, wherein he had expressed his forebodings about the possible takeover of the session by the Nationalist Muslims, Shamsul Hasan opined that Noon and Yousaf also had the same fears when they suggested the postponement of the session.<sup>53</sup> While negating all those concerns, Shamsul Hasan assured Jinnah that these fears were unfounded because the nationalists were a negligible minority in the AIML Council and of most of their supporters were either indifferent or in jail. He requested Jinnah to persuade Allama Iqbal, Yousaf and Noon to participate in the Lucknow Session without any reservations and with all their strength<sup>54</sup>

In reply to Yousaf, Shamsul Hasan informed that "All the arrangements for the session are in progress. About two thousand invitations to the different parts of India including Burma have been issued. Reception Committee has been formed. Funds have been raised. Handbills and posters are being distributed. Many members from different parts of India have informed the office of their arrival. Allama Iqbal has already prepared his Presidential Address. Under the above circumstances, in my humble opinion, the question of postponement is too late."<sup>55</sup> Expressing his confidence in the record success of the annual session Shamsul Hasan hoped that Yousaf would attend the annual session with his

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<sup>52</sup> *Ibid.*, p. 65-66.

<sup>53</sup> *Ibid.*

<sup>54</sup> *Ibid.* The name of Allama Iqbal seems to be out of context, as, despite all his reservations, he was ready to participate and preside over the Lucknow Session.

<sup>55</sup> *Ibid.*, p. 65-66.

companions.”<sup>56</sup>

In the mean time, those who were in favour of postponing the annual session started persuading Jinnah to postpone it in view of the elections.<sup>57</sup> Therefore, Jinnah who, till 3<sup>rd</sup> August, 1930, was not only in favour of holding the Lucknow Session on time, but had also indicated about his arrival a day before the session,<sup>58</sup> sent separate telegrams to Muhammad Yaqub and Shamsul Hasan on 6<sup>th</sup> August saying that he had no objection if the annual session was postponed subject to the consultation with the members of AIML Council.<sup>59</sup> Regarding his participation in the annual session, he added that it was doubtful due to elections in Bombay. He feared that some other members will also not be able to attend the annual session due to the elections.<sup>60</sup>

However, the general public, the Muslim press, and even Allama Iqbal, were not aware of those attempts aimed at postponement of the Lucknow session. On 7<sup>th</sup> August, 1930, the *Inqilab* expressed its concerns that the Hindu politicians, through their Muslim agents, were trying to use the Lucknow Session for creating a new schism. The newspaper insisted that Muslim leaders from U. P. should counteract to completely thwart those efforts.<sup>61</sup> It also stressed upon the Muslims, particularly those from Punjab and Bengal, to participate in large numbers in order to avoid any unpleasant situation.<sup>62</sup> Muhammad Ayub, a worker of the AIML, asked Shamsul Hasan to provide him with names and addresses of prominent

<sup>56</sup> *Ibid.*

<sup>57</sup> From a letter of the Quaid-i-Azam Muhammad Ali Jinnah addressed to Feroz Khan Noon, it appears that he had received applications from all provinces that Lucknow Session might be postponed for the time being. *Ibid.* p. 64.

<sup>58</sup> Quaid-i-Azam M.A. Jinnah to Dr. Shafaat Ahmad Khan, August 3, 1930, displayed in the National Museum of Pakistan, Karachi.

<sup>59</sup> *A.F.M.*, Vol. 153, p. 67-68.

<sup>60</sup> *Ibid.*

<sup>61</sup> *Inqilab*, 7<sup>th</sup> August, 1930.

<sup>62</sup> *Ibid.*

Urdu and English dailies as copies of League's bulletins were ready for dispatch."<sup>63</sup> In his letter of 9<sup>th</sup> August, 1930, addressed to the Secretary AIML, Allama Iqbal advised that the decisions of the Reception Committee should be published in newspapers of Punjab and other provinces so that the participants could have necessary information about the annual session.<sup>64</sup> Allama Iqbal hoped that a large number of people from Punjab would attend the meeting. He also inquired about the timings of session to be held on 16<sup>th</sup> August 1930.<sup>65</sup> On 11<sup>th</sup> August, 1930, editor of the *Inqilab*, Ghulam Rasool Mehr, confirmed Secretary AIML that he would attend the Lucknow Session.<sup>66</sup> While dismissing rumors of postponement of the Lucknow Session, the *Inqilab* assured its readers on 12<sup>th</sup> August, 1930 that it would be held in time.<sup>67</sup>

In fact, the decision to postpone the Lucknow Session was made between the 9<sup>th</sup> and 12<sup>th</sup> of August, 1930 when pressure on Shamsul Hasan and Muhammad Yaqub was mounted beyond endurance. Noon sent a telegram to Muhammad Yaqub informing that the meeting of APMC scheduled for mid-August in Lucknow had been postponed and asked him to defer the AIML session also till the first week of October since the Muslims from Punjab would not be able to travel to Lucknow due to elections. He further argued that if the sessions of the AIML and the APMC were held separately, that would undermine the strength of Muslim unity.<sup>68</sup> Ignoring that

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<sup>63</sup> *A.F.M.*, Vol. 153, p. 69.

<sup>64</sup> Barni, *op.cit.*, p. 148. See also *A.F.M.*, Vol. 153, p. 71

<sup>65</sup> *Ibid.*

<sup>66</sup> *A.F.M.*, Vol. 153, p. 75.

<sup>67</sup> *Inqilab*, 12<sup>th</sup> August, 1930.

<sup>68</sup> *A.F.M.*, Vol. 153, p. 70. Malik Feroz Khan Noon was born in Lahore on 7th May, 1893. He got his early education from Atchison College Lahore. Then, he went to Oxford for higher education. After his return in 1917, he became a member of the Punjab Assembly and served on this position till 1926. He served as Minister for Self Government from 1927 to 1930 and then as Minister for Education in 1930-31 during the rule of Unionist Party in the Punjab. He also served as High Commissioner of India to the United Kingdom from 1936 to 1941. After the end of that term, he became

telegram, Muhammad Yaqub sent a letter to all leading League members, persuading them to participate in the Lucknow Session despite all inconvenience.<sup>69</sup> Moreover, Syed Shamsul Hasan sent a telegram to Noon informing that he didn't agree with the proposal to postpone the session.<sup>70</sup> On 11<sup>th</sup> August, Jinnah wired to Shamsul Hasan informing him that his participation in the Lucknow session was not confirmed and recommended that, if needed, the session could be postponed.<sup>71</sup> Meanwhile, Noon also sent separate telegrams to Muhammad Yaqub and Shamsul Hasan insisting to postpone the session.<sup>72</sup> In his telegram dated 12<sup>th</sup> August, 1930 Noon informed Muhammad Yaqub that in view of the applications received by Jinnah from different provinces, he had agreed to the postponement of Lucknow session. He, therefore, would advise for the arrangements to postpone the session. He also claimed that he represented the majority of AIML Council members from Punjab.<sup>73</sup> It appears that Allama Iqbal had also received the suggestion for postponement, as he inquired from Shamsul Hasan through a telegram dated 11<sup>th</sup> August that if the Lucknow Session had been postponed, he should be informed accordingly.<sup>74</sup>

On 12<sup>th</sup> August, Noon wrote a detailed letter to Muhammad

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member of the Governor General's Executive Committee (1941-42) and Minister for Defence (1942-45). He actively participated in Pakistan Movement. He remained member of Pakistan's Legislative Assembly from 1947 to 1950. He served as Governor of East Pakistan from 1950 to 1953 and worked as Chief Minister of Punjab from 1953 to 1955. He was appointed Pakistan's Foreign Minister in 1955. The great achievement during his term was the acquisition of Gawadar port from Oman. He worked as Prime Minister of Pakistan from December 1957 to October 1958. After the enforcement of Martial Law by President Ayyub Khan, he left political activities. He died on 9th December, 1970.

<sup>69</sup> *Ibid.*, p. 72.

<sup>70</sup> *A.F.M.*, Vol. 154, p. 6.

<sup>71</sup> *Ibid.* pp. 76.

<sup>72</sup> *A.F.M.*, Vol. 154, pp. 4-5.

<sup>73</sup> *Ibid.*

<sup>74</sup> *Ibid.*, p. 7.

Yaqub arguing for the postponement of Lucknow Session. He said that the Joint Secretary of the AIML had wired him to approach Jinnah for the postponement and that now when Jinnah had agreed, it appeared that the local leaders did not concur to the views of Jinnah.<sup>75</sup> He further explained that Jinnah had received representations from all provinces asking for the postponement of Lucknow session and if the public opinion from all provinces demanded for postponement, it would be better to do so.<sup>76</sup> Describing the political situation in Punjab, he added that he found it extremely difficult to persuade anyone there to participate in the session. He pointed out that everybody was busy either with his own election or was working for his friends.<sup>77</sup> In the light of the foregoing, Noon requested Muhammad Yaqub to reconsider his views and agree to the postponement which was being asked from all over India. He emphasized that it was essential that the AIML session should be a complete success and unless different Muslim leaders from the various provinces gathered in Lucknow, the duty of fostering Muslim community was a far cry. He assured that October was not very far, and by then they would have all done with the elections in September and would be free to devote their attention to the AIML.<sup>78</sup> In addition to the said correspondence, on the same day i.e. 12<sup>th</sup> August, 1930, other Muslim League leaders including Syed Murtaza and A. H. Ghuznavi requested Muhammad Yaqub in their separate telegrams to postpone the Lucknow Session in view of the elections.<sup>79</sup> However, despite all these requests, Muhammad Yaqub was adamant to hold the annual session on time. Therefore, in his letter to Shamsul Hasan dated 12<sup>th</sup> August, 1930 he inquired about the arrangements of the event and hoped that sufficient preparations must have been made to

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<sup>75</sup> *Ibid.*, Vol. 153, p. 73-74.

<sup>76</sup> *Ibid.*

<sup>77</sup> *Ibid.*

<sup>78</sup> *Ibid.*

<sup>79</sup> *Ibid.* Vol. 154, p. 9-10.



avoid possible disturbance.<sup>80</sup> But, all his resistance broke down when he received a telegram from Jinnah saying that it was difficult for him to attend the Lucknow Session hence it might be postponed.<sup>81</sup> After that final verdict, Muhammad Yaqub was left with no choice except to announce the postponement of annual session. In fact, he did not have the sufficient time to consult the Reception Committee constituted at Lucknow. In that situation, he informed all leaders including Jinnah, Allama Iqbal, Moulvi Shafi Dawoodi, A. H. Ghuznavi and Munshi Azhar Ali about the postponement of Lucknow Session through telegrams.<sup>82</sup> The news was also published in the *Inqilab* on 14<sup>th</sup> August with reference to Muhammad Yaqub stating that on instructions received from Jinnah and according to the wish of AIML members, the annual session of AIML scheduled to be held at Lucknow had been postponed.<sup>83</sup> Shamasul Hassan also sent a similar telegram to Allama Iqbal.<sup>84</sup>

## II

Postponement of the Lucknow Session at the eleventh hour shocked the local leadership of AIML and caused severe outrage as they had been unaware of the moves at the higher level. In fact, they were busy all the time making their best efforts to make the event a success. Moreover, they were not even consulted in that regard due to paucity of time. Muhammad Yaqub sent another letter to Shamsul Hasan on 14<sup>th</sup> August, 1930 mentioning the disappointment caused due to the sudden postponement of the Lucknow Session. He explained that he was not responsible for that decision and had resisted it till the last moment. He requested the local members as well as the Reception Committee to keep up their good work for making the event in October a success.<sup>85</sup> He sent another

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<sup>80</sup> *Ibid.*, p. 11.

<sup>81</sup> *Ibid.*, p. 8.

<sup>82</sup> *Ibid.*, p. 15-16.

<sup>83</sup> *Inqilab*, 14th August, 1930.

<sup>84</sup> *Ibid.*

<sup>85</sup> *A.F.M.*, Vol. 154, p. 15-16.

letter to Shamusul Hassan on the next day. He advised him to stay in Lucknow and, subject to the quorum, organize the meeting of the AIML Council and just pass a resolution for postponement of the annual session according to the advice of Jinnah and keep on working for the session to be held in October.<sup>86</sup> It was clear from that correspondence that the AIML Leadership had reluctantly agreed to the decision of postponing of the annual session and they were quite serious to hold it in Lucknow in October.

Initially, it was decided to hold the annual session in the first week of October but no final dates were announced. Allama Iqbal, in his letter addressed to Syed Nazir Niazi, informed that the postponed session would probably be held in Lucknow in the first week of October; however, it might be organized at some other place. He added that Lucknow was far from Punjab and many people were ready to go there but were afraid of the expenses of tour.<sup>87</sup> On 15<sup>th</sup> August, 1930 the *Inqilab* published a news item quoting Noon that sessions of the AIML and the APMC had been postponed till the first week of October since it was difficult for the delegates to participate due to election campaign.<sup>88</sup> Despite all those estimations, no announcement from the AIML head office was published in the newspapers nor was the invitation letters issued. Therefore, on 29<sup>th</sup> August, 1930 Allama Iqbal inquired from Shamsul Hasan through a letter about the fresh date and venue of the postponed session.<sup>89</sup>

In reply, Shamsul Hasan suggested to Muhammad Yaqub vide his letter dated 30<sup>th</sup> August, 1930 that the Reception Committee had raised a good amount of funds and the arrangements were also complete therefore the deferred session should be held in Lucknow.<sup>90</sup> While opposing convening of the

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<sup>86</sup> *Ibid.*, p. 13.

<sup>87</sup> Barni, *op.cit.*, p. 156.

<sup>88</sup> *Inqilab*, 15<sup>th</sup> August, 1930.

<sup>89</sup> Barni, *op.cit.*, p. 158.

<sup>90</sup> *A.F.M.*, Vol. 154, p. 18.

AIML Council meeting just to finalize the dates, he suggested that in consultation with Jinnah, fresh dates could be announced through newspapers and invitation letters could provide further details.<sup>91</sup> He also wrote a letter to Allama Iqbal on the same day informing him that the annual session would be held in Lucknow but the dates were not yet final. He further informed that correspondence with Jinnah was being made and he would be informed accordingly. He suggested that 7<sup>th</sup> and 8<sup>th</sup> of October would be appropriate as it suited some other leaders too.<sup>92</sup>

In his reply dated 1<sup>st</sup> September, 1930 Allama Iqbal informed Shamsul Hasan that 7<sup>th</sup> and 8<sup>th</sup> October did not suit him since the Punjab High Court will start its work from the 7<sup>th</sup> October.<sup>93</sup> He further suggested that 28<sup>th</sup> and 29<sup>th</sup> September would be more appropriate. 28<sup>th</sup> September fell on the last Saturday of the month and 29<sup>th</sup> was a Sunday so it would facilitate the delegates. The election activities in the Punjab would also end till 22<sup>nd</sup> September; since most of the candidates had been elected unopposed.<sup>94</sup> However, Allama Iqbal did not receive any reply. He, therefore, wrote another letter to Shamsul Hasan emphasizing need of an early decision and announcement of the date of AIML annual session so that appropriate time could be left for newspapers' campaigns.<sup>95</sup> But, the said letter also remained unattended. In fact, majority of the League leadership was busy in election activities in their respective constituencies whereas the President AIML and some other important leaders were preparing for visiting London to participate in the first RTC. Hence, the plan to hold the session at the end of September or first week of October could not be executed and once again the question of obtaining fresh dates came up for decision. It needs to be mentioned that

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<sup>91</sup> *Ibid.*

<sup>92</sup> *Ibid.*, p. 19.

<sup>93</sup> *Ibid.*, p. 20, In Barni, op.cit., p. 165, this letter has been given as undated'.

<sup>94</sup> *Ibid.*

<sup>95</sup> *Ibid.*, p. 19. Barni, op.cit., p. 164-5 has mentioned this letter as translated from English. But, it is originally in Urdu and is available in the A.F.M record.

the renowned Muslim leader Ibrahim Rehmat Ullah offered Allama Iqbal to accompany the Muslim delegation to the first RTC but he regretted due to his commitment to the annual session of the AIML.<sup>96</sup>

On 24<sup>th</sup> September, 1930 Allama Iqbal informed the Secretary AIML that he was in receipt of a letter from Jinnah suggesting that a meeting of the AIML Council be convened to decide about the date and venue of the annual session. However, he had suggested that Jinnah should himself decide about the date while the venue should remain the same since the arrangements in Lucknow were in place. A change of venue would not only cause problems but the hosts would ask for more time to make the event a success.<sup>97</sup> In this regard, Allama Iqbal was of the opinion that correspondence with Jinnah should be made at the earliest so that the date might be announced before the 14<sup>th</sup> of October when Jinnah was scheduled to leave for England.<sup>98</sup> He added that 18<sup>th</sup> October would be an appropriate date and success of the event would depend on early announcement of the date. On 25<sup>th</sup> September, 1930 Shamsul Hasan wrote to Munshi Azhar Ali in Lucknow and Muhammad Yaqub in Muradabad with reference to Allama Iqbal's said letter, emphasizing that Allama Iqbal was of the view that 18<sup>th</sup> October would be appropriate and requested them to suggest according to their convenience.<sup>99</sup>

Although response to his earlier letters were still awaited, but on 29<sup>th</sup> September, 1930 Allama Iqbal wrote another letter to Shamsul Hasan stressing that the deferred annual session of

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<sup>96</sup> *Ibid.*

<sup>97</sup> *Ibid.*, p. 27. According to the Barni, op.cit., p. 172, this letter is without date. However, it is of 24<sup>th</sup> October. The date can be clearly read in the manuscript available in the A.F.M. It appears that Iqbal inadvertently wrote October instead of September; since he was suggesting the date of 18<sup>th</sup> October. Moreover, Shamsul Hasan had written to Moulvi Muhammad Yaqub on 25<sup>th</sup> September with reference to said letter. See *A.F.M.*, Vol. 154, p. 22.

<sup>98</sup> *Ibid.*

<sup>99</sup> *Ibid.*, p. 22.

AIML should be held in Lucknow before the meeting of APMC scheduled for 18<sup>th</sup> October.<sup>100</sup> According to Allama Iqbal, convening a meeting of the AIML Council merely to decide about the date and venue was nothing but a waste of time. He was not hopeful that the members would first come to Delhi or Lahore to attend the Council meeting and then proceed to Lucknow or any other place for the annual sessions of AIML and APMC.<sup>101</sup> Allama Iqbal also pointed out that session of the Punjab Legislative Council was expected to start from 12<sup>th</sup> October; therefore the participants from the Punjab would not be able to attend the meeting of the AIML Council. Finally, he also quoted opinion of Noon that the meeting of AIML Council was not necessary.<sup>102</sup> Since no response was received from the head office of AIML, Allama Iqbal sent another letter to Shamsul Hasan on 12<sup>th</sup> October and inquired if the decision to hold the meeting of AIML Council had been made, he might be informed about the date and venue because no news in that regard had been published in the newspapers and people were making inquiries from him.<sup>103</sup> But, that letter also remained unattended. In the mean time, the Daily *Siyasat*, a renowned Urdu newspaper from Lahore, wrote that Moulana Muhammad Ali Johar had proceeded to London to attend the first RTC and suggested that Allama Iqbal might be elected as President for the deferred session of APMC.<sup>104</sup> On 7<sup>th</sup> October, 1930 the *Inqilab* published an editorial titled "Chairing All Parties Muslim Conference". It proposed that if there was a delay in holding the annual session of AIML or if it would not possible to hold the sessions of AIML and APMC together, Allama Iqbal should be persuaded to chair the meeting of the

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<sup>100</sup> *Ibid.*, p. 23. This letter is undated in Barni's op.cit., p. 170 but, first three sentences of this letter are not quoted as per Allama Iqbal's original text and one word i.e. 'venue' is missing.

<sup>101</sup> *Ibid.*

<sup>102</sup> *Ibid.*

<sup>103</sup> *Ibid.*, p. 24.

<sup>104</sup> *Inqilab*, 7th October, 1930.

APMC so that the nation might benefit from his ideas.<sup>105</sup>

From the above lines, it is clear that Allama Iqbal and his colleagues were conscious of the rapidly changing political situation in India and wanted to present a united national course of action from the platform of AIML so that the Muslim point of view could be explicitly presented to the participants of first RTC being organized in England. However, despite of all those efforts of the AIML leadership and all good wishes of Allama Iqbal, the annual session of AIML could not be held in Lucknow in October. Then, the Christmas holidays was the only option since any such political activity was only possible at the end of December. But, again, issue of selection of appropriate venue came to the forefront. The AIML leaders in Lucknow were hesitating from hosting the session in December. They were of the view that the session should be held in March, 1931 i.e. when the Muslim representatives of first RTC were scheduled to arrive back from London.<sup>106</sup>

On 3<sup>rd</sup> November, 1930 Muhammad Yaqub wrote to Shamsul Hasan that it was the earnest desire of Allama Iqbal that the AIML annual session should be held. But, apparently, it was not possible before Christmas. He added that All Asia Educational Conference and All India Muslim Educational Conference were going to be held in Banaras during Christmas holidays at the end of year. Yaqub desired to hold annual session of the AIML there subject to invitation from the hosts as Allama Iqbal had also agreed with the proposal. Therefore, Yaqub advised Shamsul Hasan to go to Banaras to secure an invitation from there.<sup>107</sup>

Though the majority of population of Banaras was Hindu and it was a sacred religious place from them, but, due to the meeting of Muslim Educational Conference a good number of

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<sup>105</sup> *Ibid.* Later on, the deferred meeting of the APMC was held in Lucknow on 30<sup>th</sup> November, 1930 under the chairmanship of Nawab Muhammad Isamil the President of the CKC.

<sup>106</sup> *A.F.M.*, Vol. 154, pp. 28-31.

<sup>107</sup> *Ibid.*, p. 29.

Muslims were expected to be gathered there during the Christmas holidays. Since most of the members of the AIML and the Educational Conference were the same, it would have been helpful for both the organizations if their sessions were held at the same place and time. But, the AIML, due to its poor financial position was not able to afford the expenses of its annual session and was searching for a wealthy Muslim host. Therefore, Muhammad Yaqub sent Shamsul Hasan to Baba Kahlil Ahmad, host of the Muslim Educational Conference in Banaras to accept responsibility of hosting of the AIML session as well. In fact for the last two years, annual session of the AIML could not be held and due to extremely important issues being faced by the Muslim India, missing its session for the third year in the run, would tantamount to its end.<sup>108</sup> To assuage the possible apprehensions of Baba Kahlil Ahmad, Muhammad Yaqub assured him that the AIML was not anti-government in any way. Instead, it was making its efforts to secure religious and national rights of the Muslims. Moreover, the AIML completely disagreed with the Civil Disobedience Movement of the INC and a major reason for holding the session at that time was to prevent the Muslims for taking part in such activities of the INC.<sup>109</sup> That attempt was ultimately succeeded and Baba Khalil Ahmad agreed to host the annual session of AIML in Banaras.<sup>110</sup> Muhammad Yaqub, while thanking him for this support, informed him that an emergency meeting of the AIML Council was being held in Delhi on 10<sup>th</sup> December, 1930 to obtain a formal approval from the Council members.<sup>111</sup> On 3<sup>rd</sup> December, 1930 the *Inqilab* published the news with reference to Shamsul Hasan that Muhammad Yaqub was in receipt of an invitation from Banaras for holding the annual session of AIML there during the Christmas holidays.<sup>112</sup> Probably with reference to this news, Allama Iqbal wrote in his letter to Syed

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<sup>108</sup> *Ibid.*

<sup>109</sup> *Ibid.*

<sup>110</sup> *Ibid*, p. 35.

<sup>111</sup> *Ibid*, p. 36.

<sup>112</sup> *Inqilab*, 3<sup>rd</sup> December, 1930.

Nazir Niazi dated 9<sup>th</sup> December, 1930 that he might travel to Banaras.<sup>113</sup>

### III

On 4<sup>th</sup> December, 1930 Moulvi Tufail Ahmad a member of the AIML Council informed Muhammad Yaqub from Banaras that Baba Khalil Ahmad was managing meals for the delegates, but, the AIML would be required to hire tents for the stay of guests by its own.<sup>114</sup> The management of J. Narain College had refused to provide the venue for a political activity;<sup>115</sup> which caused another difficulty for the selection of an appropriate venue. Then, the proposal to arrange the session in the Town Hall was considered, but chairs were not available there due to several congregations going on in the city.<sup>116</sup> In order to coup with the situation, Tufail Ahmad suggested that the session of the AIML be arranged on the 30<sup>th</sup> and 31<sup>st</sup> December and the meeting of the Educational Conference be ended a day before it.<sup>117</sup> This would resolve the issue of availability of chairs. That difficult situation troubled Muhammad Yaqub very much and through his letter dated 6<sup>th</sup> December 1930 he advised Shamsul Hasan to meet Tufail Ahmad and discuss the ways and means for its solution.<sup>118</sup> On 7<sup>th</sup> December, 1930 Tufail Ahmad, while further informing the Secretary AIML about the arrangements of annual session in Banaras told that chairs for organizing the session in the Town Hall would be required to be obtained on rent at the rate of one *anna* per chair per day. Moreover, there was only a space of three to four hundred chairs but the arrival of hundreds of guests was expected.<sup>119</sup> Regarding boarding of the delegates, he informed that only ten tents were available free of rent which were insufficient and requested the head

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<sup>113</sup> Barni, *op.cit.*, p. 180.

<sup>114</sup> *A.F.M.*, Vol. 154, p. 37-38.

<sup>115</sup> *Ibid.*

<sup>116</sup> *Ibid.*

<sup>117</sup> *Ibid.*

<sup>118</sup> *Ibid.*, p. 41.

<sup>119</sup> *Ibid.*, p. 43-45.



office for arranging additional tents.<sup>120</sup> It is clear that the head office was facing great difficulties in handling the routine matters of the League and was not able to manage such a vast arrangement. Moreover, its financial position situation was also miserable.

While the AIML leadership was thinking to handle that situation, the Secretary AIML received a telegram from Syed Muhammad Hussain, member Council of the State and President Allahabad Muslim League, offering to host the annual session of the AIML during the Christmas holidays.<sup>121</sup> Next day i.e. 9<sup>th</sup> December, 1930 Muhammad Hussain again sent a telegram to the Secretary AIML offering to undertake the responsibility of meals, boarding and lodging for the delegates and again requested to hold the AIML annual session at Allahabad.<sup>122</sup> Due to the unexpected administrative problems being faced at Banaras, the AIML leaders considered that invitation a providential help. In an emergency meeting of the AIML Council held on 10<sup>th</sup> December, 1930 they unanimously accepted the invitation of Muhammad Husain and resolved that the AIML annual session to be held in Allahabad under the chairpersonship of Allama Iqbal.<sup>123</sup> In addition to the administrative problems at Banaras, the AIML Council also noted that the Ulama and Tanzeem Conferences were also going to be held in Allahabad in those days and a good number of Muslims were expected to be gathered there. Moreover, Allahabad was only at a three hours journey from Banaras; thus, the common members of the Muslim Educational Conference and the AIML could easily travel between those two cities.<sup>124</sup> Unlike the previous decisions of AIML, Allama Iqbal immediately received intimation about the Allahabad session. Therefore, in his letter to Syed Nazir Niazi dated 11<sup>th</sup>

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<sup>120</sup> *Ibid.*

<sup>121</sup> *Ibid.*, p. 48.

<sup>122</sup> *Ibid.*, p. 50.

<sup>123</sup> *Ibid.* p. 52.

<sup>124</sup> *Ibid.*, p. 51.

December, 1930 he informed that venue of the AIML's annual session had been changed from Banaras to Allahabad and he would probably leave for Allahabad on 27<sup>th</sup> December, 1930.<sup>125</sup>

The *Inqilab* in its publication of 18<sup>th</sup> December welcomed the AIML decision of holding annual session at Allahabad and hoped that under the leadership of Allama Iqbal, the session would be a success and at that critical time, would fulfill the duty of guiding and representing the Muslims. The newspaper stressed upon the Muslims of India to attend the Allahabad session with enthusiasm and listen to Allama Iqbal's Presidential Address who would guide the Muslims toward their objectives in his characteristic manner.<sup>126</sup>

The original name of Allahabad was Prayag. It was one of the oldest cities of India. Due to its location at the confluence of the rivers Ganges, Yamuna and, according to the Hindu mythology, the lost river Saraswati, it was also known as Tarbini. According to the Hindu traditions, sister of Raja Harsh used to visit that city for her offerings and charity every year. That's why Allahabad was a place of veneration for the Hindus and every year hundreds of thousands of Hindu pilgrims used to visit the city to participate in the Kumbh Mela and bathe in the sacred river.<sup>127</sup> It also had its special political importance in the undivided India. Famous Hindu leaders Motilal Nehru and Jawaharlal Nehru hailed from that city. After joining the INC, Motilal Nehru dedicated its grand mansion 'Anand Bhavan' for the Hindu nation and renamed it to Swaraj Bhavan. The head office of All India Congress Committee was also located in that house. During his visits to Allahabad, Gandhi also used to stay there.<sup>128</sup>

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<sup>125</sup> Barni, *op.cit.*, p. 184.

<sup>126</sup> *Inqilab*, 18<sup>th</sup> December, 1930.

<sup>127</sup> Ahmaduddin Marharvi, "Jalsa Allahabad ka Aankhon Dekha Haal", Monthly, *Urdu Digest*, April 1967, pp. 33-34. Also see, Mukhtar Zaman, "Dawaazda Manzil se Manzil-i-Pakistan Tak" *Nuqoosh*, Iqbal Number, Vol: 121, September, 1977, pp. 409-501.

<sup>128</sup> *Ibid.*

General conditions of the Muslims in Allahabad were dismal and after the death of Akbar Allahabadi, no leader of a national stature existed among them. Though, Dr. Shafaat Ahmad Khan belonged to Allahabad but he was away to London to attend the first RTC.<sup>129</sup> In his absence, Hafiz Ghazanfarullah, Member of the League Council and his companions tried to manage the event as well as arrange for boarding and lodging of the guests. In addition, Rehm Ali Al-Hashmi, the editor of weekly *Star* (Allahabad) and Ahmad Din Marharvi, Research Scholar at Allahabad University also participated in publicizing and disseminating information of the event through newspapers, posters and handbills.<sup>130</sup>

But, it appears that Muhammad Hussain could not come up to the expectations of the AIML leadership. He neither announced final dates for the session nor informed the head office about arrangements of the event. Rafiuddin, a Muslim League worker, informed Shamsul Hasan in his letter dated 16<sup>th</sup> December, 1930 about the mismanagement regarding the event.<sup>131</sup> On 19<sup>th</sup> December, 1930 Muhammad Yaqub wrote a letter from Bombay to Shamsul Hasan and informed him that he was trying his best to convince people to participate in the Allahabad session but the chances of success were slender. He advised him to get the information about the boarding arrangements of the guests and publicize it through the Associated Press.<sup>132</sup> Next day i.e. on 20<sup>th</sup> December, 1930 Muhammad Yaqub sent another letter to Shamsul Hasan. While rejecting the option of sending separate invitation letters to the delegates, he informed that he had managed to publish

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<sup>129</sup> Marharvi, *Ibid.*, p. 34. Dr. Shafaat was a Professor of History in Allahabad University. He was also a member of the Provincial Council from Muradabad. He had good command over constitutional matters which was even acknowledged by renowned lawyers like Sir Tej Bahadur Supro. He was also publishing a weekly newspaper *Star* from his own resources, which represented the Muslim point of view.

<sup>130</sup> *Ibid.*

<sup>131</sup> *A.F.M.*, Vol. 154, p. 54.

<sup>132</sup> *Ibid.*, p. 55.

invitation in English and Urdu newspapers.<sup>133</sup> While conveying his concerns about the preparations, he informed that an agreement with Muhammad Husain had not been made for the dates of events till that time. He added that he had sent a telegram to Muhammad Hussain suggesting that the session should start in the afternoon of 28<sup>th</sup> December and culminate in the evening of 29<sup>th</sup> December. He further added that on receipt of the reply from Syed Muhammad Hussain, he will revise the AIML Council notice and dispatch it. He also advised Shamsul Hasan to go to Allahabad to check whether Syed Muhammad Husain had made appropriate arrangements for the event.<sup>134</sup>

No progress was made in the next two days and even a persevering person like Shamsul Hasan who was unwavering in his views to hold the annual session at any cost also became disappointed. He wrote to Muhammad Yaqub on 22<sup>nd</sup> December that he did not receive the agenda till that day; perhaps because of non-receipt of reply of telegrams from Allahabad. In that situation, it was appearing appropriate that postponement of the annual session be announced through the newspapers as he was sure that even if the event was arranged in that situation while ignoring rules and regulations, nothing would be achieved except disgrace. A flood of complaints from the Leagues members would ensue and it would be very difficult to handle that situation. He suggested holding the annual session after the return of the Muslim participants from London in March, 1931. But, perhaps, after announcing and postponing the sessions at Lucknow and Banaras, Muhammad Yaqub was not in the favour of a third postponement. Therefore, on 22<sup>nd</sup> December, 1930 Muhammad Yaqub sent the corrected agenda of the Council meeting to Shamsul Hasan and advised him to immediately leave for Allahabad and update him about the arrangements of the occasion at the earliest.<sup>135</sup>

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<sup>133</sup> *Ibid.*

<sup>134</sup> *Ibid.*

<sup>135</sup> *Ibid.*, p. 59.

While conveying his anxiety about non-finalization of the dates of the event, he added that Syed Muhammad Hussain had mismanaged the decision of the dates. Allama Iqbal wished to return back to Lahore on 31<sup>st</sup> December. Therefore, first session should be held in the afternoon of 28<sup>th</sup> December and remaining two sessions should be held on the 29<sup>th</sup> and the event should culminate in the same evening.<sup>136</sup>

The *Inqilab* published the news on 25<sup>th</sup> December, 1930 that the annual session of the AIML will be held in Allahabad from 29<sup>th</sup> to 31<sup>st</sup> December and Allama Iqbal would preside over it. It was further informed that he would leave Lahore in the evening of 27<sup>th</sup> December and would reach there on the 28<sup>th</sup> December. The newspaper appealed to the Muslims from the Punjab to participate in the event despite of shortage of time.<sup>137</sup> On 27<sup>th</sup> December, the *Inqilab* published the news that the office of the AIML had been shifted from Delhi to Allahabad for one week. Moreover, a number of leaders from different cities of the Punjab would accompany Allama Iqbal to Allahabad. The newspaper also informed that and Seth Abdullah Haroon MLA (Karachi), who would also be in Allahabad during those days had been elected to chair the All India Tanzim Conference. A procession would be taken out of these leaders on their arrival at Allahabad.<sup>138</sup>

On 27<sup>th</sup> December, the AIML leader from Fathepur Amir Hassan Khan informed the Secretary, Muslim League that if Allama Iqbal traveled through his city, he would give a grand reception in his honour at the railway station. He also requested that the renowned poet from U. P. Maulana Muhammad Ibrahim, also known as *Firdousi-i-Hind* be allowed to recite one of his poems on the current situation during the 30<sup>th</sup> December session.<sup>139</sup> Representative of the *Inqilab* from Allahabad

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<sup>136</sup> *Ibid.*

<sup>137</sup> *Inqilab*, 25<sup>th</sup> December, 1930.

<sup>138</sup> *Inqilab*, 27<sup>th</sup> December, 1930.

<sup>139</sup> *A.F.M.*, Vol. 154, p. 61. However, there is no evidence of recitation of any poem or giving of such a welcome reception to Allama Iqbal.

informed on 28<sup>th</sup> December that he had observed that all arrangements for the annual session of AIML were almost completed. Muhammad Yaqub had arrived. Offices of the Tanzim and the AIML had started functioning. He further informed that the meeting of the AIML Council would be held on 28<sup>th</sup> December and first open session will be held on 29<sup>th</sup> December at 8 AM in the ground outside Majidia School. Delegates would also stay in Majidia School. Allama Iqbal and Abdullah Haroon would arrive through Punjab Mail. They would be given a warm welcome at the railway station and a procession will accompany them towards the residence of Nawab Muhammad Yousaf, where both the dignitaries would stay.<sup>140</sup>

A historic reception was given to Allama Iqbal at the Allahabad railway station. The gathering included both Muslims and non-Muslims. According to the people of Allahabad, they had not ever seen such a great reception. A large number of people gathered at the platform and even at the roofs tops of railway carriages. A huge gathering was also present outside the railway station. People were shouting 'Long Live the Great Poet.'<sup>141</sup> The Muslim Butcher community from Allahabad was not only influential and disciplined but had been taking active part in the national issues. Their members were used to walk in groups in the vanguard of the national processions with *Lathis* (wooden clubs), with which they pounded the ground and chanted *Allahu Akbar* at intervals. One of their team was present at the platform to welcome Allama Iqbal. They recited *Allahu Akbar* in a loud voice as soon as the train stopped.<sup>142</sup> Due to the extremely large gathering, reception programs at the Muslim Hostel of Allahabad University as well as the Islamia College Allahabad had to be abandoned.<sup>143</sup> The welcome procession was also unique like the reception. Every space was

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<sup>140</sup> *Inqilab*, 30<sup>th</sup> December, 1930.

<sup>141</sup> Marharvi, *op.cit.*, p. 34.

<sup>142</sup> *Ibid.*

<sup>143</sup> For details, see *ibid.*

occupied in the entire way, streets, trees, walls and rooftops. The organizers had to make a great effort to bring the honourable guests to their lodgings. Allama Iqbal with his companions, accompanied by the great procession, reached the mansion of Nawab Muhammad Yousaf located at South Road, Allahabad, where they had to stay.<sup>144</sup>

Unlike the wholehearted and enthusiastic reception at the railway station, the organizers of the annual session had made little efforts to ensure public participation. Political gatherings in Allahabad used to be held in a Mao Hall situated in a large garden outside the city and the annual session of the AIML was also planned for the same location. But, all of sudden, the venue was shifted to an unknown large mansion-house inside the city, where there was no hall at all and the inner courtyard had the capacity to accommodate only a few people.<sup>145</sup> The venue was a double-storied building located in Maohalla Yaqut Ganj at the Sher Shah Soori's Grand Trunk Road. Its huge portal opened out onto the road with its name '*Dawazda Manzil*' inscribed on top of the gate.<sup>146</sup> The mansion was owned by a leading Muslim businessman Sheikh Rahim Buksh who was amongst the respectable educated Muslims of Allahabad. He always deemed it an honour for himself to sit in the company of the sufis, scholars and saintly people.<sup>147</sup> Two reasons were given for change of venue. Firstly, due to the local political factions and opposing camps, there were chances of protests and sabotage. Secondly, in view of the lack of awareness about the Muslim politics in the city, a small number of participants were expected. Therefore, the courtyard of the '*Dawazda Manzil*' was considered a relatively safe and appropriate venue

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<sup>144</sup> *Ibid.* Eminent personalities who accompanied Allama Iqbal from Lahore included Sir 'Abd al-Qadir, editor *Makhluzan*, Dr. 'Abdullah Chaghatai and the famous Punjabi poet and national worker, Malik Lal Din Qaiser.

<sup>145</sup> *Ibid.*, p. 35.

<sup>146</sup> For details, see Zaman, *op. cit.*, p. 499.

<sup>147</sup> *Ibid.*, p. 500.

for the annual session.<sup>148</sup>

#### IV

The twenty-first annual session of the AIML was inaugurated at the '*Dawazda Manzil*' under the chairmanship of Allama Iqbal on 29<sup>th</sup> December, 1930 at 11:00 am. The number of attendees was very disappointing at the beginning and half of the chairs were vacant. Most of the participants were not comfortable with English and did not have the ability to understand the political issues. They considered the session to be a *mushaira* and had come there to enjoy Allama Iqbal's poetry.<sup>149</sup> Very few dignitaries and scholars of the city were there, but a group of the students from the Muslim hostel of the Allahabad University had come to hear speech of their spiritual leader and they were listening to Allama Iqbal with great attention. Allama Iqbal had also focused his concentration to the young students during his address.<sup>150</sup>

There is a difference of opinion about the number of attendees. Mufti Fakhar-ul-Islam, who was the President of the Allahabad Muslim League and a member of the U. P. Assembly before partition, assessed that about four to five hundred persons were present.<sup>151</sup> Another Muslim League worker Abdul Hayi Abbasi, who also attended the session narrated that the number was even lesser and it also included some students from a *madrasah* who had come there, perhaps, just for recreation.<sup>152</sup> Anyhow, according to the *Indian Annual Register, 1930* the estimated number of attendees was six hundred and most of them were local. In addition, several honorary magistrates from Allahabad and other government employees were amongst the participants.<sup>153</sup> Prominent local participants

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<sup>148</sup> Marharvi, *ibid.*, p. 35.

<sup>149</sup> *Ibid.*

<sup>150</sup> *Ibid.*

<sup>151</sup> Zaman, *op. cit.* p. 501.

<sup>152</sup> *Ibid.*

<sup>153</sup> Shri Pandar Nath Mitra, ed., *The Indian Annual Register*, Vol. 2, July to December, 1930, Calcutta, p. 334.



included Nawab Muhammad Yousaf, Mufti Fakharul Islam, Abdul Hayi Abbasi, Ahmad Din Marharvi, Rehm Ali Al-Hashmi editor, weekly *Star*, Allahabad, Syed Muhammad Husain, member Council of State and President Reception Committee, Barrister Sheikh Zahur Ali, Dr. M. S. U. S. Jang and Sheikh Rahim Baksh.<sup>154</sup> It was estimated that several hundred delegates would come from other cities. However, they were not more than two dozen. The prominent figures included Muhammad Yaqub (Muradabad), Nawab Muhammad Ismail Khan (Meerath), Husain Imam (Gaya) Syed Habib Shah (Lahore), Abdullah Haroon MLA (Karachi), Hafiz-ur-Rehman, Muhammad Azim (Ghazipur), Moulana Abdul Majid Sindhi (Hyderabad, Sind), Moulvi Abdul Qadir Qasuri (Lahore), Syed Zakir Ali (Lucknow), Moulana Abdul Majid (Badayoon), Seth Tayyeb Ali (Karachi), Moulvi Ala-o-Din (Meerth), Moulana Abdul Hay (Ghazipur), Khan Bahadar Barkat Ullah (Ghazipur), Shah Nazir Hussain MLC (Behar), Moulvi Abdul Kafi (Kanpur), Moulvi Abdul Samad (Badayoon), Azhar Ali MLA (Lucknow) etc.<sup>155</sup>

The proceedings commenced at about 11 a.m. Syed Muhammad Hussain, Chairman of the Reception Committee, welcomed the delegates. In the course of his speech, he said that the Muslims had left no stone unturned in trying to arrive at some settlement with the Hindus, but the latter had failed to respond.<sup>156</sup> He repudiated the charge that the Muslims, due to their communalism, were an obstacle in the progress of the country. He argued that if the mentality of the Hindus would change and the Muslims were assured that their traditions, their religion, their education and their language would not be annihilated, and that they would be treated like other sons of the soil, the Muslims would cease to bring up the question of

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<sup>154</sup> See *Ibid.*, pp. 344-348, Zaman, *Ibid.*, pp. 501, Marharvi, pp. 34-37, Syed Sharifuddin Pirzada, ed., *Foundations of Pakistan, All India Muslim League Documents: 1906-1947*, Vol. I, Karachi, 1970, pp. 153-176.

<sup>155</sup> *Ibid.*

<sup>156</sup> Pirzada, *ibid.*, p. 153.

protection of their rights.<sup>157</sup> Muhammad Husain, while appreciating the approach of Muslim delegates to the first RTC, warned the Government that if the difficulties faced by the Muslim delegates to the first RTC were not addressed, the Muslims would not hesitate to make any sacrifice in order to secure their demands.<sup>158</sup>

After the welcome note of Muhammad Hussain, Allama Iqbal read his famous Allahabad Address. The Address was in English and its printed copies were also distributed to the attendees. Some of them couldn't get anything from it and put it aside. Some tried to read and understand it, but were on the first page even till the end of the meeting. Some read few initial pages and immediately opened last pages to know the conclusion, as in the case of a literary masterpiece.<sup>159</sup> According to a participant, Ahmad Din Marharvi, in addition to the students there were hardly twenty five to thirty persons in the session that could have read and understood the Presidential Address of Allama Iqbal and unraveled its allusions and intricacies.<sup>160</sup> The session was assailed by an ambiguous silence and an insipid hush, occasionally broken by the applause rising from the stage. Obviously, the majority of participants were not capable of understanding Allama Iqbal's lofty political and philosophical approach. Hence, he focused his attention on the group of students while explaining important points.

During his address, Allama Iqbal referred to the Qur'anic verses and sayings of the Holy Prophet (PBUH) and explanatory sentences for clarifying his ideas. When Allama Iqbal reached at the point where he was telling about the efforts of Hindu Muslim unity by the Mughal emperor Akbar and Kabir Bhagat, someone amongst the participants raised his voice reciting *Allahu Akbar* without any rhyme or reason.

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<sup>157</sup> *Ibid.*

<sup>158</sup> *Ibid.*

<sup>159</sup> Marharvi, *ibid.*, p. 36. In next few pages, the style of narration has been borrowed from Marharvi.

<sup>160</sup> *Ibid.*

Allama Iqbal became disconcerted, raised his brow and discontinued his address for a while as he had realized that most of the attendees were not getting his point.<sup>161</sup> When he reached the point that the Muslims were justified in making the demand for an Islamic state in the Indo-Pak sub-continent, he paused for a while and used a unique political term to explain the idea which the majority of participants had not come across earlier. He added that he had meant by it '*An Imperium in Imperio*'. The literate persons from the audience spontaneously exclaimed '*Subhan Allah*' and the hall resounded with the voices of applause. Allama Iqbal accepted the appreciation with a nod and his face brightened.<sup>162</sup> He, then, in a slightly louder voice gave his famous suggestion of creating a powerful Muslim state within or without the British India comprising the provinces with a Muslim majority. But, none of the audience at that time apprehended the point and Allama Iqbal did not get even as much admiration as he was used to receive for his verses.<sup>163</sup>

All the chairs were filled towards the end of Allama Iqbal's Presidential Address and some people were standing at left, right or the rear. Most of them had known Allama Iqbal as a great poet and they were not aware of his great political insight. Therefore, as soon as he finished his Address and went back to his seat an interesting situation arose. The entire audience requested him to recite his poetry. Even in normal situations, Allama Iqbal was not used to present himself as a poet and, unlike the common poets, had carried no ambition to recite his verses to the public. He was therefore not ready for that situation at all. But, on repeated requests from the audience, he recited a few of his verses about *khudi* in a subdued voice and without any interest. The audience asked for more but by that time Allama Iqbal had recollected himself. Then he addressed the audience in a tender, anguished tone and said that he would narrate a *Hadith* and if they followed it, all of their national

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<sup>161</sup> *Ibid.*

<sup>162</sup> *Ibid.*, pp. 36-37.

<sup>163</sup> *Ibid.*

problems would be solved. Then he narrated a famous *Hadith* to them which says that “he who knows himself, knows his Lord” and then sat in his chair.<sup>164</sup> After the end of his Presidential Address, Muhammad Yaqub summarized main points of the Address in Urdu for those who did not understand English and with that the first session was adjourned.<sup>165</sup>

Commenting on the scholarly Address of Allama Iqbal and lack of understanding of the audience, Ch. Khaliq-uz-Zaman had written that none of those who were present in the session took any serious note of the contents despite explicit statements and explanations, nor came up with a suggestion that seconded Allama Iqbal’s ideas. How could it have been otherwise as, at that time, the AIML was a safe cradle of the feudal lords, land owners and knights of the British Empire? Perhaps, the meeting itself was not suited for presenting such pearls of wisdom.<sup>166</sup> Allama Iqbal was also aware of the greatness of his vivifying message and apathy of the Muslim elite and the audience. But he had seen the future. The dream of a poet had to become the voice rising from the hearts of the entire nation. Therefore, when, at the end of the session, Mufti Fakhar-ul-Islam and his fellows asked Allama Iqbal in private as to how he had landed with those ‘toddlers,’ he replied with confidence, “Don’t worry. They would not last. The nation will live long.”<sup>167</sup>

## V

The second part of the annual session of the AIML started on 30<sup>th</sup> December which was also presided over by Allama Iqbal. It ended after passing seven resolutions.<sup>168</sup> It took only about three hours to consider the resolutions. According to the

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<sup>164</sup> *Ibid.*

<sup>165</sup> Pirzada, *ibid.*, pp. 153-154.

<sup>166</sup> Ch. Khaliq-uz-Zaman, *Shabrah-e-Pakistan*, Karachi, 1977, p. 509 quoted in Mukhar Zaman, *op.cit.*, p. 502.

<sup>167</sup> Mukhar Zaman, *op.cit.*, p. 501.

<sup>168</sup> Pirzada, *op.cit.*, p. 172.

political tradition of those times, resolutions passed at the end of such meetings had special importance as through them, collective demands were presented to the government. The politics of the AIML particularly revolved around such resolutions and statements as, before adoption of the Pakistan Resolution in 1940, it lacked greater public appeal and its leadership had mostly confined itself to the respectful appeals.

For the AIML's annual session of 1930, Amir Hassan Khan, the Muslim League leader from Fatehpore sent four draft resolutions to the Secretary AIML.<sup>169</sup> The first resolution protested against the favoritism shown by the British Premier Ramsay MacDonald towards the Hindus and warned him of losing sympathies of the Muslim rank and file.<sup>170</sup> The second resolution recorded the AIML's appreciation for the Muslim delegates to the first RTC in pressing legitimate Muslim demands incorporated in the resolution of the APMC passed on 1<sup>st</sup> January 1929. At the same time, it requested them to impress upon the British public their importance in the light of majority aggrandizement and to be guard against machinations of the 'sworn enemies of Islam'.<sup>171</sup> Through third resolution, the AIML condemned orders of the Jaipur State authorities prohibiting the Muslims to recite *Kalima* and making calls to the prayers.<sup>172</sup> In the fourth resolution, policies of the French and Italian governments regarding forced conversion of religion of Berbers and dispersing Muslims of Tripoli respectively were condemned.<sup>173</sup>

In addition to these resolutions, drafts of five more resolutions are available in the AIML records. The first resolution reiterated demand of the AIML that Sind should be separated from Bombay and constituted into a new province. It was proposed by K. M. Aslam (Peshawar) and seconded by Ch.

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<sup>169</sup> *A.F.M.*, Vol. 154, pp. 61-62.

<sup>170</sup> *Ibid.*

<sup>171</sup> *Ibid.*

<sup>172</sup> *Ibid.*

<sup>173</sup> *Ibid.*

A. Majid.<sup>174</sup> Second resolution was proposed by Muzaffar Hussain Chaudhary and seconded by D. A. Khan which demanded that the constitutional reforms should be introduced in Balochistan and the North West Frontier Province.<sup>175</sup> In an amendment moved by Abdullah Rafi, it was further demanded that the North West Frontier Province, Balochistan and all newly formed provinces by separation from other provinces, shall have the form of the government as the other provinces in India.<sup>176</sup> Third resolution which was proposed by D. A. Khan and seconded by Abu Tahir Muhammad Ahmad demanded that in all censuses in future the lower castes and untouchables should be placed under a separate category and not under the general designation of 'Hindus'.<sup>177</sup> Fourth resolution moved by A. R. Ghazi and seconded by T. A. K. Sherwani and M. Tufail Ahmad was about legal and constitutional matters. Among other matters, it was demanded that Muhammadan Law as presently recognized by the Indian courts should not be amended or interfered with by means of any legislation in the Central or Provincial Legislature except by a majority of the Muslim members of Legislatures.<sup>178</sup> Fifth resolution which did not mention the name of the mover or seconder was dated 2<sup>nd</sup> December, 1930. It stated that this session of the AIML put on record its deepest sense of irrecoverable loss and sorrow at the most lamentable death of Lokumanya Tilak whose life long and most valuable services for the country and self sacrificing devotion to the cause of motherland could never be forgotten, and conveyed its sympathy to the bereaved family.<sup>179</sup>

All those resolutions were considered in meeting of Subject Committee held in the afternoon of 29<sup>th</sup> December. The meeting was attended by twenty five members.<sup>180</sup> After detailed

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<sup>174</sup> *Ibid.*, pp. 63-64.

<sup>175</sup> *Ibid.*

<sup>176</sup> *Ibid.*

<sup>177</sup> *Ibid.*

<sup>178</sup> *Ibid.*

<sup>179</sup> *Ibid.*, p. 69.

<sup>180</sup> Pirzada, *op.cit.*, p. 172.

consultations, seven resolutions were approved and presented in the second sitting of open session of the AIML presided by Allama Iqbal on 30<sup>th</sup> December, 1930. The first resolution which was unanimously approved, stated that "The All-India Muslim League places on record its deep sense of sorrow and loss on the sad deaths of Moulvi Mazhar-ul-Haq, Sahibzada Aftab Ahmad Khan, Mirza Ali Mohammad Khan, Sir Ibrahim Haroon Jafar and Syed Jalib, old and prominent members of the All India Muslim League, and conveys its condolence to the members of the bereaved families."<sup>181</sup> Second resolution was moved by Husain Imam and seconded by Dr. M. U. S. Jung. It stated that the AIML resolved that as the Government of India's Dispatch on constitutional reforms failed to lead the country towards a responsible government, the recommendations contained in the Dispatch would not satisfy the Indian aspirations in general and the Muslim demands in particular.<sup>182</sup> Third resolution, which led to a prolonged debate and some opposition, was moved by Syed Habib Shah and ran as follows: "The All-India Muslim League, while appreciating the united efforts of the Muslim members to the Round-Table Conference in giving faithful expression to the Muslim opinion, strongly supports the resolution passed by the All-India Muslim Conference at Delhi on January 1, 1929, under the Presidentship of His Highness the Aga Khan, and hopes that the Muslim members will unite to abide by that resolution".<sup>183</sup>

Moving the resolution, Syed Habib Shah remarked that it was a matter of gratification that the Muslim delegates to the RTC, though they were not chosen by the Muslims of the country, were still supporting the overall Muslims demands. He declared that whatever would be the decision at the RTC about the future constitution, the question of its acceptance or non-acceptance was a matter which concerned the Muslims in India, and, he asserted that they would not be prepared to abide by a

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<sup>181</sup> *Ibid.*

<sup>182</sup> *Ibid.*

<sup>183</sup> *Ibid.*

decision which did not safeguard the Muslim rights.<sup>184</sup> Dr. M. U. S. Jung next moved the following amendment to the resolution: 'Resolved that although M. A. Jinnah's 14 points constitute the minimum Muslim demands, yet having in view the larger interests of the country and also the complicated nature of the problem to be solved, and considering the difficulties which they may have to face at the spur of the moment, the All-India Muslim League considers it advisable not to restrict the full power of the Muslim members to negotiate a satisfactory settlement'. Dr. Jung, while pressing his amendment, referred to the circumstances which led a party of the Muslims to hold APMC at Delhi, and asserted that it would be against the prestige of the AIML League, which was an older political body than the APMC under reference, if the AIML adopted a resolution recorded by the APMC.<sup>185</sup>

Most of the speakers who followed, vigorously opposed the amendment of Dr. Jung. Abdullah Haroon of Karachi, while opposing the amendment and supporting the original resolution, asserted that he could not give any power to the delegates to the RTC. They were not, he said, elected by the Muslims, nor were they sent to the conference by them. The Muslim demands were before them; and if they wanted to carry on any negotiations, they might do so. But the terms of any settlement would have to be considered by the Muslims in India before they could be accepted.<sup>186</sup> Hafizur Rehman took serious objection to Dr. Jung's attack on the representative character of the APMC. When discussion resumed after a while, Moulvi Muhammad Yakub regretted that the debate on the resolution had led to an unpleasant discussion due to some misunderstanding. The question before them, he said, was not whether the resolution of the APMC or Jinnah's 14 points represented the majority view.<sup>187</sup> Muhammad Yakub did not

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<sup>184</sup> *Ibid.*

<sup>185</sup> *Ibid.*, p. 173.

<sup>186</sup> *Ibid.*

<sup>187</sup> *Ibid.*



appreciate the statements made by some speakers asserting that the Muslim delegates to the RTC should not be regarded as the Muslims' representatives, as such a declaration would not only lower the prestige of the Muslim leaders in London, but would also lead their opponents, and even the government to tell the Muslim delegates, on the latter's pressing the Muslims' demands, that their analysis did not represent the views of the Muslims of India.<sup>188</sup> Muhammad Husain remarked that the government would not have the face to tell the Muslim delegates that they were not representatives of the Muslims, as those delegates were selected by the Viceroy himself. And if the government thought that they were not representatives, why then were real representatives not invited to the RTC? He was of the view that their demands should be repeated before the Muslim representatives and they should be warned to not to accept anything less than those. Votes were taken, with the result that the amendment of Dr. Jung was rejected, and the resolution of Syed Habib Shah was declared carried.<sup>189</sup>

Muhammad Yakub moved the next resolution which was seconded by Moulana Abdul Majid. It stated that "The All-India Muslim League, while fully realizing the particular conditions of the North-West Frontier Province, and recognizing the necessity of taking special measures for the safeguarding of the Frontier, is strongly of opinion that the continued political dissatisfaction in the province cannot be removed, nor can the local aspirations be satisfied with any scheme of administration which gives an inferior place to the province in comparison with other provinces in the country."<sup>190</sup> The mover regretted that neither the report of the Simon Commission nor the Government of India's Dispatch led to a satisfactory solution of the problem of the North-West Frontier Province, nor did the government take any action on the repeated resolutions of the Central Legislative Assembly on the

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<sup>188</sup> *Ibid.*, pp. 173-174.

<sup>189</sup> *Ibid.*, p. 174.

<sup>190</sup> *Ibid.*, p. 175.

subject.<sup>191</sup>

The session then considered the resolution moved by Maulana Abdul Majid which was seconded by Mouvli Abdul Qadir.<sup>192</sup> It stated that “The All-India Muslim League is emphatically of opinion that the Musalmans of India will not be satisfied with any Constitution that does not guarantee a) full Muslim representation on population basis in the legislatures of the Punjab and Bengal, b) the constitution of Sind into a separate province forthwith and without any condition, and c) the conferment of full powers on the North-West Frontier Province and British Baluchistan. This League declares that the Muslim insistence on the adoption of a Federal Constitution for India is contingent upon the clear understanding that the above-mentioned units shall, in the matter of provincial autonomy, be treated on the same footing as the other components of the Federation.”<sup>193</sup> In the course of his speech, the mover remarked that an attempt was being made on behalf of the Hindus, and also the British Government, that Muslims should not be in power in any province.<sup>194</sup> The only other resolution which aroused opposition was the motion of Husain Imam which was seconded by M. Azim and Syed Habib Shah.<sup>195</sup> It stated that “The All-India Muslim League considers it essential and imperative that statutory provisions should be made for the adequate representation of Musalmans in the cabinets as well as in the public services of the country.”<sup>196</sup> Finally, the session, on motion of Zakir Ali, appointed a committee consisting of Mohammad Ismail Khan, Kazi Masud Hasan and Muhammad Yakub to revise and amend the constitution of the AIML.

Allama Iqbal, the President of the session, had to leave the

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<sup>191</sup> *Ibid.*

<sup>192</sup> *A.F.M.* Vol. 154, p. 70-71.

<sup>193</sup> Pirzada, *op.cit.*, p. 175.

<sup>194</sup> *Ibid.*

<sup>195</sup> *A.F.M.*, Vol. 154, p. 70-71.

<sup>196</sup> *Ibid.*

meeting at about 11 a.m., after presiding for about an hour. On his departure, Muhammad Ismail Khan of Meerut was voted to the Chair. The audience at the meeting was smaller than on the previous day, and it was apparent that the number of League members present was below the requisite quorum. Dr. Jung, on a point of order said that, according to the rules of the League, the quorum at a meeting should be of 75 members, and he accordingly raised a point of order that there was no quorum at the meeting. Dr. Jung's objection was, however, overruled by Muhammad Ismail Khan, who said that objection of the lack of a quorum should have been raised at the first day's meeting; since the current meeting was an adjourned meeting, no quorum was needed. The proceedings of the session terminated after an expression of the AIML's feeling of gratitude to the President and to the persons responsible for making arrangements for the session, moved by Muhammad Yakub and Zahur Ahmad. Muhammad Yakub remarked that it was true that the present session of the AIML was not as representative as its previous sessions; but that, he said, was due to numerous Muslim leaders being out of India. Such would be the case, he added, with any conference held at this juncture; and it was due to absence of its leaders that the INC had not held its session at the end of the year.<sup>197</sup>

Allama Iqbal stayed in Allahabad for two days. As narrated by Abdul Hai Abbasi, in the afternoon of 29<sup>th</sup> December, 1930 Allama Iqbal had a walk with Barrister Zuhur Ahmed in the area and met with a number of people and shopkeepers. Next day Justice Sir Shah Muhammad Suleiman invited him to meals, but he couldn't participate due to his schedule to return to Lahore. But, he wished to offer *fatihā* at the grave of Akbar Allahabadi, therefore, Mufti Fakh-ur-Islam took him to Purana Kala Danda graveyard where Akbar was buried. Allama Iqbal offered *fatihā* there and lamented on the wretched condition of the grave and remarked "what a miserable grave of such a great

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<sup>197</sup> *Ibid.*

man.<sup>198</sup>

Despite the exemplary reception and great love and affection expressed by the people of Allahabad, Allama Iqbal's selflessness and humility underwent no change. Riaz Allahabadi, who was at that time a teacher of Urdu and Persian in a local school, narrates that he asked from Allama Iqbal about the meanings of one of his verses at the Allahabad railway station when he was just about to leave. Allama Iqbal said nothing of the shortage of time, but courteously took him by his hand and went to waiting area of the railway station and explained meanings of the verse. After a while, the train arrived and he left for Lahore.<sup>199</sup>

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<sup>198</sup> Zaman, *op.cit.*, p. 501.

<sup>199</sup> *Ibid.*

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1.	Abdul Jabbar to the Secretary.	34	11 <sup>th</sup> Aug. 30
1.	Abu Baker Aliq to the Secretary.	35	11 <sup>th</sup> Aug. 30
1.	Private Secretary to Jone Hasan to Mohd. Yakub.	36	11 <sup>th</sup> Aug. 30
1.	S.M. Fazul Ellahie to Shamsul Hasan.	37	12 <sup>th</sup> Aug. 30
1.	Syed Asad Raza to the Secretary.	38	13 <sup>th</sup> Aug. 30
1.	Secretary, Dharbhanga Muslim League to the Secretary A.I.M.L.	39	15 <sup>th</sup> Aug. 30
1.	General Secretary, Ansol M.L. to the Secretary A.I.M.L.	40	—
1.	Assistant Secretary to the Post Master.	41	—
1.	Notice Of the Annual Session Of A.I.M.L.	42	—
1.	Shamsul Hasan to Mohd. Yakub.	43	4 <sup>th</sup> Aug. 30
1.	Mohd. Yakub to the Editor of a newspaper.	44	6 <sup>th</sup> Aug. 30

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1	Muhammad Yaqub to M.A. Jinnah	65	10th-August- 1930
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*Vcl: I*

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2.	Telegram from Nawab Mohammad Yusuf to the President, Muslim League.	56-57.	6 <sup>th</sup> Aug. 30.
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1.	Telegram from M. A. Jinnah to Mohd. Yakub.	60.	6 <sup>th</sup> Aug. 30.
1.	Telegram from M. A. Jinnah to Shamsul Hasan.	61.	8 <sup>th</sup> Aug. 30.
1.	Mohd. Ayub to Shamsul Hasan.	62.	8 <sup>th</sup> Aug. 30.
1.	Telegram from Feroz Khan Noon.	63.	9 <sup>th</sup> Aug. 30.
1.	Mohd. Iqbal to the Secretary.	64.	9 <sup>th</sup> Aug. 30.
1.	Mohd. Yakub to M. A. Jinnah.	65.	10 <sup>th</sup> Aug. 30.
1.	P.A. for Feroz Khan Noon to Mohd. Yakub.	66.	12 <sup>th</sup> Aug. 30.
1.	Maher to the Secretary.	67.	11 <sup>th</sup> Aug. 30.
2.	Telegram from M. A. Jinnah to Shamsul Hasan.	68-69.	11 <sup>th</sup> Aug. 30.
1.	Shamsul Hasan		

FREEDOM MOVEMENT  
 74 ARCHIVES —

**VOL 153**

**2. Letter, Muhammad Yaqub (Dehli) to the  
Members of the All India Muslim League  
Sub-Committee, 18 March 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

18. 3. 1930

Dear Sir,

This is to inform you that the Council of the All India Muslim League at a meeting held on the 14<sup>th</sup> March, 1930 has elected you as a member of the Sub-Committee which will be consulted by the Honorary Secretary of the League to fix the date and venue for the next annual session of the All India Muslim League.

Yours sincerely  
Sd/-  
Muhammad Yaqub  
Honorary Secretary

1. Mr. M. A. Jinnah
2. Sir Shafi
3. Hon. Nawab Syed...
4. Maulvi Tufail Ahmad
5. M. Asaf Ali
6. Sir Ali Imam
7. A. H. Ghuznavi

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\* *A.F.M.* Vol. 153, p. 4.

All India Muslim League,  
Ballimaran Street,  
Lahore.

11. 3. 1930

This is to inform you that the  
Council of the All India Muslim League at  
a meeting held on the 14th March 1930 has  
elected you as a member of the Sub Committee  
which will be consulted by the Council  
regarding the League's policy in regard  
to the proposed amendment of the  
All India Muslim League.

Yours sincerely

Mohamed Yakub

General Secretary

1. Mr. M. A. Jinnah
2. Sir Shafi
3. H. H. Khan, S. S. Khan, S. S. Khan
4. Mr. M. A. Khan
5. Mr. Asaf Ali
6. Sir Ali Jinnah
7. A. H. Ghaznavi

3. Letter, Ebrahim Haroon Jaffar (Poona) to Muhammad Yaqub, 5 April, 1930\*.

ہارون مینشن ایسٹ اسٹریٹ  
کیمپ پونہ  
۵ اپریل ۱۹۳۰ء

...

سلام مسنون! میں... کے دوران میں بالمشافہ دعوت دے چکا تھا ”آل انڈیا مسلم لیگ“ کا اجلاس پونہ میں منعقد کیا جائے۔

اب چونکہ مسلمانان پونہ کے لیڈر بھی اس مسئلہ کو ایک قریبی جلسہ میں منظور فرما چکے ہیں کہ ”مسلم لیگ“ کا اجلاس پونہ میں ضرور منعقد ہو اور آنریری سیکریٹری صاحب کی خدمت میں اس دعوت کی اطلاع دی جائے۔

لہذا بطور یاد دہانی مکرر عرض ہے کہ اس دعوت کو شرف قبولیت عطا فرمائیں اور جلد مطلع کیجئے کہ کب اور کس تاریخ کو پونہ میں اجلاس ہوگا، امید ہے کہ آپ بخیریت ہوں گے اور دعوت قبول فرما کر شا کر توجہات فرمائیں گے۔ فقط

خیر طلب

ابراہیم ہارون جعفر

\* A.F.M. Vol. 153, p. 5.

اردن میں نشانی ایک شہر  
سبکدوش ہر ہر شہر

پہلی دور

سلام مسنون اہل  
ساتھ دوران میں بالمشافہ دور  
دہ چکا تھا کہ در آل انڈیا مسلم لیگ کا اجلاس پونہ میں منعقد کیا جائے

آپ چونکہ مسلمان پونہ کے لیڈر ہی اس مسئلہ کو ایک قریبی جلسہ میں  
منظور فرما چکے ہیں کہ مسلم لیگ کا اجلاس پونہ میں ضرور منعقد ہو، اور آنری سیکریٹری  
سیک کی خدمت میں اس دعوت کی اطلاع دیجائی

لینڈ المبلور باد دہانی کمر عرض ہو کہ اس دعوت کو شرف قبولیت عطا فرمائی  
اور جلد مسلح کیونکہ کتب اور کس تاریخ کو پونہ میں اجلاس ہوگا، امید ہے کہ آپ پر غمت  
ہو نہ ہو، اور دعوت قبول نہ کرنا کرنا کر تو جہات فرما کر نہ

خیر طلب

ابرحمید اور مسعود

4. Letter, Muhammad Yaqub (Muradabad) to Shamsul Hasan, 10 April, 1930\*.

مراد آباد

۱۰ اپریل ۱۹۳۰

منشی شمس الحسن صاحب۔ السلام علیکم

منظفر نگر سے ایک خط آیا ہے وہ روانہ کرتا ہوں۔ اس کا جواب بھیج دیجئے۔ میں یہاں آکر بہت عظیم الفرصت رہا اور آپ کے واسطے خط کا مسودہ روانہ نہ کر سکا۔ اب انشاء اللہ جلد بھیج دوں گا۔

محمد یعقوب عفی عنہ

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\* A.F.M. Vol. 153, p. 6.



۱۱۰۰ دہلی  
۱۱۰۰ دہلی

بشر نسیم السجود - السلام علیکم  
بعضی نکتہ ایک خط ایسے کہ وہ نہ کرنا مہینہ، چہ جہاں پہنچد محض  
میں یہاں اگر بہت عظیم الفرضت رہا اور آپ کو ایک خط لکھ سکے  
مداہم کر سکا اور اس میں اللہ جلہ پہنچد و نہ لگا -  
محبت و عطا

**5. Letter, Shamsul Hasan (Delhi) to Muhammad Yaqub, 12 April, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

12-4-30

جناب والا۔ السلام علیکم

والا نامہ شرف صدور لایا۔ حسب الارشاد محمد کرم علی صاحب کے خط کا جواب دے دیا گیا۔ ایک کاپی قواعد لیگ کی بھی ان کی خدمت میں بھیج دی گئی۔

ابراہیم ہارون جعفر صاحب کا پونہ سے خط ملا۔ نقل اس کی آپ کے ملاحظہ کے لئے ارسال ہے۔ صاحب موصوف کو میں نے ان کے خط کی رسید بھیج دی ہے۔ صرف عبدالعزیز صاحب پٹنہ سے -/24 Rs وصول ہوئے۔ متعدد ممبران کے خطوط آئے مگر تمام گوشوارہ حساب کی طلبی کے ہیں۔

مرزا صاحب کی علالت طوالت پکڑتی جاتی ہے۔ ایک عشرہ سے بغرض تبدیل آب و ہوا قطب کے قریب کسی محلہ میں قیام پذیر ہیں۔

شہر کی فضا سرعت سے بدلتی جاتی ہے۔ گرفتاریاں ہو رہی ہیں۔ دن میں کئی کئی جلوس نکلتے ہیں۔ پرسوں ہڑتال تھی چاندنی چوک میں متعدد مسلمانوں کی بھی دکانیں بند تھیں۔ میں دیکھتا ہوں مسلمان بھی اس نمک کی تحریک میں جلدی یا بدیر، اپنے ہاتھوں کو آلودہ کیے بغیر نہیں رہتے۔

\* A.F.M. Vol. 153, p. 7-8.

4

All India Muslim League,  
Ballimaran Street,  
Delhi.

12-4-30

محمد ارم علی صاحب

ذوالکرم  
والسلام

والسلام خیر صمد لای - ذوالکرم خیر صمد لای خط لا جواب

دینا - آید کالی خواہد کی ہی ادنیٰ قدر میں مجھ کا

خط اور رسم باریں معقولہ کا ہونے سے خط ملا - تیل ادنیٰ آئے ملا خط

کیسے ادنیٰ ہے - مہر عرف و ہونے ادنیٰ خط کی رقم میں ہے - اس کی رقم میں

موت کا مسئلہ آئندہ کوئی نہیں ہوگا - ادنیٰ خط میں ہے

وزیر عبدالرزاق صاحب - 24 دسمبر 1930ء - متعدد عہدوں سے خط ملا

دے مدد تمام و زورہ کا خط ملے رہی -

مزدوری کا مسئلہ طرقت کوئی ہائی ہے - آید عشرہ سے لغوی تبدیل ہوا

خط کے قریب کی حکمت میں قیام ہر میں -

شہد کی نفا سرعت سے مدد ہائی ہے - رفاہیہ میں ہے - دین میں ہائی

باروں نکلے میں - رزق برمال ہی - ہائی جو میں - متعدد مدد ہائی کی کا میں ہئی

مالک مکان نے -/Rs.17 اضافہ کرایہ کا نوٹس دیا ہے چونکہ بلی ماراں وکلاء کی ایک اچھی منڈی ہے۔ چند وکلاء کی ہمارے کمروں پر نظر ہے۔ چند معزز اصحاب کو درمیان میں ڈال کر میں کوشش کر رہا ہوں کہ مالک مکان کو راضی کر لوں۔ اور کوئی نئی بات نہیں۔

فقط والسلام

شمس الحسن

تہن - میر - دیکھا ہوں کہ مسلمانوں کی زندگی دیکھیں۔ ملک یا دیگر ایسے ناموں کے  
 اودھ کے بغیر نہیں رہتے۔  
 مادرِ مسلمان نے - 17/18 اچانک لایم لگاؤ لگا دیا ہے۔ - چنگی علی مارواں دیکھا ہے  
 ایک اچھا نمونہ ہے۔ چند دیکھا ہے کہ اس کو نظر ہے۔ - چند مزید دیکھا ہے کہ درمیان میں  
 دیکھا ہے کہ کشتی کو تباہ کر کے مالا مال کر دیا ہے کہ وہی کر رہی ہے۔  
 اور دیکھا گیا ہے کہ مسلمان - فقط والسلام

ایک نام

دیکھا ہے

**6. Letter, Shamsul Hasan (Delhi) to a Member  
of All India Muslim League, 12 April, 1930\*.**

All India Muslim League,

Ballimaran Street,  
Delhi.

12-4-30

مکرمی۔ السلام علیکم

حسب الارشاد جناب مولوی محمد یعقوب صاحب آئری سیکرٹری آل انڈیا مسلم لیگ  
نگارش ہے کہ مقامی استقبالیہ کمیٹی کے ممبران کو، اگر وہ لیگ کے ممبر نہیں، لیگ کے  
کسی اجلاس میں رائے دینے کا حق نہیں رکھتے۔ اور نہ سبجیکٹ کمیٹی میں ایسے ممبران  
شامل کیے جاسکتے ہیں۔ البتہ ڈیلیگیٹ کی انجمن کی طرف سے جس کا باقاعدہ الحاق لیگ  
سے ہو چکا ہو۔ دس روپیہ ادا کر کے رائے بھی دے سکتے ہیں اور حسب قاعدہ  
42 سبجیکٹ کمیٹی میں بھی شامل ہو سکتے ہیں۔

جناب کے ملاحظہ کے لیے ایک کاپی قواعد لیگ ارسال خدمت ہے۔

فقط والسلام

نیاز مند

سید شمس الحسن

اسسٹنٹ سیکرٹری

\* A.F.M. Vol. 153, p. 9.

All India Muslim League,  
Ballimaran Street,  
Delhi.

12-4-30

محرمی - اللہ علیہ السلام

دوست! جناب! محمد یعقوب صاحب آفریدی سرگرمیوں میں مصروف ہیں۔  
ان کی مرضی سے کہ مقامی استقبالیہ کمیٹی نے عمران کو اردہ میں سے عمر بھٹی کی جگہ پر  
دیں دینا حق نہیں ہے۔ اور نہ مسجد کے کمیٹی میں اسے عمران شامل کئے جاسکتے ہیں۔  
واقعہ یہ ہے کہ وہ ان کی طرف سے جیلا یا قاعدہ اگامان کے لیے مروجہ ہو گئے ہیں۔  
ادارے والوں کی دیکھ بھال میں اور جب قاعدہ 42 مسجد کے کمیٹی میں بھی  
شامل ہو سکتے ہیں۔

جناب! ملاحظہ فرمائیے کہ کالی خواجہ صاحب اور ان کے قریبی

فوطیہ السبع

نہا مہ

نہا مہ

دشمنہ سرگرمی

**7. Letter, Muhammad Yaqub (Delhi) to  
Members of All India Muslim League, 15  
June, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

15-6-30

Dear Sir,

You will remember that on the 14<sup>th</sup> March last the Council of the All-India Muslim League appointed a Committee to advise the Secretary as regards the place and date of the next Annual Session of the League. Now that the Report of the Simon Committee is soon going to be published, it seems desirable that the question of the holding of the Annual Session of the League should be taken in hand. Under ordinary circumstances the months of July or August should have been selected for holding the Session but the Legislative Assembly would be sitting at Simla in July therefore July is now out of question and as the general elections are going to be held in September next it seems very difficult to held a successful Session of the League before the general elections are over. I shall be very thankful if you will kindly inform me of your opinion at an early date so that the matter may be laid before the meeting of the Council of the All India Muslim League which I propose to call in the first week of July

Yours sincerely  
Sd/-

[Muhammad Yaqub]  
Honorary Secretary.

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\* *A.F.M.* Vol. 153, p. 10.



5  
**ALL INDIA MUSLIM LEAGUE,**

BALLIMARAN STREET,

**DELHI.**

15.6.30

Dear Sir,

You will remember that on the 14th March last the Council of the All India Muslim League appointed a Committee to advise the Secretary as regards the place and ~~the~~ date of the next ~~year's~~ Annual Session of the League. Now that the Report of the Simon Committee is soon going to be published it seems desirable that the question of the holding of the Annual Session of the League should be taken in hand. Under ordinary circumstances the months of July or August should have been selected for holding the Session but the Legislative Assembly would be sitting at Simla in July therefore July is now out of question and as the general elections are going to be ~~on~~ held in September next it seems very difficult to hold a successful Session of the League before the general elections are over. I shall be very thankful if you will kindly inform me of <sup>your</sup> ~~the~~ opinion at an early date so that the matter may be laid before the meeting of the Council of the All India Muslim League which I propose to call in the first week of July.

Yours sincerely

Harry Secoy

**8. Letter, A. H. Ghuznavi (Entally) to  
Muhammad Yaqub, 28 June, 1930\*.**

18, Canal Street,  
Entally.

The 28<sup>th</sup> June, 1930

The Hon[orar]y Secretary,

All-India Muslim League,

Ballimaran Street,

Delhi.

Dear Sir,

I am in receipt of your letter No. 1526, dated the 18<sup>th</sup> instant. As I was away from Calcutta and returned only two days ago, I could not reply to your letter earlier.

The recommendations of the Simon Commission have already been published, and I should think that the League should take the earliest opportunity of considering these recommendations and other matters of moment at its annual session. It will be too late to hold the session after the election. In view of the grave political situation it is to my mind, desirable to hold the session at Simla during the Assembly Session. But the time is too short now, and there is perhaps no other alternative but to put it off.

Yours faithfully,  
Sd/-

(A. H. Ghuznavi) M.L.A

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\* *A.F.M.* Vol. 153, p. 11.

18 Canal Street  
Entally  
The 28th June 1930

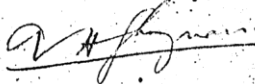
The Hony. Secretary,  
All-India Muslim League,  
Ballimaran Street,  
Delhi.

Dear Sir,

I am in receipt of your letter No.1526, dated the 18th instant. As I was away from Calcutta and returned only two days ago, I could not reply to your letter earlier.

The recommendations of the Simon Commission have already been published, and I should think that the League should take the earliest opportunity of considering these recommendations and other matters of moment at its annual Session. It will be too late to hold the session after the election. In view of the grave political situation it was to my mind, desirable to hold the session at Simla during the Assembly Session. But the time is too short now, and there is perhaps no other alternative but to put it off.

Yours faithfully,



(A. H. Chuznavi) M.L.A.

9. Letter, Shamsul Hasan (Delhi) to  
Muhammad Yaqub, 2 July, 1930\*.

All India Muslim League,  
Ballimaran Street,  
Delhi.

اللہ اکبر

2-7-30

جناب والا۔ السلام علیکم ورحمۃ اللہ وبرکاتہ

سید غزنوی صاحب کا خط ہمارے اُس خط کے جواب میں ہے جو چودہ مارچ جلسہ کونسل کے منتخب شدہ ممبران کو بھیجا گیا تھا۔ آپ سے تعین اور وقت اجلاس سالانہ لیگ کے متعلق مشورہ چاہا گیا تھا۔ یو پی سے ایم ایل سی غالباً شریک جلسہ ۱۳ جولائی نہیں ہو سکتے۔ چونکہ اسی زمانہ میں ان کی کونسل کے اجلاس نینی تال میں ہوں گے۔ چنانچہ اس کا اظہار مولوی طفیل احمد صاحب نے اپنے اس خط میں کیا ہے۔ امید ہے کہ جناب باہم وجوہ بخیریت ہوں گے۔

[شمس الحسن]

\* AFM Vol. A.F.M. Vol. 153, p. 12.



**10. Letter, Shamsul Hasan (Delhi) to  
Muhammad Yaqub, 17 July, 1930\*.**

All India Muslim League,  
Ballimaran Street,

اللہ اکبر

Delhi.

17-7-30

جناب والا۔ السلام علیکم ورحمۃ اللہ وبرکاتہ

جیسا کہ میں نے زبانی عرض کیا تھا ایک گشتی چٹھی تمام ممبران لیگ کو جلد سے جلد روانہ ہونی چاہیے۔ از راہ کرم ہمراہ مسودہ کو ملاحظہ فرما لیجئے۔ اس کی مناسب ترمیم و تنسیخ فرما کر واپس فرما دیجئے تاکہ میں اس کو چھپوا کر جاری کر سکوں۔

بفضلہ یہاں سب بخیریت ہیں۔ یامین صاحب سے ملاقات ہوئی تھی۔ بہت دیر تک جناب کی صحت کے متعلق سوال اور جواب ہوتے رہے۔

گرمی یہاں خوب ہے۔ بارش خاصی ہوئی۔ ... بڑی کثرت سے آئی ہوئی ہیں۔  
کانگریس کی سرگرمی بدستور جاری ہے

فقط والسلام

آپ کا خادم  
شمس الحسن

\* AFM Vol. A.F.M. Vol. 153, p. 13.

All India Muslim League,  
Ballimaran Street,  
Delhi.

17.7.30

جانب اول - العلم -

جہاں ہے زبانِ عمرِ حیات  
از راہِ رسمِ نمونہٴ مسودہٴ ملاحظہ فرمائیے

اردلی تھی حقِ عامِ عمرِ سرور و ملک سے ملکِ دوزخِ عمرِ ناقص  
اسکی مناصبِ مرمع و تنسیخ و ساز و دگر و ساز و دگر

تا کہ میں کہہ چکا ہوں جاںِ اسگون -

بقلم صاحب کفر من - اجماع جو سے متعلق ہوتا ہے - بہت دیر تک

خدا کی صفات سے متعلق سوال اور جواب تحریر ہے ۔  
 مری بیان خود ہے ۔ ہادی خاصہ کن  
 شہر ہادی کن فرستے ہیں وہی ہادی کن

خانہ لکھی کی سرسری مدنیور جادی ہے ۔

قوله والسلام

٢٦٤،

سہ ماہی

11. Letter, Aijaz Ali (Simla) to Muhammad Yaqub, 20 July 1930\*.

لانگ ویو، شملہ  
۲۰ جولائی ۱۹۳۰ء

مکرمی جناب سیکرٹری صاحب ...

سلام ممنون۔ جناب کا مسودہ پہنچا۔ چند ترمیمات کے بعد واپس کرتا ہوں۔ آج ملک فیروز خان صاحب کو فون کیا تھا کہ معلوم کروں آیا سر اقبال نے صدارت منظور کی ہے یا نہیں۔ انہوں نے جواب دیا کہ انہیں بالکل معلوم نہیں۔ شاید آپ کو جناح صاحب نے کچھ اطلاع دی ہو۔

میرے محترم دوست نواب فیض احمد خاں صاحب کو ثقل سماعت کی شکایت ہو گئی ہے۔ میرا خیال ہے کہ ہندوستان ٹائمز یا شاید انقلاب میں ایک اشتہار نکلا کرتا تھا کہ ثقل سماعت یا Deafness کی کوئی حکمی [حکیمی] دوا ہے۔ ہندوستان ٹائمز آجکل بند ہے مگر اس کے پچھلے پرچے جناب کے دفتر میں ہوں گے۔ براہ مہربانی تلاش کر کے وہ اشتہار نکالیں۔ [اگر مل جائے] تو نواب صاحب موصوف کو بھی ....

محمد یامین صاحب کو میری طرف سے بہت بہت سلام کہہ دیں۔ اُن سے بھی درخواست کریں شاید وہ اشتہار ان کی نظر سے گذرا ہو۔

\* A.F.M. Vol. 153, p. 14-15.



لکھنؤ

جہاں مولوی

مدرسہ اسلامیہ

مستحق - ۵۵ - سودہ بیوہ - چند ترہات کے بعد  
دیگر تین - آج کل مرد جانے نہ خون کہ تھا کہ معی  
آپسرافیل نے صدمت معبود کے رہا نہیں - دشمن نے جو دنیا  
کہ دشمن بالکل معصوم نہیں - شاید آپ کو جانا ہے  
حکیم اعلیٰ دوسرے -

[illegible]

یہاں کا موسم بدستور ہے اور میری صحت بھی بدستور۔ ہر وقت ابر رہتا ہے۔ بارش بھی روز ہوتی رہتی ہے۔ باہر آنا جانا مشکل ہے مگر بھڑورت و مجبوری باہر نکلا پڑتا ہے۔ آپ اپنی اور عیال کی خیریت سے اور مقامی حالات کی مفصل اطلاع دیتے رہیں۔

اب تو احباب کے خطوط اور اخبارات ہی پر زندگی کی مصروفیت کا دار و مدار ہے۔ یامین صاحب کا خط عرصہ سے نہیں آیا اُن سے کہیے کہ تحریر میں اس قدر بخل نہ فرمائیں۔

مخلص

اعجاز

محمدؐ میں جا کر رہا ہے۔ یہ ہے۔ یہ ہے۔ یہ ہے۔ یہ ہے۔  
 ان سے بھی دریا کرتی تھی یہ وہ رشید ان کی تھی  
 گزرد ہو۔

میں ۵۵ سوچ رہا ہوں۔ یہ میری جگہ پر ہے۔  
 روفت اب رہتا ہے۔ بارش کی رز ہو جاتی رہتی ہے  
 جہیز آنا جانا، مشکل ہے مگر ضرورت ہے۔  
 کھانا پڑتا ہے۔ آپ اپنی اور عیال کی طرف سے  
 در حقیقت حالت کچھ نفوس المیہ دیتے رہتی۔  
 اب تو ایسا ہے خطوط اور احادیث ہیں پر زندگی کی نفرت  
 ہے اور دور ہے۔ میں جا چکا ہوں کہ میں آنا  
 ہے۔ یہ ہے کہ خیر میں کہ قدر بخشنے پر ہے۔  
 سکندر (میں)

**12. Letter, Shamsul Hasan (Delhi) to  
Muhammad Yaqub, 21 July, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

21-7-30

جناب والا۔ السلام علیکم ورحمۃ اللہ وبرکاتہ

ایک عریضہ اس سے قبل 17-7-30ء کو ارسال خدمت کر چکا ہوں۔ جناب کی مصروفیتیں مجھ کو اجازت نہیں دیتیں کہ میں جلد جلد ان میں مداخلت کروں۔ مگر تنگی وقت اور سالانہ اجلاس کے انتظامات کو مد نظر رکھتے ہوئے میرے لیے بجز اس کے کوئی چارہ کار نہیں۔ جس کام میں نہایت ادب سے معذرت خواہ ہوں۔

۱۳ جولائی کی کونسل میں چار نام صدارت کے لیے تجویز ہوئے تھے۔ ڈاکٹر سر اقبال، سر سلطان احمد پٹنہ، فضل الحق صاحب کلکتہ، صاحبزادہ عبدالقیوم علی الترتیب۔ چنانچہ ڈاکٹر اقبال کو جناح صاحب نے ان کی منظوری حاصل کرنے کے لیے اسی روز تار بھی دے دیا تھا۔ جناح صاحب نے مجھے کہا تھا کہ بہت جلد اخبارات میں ان کی منظوری کا اعلان کر دیا جائے گا۔ مگر جناح صاحب شملہ سے ۷ جولائی کو رخصت ہو گئے۔ ابھی تک کوئی اعلان اس کے متعلق نہیں شائع ہوا۔ اجلاس کی تاریخیں قریب آتی جا رہی ہیں اور انتظامات ابھی کچھ نہیں۔ میں نے لکھنؤ میں متعدد خطوط لکھے۔ شاید دو ایک روز میں کوئی جواب ملے وہ سرکلر لیٹر اب تک جاری نہ ہو سکے۔ صوبہ برما اور

\* A.F.M. Vol. 153, p. 16-17.



مدرس کے ممبران کو تنگی وقت کی شکایت ہوگی۔ اور انگریزی اور اردو دونوں زبانوں میں نسخے جائیں گے۔ تین ہزار کے قریب خطوط کے نسخے میں بھی کافی وقت کی ضرورت ہے۔

سالانہ اجلاس کی تاریخوں سے ایک روز قبل حسب معمول کونسل کا جلسہ بھی ہوگا۔ میرے خیال میں بعد ۱۰ اگست شام کے وقت مفتی احتشام علی صاحب کی کوٹھی پر ہو سکتا ہے۔ معلوم نہیں جناب صاحب کو اس سے اتفاق ہوگیا نہیں۔

نجفی [داودی] بوہرہ جماعت کے پیشوا سیف الدین ابو طاہر صاحب ان کو غالباً آپ نے روپے کے لئے مراد آباد سے خط بھی لکھا تھا۔ آج دہلی تشریف لائے ہیں۔ رات کی ٹرین سے شملہ جارہے ہیں جناب بھی ان سے لیگ کی خاطر ملاقات اگر فرما لیتے تو بہت اچھا ہوتا۔ سنتا ہوں کہ بہت فراغ دست بزرگ ہیں۔ ان سے اچھی رتھیں حسن نظامی صاحب اور امام صاحب جامع مسجد نے حاصل کی ہیں۔

ایک اور مسودہ اس گشتی چٹھی کا آپ کی اپروول [کے لیے] بھیجتا ہوں۔ یہ اس سے بہتر ہے۔ دستخط فرما کر واپس فرمادیجئے تاکہ میں ان کو انگریزی اور اردو میں چھپواؤں اور جاری کر دوں۔

[بش الحسن]



13. Post Card, Ehteram (Lucknow) to Shamsul Hasan, 22 July, 1930\*.

کوٹھی، لکھنؤ

اللہ

۲۲ جولائی ۱۹۳۰

مکرمی منشی شمس الحسن صاحب

تسلیم۔ آپ کا خط بابت دریافت انتظامات و مقام جلسہ جناب منشی احتشام علی صاحب قبلہ مدظلہ کے نام پہنچا۔ موصوف فرماتے ہیں کہ ۲۵ جولائی کو ۵ بجے شام کے وقت کونسل پراونشل لیگ منعقد ہوگا۔ لہذا کوئی اطلاع جناب کو کونسل کے جلسے سے پہلے نہیں دی جاسکتی۔ جلسہ ہوتے ہی اطلاع دی جائے گی۔ مدوح الشان الہ آباد تنظیم کانفرنس تشریف لے گئے تھے آج ہی صبح واپس تشریف لائے ہیں جناب صاحب کے تار کا جواب تو دیا جا چکا تھا۔ غالباً پہنچا ہوگا۔ آپ لوگ یعنی عمال مسلم لیگ کب تک لکھنؤ آویں گے۔ اجلاس کے لیے غیر معمولی کوشش کی ضرورت ہوگی۔

فقط

احترام

۲۲ جولائی ۱۹۳۰

\* A.F.M. Vol. 153, p. 18.





**14. Telegram, Ehtisham Ali (Lucknow) to  
Muhammad Yaqub, 25 July, 1930\*.**

Indian Posts and Telegraphs Department

25-Jul-30

Lucknow

Sec[retary] All India Muslim League

Delhi

League decided holding your session here

Council meeting at my place

Ehtisham Ali

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\* *A.F.M.* Vol. 153, p. 19.


(17)

**INDIAN POSTS AND TELEGRAPHS DEPARTMENT.**

**NOTICE.**

This form must accompany any inquiry made respecting this Telegram.

263

Charges to pay.				Office Stamp
Re.	As.			
				

Handed in at (Office of Origin).	Date.	Hour.	Minute.	Service Instructions.	Read here at
P. 263	20	10	5		7 1/2 H.

Secy All India  
muslim League Delhi

League decided holding your session  
here Council meeting in my place

W. H. Kamali

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

**15. Circular Letter, Muhammad Yaqub (Delhi) to Members of All India Muslim League, 24 July, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.  
24-7-1930

Dear Sir,

I have great pleasure in informing you that the Council of the All India Muslim League held at Simla on the 13th July 1930, has decided that the 21<sup>st</sup> Annual session should be held on the 16th and 17th August 1930 at Lucknow. **Dr. Sir Muhammad Iqbal** has been elected the President of the forthcoming Session.

I need hardly point out that on account of the critical political situation in the country especially in the Frontier Province, the great changes that are likely to be effected in the Constitution of the Government of India, the keen controversy that has arisen regarding the proposals of the Simon Commission Report and the proposed Round Table Conference, the forthcoming Session of the League has an importance all its own.

As you know the All India Muslim League has served the political interests of the country and the Muslim community for the last 24 years. It is recognized as the sole accredited political organization of the Muslims of India. Its doors are open to all. It offers a platform for the ventilation of all shades of political thought and by its Constitution is bound by the decision of the majority. Political foresight therefore demands that Muslims of all shades of opinion should assemble at Lucknow for calm

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\* *A.F.M.* Vol. 153, p. 20-21.

All India Muslim League  
Ballimaran Street  
Delhi.

24. 7. 1930.

Dear Sir,

I have <sup>great pleasure in</sup> the honour to ~~to~~ inform you that the Council of the All India Muslim League held at Simla on the 15th July 1930, has decided that the 21st Annual Session should be held on the 16th and 17th August 1930 at Lucknow. Dr. Sir Muhammad Iqbal has been elected the President of the forthcoming Session.

I need hardly point out that <sup>on account</sup> in view of the critical political situation in the country especially in the <sup>Frank's Province</sup> H.W.P., the great changes that are likely to be effected in the Constitution of the Government of India, the keen controversy that has arisen regarding the proposals of the ~~the~~ Simon Commission Report and the proposed Round Table Conference the forthcoming session of the League has an importance all its own.

As you know the All India Muslim League has served the political interests of the country and the Muslim community for the last 24 years. It is recognised as the sole accredited political organisation of the Muslims of India. Its doors are open to all. It offers a platform for the ventilation of all shades of political thought and by its Constitution is bound by the decision of the majority. Political foresight therefore

deliberation to give expression to their united demand from the platform of the All India Muslim League.

It is, therefore, earnestly desired that you should in no case miss the opportunity of participating in and guiding the proceedings of this perhaps the most momentous Session of the organization during its life. The decision to be arrived at the Session will make or mar the political future of the country for a long time to come and I would request you with all the emphasis at my command that you should in no case suffer the future of the Indian Musalmans to be jeopardized by depriving it of your valuable contribution at this critical juncture. I must also request you to be good enough to inform the office of the exact time and date of your arrival as also your special requirements as regards accommodation to enable us to make the necessary arrangements.

I have the honour to be  
Sir,  
Your most obedient servant,  
Sd/-  
Muhammad Yaqub,  
Honorary Secretary

2

demands that Muslims of all shades of opinion should assemble at Lucknow for calm deliberation to give expression to their united demand from the platform of the All India Muslim League.

It is, therefore, earnestly desired that you should in no case miss the opportunity of participating in and guiding the proceedings of this perhaps the most momentous Session of the organisation during its life. The decision to be arrived at the Session will shape or mar the political future of the country for a long time to come and I would request you with all the emphasis at my command that you should in no case suffer the future of the Indian Mussulmans to be jeopardized by depriving it of your valuable contribution at this critical juncture. I must also request you to be good enough to inform the office of the exact time and date of your arrival as also your special requirements as regards accommodation to enable us to make the necessary arrangements.

I have the honour to be

Sir,

Your most obedient servant

Mohammad Yakub  
Honorary Secretary

**16. Printed Circular Letter, Muhammad Yaqub (Delhi) to Editors of Newspapers, 27 July, 1930\*.**

*Kindly publish in your valued paper and oblige.*

*Muhammad Yaqub*

All India Muslim League,  
Ballimaran Street,  
Delhi.  
24-7-1930

Dear Sir,

I have great pleasure in informing you that the Council of the All India Muslim League held at Simla on the 13th July 1930, has decided that the 21<sup>st</sup> Annual session should be held on the 16th and 17th August 1930 at Lucknow. **Dr. Sir Muhammad Iqbal** has been elected the President of the forthcoming Session.

I need hardly point out that on account of the critical political situation in the country especially in the Frontier Province, the great changes that are likely to be effected in the Constitution of the Government of India, the keen controversy that has arisen regarding the proposals of the Simon Commission Report and the proposed Round Table Conference, the forthcoming Session of the League has an importance all its own.

As you know the All India Muslim League has served the political interests of the country and the Muslim community for the last 24 years. It is recognized as the sole accredited political organization of the Muslims of India. Its doors are open to all. It offers a platform for the ventilation of all shades of political thought and by its Constitution is bound by the decision of the deliberation to give expression to their united demand from the platform of the All India Muslim League.

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\* *A.F.M.* Vol. 153, p. 22.



12  
Kindly publish in your valued  
paper & oblige.

A. J. J. J.

ALL INDIA MUSLIM LEAGUE  
BALLIMARAN STREET  
DELHI.

27th July, 1930.

DEAR SIR,

I have great pleasure in informing you that the Council of the All India Muslim League held at Simla on the 13th July 1930, has decided that the 21st Annual Session should be held on the 16th and 17th August 1930 at Lucknow. Dr Sir Mohamad Iqbal has been elected the President of the forthcoming Session.

I need hardly point out that on account of the critical political situation in the country especially in the Frontier Province, the great changes that are likely to be effected in the Constitution of the Government of India, the keen controversy that has arisen regarding the proposals of the Simon Commission Report and the proposed Round Table Conference the forthcoming session of the League has an importance all its own.

As you know the All India Muslim League has served the political interests of the country and the Muslim community for the last 24 years. It is recognised as the sole accredited political organisation of the Muslims of India. Its doors are open to all. It offers a platform for the ventilation of all shades of political thought and by its Constitution is bound by the decision of the majority. Political foresight, therefore, demands that Muslims of all shades of opinion should assemble at Lucknow for calm deliberation to give expression to their united demand from the platform of the All India Muslim League.

It is, therefore, earnestly desired that you should in no case miss the opportunity of participating in and guiding the proceedings of this perhaps the most momentous Session of the organisation during its life. The decision to be arrived at the Session will make or mar the political future of the country for a long time to come and I would request you with all the emphasis at my command that you should in no case suffer the future of the Indian Mussalmans to be jeopardised by depriving it of your valuable contribution at this critical juncture. I must also request you to be good enough to inform the office of the exact time and date of your arrival as also your special requirements as regards accommodation to enable us to make the necessary arrangements.

It is, therefore, earnestly desired that you should in no case miss the opportunity of participating in and guiding the proceedings of this perhaps the most momentous Session of the organization during its life. The decision to be arrived at the Session will make or mar the political future of the country for a long time to come and I would request you with all the emphasis at my command that you should in no case suffer the future of the Indian Musalmans to be jeopardized by depriving it of your valuable contribution at this critical juncture. I must also request you to be good enough to inform the office of the exact time and date of your arrival as also your special requirements as regards accommodation to enable us to make the necessary arrangements.

[Yours Sincerely,]

[Mohamad Yaqub,]  
[Honorary Secretary]



**17. Printed Circular Letter, Muhammad Yaqub (Delhi) to Members of All India Muslim League, 27 July, 1930\*.**

اللہ اکبر

دفتر آل انڈیا مسلم لیگ

بلی ماران، دہلی

مورخہ ۲۷ جولائی ۱۹۳۰ء

جناب والا

دلی مسرت کے ساتھ میں آپ کی خدمت میں یہ اطلاع بھیج رہا ہوں کہ آل انڈیا مسلم لیگ کی کونسل کے اجلاس منعقدہ ۳۰ جولائی ۳۰ء میں جو شملہ میں ہوا تھا یہ فیصلہ ہوا کہ ہے لیگ کا اکیسواں سالانہ اجلاس لکھنؤ میں ۱۶ اور ۱۷ اگست ۳۰ کو منعقد ہوا۔ اس اجلاس کی صدارت کے لیے ڈاکٹر سر محمد اقبال صاحب کا انتخاب عمل میں آیا ہے۔

غالباً مجھے آپ کی خدمت میں یہ عرض کرنے کی تو ضرورت نہیں کہ ملک کے موجودہ نازک سیاسی حالات کی وجہ سے عموماً اور صوبہ سرحد کے حالات کی وجہ سے خصوصاً جو اہم تبدیلیاں حکومت ہند کے دستور اساسی میں ہونے والی ہیں، نیز اس اختلاف رائے کی وجہ سے جو سائمن کمیشن کی رپورٹ اور مجوزہ گول میز کانفرنس کے متعلق پیدا ہو چکا ہے۔ لیگ کا یہ اجلاس اپنی ایک بہت ہی مخصوص اہمیت رکھتا ہے۔

جیسا کہ جناب کو بھی معلوم ہے آل انڈیا مسلم لیگ نے گزشتہ چوبیس سال کے دوران میں ملک کے اور جماعت مسلمہ کے مفاد کی بہت کچھ خدمت کی۔ لیگ کی یہ حیثیت کہ صرف وہی ایک ایسی جماعت ہے جسے مسلمانان ہند کی سیاسی انجمن کہا جائے اب عام طور پر تسلیم کی جا چکی ہے۔ اس کے دروازے ہر شخص کے لیے کھلے ہوئے ہیں۔ وہ ایک ایسی مجلس ہے جہاں ہر

\* A.F.M. Vol. 153, p. 23.

اللہ کے  
۱۶

## دفتر آل انڈیا مسلم لیگ

بلی ماران

ہفت روزہ ۲۷ جولائی ۱۹۳۷ء

جناب والا

دلی سسرٹ کے ساتھ میں آپ کی خدمت میں یہ اطلاع پہنچ رہا ہوں کہ آل انڈیا مسلم لیگ کی کونسل کے اجلاس منعقدہ ۱۳ جولائی ۱۹۳۷ء میں جو شملہ میں ہوا تھا یہ فیصلہ ہوا ہے کہ لیگ کیسوں سالانہ اجلاس لکھنؤ میں ۱۶-۱۷ اگست ۱۹۳۷ء کو منعقد ہو۔ اس اجلاس کی صدارت کے لئے ڈاکٹر سر محمد اقبال صاحب کا انتخاب عمل میں آیا ہے

فائل نمبر ۱۶ کی خدمت میں یہ عرض کرنے کی ضرورت نہیں کہ موجودہ نازک سیاسی حالات کی وجہ سے عموماً اور صوبہ بہ صوبہ کے حالات کی وجہ سے خصوصاً جو اہم ترین بیلیاں حکومت ہند کے دستور اساسی میں ہونے والی ہیں۔ نیز اس منسلک کی وجہ سے جو سائنس کمیشن کی رپورٹ اور بخیرہ گول میز کانفرنس کے متعلق پیدا ہو چکا ہے۔ لیگ کا یہ اجلاس اپنی ایک بہت ہی مخصوص اہمیت رکھتا ہے۔

جیسا کہ جناب کو بھی معلوم ہے آل انڈیا مسلم لیگ نے گزشتہ چوبیس ل کے دوران میں ملک کے اور جماعت مسلمہ کے مفاد کی بہت کچھ خدمت کی۔ لیگ کی یہ حیثیت کہ صرف وہی ایک ایسی جماعت ہے جسے مسلمان ہند کی سیاسی تہن کہا جاسکے اس کا پرکھ کیا چکی ہے۔ اسکے دواڑے ہر شخص کے لئے کھلے ہوئے ہیں۔ وہ ایک ایسی مجلس ہے جہاں ہر قسم کی سیاسی رائیں آزادانہ ظاہر کی جاسکتی ہیں، اور اپنے قواعد و ضوابط کے مطابق اسکے فیصلے کرنت رائے کے ذریعہ سے ہوتے ہیں۔ اسلئے سیاسی دوراندیشوں کا مقصد یہی ہرگز ہرگز اور ہر خیال کے لوگ لکھنؤ کے اجلاس میں شریک ہوں اور ٹھنڈے دل سے حالات حاضرہ پر غور و خوض کرنے کے بعد اپنے متفقہ مطالبات کا اعلان آل انڈیا مسلم لیگ کے پٹیٹ فارم سے کریں۔

ان حالات کو مد نظر رکھ کر جناب سے یہ دلی استدعا ہے کہ اپنی سیاسی تہن کے اہم ترین اجلاس میں شرکت فرماتے اور اپنی رہنمائی سے اسے مستفید کرنے کے اس موقع کو آپ ہرگز ناخوش سے نہ جانیں گے۔ ملک کے سیاسی مستقبل کے ایک طویل مدت تک رہنے اور گزرنے کا بہت کچھ انھیں اس لیگ کے فیصلہ پر ہے اور میں انتہائی اصرار کے ساتھ جناب سے درخواست کرتا ہوں کہ اپنی سیاسی تہن کے اس نازک ترین موقع پر آپ قوم کو اپنی فیث قائم رائے سے عوام کو کھلم کھلا مسلمان ہند کے مستقبل کو خیر میں ڈالنے ہرگز ناخوش نہ ہوں۔ میں آپ سے یہ بھی درخواست کروں گا کہ اگر آپ لیگ کے دفتر کو اپنے لکھنؤ پہنچنے کی صحیح تاریخ اور وقت سے نیز دوران قیام کے متعلق اپنی مخصوص ضروریات کے مطابق فرما کر دہین منت فرمائیں گے۔ تاکہ مناسب اور بروقت انتظامات کیے جاسکیں۔

(دلی دفتر)

حاجہ عقیل

محمد عقیل - ناظم اعلیٰ

قسم کی سیاسی رائیں آزادانہ ظاہر کی جاسکتی ہیں، اور اپنے قواعد و ضوابط کے مطابق اس کے فیصلے کثرتِ رائے کے ذریعہ سے ہوتے ہیں۔ اس لیے سیاسی دور اندیشیوں کا مقتضے یہی ہے کہ ہر گروہ اور ہر خیال کے لوگ لکھنؤ کے اجلاس میں شریک ہوں اور ٹھنڈے دل سے حالاتِ حاضرہ پر غور و خوض کرنے کے بعد اپنے متفقہ مطالبات کا اعلان آل انڈیا مسلم لیگ کے پلیٹ فارم سے کریں۔

ان حالات کو مد نظر رکھ کر جناب سے یہ دلی استدعا ہے کہ اپنی سیاسی انجمن کے اس اہم ترین اجلاس میں شرکت فرمانے اور اپنی رہنمائی سے اسے مستفید کرنے کے اس موقع کو آپ ہر گز ہاتھ سے نہ جانے دیں گے۔ ملک کے سیاسی مستقبل کے ایک طویل مدت کے لیے بننے اور بگڑنے کا بہت کچھ انحصار اس لیگ کے فیصلہ پر ہے اور میں انتہائی اصرار کے ساتھ جناب سے درخواست کرتا ہوں کہ اپنی سیاسی تاریخ کے اس نازک ترین موقع پر آپ قوم کو اپنی بیش قیمت رائے سے محروم رکھ کر مسلمانانِ ہند کے مستقبل کو خطرہ میں ڈالنا ہر گز ہر گز گوارا نہ فرمائیں۔ میں آپ سے یہ بھی درخواست کروں گا کہ ازراہِ کرم آپ لیگ کے دفتر کو اپنے لکھنؤ پہنچنے کی صحیح تاریخ اور وقت سے نیز دورانِ قیام کے متعلق اپنی مخصوص ضروریات سے مطلع فرما کر رہن منت فرمائیں گے۔ تاکہ مناسب اور بروقت انتظامات کیے جاسکیں۔

خادمِ ملت

محمد یعقوب۔ ناظم اعزازی

(جیڈ پریس دہلی)



18. Postcard, Ehteram (Lucknow) to Shamsul Hasan, 28 July, 1930\*.

جولائی ۱۹۳۰

اللہ

کوٹھی، لکھنؤ

مکرمی

تسلیم۔ ریسپشن کمیٹی کل بن گئی۔ جلد آپ فہرست ممبران بھیج دیجیے تاکہ لوگوں کو علاوہ رسمی بلانے کے خصوصی خطوط لکھے جاسکیں۔ ضرورت ہے کہ خاص کوشش کی جائے۔

دفتر آپ کا کب تک لکھنؤ آوے گا۔

آل انڈیا مسلم لیگ کے قواعد کی صد کاپیاں بھی ضرور بھیج دیجیے۔

منشی احتشام علی صاحب قبلہ [کے] نام سے اپنی خط و کتابت فرمائیے۔ یعقوب صاحب کب لکھنؤ آویں گے۔

فقط

احترام

\* A.F.M. Vol. 153, p. 24.





**19. Letter, Hakim Muhammad Shareef  
(Lahore) to Muhammad Yaqub, 28 July,  
1930\*.**

Hakim Muhammad Sharif,  
Eye Doctor,  
Ruh-i-Hayat Buildings,  
Sharif Ganj,

Lahore, 28-7-30 .

مائى ڈير يعقوب

السلام عليکم۔ ہم لوگ لاہور والے سر محمد اقبال صاحب کے ساتھ لکھنؤ پہنچیں  
گے۔ ۲۷ جولائی ۱۹۳۰ء کی چٹھی پہنچ گئی۔ شکریہ قبول فرمائیے

خادم  
حکیم محمد شریف، آئی ڈاکٹر،  
لاہور

---

\* A.F.M. Vol. 153, p. 25.

HAKIM MOHAMMAD SHARIF,

EYE DOCTOR,

RUB-I-HAYAT BUILDINGS,  
SHARIF GANJ,

LAHORE, 28 <sup>7</sup>/<sub>30</sub> 193 .

ایک دیکر بیوقوف دانی  
اسلم علی - ہم کوٹ لکھ روئے اس کے اقبال صبا نے  
مے جو دیکھتے ہیں کی جسی بھلی - شکر یہ قبول فرمائیے -

مادم

صنم محمد شریف کی وارندگی

**20. Letter, Azizuddin Ahmad (Datia) to  
Muhammad Yaqub, 29 July, 1930\*.**

Datia, C. I.

The 29<sup>th</sup> July, 1930

Dear Sir,

In reply to your circular of 27<sup>th</sup> July, I have much pleasure to inform you that I will attend the meetings of the Muslim League at Lucknow. I will put up with the Raja Sahib of Jaharigirabad. So it is not necessary to make any arrangement for me.

Yours Sincerely

Sd/-  
Azizuddin Ahmad

---

\* *A.F.M.* Vol. 153, p. 26.



D A T I A, C. I.

The 29th July 1930.

Dear Sir,

In reply to your circular of 27th July. I have much pleasure to inform you that I will attend the meetings of the Muslim League at Lucknow. I will put up with the Raja Sahib of Jahangirabad. So it is not necessary to make any arrangement for me.

Yours sincerely,

*Bazid Ali Khan*

**21. Letter, Habibur Rehman Sherwani  
(Aligarh) to Muhammad Yaqub, 29 July,  
1930\*.**

۷۸۶

۲۹ جولائی ۱۹۳۰ء

مکرمی جناب سیکرٹری صاحب مسلم لیگ

السلام علیکم ورحمۃ اللہ وبرکاتہ<sup>۱</sup> مطبوعہ اعلان مسلم لیگ کے اجلاس لکھنؤ (۱۶، ۱۷ جولائی) کی اطلاع لے کر پہنچا۔ ممنون کرم ہوں۔ انشاء اللہ حاضر اجلاس ہوں گا۔ اپنے قیام کی بابت کوئی تکلیف مستعموں کو نہ دوں گا۔ میرا قیام خیالی گنج میں منشی احتشام علی صاحب رئیس کا کوری کے یہاں ہوگا۔ امید ہے کہ پروگرام پہلے سے معلوم ہو سکے گا۔ امید ہے کہ لیگ کا اجلاس بھی مثل دیگر مسلم سیاسی جلسوں کے نیم خام اور سرسری تجاویز کے پاس کرنے ہی کو نصب العین نہ بنائے گا بلکہ سیاسی رہنما ایسا پروگرام پیش کر سکیں گے جو اس ہنگامہ خیز واقعات آویز دور کے حسب حال ہو۔

اس کے واسطے سب سے اول لیگ کے تفرقہ مٹانے کی ضرورت ہے۔ یہ لاہور اور بمبئی کا قصہ کیا جاہل ملاؤں کے حلوے مانڈوں کے جھگڑوں سے زیادہ خوشنما... ہے؟ اگر لیگ متفقہ شکل میں نمایاں نہ ہو تو سات کروڑ مسلمانوں کی نمائندگی کیا معنی۔ سات پانچ مسلمانوں کی پنچایت بھی نہیں ہو سکتی۔

بہر حال وقت نازک ہے اور اب سے کیا ہے ہمیشہ سے ہی رہا ہے۔ سوال یہ ہے کہ رہنمایان سیاسی نے اس نزاکت کے لیے کیا تیاریاں کی ہیں؟

نیا زمند

حبیب الرحمن شروانی

(مسلم لیگ کا دیرینہ خادم)

\* A.F.M. Vol. 153, p. 27-28

484

1914  
6.11.9

[illegible]







**22. Post Card, Tufail Ahmad (Saharanpur) to  
Muhammad Yaqub, 30 July 1930\*.**

Saharanpur  
c/o Kazmi Sahib  
Advocate  
30-7-30

Dear Sir,

I mislaid your notices of Lucknow meeting. Would you kindly send me a copy of them each.

Yours truly  
Sd/-  
Tufail Ahmad

---

\* *A.F.M.* Vol. 153, p. 29.

Saharanpur  
c/o Kazmi Sahib  
Advocate  
30.7.30

Dear Sir,

I mislaid your  
notices of Lucknow meetg.  
would you kindly send me  
a copy of them each.

Yours truly  
Jafarulla

POST



WRITING SPACE

2

The Secretary  
Mushini League  
Ballimaran  
Delhi

THE ANNEXED CARD IS INTENDED  
FOR THE AUTHOR

**23. Letter, Abdul Ghani (Malda) to Muhammad Yaqub, 1 August, 1930\*.**

Khan Saheb Maulvi Abdul Ghani

Malda. Dated: 1-8-1930

Dear Sir,

I am in due receipt of your kind letter dated the 27<sup>th</sup> July inviting me to attend the sitting of the All-India Muslim League to be held on the 16<sup>th</sup> & 17<sup>th</sup> August 1930 at Lukhnow. I shall try to attend the Conference, God willing.

Will you please let me know what arrangement will be made for the lodging and boarding of the delegates, who will attend the Conference from Bengal?

Thanking you in anticipation and begging to leave,

Excuse for the trouble

I remain yours truly

Sd/-

Abdul Ghani.

---

\* *A.F.M.* Vol. 153, p. 30.

Khan Sahib Moulvi Abdul Ghani

Malda, Dated 1. 8. 1939

Dear Sir,

I am in due receipt of your kind letter - dated the 27<sup>th</sup> July, inviting me to attend the sitting of the All-India Muslim League to be held on the 10<sup>th</sup> to 17<sup>th</sup> August 1939 at Lahore. I shall try to attend the Conference, God willing.

Will you please let me know what arrangements will be made for the lodging and boarding of the delegates, who will attend the Conference from Bengal?

Thanking you sincerely  
and begging to be

Excused for the trouble  
- I remain your truly  
Abdul Ghani

## 24. Letter, Iqbal (Lahore) to Muhammad Yaqub, 1 August, 1930\*.

Copy of a letter from **Doctor Sir Muhammad Iqbal**, Kt., M. L. C dated the 1st August, 1930, to Maulvi Muhammad Yakub.

----

Thanks for your letter which I received a few days ago.

It is not yet known whether any Reception Committee has been formed at Lucknow. We have received no notice up to the present moment and people are making all sorts of inquiries. I further hear that the Congress People are busy intriging in order to capture the coming meeting of the League through Muslim Nationalists. It is in the highest interests of the Muslims of India that this meeting of the League should be as peaceful as possible. The Hindu Press has already begun the propaganda that the Nationalist Muslim Party in [*sic* is] the most popular among Muslims. Every possible precaution should be taken against any possible disturbance that may have been contemplated by those who, I am told, are making secret plans to upset the coming meeting. It need be even the venue of the meeting may be changed. Delhi would be much more suitable if there is even the slightest possibility of the kind mentioned above. Instead of holding the meeting on the 16<sup>th</sup> or 17<sup>th</sup>, we can hold it in the beginning or the middle of September. The weather will improve a bit by that time and the Punjab will, I think, be able to send a more powerful contingent. Please also let me know how many copies of the address should be printed. I am thinking of printing only 500 copies. The League can, of course, print more if they so desire.

Hoping you are well.

**[Muhammad Iqbal]**

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\* *A.F.M.* Vol. 153, p. 31.

23

Copy of a letter from Dáktor Sir Muhammad Iqbal, Kt., M.L.C dated the 1st August, 1930, to Maulvi Muhammad Yakub.

-----

Thanks for your letter which I received a few days ago.

It is not yet known whether any Reception Committee has been formed at Lucknow. We have received no notice up to the present moment and people are making all sorts of inquiries. I further hear that the Congress People are busy intriguing in order to capture the coming meeting of the League through Muslim Nationalists. It is in the highest interests of the Muslims of India that this meeting of the League should be as peaceful as possible. The Hindu Press has already begun the propaganda that the Nationalist Muslim Party is the most popular among Muslims. Every possible precaution should be taken against any possible disturbance that may have been contemplated by those who, I am told, are making secret plans to upset the coming meeting. It need be even the venue of the meeting may be changed. Delhi would be much more suitable if there is even the slightest possibility of the kind mentioned above. Instead of holding the meeting on the 16th or 17th we can hold it in the beginning or the middle of September. The weather will improve a bit by that time and the Punjab will, I think, be able to send a more powerful contingent. Please also let me know how many copies of the address should be printed. I am thinking of printing only 500 copies. The League can, of course, print more if they so desire.

Hoping you are well.

**25. Letter, Muhammad Hasan (Machlishahr) to  
Muhammd Yaqub, 2 August, 1930\*.**

Machlishahr,  
Jaunpur, U. P.

2-8-30

Dear Sir,

In response to your circular letter re[garding] the annual session of the All India Muslim League to be held at Lucknow on 16<sup>th</sup> & 17<sup>th</sup> Aug[ust]. I have to intimate that I will attend it. As I will put up with my relative, therefore, I dont require any arrangement for accomodation.

Yours truly  
Sd/-  
Muhammad Hassan

---

\* *A.F.M.* Vol. 153, p. 32.



Machhlisakar  
Jampur H  
2.8.30

Dear Sir

In <sup>response</sup> to your circular  
letter re the annual session  
of the All India Muslim League  
to be held at Lucknow on 16<sup>th</sup>  
& 17<sup>th</sup> Aug. I have to inform you  
that I will attend it. As I will  
put up with my relative there  
I do not require any arrange-  
ment for accommodation.

Yrs. truly  
Muhammad Hasan



**26. Letter, Iqbal (Lahore) to Muhammad  
Yaqub, 4 August, 1930\*.**

**Dr. Sir Muhammad Iqbal**  
M.L.C

Lahore

Barrister-at-Law

4<sup>th</sup> Aug[ust], 1930

My Dear Maulvi Sahib,

Thanks for your letter which I r[e]c[eive]d yesterday. I r[e]c[eive]d a letter from Lucknow a moment ago. Mr. Shamsul Hasan, Ass[istan]t Sec[retary] of the League, informs me that the Reception Committee is making necessary preparations for the coming session. He further informs that there is some truth in the information that I gave you in my last letter. For reasons mentioned in my last letter, it is advisable to postpone the session till October, i.e. till after the elections are over. If Delhi is not suitable, we may have the session at Lahore in case Mr. Feroz Khan [Noon] and others take interest in the matter. I think it does not matter if our representatives on the R.T.C [Round Table Conference] have to start for London in the first week of Oct[ober]. They may not join the session. Our resolutions can be wired to them. Moreover, it is possible that R.T.C may be postponed for more than a week. I heard some such rumour the other day. But you know better.

Yours sincerely,  
Sd/-

**Muhammad Iqbal**

---

\* A.F.M. Vol. 153, p. 33.

DR. SIR MUHAMMAD IQBAL,  
BARRISTER-AT-LAW,  
M. L. C.

LAHORE.

19

4th Aug. 1933

My dear Quamr-uz-Zaman Sahib,

Thanks for your letter which I recd. yesterday. I recd. a letter from him a moment ago. The Hon'ble Pleader Sub. Sec. of the League informs me that the Reception Committee is making necessary preparations for the coming session. He further informs that there is some trouble in the information that I gave you in my last letter. For reasons mentioned in my last letter it is advisable to postpone the session till October, i.e., till after the elections are over. If Delhi is not suitable we may have the session at Lahore or some place. Faruq Khan & others take interest in the matter. I think it does not matter if a few London representatives on the R.T.C. have to start in the first week of Oct. They may not join the session. Our resolutions can be wired to them. Moreover it is possible that R.T.C. may be postponed for more than a week. I heard some such rumors the other day. But you know better.

Yours sincerely  
Muhammad Iqbal

## 27. Letter, Iqbal (Lahore) to Muhammad Yaqub, 4 August, 1930\*.

Dr. Sir Muhammad Iqbal  
M.L.C

Lahore

Barrister-at-Law

لاہور، ۴ اگست ۱۹۳۰ [۱۹]

جناب من! السلام علیکم

آپ کا والا نامہ مل گیا ہے۔ جن حضرات کے ناموں کی فہرست آپ نے ارسال فرمائی ہے ان کے نام علیحدہ علیحدہ تاکید [ی] خطوط لیگ کے دفتر کی طرف سے جانے چاہیے۔ اس کے علاوہ ڈاکٹر خلیفہ شجاع الدین، سکرٹری پراونشل مسلم لیگ، لاہور کے نام بھی تاکید خط لکھیے تاکہ لاہور سے بہت سے حضرات شریک اجلاس ہوں۔ ابھی تک یہ معلوم نہیں ہوا کہ باہر سے جانے والے لوگوں کے قیام کا کیا بندوبست لکھنؤ میں ہوگا۔ بہت سے لوگوں نے مجھ سے استفسار کیا ہے۔ ان تمام امور کے متعلق اطلاع مفصل شائع ہونا ضروری ہے۔ مہربانی کر کے ممبران استقبالیہ کمیٹی کی خدمت میں میری طرف سے عرض کیجیے کہ کسی قسم کے استقبال کی تیاری نہ کی جائے۔ میں اپنے پرانے دوست مسٹر محمد وسیم بیرسٹر کے ہاں قیام کروں گا۔ چونکہ مجھے استقبال کا اندیشہ تھا اس واسطے میں نے ان کو لکھا ہے کہ میرے لکھنؤ پہنچنے کے وقت سے کسی کو بھی اکاہ نہ کریں اور اسی شرط پر میں نے ان کے ہاں ٹھہرنا اور ان کا مہمان ہونا قبول کیا ہے۔ خطبہ صدارت قریباً تیار ہے۔ ایک ہزار کی تعداد میں چھپے گا۔ اردو ترجمہ کرنا اور اسے رسالے کی صورت میں شائع کرنا میرے بس کا کام نہیں۔ غالباً مدیر انقلاب اپنے اخبار کے لیے ترجمہ کریں گے جو اخبار ہی میں شائع ہوگا۔ اگر مسلم لیگ اردو ترجمہ شائع کرے، تو مجھے کوئی اعتراض نہیں۔ فقط

مخلص

محمد اقبال

\* A.F.M. Vol. 153, p. 34.



**28. Telegram, Shamsul Hasan to Iqbal, 4  
August, 1930\*.**

Indian Post and Telegraphs Department  
Inland Telegram


**Doctor Iqbal,**  
Barrister,  
Lahore.

Urdu translation of your address is essential. Kindly get  
them printed.

Shamsul Hasan

---

\* *A.F.M.* Vol. 153, p. 35.

 <b>INDIAN POSTS AND TELEGRAPHS DEPARTMENT</b> <b>INLAND TELEGRAM.</b>		No. _____	
Code _____		<b>Space for Postage Stamps.</b> <small>The Stamps must be affixed by the Receiver and must not overlap. Any Stamp for which there is not room here should be affixed at the back of this form. Stamps cut, torn or defaced are not acceptable.</small>	
Date of origin, Date and Service Instructions.		Words.	Sent at _____ H. M.
Charge. Rs. _____ A. _____		To _____	By _____
To be written by the Sender above this line.			
If this telegram is to be classed EXPRESS, write the Class here.		If this telegram is on State business, the word STATE should be written in this space.	
If a reply is to be prepaid, write "Reply Paid" and the amount paid below. These words are for.		TO { Name <i>Doctor Iqbal</i> Address <i>Barrister</i> Telegraph Office <i>Lahore</i>	<b>NOTICE.</b> PLEASE GIVE A FULL ADDRESS.
Word	Translation	of	your
address	is	essential	kindly
get-	them	printed	
Made into			
{ <i>Shamsul Hasan</i>			
<b>NOT TO BE TELEGRAPHED.</b> { Signature <i>S. Shamsul Hasan</i> and Address of Sender _____			

**29. Letter, Muhammad Khalil Qazi (Bareli) to  
Shamsul Hasan, 4 August 1930\*.**

ذوالمجدد الکریم۔ تسلیم و نیاز۔ جناب کے اعزازی ناظم صاحب کے ۲۷ جولائی کے اعزاز نامہ کے جواب میں گزارش ہے کہ میں صاحب الرائے تو کبھی نہ ہوا۔ البتہ خدمت قوم کا ضرور شوق رہا۔ لیکن مسلسل علالت نے اس کو بھی مدت سے عمل میں نہ آنے دیا۔

اس جلسہ کی اہمیت کو جانتا ہوں اور ضرورت کو سمجھتا ہوں اس لیے حاضری کی کوشش کروں گا۔

لیکن قیام کا جناب انتظام نہ فرمائیں۔ ایک خاص جگہ متعین ہے۔ حاضر ہو سکا تو وہیں سے اوقات جلسہ پر حاضر ہو جاؤں گا۔

خادم

محمد خلیل قاضی

بریلی ۴ اگست ۱۹۳۰ [۱۹]

\* A.F.M. Vol. 153, p. 36.





ذوالحجہ داکرم - تسیم دنیا - جنابے اغرار خان صاحب  
 ۲۷ جولائی کے اغرار نامہ کے جواب میں لکھا ہے - کہ میں  
 صاحب امراتو بھی ہوا - البتہ خدمت قوم حاضر درختوں دیا -  
 لیکن مسلسل علامت نے ادس کو بر مدت سے عمل میں نہ آنے دیا -  
 اس وجہ کی اہمیت کو بتاؤ اور ضرورت کو بجا ہو  
 اسے حاضر کی کوشش کر دوں گا -

لیکن قیام کا جناب انتظام فرمائیں -  
 ایک خاص جگہ متین ہے - حاضر ہو کا تو دین سے اوقات حلیم  
 حاضر ہو جاؤں گا -

فادرم  
 محمد علی قاسمی

بریلی سرائے

### 30. Letter, Abdul Wahab (Khairpur) to Muhammad Yaqub, 6 August, 1930\*.

۷۸۶

اللہ اکبر

از خیر پور۔ ۶ اگست ۱۹۳۰ء

مکرمی السلام علیکم ورحمۃ اللہ وبرکاتہ

جناب کا مطبوعہ خط ملا ممنون کیا۔ میرا آل انڈیا مسلم لیگ کے اجلاس اور دیگر اجتماعات لکھنؤ میں شرکت کا قطعی ارادہ تھا۔ لیکن افسوس ہے کہ میں بالکل مجبور ہو گیا ہوں۔ وجہ یہ ہے کہ... کی... جاگیر کو خطرہ لاحق ہو گیا ہے جس کے رفع کرنے کی سعی میں مشغول ہوں۔ دعا کرتا ہوں کہ اللہ تعالیٰ مسلمانوں کی صحیح رہنمائی فرمائے اور ہمارے بہترین مقاصد میں ہمیں کامیاب کرے۔

نیز جناب کی توجہ ایک حاضر امر کی طرف منحطف کرانا چاہتا ہوں۔ اور وہ یہ ہے کہ اس وقت جو لڑائی برادران وطن گورنمنٹ کے ساتھ لڑ رہے ہیں اس میں جو مسلمانوں نے اپنے لیڈروں کی ہدایت کے موافق من حیث القوم غیر جانبداری کا رویہ اختیار کیا ہے۔ مجھے اندیشہ ہے کہ یہ غیر جانبداری مسلمانوں کو مفلوج کر دے گی اور رہی سہی ان کی قوت عمل ضائع کر دے گی۔ اگر خدا نخواستہ ایسا ہوا تو یہ غیر جانبداری مسلمانوں کے لیے مہلک ثابت ہوگی۔ گورنمنٹ برطانیہ کا جو تباہ کن برتاؤ مسلمانان عالم اور ممالک اسلامیہ کے ساتھ رہا ہے اور جو سلوک مسلمانان ہند کے ساتھ ہے وہ کم از کم میرے نزدیک مابہ النزاع نہیں۔ لیکن سوچنا یہ ہے کہ اس لڑائی کے نتیجہ میں

\* A.F.M. Vol. 153, p. 37-39.



جو مشترکہ حقوق حاصل ہوں گے کیا مسلمانوں میں اس قدر قوت ہوگی کہ وہ برادران وطن سے حاصل کر سکیں۔ اور اس سے بڑھ کر یہ کہ جبکہ برادران وطن کی اسلام دشمنی عالم آشکار ہو چکی ہے اور ان کی ذہنیت میں آج بھی کوئی فرق نہیں ہے اور یہ ظاہر ہے کہ انہوں نے شدھی اور سنگٹھن کے سلسلہ میں مسلمانوں کے ساتھ لڑائی لڑ کر خود کو مضبوط اور منظم کیا اور گورنمنٹ کے مقابلہ میں بہترین قوت برداشت، یقین اور تنظیم کا ثبوت دے رہے ہیں۔ ہندوؤں کی ذہنیت کو دیکھتے ہوئے میرا خیال نہ ہے بلکہ مجھے یقین ہے اور ایسا یقین جیسا کہ دن کی روشنی کا اور شب کی تاریکی کا کہ موجودہ جنگ سے فراغ کے بعد ہندو پھر اپنی پوری قوت کے ساتھ مسلمانوں کے مقابلہ پر آئیں گے اور اپنی دیرینہ خواہش کہ مسلمان یا ہمارے غلام اور ہندو بن کر رہیں یا ہندوستان سے نکل جائیں، کی تکمیل کی کوشش کریں گے اس وقت مسلمانوں کا کیا حشر ہوگا۔

اگر ہمارے لیڈر اس خطرہ سے غافل رہیں تو میرے نزدیک وہ لیڈری کے لائق نہیں اور اگر قصداً چشم پوشی کریں تو بدترین سزا کے مستوجب ہوں گے۔ مسلمانوں نے غیر جانبدار بن کر اپنی جبلی شرافت کا ثبوت دیا ہے۔ مگر افسوس ہے کہ سیاسیات میں اور بالخصوص اس زمانہ میں شرافت کا کوئی قدر دان نہیں اور شرافت کے بدلہ میں ہندوؤں سے یا انگریزوں سے شرافت کی امید رکھنا حماقت ہوگی۔ ضرورت ہے کہ ہمارے لیڈر مسلمانوں کے لیے کوئی ایسی جاذب تحریک پیدا کریں کہ تمام مسلمان اس میں شریک ہو کر خود کو مضبوط اور منظم کر سکیں۔ اگر کوئی ایسی جاذب تحریک نہ مل سکے تو بدرجہ مجبوری کچھ عرصہ کے لیے مصلحاً ہندوؤں کے مقابلہ پر ہی آیا جائے۔ گو اس سے موجودہ غلامی کی مدت میں اضافہ ہو جائیگا مگر میرے نزدیک موجودہ غلامی اس حالت سے بہتر ہے جس کے خواہش مند ہندو ہیں۔



جو کچھ میں نے عرض کیا ہے امید ہے کہ آپ اس پر غور فرمائیں گے اور لیگ کے جلسہ میں اور دیگر مجالس میں اس کے لئے کوئی راہ عمل نکالنے کی کوشش فرمائیں گے۔ زیادہ والسلام

خاکسار

محمد عبدالوہاب

موجودہ لائنوں اور حالت سے بہتر ہے جو کہ ہم دیکھ رہے ہیں  
 جو کہ میں نے عرض کیا ہے اس کے بعد اس کے اور کچھ فرما سکتا ہے۔ اور اگر وہ اس کے بعد اس کے اور کچھ  
 فرما سکتا ہے اس کے بعد اس کے اور کچھ فرما سکتا ہے۔ زمانہ و السلام

حاضر  
 مولانا ابوالکلام

**31. Letter, Shaukat Ali (Lucknow) to  
Muhammad Yaqub, 7 August, 1930\*.**

Small Bar Association

Lucknow

The 7<sup>th</sup> August 1930

To,

The Secretary,  
All India Muslim League,  
Delhi.

Dear Sir,

I am in receipt of your printed letter. I am glad to learn that the Muslim League has after all stirred itself to do something on the occasion of the present crisis. This is to inform you that mine and Hakim Syed Bashir Ahmad's services are at your disposal. We are prepared to do anything which you direct in order to make your session successful. I will wait for the reply.

Yours faithfully,

Sd/-

M[hammad] Shaukat Ali  
Advocate  
57, Canning Street,  
Lucknow.

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\* *A.F.M.* Vol. 153, p. 40.



The 7th August 1930.

The Secretary,  
All India Muslim League,  
Delhi.

Sir,

I am in receipt of your printed letter. I am  
glad to learn that the Muslim League has after all  
itself  
determined to do something on the occasion of the  
present crisis. This is to inform you that mine  
and Hakim Syed Bashir Ahmad's services are at your  
disposal. We are prepared to do anything which you  
direct in order to make your session successful. I  
await for the reply.

Yours faithfully,

*M. H. Khan*

Advocate.  
57, Canning Street,  
Lucknow.

**32. Letter, Syed Mahbub Alam (Bankipur) to  
Muhammad Yaqub, 9 August, 1930\*.**

رمنہ باغ۔ بانگی پور

پٹنہ

۹ اگست ۳۰ [۱۹]ء

مکرمی۔ تسلیم

آپ کا خط مورخہ ۲۷ جولائی پہنچا۔ مہربانی کر کے مطلع فرمائیے کہ لیگ کا اجلاس جو ۱۶ اور ۱۷ اگست کو لکھنؤ میں ہونے والا ہے وہ کونسی جگہ منعقد ہوگا؟ اور کس وقت سے شروع ہوگا؟ لیگ کے کونسل کے ممبروں کے قیام کے لیے کونسی جگہ تجویز کی گئی ہے اور کوئی ہوٹل یا کوئی اور جگہ مقرر کی گئی ہے تو اس کا خرچ کیا ہوگا۔

مہربانی کر کے ان سب باتوں سے جلد مطلع فرمائیے۔ تاکہ میں اپنی آمد سے آپ کو مطلع کر سکوں۔

آپ کا نیاز مند

(خان بہادر) سید محبوب عالم

\* A.F.M. Vol. 153, p. 41.

رمنہ باغ - بانگی پور

31

۹ اکتوبر ۱۹۳۰ء

تسلیم

مکرم

ایک سو نو سو تیس سو چوبیس سو پانچ سو - مہربانی کے مطلع زمانے  
 کہ نیک کا اجلاس جو ۱۶ اور ۱۷ اکتوبر کو لکھنؤ میں ہونا والا ہے  
 بھی وہ کونسی جگہ منعقد ہوگا؟ اور کس وقت سے شروع ہوگا؟  
 نیک کے نوٹس کے مسندوں کے قیام تک کونسی جگہ تجویز کی گئی ہے  
 اور کونسی ہوٹل یا پوری ہو جگہ ہوگی؟ یہ تو اس کا فرض ہے نہ ہونا  
 مہربانی کے ان سب باتوں سے جلد مطلع زمانے - تاکہ میں اپنی  
 آمد کے ایک دو مطلع اسکول میں

ایک سو نو سو تیس سو چوبیس سو پانچ سو  
 (فائنل ہندو) لیٹریچر بورڈ

33. Postcard, Tufail Ahmad (Saharanpur) to  
Shamsul Hasan, 11 August, 1930\*.

مکرم... تسلیم

میں انشا اللہ ۱۰ کی صبح کو ہی پہنچوں گا اور مسلم لیگ کے جلسوں میں شریک ہوں

گا۔

اطلاعاً عرض ہے

والسلام،

خاکسار

طفیل احمد

از منگلور ضلع سہارن پور

۱۱ / اگست [۱۹۳۰]

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\* A.F.M. Vol. 153, p. 42.

مقدمہ کلمہ  
 میں دیکھ رہا ہوں کہ ہمارے ہیچ کیسوں کا  
 دورِ سکون ملک کے ملکوں میں سرکاری  
 راجدہ کا ہے۔ وہ دیکھ لے گا کہ  
 طفیل کہ  
 رازِ مہرِ مہر  
 اراستہ

POST CARD

INDIA

DELHI 12 AUG 30 1 P.M.

WRITING SPACE

ADDRESS ONLY

Sealy  
 Muslim League  
 131 Khayaligaj  
 Lucknow

THE ANNEXED CARD IS INTENDED FOR THE ANSWER

**34. Letter, Abdul Jabbar (Ajmer) to  
Muhammad Yaqub, 11 August 1930\*.**

Hafiz Manzil

Ajmer

11-8-30

My Dear Moulvi Sahib,

I very much regret my inability to attend the annual session of the League on account of my sickness. I so much wished to come over but my medical attendant advised me not to travel in this state of health.

I wish these sessions may prove a great success.

Yours Sincerely

Sd/-

Abdul Jabbar

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\* *A.F.M.* Vol. 153, p. 43.

33

Hafiz Mungil  
 & Hyman  
 H.D.D.

My dear Mr. Mungil & Hyman,

I very much regret my inability to attend the annual sessions of the League on account of my ill health. I so much wished to come over but my medical attendant has advised me not to travel in this state of health.

I wish the sessions may prove a great success.

Yours sincerely

Abul Kalam

**35. Post Card, Abu Bakr (Rae Bareli) to Secretary, Reception Committee, 11 August, 1930\*.**

۱۱ اگست، ۱۹۳۰

۷۸۶

Jakia Kalan

Rae Bareli

جناب سیکرٹری صاحب [استقبالیہ کمیٹی]

السلام و علیکم۔ ضلع رائے بریلی میں میرے خیال میں کوئی شاخ لیگ کی قائم نہیں ہوئی۔ اور میں مع پانچ دوسرے حضرات کے لیگ کی شرکت کرنا چاہتے ہیں۔ اس لیے مہربانی فرما کر ریل کے چھ ٹکٹ مجھ کو بھیج کر مشکور فرمائیے تاکہ وقت پر ہم حاضر ہو سکیں۔ ٹکٹ سبجیکٹ کمیٹی کے بھی ہونا چاہئیں۔ تاکہ ہم اس میں بھی شرکت کر سکیں۔ قیام اور طعام کے بارے میں بھی اطلاع دیجیے کہ اس کی کیا صورت ہوگی۔ جواب فوراً دیجیے تاکہ وقت پر مل سکے اور ہم اپنی روانگی کی اطلاع وقت پر دے سکیں۔ مہربانی ہوگی۔

S. M. Abu Bakr Atiq  
Jakia Kalan, Rae Bareli

P. T. O

مکرر عرض ہے کہ اگر پردے کا انتظام ہو تو اطلاع دیجئے ممکن ہے کہ نقابی حوریاں بھی شرکت کر سکیں۔

سید ابو بکر عفی عنہ





**36. Letter, Private Secretary to Ibne Hasan  
(Aligarh) to Muhammad Yaqub, 11 August  
1930\*.**

God Save  
Aligarh H. H. King George V  
Registered Letter No. 507  
Important

Date 11-8-30

Time 3/PM

بخدمت شریف جناب مسٹر محمد یعقوب آنریری سیکرٹری آل انڈیا مسلم لیگ

سلام مسنون۔

جناب والا کی خدمت میں عرض پرداز ہوں کہ جس وقت جناب والا کے پاس حضرت علامہ سر اقبال اور حضرت رئیس الاحرار مولانا محمد علی صاحب جوہر کے تاریخی خطبہ وصول ہوں قبل اس کے کہ (اگر جناب والا مناسب خیال فرمائیں تو) خطبہ اپنے اپنے اجلاسوں میں پڑھے جائیں میرے پاس ہر دو کاپی خطبہ مندرجہ ذیل پتہ پر روانہ فرمادیں۔ اگر ان کی کچھ قیمت ہو تو بذریعہ V.P.P. ورنہ by post روانہ فرمائیں عین نوازش ہوگی۔ مجھے بہت افسوس ہے کہ میں کام کی زیادتی کی وجہ سے ایسے خالص اسلامی اجتماع میں شامل نہیں ہو سکتا۔ یہ میری بدبختی ہے جس کا مجھے ساری عمر ملال و افسوس رہے گا۔ میں خدا سے دعا کرتا ہوں کہ مسلمان اپنے مقاصد [میں] کامیاب ہوں۔ آمین فقط والسلام

آپ کا دینی بھائی

ای۔ ایچ۔ لودی خان پی۔ ایس

پرائیویٹ سیکرٹری

عالی جناب مسٹر ابن حسن صاحب رئیس اعظم

Address

E. H. Lodi Khan P.S.

c/o

D.K. & Sons

Aligarh. U. P.

\* A.F.M. Vol. 153, p. 45.

500 SAVE  
H.M. KIKKA AREA  
500 پیسے سالانہ

۸۲/۸/۳۵  
۳/۲۴

محکمہ شرفیہ خلیفہ مسیحی مہتمم لکھنؤ اور پیرس لکھنؤ کے اہل انوار اسلام میر  
مستندہ

خدم و مہتمم

خداوندی خدمت میں عرض ہر جا رہوں کہ جو وقت خلیفہ دور کے پاس حضرت علامہ سر اجبال اور حضرت  
شیخ اکبر و ملا محمد علی صاحب رحمہ اللہ کے تشریف خلیفہ و صلاہت قبل اہل کے (اگر خلیفہ دور و مناسب دنیا لغز ماضی قوم قبل اپنے اپنے  
ادب و کلام میں پڑھے جائیں ہر یک پاس ہر دو عالمی فیلڈ ہندو مسلم خلیفہ پیر دور و فرما دہی اگر ان کی کچھ قیمت ہو تو پڑا ۲۰۴  
دور سے ۲۰۴ سال دور و فرما دہی میں خلیفہ ہونگی مجھے محبت ان کو ہے کہ میں کام کی فرما دہی فی وجہ ہے ایسے خلیفہ  
الاسلامی اجتماع میں شامل نہیں ہو سکتا۔ میری بڑی محبت ہے کہ مجھے ناری عمر خلیفہ دور و ان کو دہی میں فیلڈ دہی کرتا  
ہوں کہ اس میں اپنے مقام کا سب سے سبک رہوں۔ امین۔ خلیفہ دور

الہ آباد دہی بھائی

مائی۔ ایچ۔ لودی خان بی۔ ایچ  
پیر خلیفہ لکھنؤ  
عاجل باب سر ایچ مین صاحب ریشہ انعام

Address.  
E. H. Lodi Khan P.S.  
D. K. ۹/۵  
Lodi  
Abgarh.

FREEDOM MOVEMENT  
ARCHIVES

### 37. Letter, S M Fazul Ellahie (Delhi) to Shamsul Hasan, 11 August, 1930\*.

Codes used  
A.B.C. 5<sup>th</sup> & 6<sup>th</sup> Editions  
Western Union, Bentley's,  
Rudolf, Mosse, Schofield's  
Phrase and Private.  
Tele Gram Fazul  
Phone No. 5146

From, S. M. Fazul Ellahie  
Fazul Building  
Katra Barain,

Delhi, 12 August, 1930

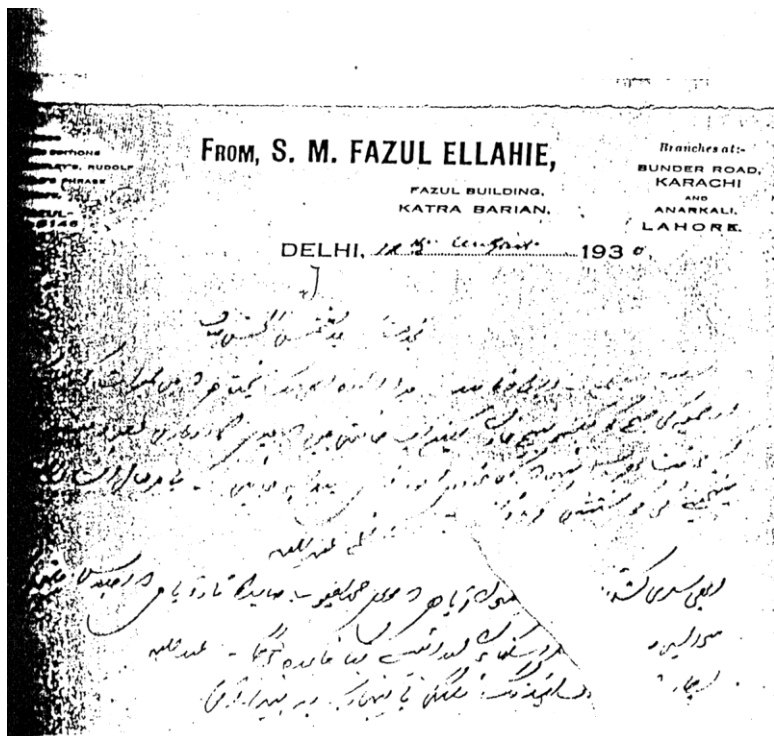
Branches at:-  
Bunder Road  
Karachi  
And  
Anarkali  
Lahore.

بخدمت سید شمس الحسن صاحب

السلام علیکم۔ آپ کا خط ملا ہمارا ارادہ ابھی تک پختہ ہے کہ میں جمعرات کو یہاں سے روانہ ہو جاؤں اور جمعہ کی صبح کو لکھنؤ پہنچ جاؤں۔ لیکن آپ جانتے ہیں کہ میری کاروباری مصروفیتیں ایسی ہیں کہ مجھے کسی وقت بھروسہ نہیں کہ کیا ضروری اور فوری پیدا ہو جائیں۔ بہر حال انشاء اللہ ضرور پہنچنے کی کوشش کروں گا۔۔۔

ابھی سری۔۔۔ آیا ہے۔ مولوی محمد یقوب صاحب کا تار آیا ہے کہ اجلاس ملتوی کر دیا گیا۔  
سوالیسی۔۔۔ آسکتا ہوں اور ایسے میں کیا فائدہ ہوگا۔  
۔۔۔ مل گئی یا نہیں رسید نہیں آئی۔

\* A.F.M. Vol. 153, p. 46.



**38. Letter, Syed Asad Raza (Poona) to Muhammad Yaqub, 13 August, 1930\*.**

اسد منزل، پونہ سٹی،  
پونہ سٹی، مورخہ ۱۳ اگست ۱۹۳۰

جناب من۔ السلام علیکم

آپ کی اطلاع بہ نسبت اجلاس آل انڈیا مسلم لیگ جس کی تاریخ انعقاد ۱۶، ۱۷ اگست بمقام لکھنؤ مقرر ہے وصول ہوئی۔ مجھ کو اس سے خاص دلچسپی ہے۔ ہماری تندرستی ان دنوں ٹھیک نہیں۔... اگر اس وقت تک طبیعت رو باصلاح ہو گئی تو انشاء اللہ اس وقت شرکت کرنے کی کوشش کروں گا چونکہ قومی کام ہے۔

سید اسد رضا

---

\* A.F.M. Vol. 153, p. 47.

37

۱۹۱۶ء  
۱۰ صفر ۱۳۳۵ھ

فردوسی

بہن! صلیبیوں نے جس نے ان کو دیا ہے اسے قبول کرنا چاہیے۔ ۱۶۔ ۱۷۔ ۱۸۔  
 صلیبیوں نے جو دیکھا ہے اسے قبول کرنا چاہیے۔ ۱۹۔ ۲۰۔ ۲۱۔  
 اگر وہ کہتے ہیں کہ یہ سب دیکھا ہے تو ان کو ان کی طرف سے قبول کرنا چاہیے۔ ۲۲۔ ۲۳۔ ۲۴۔

فردوسی

سید احمد رضا

**39. Telegram, Secretary, Dharbhanga Muslim League (Dharbhanga) to Muhammad Yaqub, 15 August, 1930\*.**

Indian Posts and Telegraphs Department

15-8-1930

Secretary [All] India Muslim League, Lucknow

Syed Habibullhasan President Dist[rict] Muslim League  
going as delegate.

Secretary

---

\* *A.F.M.* Vol. 153, p. 48.



38

INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

53

379

NOTICE.

A form must accompany any inquiry made respecting this Telegram.

Charges to pay.		Service Instructions.	Words.
Rs.	As.		

Handed in at (Office of Origin).	Date.	Hour.	Minute.	Service Instructions.	Words.
Lahore	15	12	14	18750	15
				Read here at	6 x 50

Secretary Indian Muslim League Lucknow

Genl. Habibullah Khan President

at Muslim League going

delegation.

Secretary.

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

40. Letter, General Secretary, Asansol Muslim League (Asansol) to Secretary, Reception Committee, 15 August, 1930\*.

جناب سیکرٹری صاحب "مجلس استقبالیہ" آل انڈیا مسلم لیگ

السلام علیکم ورحمۃ اللہ وبرکاتہ۔ مقام مسرت ہے کہ ایک مرتبہ آل انڈیا مسلم لیگ... اپنی نوعیت میں لائٹانی ہوگی۔ موجودہ سیاسی تغیرات نے اس کو اور زیادہ اہم بنا دیا ہے مگر اس کی اہمیت اس وقت باقی رہے گی جبکہ اس کا کانٹنی ٹیوشن بالکل جمہوری طرز کا ہو۔ البتہ ہمیں ساتھ اس کو بھی مد نظر رکھنا پڑے گا کہ ہندوستانیوں میں اب بہت ہی زیادہ سیاسی بیداری ہو گئی ہے۔ بنا برین اس کے نصب العین میں اس قدر تغیر و تبدل کی ضرورت ہے کہ لوگوں کی سیاسی علو خیال سے متضادم نہ ہو۔ بعد اس کے مشکل ہے کہ جمہور مسلمانان کی توجہ اس کے جانب مبذول کی جاوے۔ مدعا یہ ہے کہ مسلمانان ہندوستان کے لیے یہ اس وقت جاذب توجہ ہو سکتا ہے... نصب العین کو مکمل آزادی کے درجہ کو پہنچا دیا جاوے۔ بہر حال آسن سول مسلم لیگ سے ایک دیلیگیٹ تشریف لیے جارہے ہیں جن کا نام گرامی مفتی محمد ابراہیم ہے۔ امید ہے کہ آپ ان کے لیے رہائش کا سامان کم از کم بندوبست کر کے... بروقت روانہ کیا جاسکے۔

والسلام

محمد حسین

جنرل سیکرٹری

مسلم لیگ آسن سول

\* A.F.M. Vol. 153, p. 49.



**41. Letter, Shamsul Hasan (Lucknow) to Post Master, August 1930\*.**

Dear Sir,

As the office of the All India Muslim League is transferred from Delhi to Lucknow for 20 days i.e. from 2<sup>nd</sup> August to 22<sup>nd</sup> August 1930 due to the Annual Session, kindly redirect all letters, Money Orders etc to 36, Circular Road, Lucknow, for the said period.

Yours faithfully  
[Shamsul Hasan]  
Assistant Secretary  
[All India Muslim League]

---

\* *A.F.M.* Vol. 153, p. 50.

Dear Sir,

As the office of the All India Muslim League is transferred from Delhi to Lucknow for 20 days i.e. from 2nd August to 22nd August 1950 ~~XXXXXX/XXXXXX/~~ due to the Annual Session kindly redirect all letters Money Orders etc. to ~~the FOLLOWING ADDRESS~~

56, Circular Road, Lucknow. for the said period.

Yours faithfully

Assistant Secretary

## 42. Notice, Annual Session of All India Muslim League (Lucknow), 15 August, 1930\*.

دفتر آل انڈیا مسلم لیگ  
۱۳۱ خیالی گنج، لکھنؤ

آل انڈیا مسلم لیگ کا اکیسواں سالانہ اجلاس

۱۶ اور ۱۷ اگست ۱۹۳۰ یوم شنبہ و یکشنبہ

بمقام گنگا پرشاد میموریل ہال امین آباد پارک [لکھنؤ]

منعقد ہوگا۔ یہ اجلاس نہایت مہتمم بالشان اور اہم ہوگا۔ مقتدر اکابرین ملت ہندوستان کے ہر گوشہ سے شرکت فرمائیں گے۔ اس اجلاس میں ہر طبقہ ہر خیال کے اصحاب شریک ہو کر مسلمانوں کے لئے متحدہ و متفقہ سیاسی لائحہ عمل تیار کریں گے۔ امید ہے درد مند اور بھی خواہ ملک و ملت مسلمان اپنی سیاسی تاریخ کے اس نازک ترین موقع کو ہاتھ سے نہ جانے دیں گے۔ اور اس اہم سیاسی اجتماع میں بہ تعداد کثیر شریک ہو کر ٹھنڈے دل سے حالاتِ حاضرہ پر غور و خوض کرنے کے بعد اپنی چوبیس سالہ سیاسی انجمن آل انڈیا مسلم لیگ کے پلیٹ فارم سے اپنے متفقہ مطالبات کا اعلان کریں گے۔ مجھ کو امید ہے کہ اپنی سیاسی تاریخ کے اس نازک ترین موقع پر آپ قوم کو اپنی بیش قیمت رائے سے محروم رکھ کر مسلمانانِ ہند کے مستقبل کو خطرہ میں ڈالنا ہرگز نہ گوارا فرمائیں گے۔

نوٹ ہر بالغ مسلمان اور گریجویٹ طالب علم لیگ کا ممبر ہو سکتا ہے۔ درخواست ممبری و قواعد و ضوابط لیگ دفتر آل انڈیا مسلم لیگ (۱۳۱ خیالی گنج لکھنؤ) سے طلب فرمائیں۔ شرح ٹکٹ وزیٹرز دو روپیہ

محمد یعقوب

ناظم اعزازی آل انڈیا مسلم لیگ

\* A.F.M. Vol. 153, p. 51.

۶۱

دفتر آل انڈیا مسلم لیگ - اسلام آباد -

آل انڈیا مسلم لیگ کا ایک سو ان سالانہ اجلاس

۱۴ اور ۱۵ اگست ۱۹۴۷ء کو منعقد ہوگا

مجموعہ تنظیمی امور کے لیے آل انڈیا مسلم لیگ

مستعد ہوگا۔ یہ اجلاس بنایت تنظیمی باتوں اور اہم چارے - مستعد الاہلین ملت

مستعد ہونے پر توجہ دے گا۔ آل انڈیا مسلم لیگ کے اہلکاروں کی تربیت پر خیال رکھنا

قریب ہر سال ہونے والے ہونے - مستعد ہونے کے لیے عمل تیار رہنا۔ امید ہے

دوستوں اور اہل خانہ کے ساتھ مل کر

دینی تعلیمی اور سماجی امور پر توجہ دینا۔ اور اہلکاروں کی تربیت پر خیال رکھنا

مستعد ہونے پر توجہ دینا۔ آل انڈیا مسلم لیگ کے اہلکاروں کی تربیت پر خیال رکھنا

مستعد ہونے کے لیے عمل تیار رہنا۔ امید ہے

مستعد ہونے کے لیے عمل تیار رہنا۔ امید ہے

مستعد ہونے کے لیے عمل تیار رہنا۔ امید ہے

مستعد ہونے کے لیے عمل تیار رہنا۔ امید ہے

نوٹ ہر ماہ ہونے والے ہونے - مستعد ہونے کے لیے عمل تیار رہنا۔ امید ہے

نوٹ ہر ماہ ہونے والے ہونے - مستعد ہونے کے لیے عمل تیار رہنا۔ امید ہے

نوٹ ہر ماہ ہونے والے ہونے - مستعد ہونے کے لیے عمل تیار رہنا۔ امید ہے

FREEDOM MOVEMENT  
ATTACHES

شرح نمٹ دو دفتر - دو روزہ

محمد یعقوب

Notice of the Annual  
Session of AIML-

**43. Letter, Shamsul Hasan to Muhammad  
Yaquub, 4 August, 1930\*.**

4. 8. 30

Sir,

I am sorry I could not write you earlier. There was nothing so important. I have issued about 2000 circular letter[s] both in English and Urdu nearly to all the members of the League, throughout India inviting them to attend the forthcoming Session. I reached here on the 1<sup>st</sup> instant. A Reception Committee has been formed. Munshi Azhar Ali, Advocate, has been elected Chairman. Ganga Pershad Memorial Hall has been arranged for holding the Session. Council on the 15<sup>th</sup> Instant at 4.P.M. will meet at the house of Munshi Ehtisham Ali. Nationalists, at present, look very indifferent, but it is said that they are making secret plans to upset the coming meeting. But as far as I can ascertain it is nothing but a rumor.

A detailed account of Rs. 1000/-, your kind donation towards the funds of the League, will be submitted to you after the Session is over. I ... Rs. 500/- to S. M. Abdullah on account of the loan which I took from him for the office expenses from time to time. Rs 300 has been spent in paying up the salaries, house rent for the month of July, postage, printing charges of the agenda and circular letters. The balance about Rs. 200/- I have in my hand to meet the expenses here. I have got prepared posters and handbills to be distributed and posted in the city.

When you will reach here?

Yours Sincerely,

---

\* *A.F.M.* Vol. 153, p. 52.



4. 8. 30

Sir,

I am sorry I could not write you earlier. There was nothing so important. I have issued about 2000 circular letter both in English and Urdu nearly to all the members of the League, inviting them to attend the forthcoming Session. <sup>through hand delivery</sup> I ~~reach~~ reached here on the 1st instant. A Reception committee has been formed. Munshi Azhar Ali, and Advocate, has been elected ~~President~~ Chairman. Ganga Pershad Memorial Hall has been arranged for holding the Session. Council on the 15th instant at 4 P.M. will meet at the house of Munshi Ehtisham Ali. Nationalist ~~party~~, at present, look very indifferent, but it is said that they are making secret plans to upset the coming meeting. But as far as I can ascertain it is nothing but a rumour. ~~Not a possibility of preparation for any action~~

A detailed account of Rs 1000/- Your kind donation towards the funds of the League, will be submitted to you after the Session is over. ~~Not a possibility of preparation for any action~~ I Rs 500/- to S.H. Abdullah on account of the loan which I took for the office expenses him from time to time. Rs 300 has been ~~spent~~ spent in paying the ~~the~~ salaries, House Rent for the Month of July ~~and~~, Postage & printing charges of the Agenda and Circular letters. The balance about Rs 2000 I have in my hand to meet the expenses here. I have got prepared Posters and handbills to be distributed and posted in the city.

Thank you very much. ~~Yours faithfully~~ You will find

here -  
FREEDOM MOVEMENT  
ARCHIVES

**44. Letter, Muhammad Yaqub (Lucknow) to  
Editor of a Newspaper, 6 August, 1930\*.**

All India Muslim League,  
131, Kheyaliganj,  
Lukhnow,

6-8-1930.

Dear Sir,

I am herewith enclosing Bulletin No. 1 for publication in your esteemed paper.

I hope you would kindly publish the same at your earliest convenience and oblige.

Yours truly  
Sd/-  
Muhammad Yaqub  
Honorary Secretary  
All India Muslim League

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\* *A.F.M.* Vol. 153, p. 53.

All India Muslim League,

Gallimara Street,

Bombay.

122, City 11, 23

C. S. 2, 30.

Dear Sir,

I am herewith enclosing  
Bulletin No. 1. for publication in  
your esteemed paper.

I hope you would kindly  
publish the same at your earliest  
convenience and oblige.

Yours truly

Mohammad Ghasem

Secretary Secretary

All India Muslim League

**45. Bulletin, Muhammad Yaqub (Lucknow) to  
Editors of Newspapers, 5 August, 1930\*.**

All India Muslim League,  
131, Kheyaliganj, Lucknow.  
5-8-1930.

Bulletin No. 1

Arrangements in connection with the forthcoming Sessions of the All India Muslim League are in rapid progress. It is desired that all members interesting to attend the Session should inform the office at 131, Kheyaliganj, Lucknow by the 14<sup>th</sup> August 1930, so that the class of accommodation desired may be secured. There are many hotels both of Indian and Western mode of living and accomodation be secured from Rs 2/8 to Rs. 12/- per day, inclusive meals. In the middle of August Lucknow will be just mild at night and warm in day.

Having regard to the singular importance of the Session and inanticipation of a large assemblage of the members of the League, it has been decided to reserve only a limited number of seats for visitors. Visitor tickets of Rs.25/- 5/- and 2/- will be available but those desiring to reserve seat should apply to the Secretary as early as possible.

Only a very limited number of seats are reserved for the press and application will be dealt with in order of priority. Besides Associated Press and Free press none except representatives of Dailies need apply. Their will be no concession for any class. Enrolment as members is open to all Musalmans who are obove 21 years and not under graduatge students. The application for membership should be made before the 15th August 1930 and should be accompanied with Rs 5/- Admission fee and Rs 6/- Annual subscription. Only members will have the right to participate in the proceedings and to vote.

Sd/-

Muhammad Yaqub  
Honorary Secretary, All India Muslim League

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\* *A.F.M.* Vol. 153, p. 54.

44  
All India Muslim League  
131, Khyalipunj  
Lucknow.  
5. 8. 1930.

# Bulletin No. I.

Arrangements in connection with the forthcoming Sessions of the All India Muslim League are in rapid progress. It is desired that all members intending to attend the Session should inform the Office at 131, Khyalipunj, Lucknow by the 14th August 1930 so that the class of accommodation desired may be secured. There are many Hotels both of Indian and Western mode of living and accommodation can be secured from Rs 2/8 to Rs 12/- per day, inclusive of meals. In the middle of August Lucknow will be just mild at night and warm in day.

Having regard to the singular importance of the Session and in anticipation of a large attendance of the members of the League, it has been decided to reserve only a limited number of seats for visitors. <sup>Visitors</sup> Seats for Rs 12/-, 5/- and 2/- will be available but those desiring to reserve seats should apply to the Secretary as early as possible.

Only a very limited number of seats are reserved for the press and applications will be dealt with in order of priority. Besides Associated Press and Free Press none except representatives of Dailies need apply. There will be no concession for any class of enrolment as members in order to <sup>Muslims</sup> be above 21 years and not students. The application for enrolment should be made before the 15th August 1930 and should be accompanied with Rs 5/- Admission fee and Rs 6/- Annual Subscription. Only members will have the right to participate in the proceedings and to vote.

FREEDOM MOVEMENT  
ARCHIVES

M. J. J. J.  
Secretary  
All India Muslim League

**46. Letter, [Shamsul Hasan to M. Ayub, 9 August, 1930]\*.**

Dear Sir,

Kindly issue the Bulletins to the following:-

The Editor,	The <i>Statesman</i>	Calcutta
//	The <i>Musalaman</i>	//
//	The <i>Jamhoor</i>	//
//	The <i>Pioneer</i>	Allahabad
//	The <i>Leader</i>	Allahabad
//	The <i>Star</i>	//
//	The <i>I.D.T.</i>	Lucknow
//	The <i>Himmat</i>	//
//	The <i>Haqiqat</i>	//
//	The <i>Aligarh Mail</i>	Aligarh
//	The <i>Hindustan Times</i>	Delhi
//	The <i>Millat</i>	//
//	The <i>Al-Aman</i>	//
//	The <i>Al-Jamiat</i>	//
//	The <i>General News</i>	//
//	The <i>Muslim Outlook</i>	Lahore
//	The <i>Tribune</i>	//
//	The <i>Civil and Military Gazette</i>	//
//	The <i>Inqilab</i>	//
//	The <i>Zamindar</i>	//
//	The <i>Seyasat</i>	//
//	The <i>Al-Fazal</i>	P.O. Qadian,/ Punjab
//	The <i>Bombay Chronicle</i>	Bombay
//	The <i>Khalifat</i>	//

To, M.A. Jinnah Esqr. Bar-at-Law, Malabar Hill, Bombay

**Dr. Sir Muhammad Iqbal**, Bar-at-Law, Macleod Road, Lahore

Maulvi Muhammad Yaqub Saheb, President Legislative Assembly,  
Moradabad. The Hon[orable] Nawab Muhammad Yousaf, Minister  
Local Self Govt., Bar-at-Law, Allahabad.

The Hon[orable] Malik Feroz Khan Noon, Minister Local Self Govt., Simla.

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\* A.F.M. Vol. 153, p. 55.

45  
Sir,

Kindly issue the Bulletins to the following :-

The Editor,	The Statesman	Calcutta
"	The Mussalman	"
"	The Jamhoor	"
"	The Pioneer	Allahabad
"	The Leader	Allahabad
"	The Star	"
"	The I.D.T.	Lucknow
"	The Himmat	"
"	The Haqiqat	"
"	The Aligarh Mail	Aligarh
"	The Hindustan Times	Delhi
"	The Millat	"
"	The Alaman	"
"	The Aljaniat	"
"	The General News	"
"	The Muslim Outlook	Lahore
"	The Tribune	"
"	The Civil and Military Gazette	"
"	The Inqilab	"
"	The Zamindar	"
"	The Seyasat	"
"	The Alfazal , P.O. Qadian, Punjab	"
"	The Bombay Chronicle	Bombay
"	The Khilafat	"

FREEDOM MOVEMENT  
ARCHIVES

To :-  
M.A. Jinnah Esqr. , Bar-at-Law, Malabar Hill, Bombay  
Dr. Sir Mohammad Iqbal, Bar-at-Law, Mickleod Road, Lahore  
Moulvi Mohammad Yakub Sahab, President Legislative Assembly  
Moradabad.

#### 47. Extract, Draft Bulletin, All India Muslim League, [1930]\*.

Having ... importance of the session and in anticipation of a large assemblage of the members of the League, it has been decided to reserve only a limited number of seats for visitors. Ticket of 25/-, 10/- 5/ and 2/- will be available, from 20<sup>th</sup> but those desiring to reserve seats should apply to the Secretary as early as possible. Seats will be allotted in order of priority. Donors of not less than 50/ will be seated on dias.

Only a very limited number of seats are reserved for the press and applications will be dealt with in order of priority. Besides A. P. I. [Associated Press of India] and F.P [Free Press], none except representatives of dailies need apply. Limited space is allocated to Ladies, purdah gallery for which tickets at Rs.2/- will be available. There will be no consseion for any class. Enlistment as members is open to all who are above 21years and not under graduate students. Apply before... March... The applications...

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\* *A.F.M.* Vol. 153, p. 56.



Having regard to

the importance of the session & in anticipation of a large assembly of the members of the League, it has been decided to reserve a limited number of seats for visitors, & tickets of 25/- 10/- 5/- & 2/- will be available, but those desiring to reserve seats should apply to the Secretary as early as possible, & seats will be allotted in accordance with order of priority. Donors of 50/- not less than 50/- will be seated on dais, & no complimentary tickets will be issued to any one except those specially invited.

Only a very limited number of seats are reserved for the press, & applications will be dealt with in order of priority. Besides L.P. & L.P. <sup>some except</sup> representatives of dailies need apply. Limited space is allotted to news' bureau queries, for which tickets at 2/- will be available. No concession for any class.

**48. Incomplete Letter, Shamsul Hasan (Delhi) to Secretary Reception Committee, [August 1930]\*.**

All India Muslim League  
Ballimaran Street,  
Delhi.

[Page] 2

...for the first annual subscription, shall be put up at the Council meeting of 25<sup>th</sup> instant for approval.

5. I am sending also two kinds of admission tickets for the members of the League i.e. (1) for ordinary members (2) for the members of the Council. These are sent as samples and I hope, your committee will kindly get 300 tickets of the first kind and 200 tickets of the second ready for the Nineteenth Session with the necessary alterations made thereon.
6. Besides the above tickets I hope your Committee will also get the following classes of tickets ready (a) Distinguished Visitors Tickets (b) Ordinary Visitors Tickets of as many classes as your Reception Committee thinks proper having regard to local circumstances, each class of ticket having a different value. The usual rates for Visitor's tickets in the past have been Rs.2/- Rs.5/- and Rs.10/- (c) Press Tickets for the Press gallery.
7. Besides tickets' it is usual to have distinctive badges provided for the ordinary members of the League as well as members of the Council and the members of the Reception Committee, also special badges for the President of the League, the President of the Session, the President of the Reception Committee and the Honorary [Secretary] of the League. I hope your

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\* *A.F.M.* Vol. 153, p. 57.

All India Muslim League,  
Ballimaran Street,  
DELHI.

For the first Annual subscription, shall be put up at the Council meeting <sup>25th instant</sup> of ~~this day~~ <sup>approval</sup> for the ~~admission~~ <sup>approval</sup> of the new members.

5. I am sending also two kinds ~~of~~ tickets of admission for the members of the League i.e. (1) for ordinary members (2) for the members of the Council. These are sent as samples and I hope your committee will kindly get 200-300 tickets of the first kind and 200 tickets of the second, ready for the Nineteenth Session with the necessary alterations made thereon.

6. Besides the above tickets I hope your Committee will also get the following classes of tickets ready (a) Distinguished Visitors Tickets (b) Ordinary Visitors Tickets of as many classes as your Reception Committee thinks proper having regard to local circumstances, each class of tickets having a different value. The usual rates for Visitor's tickets in the past have been Rs 2/- Rs 5/- and Rs 10/- (c) Press Tickets for the Press gallery.

7. Besides tickets it is usual to have distinctive badges provided for the ~~all~~ ordinary members of the ~~Association~~ League as well as members of the Council and the members of the Reception Committee, also special badges for the President of the League, the President of the Session, the President of the Reception Committee and the Honorary of the League. I hope your Reception Committee will get these badges prepared also.

8. Provisions for the sale of the Visitors Tickets will of course be made by your Committee and although the proceeds of the Visitor's tickets belong to the League under Rule 25 I trust that your Reception Committee will endeavour to collect as much money as possible by the sale of such tickets. Money collected from the members of the Reception Committee ~~and the members of the~~

Reception Committee will get these badges prepared also.

8. Provisions for the sale of the Visitors Tickets will of course be made by your Committee and although the proceeds of the Visitor's tickets belong to the League under Rule 25, I trust that your Reception Committee will endeavour to collect as much money as possible by the sale of the suck tickets. Money collected from the members of the Reception Committee...



**49. Letter, Mangaing Editor, Bi-Weekly, Sarfraz  
(Lucknow) to Shamsul Hasan, 7 August,  
1930\*.**

The Most Popular  
and Widely  
Circulated Paper of  
India

Victoria Street,  
Lucknow, ۱۹۳۰ء، اگست ۷

مکرمی جناب آنریری سیکرٹری صاحب

پس از تسلیم آنکہ مسلم لیگ کا بلیٹین نمبر 1 ملا۔ آئندہ اشاعت میں درج کر دیا جاوے گا۔ اس میں یہ پڑھ کر مجھے حد درجہ حیرت ہوئی کہ جناب نے یہ اعلان کیا ہے کہ سوائے روزانہ اخبارات کے کسی اخبار کے نمائندہ کو گیلری کے ٹکٹ کے لئے درخواست نہ بھیجنا چاہیے۔ میں بھی اس قسم کی کوئی درخواست کی ضرورت نہیں محسوس کرتا اتنا ضرور عرض کروں گا کہ ہندوستان میں بہت سے روزانہ اخبارات ایسے ہیں جن کی نہ کوئی خاص اشاعت ہے نہ کوئی اثر۔ بعض دو دو تین ماہ نکل کر بند بھی ہو جاتے ہیں اور اس کے ساتھ ہی ہندوستان میں بہت سے ایسے... اور بانی ویکی موجود ہیں جن میں سے ایک ایک کی اشاعت چار چار ڈیلی اخبارات کے برابر ہے۔ اور... رہتے ہیں۔ سرفراز بانی ویکی اخبار ہے۔ لیکن اس کی اتنی اشاعت یہاں کے کسی روزانہ اخبار کی نہیں ہے آپ خیال فرمائیں کہ اس اعلان سے ہفتہ وار کثیر الاشاعت اور با اثر اخبارات کی حق تلفی ہوگی یا نہیں؟ یہ بھی میری فہم سے بالاتر ہے کہ جب ہفتہ وار یا بانی ویکی اخبار آپ کے نزدیک کوئی حقیقت نہیں رکھتے۔ ان میں مسلم لیگ بلیٹن شائع کرنے کے لیے بھیجے ہی کیوں جاتے ہیں۔ امید ہے کہ آپ اپنے فیصلہ پر نظر ثانی فرماویں گے ورنہ ان اخبارات کو جو ہفتہ وار یا بانی ویکی ہیں اس فیصلہ پر احتجاج کا موقع ہوگا۔

خیر اندیش

نقطہ

فرید اسد... [?]

مینجنگ اڈیٹر [سرفراز]



**50. Letter, Shamsul Hasan to Managing Editor,  
Bi-Weekly *Sarfraz*, Lucknow, 7 August,  
1930\*.**

All India Muslim League  
Ballimaran Street,  
Delhi.

مکرمی۔ السلام علیکم

والا نامہ مورخہ ۷ اگست موصول ہوا۔ آپ نے جو کچھ ارقام فرمایا نہایت درست ہے۔ "سرفراز" جیسے مقتدر ویکی یا ہائی ویکی اخبارات کو ہم کو پریس ٹکٹ دینے میں ہرگز عذر نہ ہو سکتا۔ کسی آدمی کو بھیج دیجیے تاکہ جناب کی خدمت میں پریس ٹکٹ بھیج دیا جائے۔

فقط والسلام

آپ کا نیاز مند

شمس الحسن

اسسٹنٹ سیکرٹری

\* A.F.M. Vol. 153, p. 59.



مدی - ۱  
دولت نامہ دوم، عدالت عظمیٰ، لاہور  
دور ہے۔ "روزانہ" مقدور و علی بابا، علی افکار، کو جھوٹا لکھا  
دینے میں برا غور نہ ہو گا۔  
افکار، علی بابا، علی افکار، کو جھوٹا لکھا  
روزانہ، علی بابا، علی افکار، کو جھوٹا لکھا  
روزانہ، علی بابا، علی افکار، کو جھوٹا لکھا

51. Letter, Shamsul Hasan to [President, United Provinces Provincial Muslim League], August, 1930\*.

جناب والا۔ السلام علیکم

جیسا کہ جناب کو علم ہو چکا ہے کہ ... مسلم لیگ نے منعقدہ ۱۳ جولائی ۱۹۳۰ء بمقام شملہ یہ طے کیا ہے کہ ۱۶ اور ۱۷ اگست ۳۰ء کو لیگ کا اکیسواں سالانہ اجلاس بمقام لکھنؤ منعقد ہو۔ اس کے متعلق جناح صاحب نے جناب کو شملہ سے تار بھی دیا تھا۔ غالباً جناب کی پراونشل لیگ نے اس کے لیے استقبالیہ کمیٹی مرتب کر کے تمام انتظامات کو اپنے ہاتھ میں لے لیا ہوگا۔ ازراہ کرم مجھ کو مطلع فرمائیے کہ اس کی کمیٹی نے سالانہ اجلاس کے انعقاد کے لیے کون سا مقام تجویز کیا۔ سالانہ اجلاس کی تاریخوں سے ایک روز قبل گویا ۱۵ اگست کو حسب معمول لیگ کی کونسل کا جلسہ ہوگا۔ اس کے مقام ... میرے خیال میں اس کے لیے جناب کی کوٹھی زیادہ موزوں ہوگی۔ اس کے بڑے کمرہ میں تقریباً سو کرسیاں بہ فراغت آسکتی ہیں۔ اگر جناب کی اجازت ہو تو ایجنڈا میں اجلاس کا اعلان کر دیا جائے۔

وقت بہت کم رہ گیا ہے ازراہ کرم جلد جواب مرحمت ہو تاکہ دعوت نامے اور ایجنڈے دفتر ہذا سے جاری کر دیے جائیں۔

امید ہے کہ آنجناب باہمہ وجوہ عافیت سے ہوں گے۔

آپ کا خادم  
شمس الحسن

\* A.F.M. Vol. 153, p. 60.



## 52. Letter, Shamsul Hasan (Lucknow) to Muhammad Yaqub, 6 August, 1930\*.

All India Muslim League,  
Ballimaran,  
Delhi.

6-8-30

جناب والا۔ السلام علیکم

والا نامہ شرفِ ورود لایا۔ استقبالیہ کمیٹی والے جلسے ہو رہے ہیں۔ شہر کے تمام سربراہ آوردہ اصحاب شریک تھے۔ مکانات اور کوٹھیاں مہمان کے قیام کے لیے لے لی گئی ہیں۔ کل کے جلسہ میں بھی یہی طے ہوا کہ مہمانوں کے طعام کے کل اخراجات استقبالیہ کمیٹی برداشت کرے گی۔ نہایت سرگرمی سے انتظامات کیے جا رہے ہیں۔

نیشنلسٹ پارٹی عرصہ سے کوشش کر رہی ہے کہ یہ جلسہ ملتوی کر دیا جائے۔ جیسا کہ فہرست ممبران کے دیکھنے سے واضح ہے کہ لیگ کی کونسل میں ان کی تعداد نہایت کم رہ گئی ہے۔ بہت سے ان کے بااثر حضرات جیل میں ہیں۔ چونکہ ووٹنگ سختی سے ممبران پر محدود ہے۔ اس لیے جلسہ میں کسی گڑبڑ کے اندیشہ کی گنجائش نہیں۔ وہ تھوڑے سے اگر شریک بھی ہوئے تو کیا کر سکتے ہیں۔ وزیر ٹکٹ کی سیل میں نے روک دی ہے۔ چونکہ ممکن ہے کہ مقابلہ سے اپنے آپ کو عاجز سمجھ کر یہ لوگ سودو سو وزیر ٹکٹ خرید کر یہاں کے شورہ پست لوگوں کو دے دیں اور جلسہ کو درہم برہم کرنے کی کوشش کریں۔ ہر چند لیگ کا مالی نقصان اس میں بہت ہے۔ مجھ کو یقین ہے کہ ان شاء اللہ جلسہ نہایت کامیاب ہوگا۔ میں نے ہی جناب کو تار دی تھی کہ خطبہ صدارت کی اردو کاپیاں بنوالینا نہایت ضروری ہیں۔ لکھنؤ میں جلسہ، ایک شاعر اس کا صدر ہے۔ "ادب اردو" کے ارکان اس سے نہایت جربز ہوں گے۔ خود اردو۔۔۔

[شمس الحسن]

\* A.F.M. Vol. 153, p. 61.



**53. Letter, Shamsul Hasan (Lucknow) to Muhammad Yaqub, 6 August, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

6-8-30

جناب والا۔ السلام علیکم ورحمۃ اللہ وبرکاتہ

یہاں تمام انتظامات قریب قریب مکمل ہیں۔ پہلا بیٹن آپ کی طرف سے تمام اخبارات میں بھیج دیے گئے۔ مگر ابھی ایک تار نواب محمد یوسف کا ملا۔ نقل نوشتہ ہے۔ اسی قسم کا ایک تار ملک فیروز خان صاحب نون کا راجہ صاحب سلیم پور کو ملا ہے۔ اجلاس کے التوا ایسی حالت میں جبکہ دو ہزار خطوط ممبران کو بطریق دعوت نامے بھیجے جا چکے ہیں اور اجلاس کو کامیاب بنانے کے لئے شب و روز ایک اچھا پروپیگنڈا کیا جا چکا ہے، اجلاس کو ملتوی کرنا نہایت بدنامی کا باعث ہوگا۔ نیشنلسٹ پارٹی کی طرف سے ان کو غالباً اندیشہ ہے۔ بہت سے اس پارٹی کے با اثر حضرات جیل میں ہیں۔ کونسل میں ان کی بہت قلیل تعداد رہ گئی ہے۔ مجھ کو یقین ہے انشاء اللہ ہمارا جلسہ نہایت کامیاب ہوگا۔ ڈاکٹر شفاعت احمد خان صاحب اور نواب محمد یوسف صاحب کو چاہیے تھا کہ اجلاس میں اور جماعت کے ساتھ شرکت فرماتے۔ اس التوا کی کوشش میں اپنی قوت کو کمزور کرنے کا کیا فائدہ۔

[نہیں الحسن]

\* A.F.M. Vol. 153, p. 62.

All India Muslim League,  
Ballimaran Street,  
Delhi.

6-8-30

Handwritten notes in Urdu at the top left, including the number '21' and various scribbles.

فنا - وہ ۔ وسیع ملک و زمین اور دولت

بہار تمام انتظامات قریب قریب مکمل ہیں

بلکہ ایک طرف تمام اخبارات میں بھی لے گئے ۔ مدد دی

اور تار و درجہ و سب کا مدار نقل کرتے ہیں ۔ دلی فتح کا

ایک تار میں خبر دہانہ و ذرا کا راجہ و ملک و لوگوں کے

کے دو درجہ و تمام قوم کے اندر سے اس کی بات

دلی کا دین میں کلمہ دو درجہ و خط و کتابت لکھی دعوت نامے بھی جاری

ہیں ۔ دور و ملک و کاحیات نامے لکھے لکھتے ہیں اور اب

سرو و ملک و کاحیات کے دلی کی ملک و کاحیات

دلی کی کاحیات ہوگا ۔ نہایت باری لکھتے ہیں

کاحیات دہشت ہے ۔ دہشت دلی باری لکھتے ہیں

دہشت دلی باری لکھتے ہیں ۔ کوئی نہیں دلی دہشت دلی

دلی ہے ۔ نہایت لکھتے ہیں دہشت دلی باری

Handwritten notes in Urdu along the left margin, including the number '21' and various scribbles.

**54. Letter, Shamsul Hasan to Muhammad Yaqub, 6 August, 1930\*.**

6-8-30

Sir,

I am enclosing herewith a copy of the telegram just received from Nawab Muhammad Yousaf. A similar telegram, it appears, has been sent to certain leading members of the League residing in Lucknow by Malik Feroz Khan Noon urging them to bring pressure on the League to postpone its session to a later date.

Moreover, a letter from **Dr. Sir Muhammad Iqbal** also discloses the fact that he is suspicious of the Nationalist party and its tactics and it seems that he fears lest that party should capture the League. I think Malik Feroz Khan Noon and Nawab Muhammad Yousaf are also labouring under the above mentioned supposed fear. As far as I could ascertain I am in a position to say that these fears are baseless because most of the leading members of the Nationalist party, who are also the members of the Council of the League, are either indifferent or are in jail. Consequently, the Nationalist party in the Council of the League is in negligible minority. Please wire to **Dr. Iqbal**, Nawab Muhammad Yousaf, Allahbad and Malik Feroz Khan Noon to muster strong without any fear at the Lucknow, Session.

A copy of the bulletin issued to the press is enclosed herewith.

[Shamsul Hasan]

---

\* *A.F.M.* Vol. 153, p. 63.



6.8.30

Sir,

I am enclosing herewith a copy of the telegram just received from Nawab Mohammad Yusuf. A similar telegram <sup>it appears,</sup> had been sent ~~as far as my~~ information goes, to certain leading members of the League residing in Lucknow, by Malik Feroz Khan Noon urging them to bring pressure on the League to ~~postpone~~ postpone its session to a later date. Y/X// Moreover a letter from Dr. Sir Mohammad Iqbal also discloses the fact that he is suspicious of the Nationalist party and its tactics and it seems that he fears lest that party should capture the League. I think Malik Feroze Khan Noon and Nawab Mohammad Yousuf are also labouring under the above mentioned supposed fear. As far as I could ascertain I am in a position to say that these fears are baseless because <sup>most of</sup> the leading members of the Nationalist party, who are also the members of the Council of the League, are either indifferent or ~~are~~ are in jail. Consequently the Nationalists party in the Council of the League is in negligible minority. Please wire ~~to~~ to Dr. Iqbal Nawab Mohammad Yousuf, Allahabad, <sup>and</sup> Malik Feroze Khan Noon to muster strong without any fear at the Lucknow Session.

A copy of the bulletin issued to the press is enclosed here with.

**55. Telegram, Muhammad Yousaf (Nainital)  
to President, All India Muslim League, 6  
August 1930.\***

Indian Posts and Telegraphs Department

Nainital

6-08-30

President Muslim League Lucknow

Have recieved telegrams from provinces that people cannot attend Mulsim League meeting due to elections please postpone to other convenient date wire to Allahabad

Nawab Muhammad Yousaf

---

\* *A.F.M.* Vol. 153, p. 64.

**INDIAN POSTS AND TELEGRAPHS DEPARTMENT.**

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

Charges to pay:—

Re: Rs. 0.00 Ad. 0.00

Office Stamp:—

Transmitted at (Office of Origin):—Allahabad Date: 16/11/1915 Hour: 11/15 Minute: 45 Service Instructions:—

Read. Area at:—

President, Muslim League Lucknow.

We received telegrams from various sources that people cannot attend Muslim League meeting due to elections please postpone.

W.—1,00,000.

**INDIAN POSTS AND TELEGRAPHS DEPARTMENT.**

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

Charges to pay:—

Re: Rs. 0.00 Ad. 0.00

Office Stamp:—

Transmitted at (Office of Origin):—Allahabad Date: 16/11/1915 Hour: 11/15 Minute: 45 Service Instructions:—

Read. Area at:—

at present to other convenient date advise to Allahabad

Kawak Muhammad Yusif

W.—1,00,000.

**56. Letter, Shamsul Hasan (Lucknow) to  
Muhammad Yousaf, 6 August, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

131, Kheyaliganj  
Lucknow  
6-8-1930

Sir,

Your telegram addressed to the President of the League was received by me just now. A copy of the telegram has been sent to Mr. M.A. Jinnah for information and necessary action.

All the arrangements for the Session are in rapid progress. About two thousand invitations to the different parts of India including Burma have been issued. Reception Committee has been formed. Funds have been raised. Handbills and posters have been and are being distributed broadcast. Many members from different parts of India have informed the office of their arrival. **Dr. Sir Muhammad Iqbal** has already prepared his Presidential Address. Under the above circumstances, in my humble opinion the question of postponement is too late.

At the present juncture as far as I could ascertain the so called Nationalist party is trying its best to get the Session postponed because they are in negligible minority in the Council of the League and more specially because many of their leading members are at present in the jail. I am confident that the Session will be a record success.

I hope you will kindly attend meetings with your friends.

---

\* *A.F.M.* Vol. 153, p. 65-66.

59  
 All India Muslim League,  
 Ballimaran Street,  
 Delhi. 71

131, Khayaliganj  
 Lucknow  
 6. 8. 1930.

Sir,

Your telegram addressed to the President of the League was received by me just now. A copy of the telegram has been sent to Mr. M.A. Jinnah for information and necessary action.

All the arrangements for the Session are in rapid progress. About two thousand invitations to the different parts of India including Burma have been issued. Reception Committee has been formed. Funds have been raised. Handbills and posters have been and ~~are~~ are being distributed broadcast. Many members from different part of India have informed the office of their arrival. Dr. Sir Mohammad Iqbal has already prepared his Presidential Address. Under the above circumstances ~~XXXX~~ in my humble opinion the question of postponement is too late.

At the present juncture as far as I could ascertain the so called Nationalist party is trying its best to get the Session postponed because they are in negligible minority in the Council of the League and more specially because ~~they~~

I have sent today a list of the members of the Council of the League to Dr. Shaffat Ahmad Khan as desired by him.

Yours obediently,

[Shamsul Hasan]  
Assistant Secretary

All India Muslim League,  
Ballimaran Street,  
Delhi.

many of their leading members are at present in the jail. ~~There/~~ I am confident that the Session will be a record success, ~~and the decisions/~~.

I hope you will kindly attend the ~~the/~~ meetings with your friends.

I have sent today a list of the members of the Council of the League to Dr. Shafaat Ahmad Khan as desired by him.

Yours obediently

Assistant Secretary

**57. Telegram, Jinnah (Bombay) to Muhammad Yaqub, 6 August, 1930\*.**

Indian Posts and Telegraphs Department

Bombay

6-08-30

Maulvi Muhammad

Yaqub, Moradabad

I have no objection consult Council Bombay busy  
elections may unable attend

Jinnah

---

\* *A.F.M.* Vol. 153, p. 67.



55

INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

(73)

NOTICE.

must accompany any inquiry made respecting this Telegram.

Charges *10/3* Office Stamp *12*

Rs. *6* *10/30*

Send in at (Office of Origin).	Date.	Hour.	Minute.	Service Instructions.	Words.
<i>Bombay S</i>	<i>6</i>	<i>11</i>	<i>20</i>		<i>19</i>
<i>Moulvi Mohamed</i>				<i>Recd. hrs at</i>	<i>17</i> <i>16</i>
<i>Gabool Moadulad</i>					

I have no objection Consult Com  
Council Bombay busy elections may  
unable attend jinnah

27. H. — The name of the Encoder, if telegraphed, is written at or the foot.

60

**58. Telegram, Jinnah (Bombay) to Shamsul Hasan, 8 August, 1930\*.**

Indian Posts and Telegraphs Department

Bombay

8-8-1930

Shamsul Hasan

131- Khayalganj [Lucknow]

No objection to postponement myself. Consult Council.  
Many people unable [to] attend owing elections.

Jinnah


---

\* *A.F.M.* Vol. 153, p. 68.

**INDIAN POSTS AND TELEGRAPHS DEPARTMENT.**

**NOTICE.**

This form must accompany any inquiry made respecting this Telegram.

				Charges to pay.		
				Rs.	As.	
Handed in at (Office of Origin).				Service Instructions.		Date.
Place.	Date.	Hour.	Minute.			Time.
Bombay	11	8				10
Shamsul				Next hour at		1911
Hasan 131 Kheralganj						6
<p>no objection Postponement  myself Consult Council  many people unable  attend many election = Jinnah</p>						

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

**59. Letter, Muhammad Ayub to Shamsul Hasan, 8 August, 1930\*.**

Abdul Aziz Road

8-8-30

Dear Shams ul Hassan,

Kindly let me know the names & addresses of Urdu and English daily say 20 each so that I may send the Bulletins you asked me to issue. The Urdu & English copies are ready.

Yours truly  
Sd/-

Muhammad Ayooob...

---

\* *A.F.M.* Vol. 153, p. 69.

Khond uziy Kard

8/8/30

Dear Mussammat Hassan,

Kindly let me  
know the names & address  
of Urdu & English daily  
say 2. each so that  
I may send the Bulletin  
You asked me to issue.  
The Urdu & English Copies  
are ready. Yours Truly

Abdus Subhan

**60. Telegram, Feroz Khan Noon (Simla) to  
Muhammad Yaqub, 9 August 1930\*.**

Indian Posts and Telegraphs Department

Simla

9-8-1930

Hon'ble Maulvi Muhammad Yaqub  
Advocate-Moradabad

[Muslim] Conference meeting postponed. I hope you can postpone [Muslim] League to first week Oct[ober] owing elections impossible for Muslims from Punjab to come. Force of unity will be spoiled if [Muslim] Conference and [Muslim] League meet separately.

Feroz Khan [Noon]

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\* *A.F.M.* Vol. 153, p. 70.

76

10

INCL. POSTS AND TELEGRAPHS DEPARTMENT.

NOTICE.

This form must accompany any inquiry made respecting this Telegram.

Charges to pay.				Office Stamp.
Rs.	As.	Pais.		
				RECEIVED 9 NOV 30

Handed in at (Office of Origin).	Date.	Hour.	Minute.	Service Instructions.	Words.
Simla 2	9	12	10		44

Howdah maulvi m. y. akuli  
advocate Moradabad C

Recd. here at 16 H. 13

Finance meeting postponed. I hope you can postpone League  
to first week octr owing elections impossible  
Muslims from Punjab to come force of unity will be  
led if Conference and League meet separately - Firoz Khan

6

N.B. - The name of the Encoder, if telegraphed, is written after the text.

**61. Letter, Iqbal (Lahore) to Muhammad Yaqub, 9 August, 1930\*.**

**Dr. Sir Muhammad Iqbal,**  
M. L.C.

Lahore

Barrister-at-Law.

لاہور، ۹ اگست ۱۹۳۰ء

جناب من، السلام علیکم

آپ کا خط ابھی ملا ہے۔ استقبالیہ کمیٹی نے جو فیصلے کیے ہوں، آپ کو لازم ہے کہ ان کو صوبہ پنجاب اور دیگر صوبوں کے اخباروں میں شائع کریں تاکہ لوگوں کو ضروری اطلاعات مل جائیں۔ امید ہے کہ پنجاب سے خاصی تعداد میں لوگ آئیں گے۔ یہ بھی تحریر فرمائیے کہ لیگ کا اجلاس ۱۶ اگست کے روز کس وقت شروع ہوگا۔

ایڈریس کے اردو ترجمہ کے لیے اب نہ ہمت باقی ہے نہ وقت۔ کل ختم ہوگا اور دو تین روز میں طبع ہوگا۔ فقط

محمد اقبال

\* A.F.M. Vol. 153, p. 71.



DR. SIR MUHAMMAD IQBAL,  
M. L. C.  
BARRISTER-AT-LAW.

LAHORE.

۱۸۴۷  
۱۸۴۸

جانب رخ - ہمیں سب

اب لا حظ ابرملا ہے - استقبال کرتے ہیں اب کو لازم ہے کہ اس کو  
محبوبیت اور دیگر محبوں کا خیال رکھیں کہ اس کی تہہ کو  
فرسوں اللہ عزوجل میں جائز ہے - اس کے لیے ہر شے ممکن ہے  
یہ بھر کر نہ کہے کہ ایک لاکھ لاکھ ہزار کس وقت شروع ہوگا -  
ایک سو تین سو چار سو پانچ سو اب نہ کہتا ہے نہ وقت - کل حق ہو گا  
اور دوسرے وقت میں طبع ہو گا -

محمد اقبال

**62. Letter, Muhammad Yaqub (Lucknow) to Jinnah, 10 August, 1930\*.**

All India Muslim League,  
131, Kheyalgunj,  
Lucknow.  
10-8-1930

Dear Sir,

You must have learnt from my Circular letter dated the 27<sup>th</sup> July 1930 that the 21<sup>st</sup> Annual Session of the All India Muslim League will take place on the 16<sup>th</sup> and 17<sup>th</sup> instant at the Ganga Pershad, Memorial Hall, Aminabad, and the Council meeting, will take place on the 15<sup>th</sup> instant at 4. P. M. at the house of Munshi Ehtisham Ali Saheb, 131, Kheyaliganj, Lucknow.

At this critical juncture when every section of Mussalmans is likely to attend the Session and there is every hope that the League may formulate a policy and programme which will carry the sanction of the community behind, I need hardly say that your presence is absolutely necessary. I, therefore, must earnestly request you to make it a point even at great inconvenient to attend the session.

Yours Sincerely  
Sd/-  
Muhammad Yaqub  
Honorary Secretary  
All India Muslim League

---

\* *A.F.M.* Vol. 153, p. 72.

All India Muslim League,

~~Batighra Street,~~~~Batighra~~

131, Kheyaliganj

Lucknow.

10. 8. 1930.

Dear Sir,

You must have learnt from my Circular letter dated the 27th July 1930 that the 21st Annual Session of the All India Muslim League will take place on the 16th and 17th instant at the Ganga Peeth Memorial Hall, Amnabad, and the Council meeting will take place on the 15th instant at 4.P.M. at the House of Munshi Ehtisham Ali Sahab, 131, Kheyaliganj, Lucknow.

At this critical juncture when every section of Muslims is likely to attend the Session and there is every hope that the League may formulate a policy and programme which will carry the sanction of the community behind I need hardly say that your presence is absolutely necessary. I, therefore, must earnestly request you to make it a point even at great inconvenience to attend the Session.

Yours sincerely

M. J. Asad  
 Secretary  
 All India Muslim League

**63. Letter, Feroz Khan Noon (Simla) to  
Muhammad Yaqub, 12 August, 1930\*.**

Victoria Place  
Simla East

12<sup>th</sup> August, [19]30.

My dear Maulvi Sahib,

Many thanks for your circular letter of the 10<sup>th</sup> instant. Your wire of yesterday shows that you are not inclined to agree to the postponement of the session [of] the League. You will recollect the Joint Secretary of the League wired to me to approach Mr. Jinnah for the postponement and now that Mr. Jinnah has agreed I find that local opinion is not agreeable to Jinnah views. I got a letter from Mr. Jinnah yesterday saying that representations had been made to him from all provinces asking for the postponement of the League session and he told me that he had written to you also and asked you to postpone the session of the League. When there is so much public opinion in all the provinces wanting postponement, the best course would be to postpone it. I am finding it very difficult to persuade any body in the Punjab to come. Everybody is busy with his election whether he is standing himself or working [for his] friends. Some of them are spread over in various ... and cannot get at. I have no doubt that you also have received representations from various provinces asking you also to postpone the League. I will again request you to reconsider your views and agree to the postponement which is being asked from all over the India. It is essential that the League should be a complete success and unless we can get important Muslim leaders from the various provinces to come to Lucknow, I am afraid we shall not have done our duty to the Muslim community. October is not very far off and we shall have all finish our elections in September and be free to devote our attention to the Muslim League. I am leaving here tomorrow

---

\* *A.F.M.* Vol. 153, p. 73-74.

Victoria Place,  
Simla East  
12th August '30.

Dear Maulvi Sahib,

Many thanks for your circular letter of the 10th instant. My wire of yesterday shows that you are not inclined to agree to a postponement of the session of the League. You will recollect that the Joint Secretary of the League wired to me to approach Mr. Jinnah for the postponement and now that Jinnah has agreed I find that local opinion is not agreeable to Jinnah's views. I got a letter from Mr. Jinnah yesterday saying that representations had been made to him from all provinces asking for the postponement of the League session and he told me that he had written to you also and asked you to postpone the session of the League. When there is so much public opinion in all the Provinces wanting postponement the best course would be to postpone it. I am finding it very difficult to persuade any body in the Punjab to come. Everybody is busy with his own opinion whether he is standing himself or working for his friends. A lot of the people are spread over in various hills and cannot be reached. I have no doubt that you also have received representations from various provinces asking you also to postpone the League. I will request you to reconsider your views and agree to the postponement which is being asked from all over the India. It is essential that the League should be a complete success and unless we can get all the Muslim leaders from the various provinces to come to the session I am afraid we shall not have done our duty to the Muslim community. October is not very far off we shall have all finished.

for a tour and I shall come at Ambala Cantt, Circuit House, on the 14<sup>th</sup>. I shall be grateful you will kindly wire to me there on the 14<sup>th</sup> telling me what the final decision is.

With kind regards.

Your sincerely,

Sd/-

P.A

for Malik Feroz Khan Noon

Hon'ble Khan Bahadur Maulvi Muhammad Yaqub M. L. A.,  
Secretary, All India Muslim League  
131-Khialigunj,  
Lucknow.

elections in September and free to devote our attention to the  
League. I am leaving here tomorrow for a tour and I shall  
be at Ambala Cantt, Circuit House, on the 14th. I shall be grateful  
if you will kindly wire to me there on the 14th telling me what the  
decision is.

With kind regards.

Yours sincerely,

*Malik Firoz Khan Noon*  
P.A.  
for Malik Firoz Khan Noon.

Hon'ble Khan Bahadur Maulvi Muhammad Yakub M.L.A.,  
Secretary All India Muslim League  
Khialiganj,  
Muzaffargarh.

**64. Letter, Ghulam Rasul Maher (Lahore) to  
Secretary, All India Muslim League\*.**

دفتر روزنامہ انقلاب

لاہور

باسمہ سبحانہ

جناب والا، السلام علیکم ورحمۃ اللہ وبرکاتہ

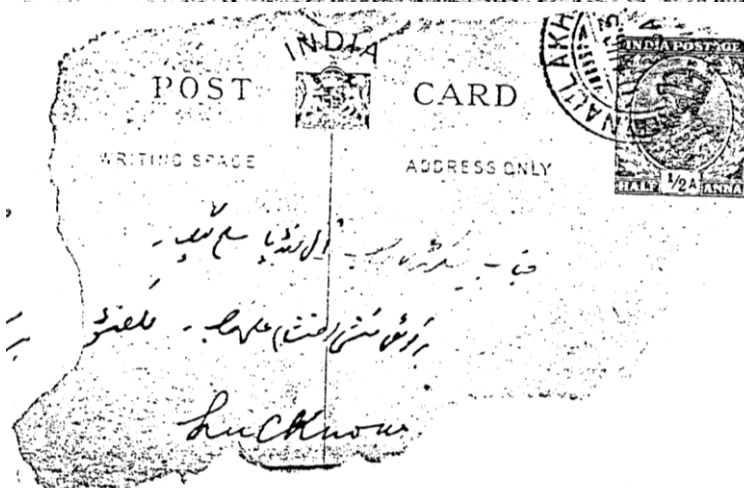
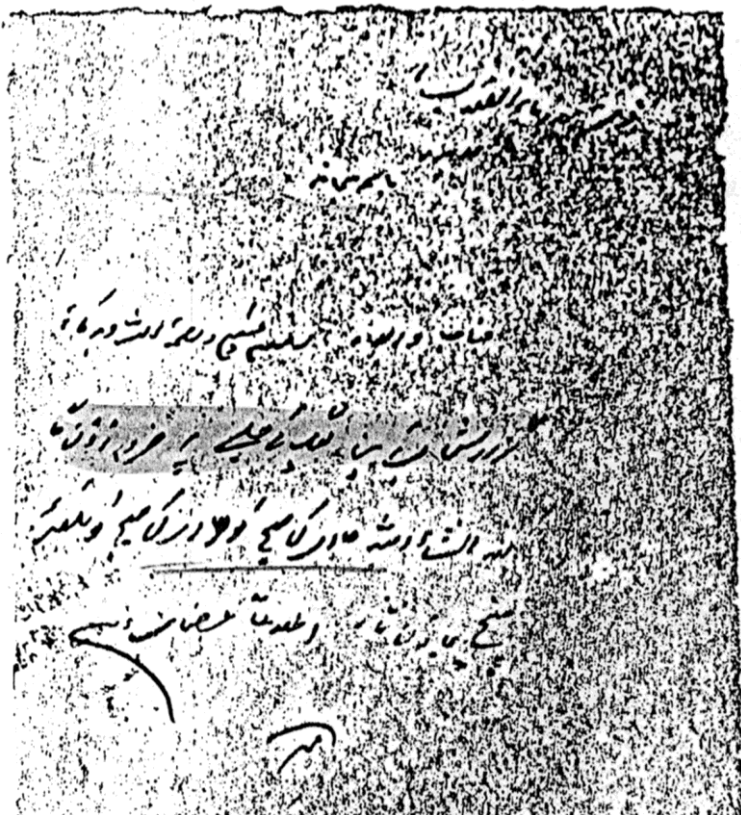
گزارش ہے میں لیگ کے جلسے پر ضرور آؤں گا اور ان شاء اللہ ۶ کی صبح کو  
لکھنؤ پہنچ جاؤں گا۔ اطلاعاً عرض ہے۔

[غلام رسول] مہر

---

\* A.F.M. Vol. 153, p. 75.





**65. Telegram, Jinnah (Bombay) to Shamsul Hasan, 11 August, 1930\*.**

Indian Posts and Telegraphs Department

Bombay

11-8-30

To,

Shamsul Hasan  
131 Kheyaligunj, Lucknow

Bombay busy elections after your wire intimating proposed postponement sessions am not sure coming Lucknow postpone sessions if necessary.

Jinnah

---

\* *A.F.M.* Vol. 153, p. 76.

63 - 200 23 AUG 30

**INDIAN POSTS AND TELEGRAPHS DEPARTMENT.**

**NOTICE.**  
This form must accompany any inquiry made respecting this Telegram.

Handed in at (Office of Origin).		Date.	Hour.	Minute.	Service Instructions.	Words.
Bombay		4/11	19	30		2
TO		Shahsul Hassan		Recd. Here at	21	H. 47
131 Kheyaligari Lane known						
Bombay. Inquiries after your						
are intimating proposed postpone-						
ment sessions am not sure						
coming but know postpone sessions						

N.B.—The name of the Sender, if telegraphed, is written at the top.

88

INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

**NOTICE.**  
This form must accompany any inquiry made respecting this Telegram.

Handed in at (Office of Origin).		Date.	Hour.	Minute.	Service Instructions.	Words.
Bombay		4/11	19	30		2
TO		Shahsul Hassan		Recd. Here at	21	H. 47
131 Kheyaligari Lane known						
Bombay. Inquiries after your						
are intimating proposed postpone-						
ment sessions am not sure						
coming but know postpone sessions						

N.B.—The name of the Sender, if telegraphed, is written at the top.

88

**66. Telegram, Shamsul Hasan to Jinnah, 11 August, 1930\*.**

Council consultation before fifteenth impracticable arrangements complete your presence essential kindly wire arrival.

Shamsul Hasan

---

\* *A.F.M.* Vol. 153, p. 77.

1.4

Council Conference before Sept. 1st  
in practice as usual  
Campbell your presence  
B. W. C. S. M. S.  
D. W. C. S. M. S.  
D. W. C. S. M. S.



**Archives of Freedom Movement  
Volume No. 154**

**67. Table of Contents: Archives of Freedom Movement, Vol. No.154, Annual Session of All India Muslim League, (11 August, 1930 to 30 December, 1930)\*.**

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Total No of pages	Contents	Page No	Date
1	Telegram from Feroz Khan Noon to Muhammad Yaqub	1	11th-August-1930
1	Telegram from Feroze Khan Noon to the Secretary, Muslim League	2	11th-August-1930
1	Telegram from <b>Muhammad Iqbal</b> to Shamsul Hasan.	3	11th-August-1930
1	Telegram from M. A. Jinnah to the Secretary, Muslim League	4	12th-August-1930
1	Telegram from Syed Murtaza to the Secretary Muslim League	5	12th-August-1930
1	Telegram from A. H. Ghuznavi to Muhammad Yaqub	6	12th-August-1930
1	Muhammad Yaqub to Shamsul Hasan	7	12th-August-1930
1	Muhammad Yaqub to Azhar Ali (Telegram)	8	13th-August-1930
1	Muhammad Yaqub to Shamsul Hasan	9	13th-August-1930
1	Muhammad Yaqub to Shamsul Hasan	10	14th-August-1930
1	Muhammad Yaqub to Shaumsul Hasan	11	14th-August-1930
1	Muhammad Yaqub to Shaumsul Hasan	12	18th-August-1930
1	<b>Dr. Sir Muhammad Iqbal</b> to Shamsul Hasan	13	29th-August-1930
1	Shamsul Hasan to Muhammad Yaqub	14	30th-August-1930

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\* *A.F.M.* Vol. 154, p. 1-3.



154 1-

Annual Session At Allahabad. Dec. 1930. Vol.:II

Total No. of pages	Contents	Page No	Date
1.	Telegram from Firoz Khan Noon to Mohd. Yakub.	1.	11 <sup>th</sup> Aug. 30
1.	Telegram from Firoz Khan Noon to the Secretary, Muslim League.	2.	11 <sup>th</sup> Aug. 30
1.	Telegram from Mohd. Iqbal to Shamsul Hasan.	3.	11 <sup>th</sup> Aug. 30
1.	Telegram from M. A. Jinnah to the Secretary, Muslim League.	4.	12 <sup>th</sup> Aug. 30
1.	Telegram from Syed Murtuza to the Secretary Muslim League.	5.	12 <sup>th</sup> Aug. 30
1.	Telegram from A.K. Ghuznavi to Mohd. Yakub.	6.	12 <sup>th</sup> Aug. 30
1.	Mohd. Yakub to Shamsul Hasan.	7.	12 <sup>th</sup> Aug. 30
1.	Mohd. Yakub to Azhar Ali. (Telegram)	8.	13 <sup>th</sup> Aug. 30
1.	Mohd. Yakub to Shamsul Hasan.	9.	13 <sup>th</sup> Aug. 30
1.	Mohd. Yakub to Shamsul Hasan.	10.	14 <sup>th</sup> Aug. 30
1.	Mohd. Yakub to Shamsul Hasan.	11.	14 <sup>th</sup> Aug. 30
1.	Mohd. Yakub to Shamsul Hasan.	12.	18 <sup>th</sup> Aug. 30
1.	Dr. Sir Mohd. Iqbal to Shamsul Hasan.	13.	29 <sup>th</sup> Aug. 30
1.	Shamsul Hasan to Mohd. Yakub.	14.	30 <sup>th</sup> Aug. 30
1.	Dr. Sir Mohd. Iqbal to Shamsul Hasan.	15.	1st Sept. 30
1.	Dr. Sir Mohd. Iqbal to Shamsul Hasan.	16.	8 <sup>th</sup> Sept. 30
1.	Shamsul Hasan to Azhar Ali and Mohd. Yakub.	17.	25 <sup>th</sup> Sept. 30
1.	Dr. Sir Mohd. Iqbal to Shamsul Hasan.	18.	29 <sup>th</sup> Sept. 30

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1	Shamsul Hasan	15	1st-September-1930
	<b>Dr. Sir Muhammad Iqbal</b> to		
1	Shamsul Hasan	16	8th-September-1930
	Shamsul Hasan to Azhar Ali		25th-September-
1		17	1930
	<b>Dr. Sir Muhammad Iqbal</b> to		29th-September-
1	Shamsul Hasan	18	1930
	<b>Dr. Sir Muhammad Iqbal</b> to		
1	Shamsul Hasan	19	3rd-September-1930
	Hidayat Hussain to the		
1	Secretary	20	4th-October-1930
	<b>Dr. Sir Muhammad Iqbal</b> to		
1	the Secy.	21	24th-October-1930
	Muhammad Jaffery to Shamsul		
1	Hasan	22	24th-October-1930
	Muhammad Yaqub to Shamsul		
1	Hasan	23	3rd-November-1930
	Shaumsul Hasan to Azhar Ali		23rd-November-
1		24	1930
	Muhammad Yaqub to Abdul	25-	23rd-November-
1	Jabbar	26	1930
	Khalid Ahmad to the Secretary	27	Nov-30
	Muhammad Yaqub to Khalid		
1	Ahmad	28	Nov-30
	Tufail Ahmad to Muhammad		
1	Yaqub	29	4th-December-1930
	Tufail Ahmad to Shamasul		
1	Hasan	30	4th-December-1930
	Telegram from Tufail Ahmad	31	4th-December-1930
	Muhammad Yaqub to Shamsul		
1	Hasan.	32	6th-December-1930
2	Tufail Ahmad to the Secretary	33	7th-December-1930
	Tufail Ahmad to the Shamsul		
1	Hasan	34	8th-December-1930
	Tufail Ahmad to the Secretary	35	8th-December-1930
	Muhammad Husain to the		
1	Secretary	36	8th-December-1930

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1.		Dr. Sir Mohd. Iqbal to the Secy.	21	24th Oct. 30
1.		Mohd. Jaffery to Shamsul Hasan	22	—
1.		Mohd. Yakub to Shamsul Hasan	23	3rd Nov. 30
1.		Shamsul Hasan to Azhar Ali.	24	23rd Nov. 30
2.		Mohd. Yakub to Abdul Jabbar	25-26	—
1.		Khalil Ahmad to the Secretary	27	Nov. 30
1.		Mohd. Yakub to Khalil Ahmad	28	—
1.		Tufail Ahmad to Mohd. Yakub	29	4th Dec. 30
1.		Tufail Ahmad to Shamsul Hasan	30	4th Dec. 30
1.		Telegram from Tufail Ahmad	31	4th Dec. 30
1.		Mohd. Yakub to Shamsul Hasan.	32	6th Dec. 30
2.		Tufail Ahmad to the Secretary	33	7th Dec. 30
1.		Tufail Ahmad to Shamsul Hasan	34	8th Dec. 30
1.		Tufail Ahmad to Shamsul Hasan	35	8th Dec. 30
1.		Mohd. Hussain to the Secretary	36	8th Dec. 30
1.		Tufail Ahmad to the Secretary	37	10th Dec. 30
1.		Mohd. Hussain to the Secretary	38	9th Dec. 30
1.		Shamsul Hasan to the Members	39	10th Dec. 30
1.		Assistant Secretary to the Editor, Millat.	40	10th Dec. 30
1.		Telegram from Mohd. Hussain	41	15th Dec. 30
1.		Rafiquddin to Shamsul Hasan	42	16th Dec. 30
1.		Mohd. Yakub to Shamsul Hasan	43	19th Dec. 30
1.		Mohd. Yakub to Shamsul Hasan	44	20th Dec. 30

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1	Tufail Ahmad to the Secretary	37	10th-December-1930
1	Muhammad Husain to the Secretary	38	9th-December-1930
1	Shamsul Hasan to the Members	39	10th-December-1930
1	Assistant Secretary to the Editor, <i>Millat</i>	40	10th-December-1930
1	Telegram from Muhammad Hussain	41	15th-December-1930
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1	Muhammad Yaqub to Shamasul Hasan	44	20th-December-1930
1	Shamsul Hasan to Muhammad Yaqub	45	22nd-December-1930
1	Muhammad Yaqub to Shamsul Hasan	46	22nd-December-1930
2	Telegram from Bashir Ahmad Khan to Feroz Khan Noon	47-48	27th-December-1930
1	Amir Hasan Khan to the Secretary	49	27th-December-1930
1	Draft Resolutions- Amir Hasan.	50	27th-December-1930
2	Resolution to be moved in the Subject Committee	51-52	27th-December-1930
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6	Annual Report of the AIML for the Year 1930- Muhammad Yaqub	60-65	25th-December-1930
1	Abul Hasan to Muhammad Yaqub	66	30th-December-1930
40	Presidential Address- By <b>Dr. Sir Muhammad Iqbal</b>	67	30th-December-1930

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1.	Shamsul Hasan to Mohd. Yakub.	45	22nd Dec. 30
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1.	Amir Hasan Khan to the Secretary	49	27th Dec. 30.
1.	Draft Resolutions—Amir Hasan.	50	—
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1.	Text Of Resolutions passed at the 21st Annual Session.	58	29th 30th Dec
1.	A Page from Secretary's Report.	59	—
6.	Annual Report Of the AIML for the Year 1930— Mohd. Yakub.	60-65	25th Dec. 30.
1.	Mullisani to Mohd. Yakub.	66	30th Dec. 30.
40.	Presidential Address— By Dr. Sir Mohd. Iqbal.	67	—

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**68. Telegram, Feroz Khan Noon (Simla) to  
Muhammad Yaqub, 11 August, 1930\*.**

Indian Posts and Telegraphs Department

Simla

11-8-30

Honorable Maulvi Muhammad Yaqub,  
Advocate, Moradabad

Jinnah agrees on representation from various provinces to postpone. He has informed Sec[retary]. Kindly arrange postponement. [I] am speaking on behalf of majority of Punjab members on [Muslim] League Council.

Feroz Khan Noon

---

\* *A.F.M.* Vol. 154, p. 4.



**INDIAN POSTS AND TELEGRAPHS DEPARTMENT.**

**NOTICE.** — Charges to pay. —

must accompany any inquiry made respecting this Telegram.

Rec. —

Office Stamp

Date of Office of Origin —

Date	Hour	Minute	Second	Time
11	13	13		3

Place of Origin —

Recd. here at —

Agrees in representation from  
Provinces to postpone he has informed  
kindly arrange postponement and speaking in behalf  
of Punjab Members in League Council  
Ferozkhana

27. D. — The name of the Sender, if telegraphed, is written at or on the left.

**69. Telegram, Feroz Khan Noon (Simla) to Secretary All India Muslim League, 11 August, 1930.\***

Indian Posts and Telegraphs Department

Simla

11-08-30

Sec[retar]y, Muslim League c/o Munshi Ihtesham Ali,  
Khialiganj, Lucknow.

Letter from Jinnah re[ceive]d. He is writing to postpone session.

Kindly consult Council. Telegraph and postpone.

Feroz Khan Noon

---

\* *A.F.M.* Vol. 154, p. 5.



[illegible]

**70. [Telegram, Shamsul Hasan to Feroz Khan Noon, August, 1930]\*.**

Great communal distrust will result by postponement arrangements here completed. No time left for even telegraphic consultation. Muster ground for God's sake otherwise cause will suffer.

[Shamsul Hasan]

---

\* *A.F.M.* Vol. 154, p. 6.

~~It is impossible to cancel the~~  
~~arrangements~~, arrangements have been made  
 for the Commemorial Disputes. It is not possible  
 to postpone arrangements here  
 at all. No time left for even  
 telegraphic consultation. Must  
 go on for God's sake & others  
 Cause will suffer

**71. Telegram, Iqbal (Lahore) to Shamsul Hasan, 11 August 1930\*.**

Indian Post and Telegraphs Department

Lahore

11-08-

30

Shamsul Hasan

C/o Maulvi Ihtisham Ali

Khialiganj L[uclno]w

Wire if [Muslim] League [session] postponed

Muhammad Iqbal

---

\* *A.F.M.* Vol. 154, p. 7.

3

INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

173

OFFICE STAMP

NOTICE.

This form must accompany any inquiry made respecting this Telegram.

Charges to pay.

Rs. As.

Officer's Stamp.

Handed in at (Office of Origin).

Date.

Hour.

Minute.

Service Instructions.

Words.

TO

Lahore 17 17 5

Shamsulhasan Khan  
Maulvi Ihtishamuddin  
Khushigang Lw  
Wire if league postponed  
Muhammaddozbal

Read here at

72

MULFAL—120-24-4-97-1,00,000.

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

**72. Telegram, Jinnah (Bombay) to  
Muhammad Yaqub, 12 August, 1930\*.**

Indian Post and Telegraphs Department

Bombay

12-8-30

Sec[retar]y Muslim League, L[uckno]w

Owing elections very inconvenient [to] attend. Kindly  
postpone the sessions.

Muhammad Ali J[innah]

---

\* *A.F.M.* Vol. 154, p. 8.

4

INDIAN POSTS AND TELEGRAPHS DEPARTMENT

140

NOTICE.

This form must accompany any inquiry made respecting this Telegram.

				Charges to pay.		Offer Stamp.
				Rs.	As.	
Headed in at (Office of Origin). <i>Bombay</i>				Date.	Hour.	Minute.
				Service Instructions.		Words.
						<i>16</i>
				Recd. here at <i>18/20 H.</i>		<i>H.</i>

*Say muslim league*

*As*

*Strong electric being received*

*attnd kindly post for me*

*persons*

*mahan Gally*

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

1911-12-25-26-1,00,000.

4

**73. Telegram, Syed Murtaza (Madras) to  
Muhammad Yaqub, 12 August, 1930\*.**

Indian Posts and Telegraphs Department

Trichinopoly

12-8-1930

Sec[retar]y Muslim League, Lucknow

Kindly postpone League session owing to election


Syed Murtaza

---


\* *A.F.M.* Vol. 154, p. 9.



5/



INDIAN POSTS AND TELEGRAPHS DEPARTMENT.



TELEGRAM

TO: CHIEF POST OFFICE, ALLAHABAD

FROM: MUHAMMAD ALI JINNAH

RE: HINDI MUSLIM LEAGUE LUCKNOW

KINDLY POSTPONE LEAGUES MEETING DURING TO ELECTION

BYEDMONTUZA

20/37

This form must accompany any enquiry respecting this telegram.

MGIPAh-600-12-G-20.

**74. Telegram, A. H. Ghuznavi (Calcutta) to  
Muhammad Yaqub, 12 August, 1930\*.**

Indian Posts and Telegraphs Department

Calcutta

12-8-1930

To,

Muhammad Yaqub, Moradabad,

Request you postpone Lucknow League Session first week  
[October] as impossible attending owing to election.

[A. H.] Ghuznavi

---

\* *A.F.M.* Vol. 154, p. 10.

**INDIAN POSTS AND TELEGRAPHS DEPARTMENT**

**NOTICE**

any inquiry made respecting this Telegram.

Charges to pay. 30/1

Stamp. 12/10/50

Handed to at Office of Origin. Date. Hour. Minute. Series Instruction. Words.

Aloulle y 11 17 5 7 5

Mohamadyakub 7 5

Musahad

Request you postpone Lucknow  
League session first week  
as impossible attending  
to election = ghuznavi

N. 7.—The name of the Sender, if telegraphed, is written at or the foot.

**75. Letter, Muhammad Yaqub (Simla) to  
Shamsul Hasan, 12 August, 1930\*.**

Tel: Address:-

"Prelegas."

Presedent Legislative Assembly

سیسل، شملہ

۱۲ اگست ۱۹۳۰ء

مخدوم و مکرم ....- تسلیم

مجھے اس وقت تک معلوم نہیں کہ لکھنؤ میں مسلم لیگ کے سالانہ اجلاس کے متعلق کیا ہو رہا ہے۔ میں نے صرف اخبار میں اس قدر دیکھا ہے کہ آپ کی صدارت میں کمیٹی استقبالیہ قائم ہو گئی ہے۔ آج ڈاکٹر سر محمد اقبال صاحب کا ایک خط میرے پاس آیا ہے جس کی نقل آپ کو ملاحظہ کے واسطے روانہ کرتا ہوں۔ جس چیز کا اندیشہ انہوں نے ظاہر کیا ہے وہ بالکل خلاف قیاس نہیں ہے بلکہ میں نے خود اس قسم کی افواہیں سنی ہیں۔ امید ہے کہ آپ ان کے دفعیہ کا پورا انتظام کر سکیں گے۔

میں انشاء اللہ یہاں سے کل مراد آباد چلا جاؤں گا۔ براہ کرم مطلع فرمائیں کہ لکھنؤ میں کیا انتظامات ہو رہے ہیں

نیاز مند

محمد یعقوب عفی عنہ

\* A.F.M. Vol. 154, p. 11.

Tela : Address :-

"PRELEGAS."



چند

آگست ۱۹۴۷ء

مختر دم دگر منہ - قسم  
 جس وقت تک معلوم نہ ہو کہ کھنڈ میں مسلم لیگ  
 سالانہ اجلاس منعقد کیا ہو رہا ہے - میں صرف اخبار  
 میں القدر دیکھتا ہوں کہ آپ کی صدارت میں کمیٹی تشکیل  
 قائم ہو گئی ہے - آج ڈاکٹر سر محمد اقبال صاحب کی ایک  
 خط لکھ کر آیا ہے جس میں آپ کی طرف سے خط لکھ کر  
 سر محمد صاحب - جس چیز کا اندیشہ اور ہندوستان کا کیا  
 ہے بالکل خلاف قیاس ہے کہ یہ میرے لئے خود اس قسم کی  
 اخلاقی بینش سے نہیں ہے - اس لئے کہ آپ اس نفع کا  
 پیورا اشتیاق کر سکتے ہیں -

میں ان کے اصرار پر کل سرورہاد جلا جاتا ہوں گا براہ  
 کرم ملاحظہ فرمائیں کہ کھنڈ میں کیا اشتیاقات ہو رہی ہیں

خام  
 محمد رفیع

**76. Telagram, Muhammad Yaqub  
(Muradabad) to Azhar Ali, 13 August,  
1930.\***

Indian Posts and Telegraphs Department

Muradabad  
30

13-08-

Azhar ali Vakil  
Kheyalganj, L[uckno]w.

Shamsul Hasan should wait. Letter follows.

Muhammad Yaqub

---

\* *A.F.M.* Vol. 154, p. 12.

[illegible]

**77. Letter, Muhammad Yaqub (Muradabad)  
to Shamsul Hasan, 13 August, 1930\*.**

Tel: Address:-

"Prelegas."

Presedent Legislative Assembly

مراد آباد

۱۳ اگست ۱۹۳۰ء

منشی شمس الحسن صاحب

لیگ کا اجلاس ملتوی ہونے کے متعلق میں کل آپ کو خط لکھ چکا ہوں۔ اس کے بعد آپ کا تار ملا۔

میں تو اب ۱۵ کے جلسہ کے واسطے نہیں آؤں گا۔ لیکن آپ ابھی لکھنؤ ٹھہر ہیں اور ۱۵ کو اگر کورم ہو جائے تو کونسل کا جلسہ کر کے اس میں صرف سالانہ جلسہ کا حسب خواہش جمہور و خواہش مسٹر جناح التو اتا اکتوبر منظور کرا لیجیے اور میری رائے میں آپ لکھنؤ ٹھہر جائیں تاکہ اکتوبر کے جلسہ کے واسطے کام جاری رہے۔ مسٹر اظہر علی صاحب کو کونسل کے جلسہ کا صدر کرا دیجیے۔ التو کے تار میں نے تمام اخبارات کو کل ہی دے دیے ہیں۔

محمد یعقوب غنی عنہ

\* A.F.M. Vol. 154, p. 13.



Tale : Address :—

"PRELEGAS."

مہاراجت ۱۹۱۲ء



منشی شمس الحسن صاحب

لکھنؤ کا اجلاس متحدہ ہندوستان کی مجلس میں منعقد ہو گیا  
 جس میں پکا ہونے والے بعد آپ کا تار ملا۔  
 میں تدارب سے اس جلسہ کے دربار میں آؤں گا  
 لیکن آپ اسے کھنڈ نہیں کر رہے ہیں کہ اگر کوئی  
 ہو جائے تو کد کد کد کد کد کد کد کد کد کد  
 جلسہ کا حصہ خدائیں جہد و خدائیں مسٹر ضاح  
 اس وقت آتا رہتا رہتا رہتا رہتا رہتا رہتا رہتا  
 آپ کھنڈ نہیں جاتی تاکہ اس وقت جلسہ کے دربار میں  
 جاری رہے۔ مسٹر زمرہ صاحب کہہ رہے ہیں کہ  
 صدر اس وقت بھی رہتا رہتا رہتا رہتا رہتا رہتا  
 کل ہی دیدی ہیں۔

محمد عتیق علی

**78. Letter, Muhammad Yaqub (Muradabad)  
to Syed Shamsul Hasan, 14 August, 1930\*.**

Tel: Address:-

"Prelegas."

Presedent Legislative Assembly

مراد آباد

۱۴ اگست ۱۹۳۰

منشی شمس الحسن صاحب۔ السلام علیکم

آج آپ کا تار پہنچا۔ میں کل آپ کو خط لکھ چکا ہوں جو غالباً آج تار دینے کے بعد آپ کو ملا ہوگا۔ اس میں کوئٹہ کے جلسہ کے متعلق اپنی رائے لکھ چکا ہوں۔ میں محسوس کرتا ہوں کہ دفعتاً اجلاس کے ملتوی کرنے سے لکھنؤ میں بڑی مایوسی ہوگی لیکن میں اس کا قطعی ذمہ دار نہیں ہوں۔ میں آخر تک جلسہ ہونے پر قائم رہا۔ آخر تک میں نے ملک فیروز خان صاحب کو تار دیا کہ جلسہ ملتوی نہیں ہو سکتا۔ لیکن پرسوں صبح کو جب جناح صاحب کا تار آیا تو میں مجبور ہو گیا اور سوائے اس کے التوا کروں کوئی چارہ نہ تھا۔ میں نے تمام اخبارات کو فوراً تار التوا کے پرسوں ہی دے دیے ہیں۔ آج بعض اخبارات میں وہ تار شائع بھی ہو گیا ہے۔

آپ منشی احتشام صاحب سے لکھیں کہ وہ میری مجبوری پر خیال کر کے لکھنؤ کے حضرات کو سمجھائیں کہ خفانہ ہوں بلکہ تمام انتظامات کو قائم رکھیں تاکہ اکتوبر کا اجلاس بہت زیادہ کامیاب ہو سکے۔ کل جو کچھ کارروائی ہو اس سے مفصل مجھے اطلاع دیں۔

محمد یعقوب عفی عنہ

\* A.F.M. Vol. 154, p. 14.

Tele : Address :-

"PROCEEDS."



۱۱/۱۰/۳۵

۱۱ اگست ۱۹۳۵ء

نیشنلسٹس اسر جیب - السلام علیکم

آج آپکا تار پہنچا۔ میرا کل آپکو فونکے گا چکا ہوں ج  
غالب آج تا بہ دینے دے دے آپکو ملے گا اور میں کوئی  
علم دے متعلق رہیں۔ اس لئے کہ چکا ہوں۔ میرے دوست  
سزا ہوں کہ دفعہ اول کے ساتھ ملنے کے لئے سے لکھو میں  
بڑی عایدی ہوگی لیکن میں اس کا فعلی ذمہ دار نہیں ہوں  
میں آخر تک جے ہونے پر قائم رہا آخر تک جو بنے  
مکے فیروز خان صاحب کو تا سزا کا جے ملے گا نہیں ہو  
کیفیر برلن جے کو جب ضام جے ہوگا تار آتا تو میں مجبور ہو گیا  
اور اس لئے کہ اس کے اندر کوئی کام نہ تھا۔ میں نے عام  
اخبارات کو فورا تار اندازہ برلن میں دیکھی ہیں  
آج صبح اخبارات میں ذرا شام ہی ہو گیا ہے۔

آپ نیشنلسٹس اسر جیب سے لکھ کر کہ میرا  
جیب در بر خیال کر لیں کہ اس سے ضرورت کو سمجھا سکیں

مقامی اخبارات تمام دستخطات کو

تایم رکھیں تاکہ اس کے لئے جگہ ملے

بہت زیادہ عرصہ ہو گیا

کل ہو گا کہ اس سے

منصوب مجھ کو ملے گا

مجھے تیرے علی

**79. Letter, Muhammad Yaqub (Muradabad)  
to Shamsul Hasan, 14 August, 1930\*.**

مراد آباد

۱۴ اگست ۱۹۳۰ء

منشی شمس الحسن۔ السلام علیکم

آپ کا تار پہنچا۔ لیکن اس سے پیشتر صبح جناح صاحب کا تار آیا کہ جلسہ ملتوی کر دو۔ اب اتنا وقت بھی نہ تھا کہ میں کمیٹی استقبالیہ سے مشورہ کر سکتا، لہذا مجبوراً منشی اظہر علی صاحب کو اور جناح صاحب کو اور ڈاکٹر اقبال کو، مولوی شفیع داؤدی کو اور مسٹر غزنوی کو سب کو التوا کے تار دیدیے اور اخبارات کو بھی تار دیدیے۔

اس التوا کا بہت افسوس ہے لیکن مجبوری ہے کیا کیا جائے۔ میں آخر وقت تک جلسہ کے ہونے پر اصرار کرتا رہا۔ چنانچہ رات ہی ملک فیروز خان نون کو بھی نیا تار دیدیا تھا تاکہ جلسہ ملتوی نہیں ہو سکتا۔

بہر حال اب آپ اس بات کی کوشش کریں کہ کمیٹی استقبالیہ کام جاری رکھیے اور اکوڑ کا جلسہ پورا کامیاب ہو۔

میری اس وقت لکھنؤ آنے کی ضرورت معلوم نہیں ہوتی۔

محمد یعقوب عفی

\* A.F.M. Vol. 154, p. 15.

مراد آباد  
۱۲ اگست ۱۹۱۹ء

منشی شمس الرحمن - اہل بیت علیہم السلام  
آپ پر ہمارے بہت سے پیار ہیں۔ لیکن اس سے بیشتر میں خدایا کا  
نام لے کر کہ جب ملحق ہو کر رہا۔ اب آزمائش ہو رہی ہے  
یہ کہ ہمیں استقبالیہ سے مشورہ کر سکتا ہے۔ اچھا ہے  
منشی انعام علی صاحب کہ اگر خدایا کا اور فرما کر دیا گیا کہ  
میں نے خفیہ داد دی کہ اگر سزا ہو تو کوئی کوئی  
اور تم کو تیار رہو اور دنیا رات کو ہم تیار رہیں۔  
میں اتنے اچھے بہت اس کو یہ لیکن جبکہ کیا حال  
ہوئے اس وقت تک کہ جبکہ میں نہ برا نہ کر رہا ہوں  
خدا ہم رات کو ہم کو فیروز خان ندی کو بھیج دیا  
تیار رہو یا تا کہ جبکہ ملحق ہوں ہوتا۔  
ہاں حال اب آپ بہت کم کر کے کر رہے ہیں  
سب سے استقبالیہ ہم جا رہے ہیں ہر ایک  
وہ کہ وہ اور وہ

جبکہ یہ رہا ہے اب ہاں۔  
میں اس وقت کہہ رہا ہوں کہ خدایت

سلام نہیں ہوتا۔  
محمد تقی علی

**80. Letter, Muhammad Yaqub (Muradabad)  
to Shamsul Hasan, 18 August, 1930\*.**

مراد آباد

۱۸ اگست ۱۹۳۰ء

منشی شمس الحسن صاحب۔ السلام علیکم

آج آپ کا خط پہنچا۔ حالات معلوم ہو کر اطمینان ہوا۔ آپ جناح صاحب اور  
سر محمد اقبال صاحب کو تار بھی دے دیجئے اور خطوط بھی لکھ دیجئے۔ اور منشی احتشام  
علی صاحب کے نام سے ملک فیروز خان صاحب نون اور نواب محمد یوسف صاحبان کو  
تار دے دیجئے۔ نواب محمد یوسف صاحب آج کل الہ آباد ہیں۔

محمد یعقوب عفی عنہ

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\* A.F.M. Vol. 154, p. 16.

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برادری  
۱۹۳۰

منشی شمس مسرور صاحب - السلام علیہ  
 آج آپ کا فریاد بیدار ہے۔ حالات معلوم ہو کر اطمینان آتا ہے۔  
 آپ صاحب اور سر محمد اقبال صاحب کو متاثر ہے  
 ریتہ بی اور فلو عامی کلمہ بی - اور منشی  
 اقسام بی صاحب نام سے ملک فیر و خوار صاحب ندی  
 اور نذیب محمد یوسف صاحبان کو تا ریتہ بی -  
 نذیب محمد یوسف صاحب آکیل الہ آباد ہیں

محمد یوسف صاحب

**81. Letter, Iqbal (Lahore) to Shamsul Hasan,  
29 August, 1930\*.**

**Dr. Sir Muhammad Iqbal,**  
M. L. C.  
Barrister-at-Law.

Lahore

جناب شمس الحسن صاحب! السلام علیکم

آپ کا خط مجھے مل گیا تھا۔ لیگ کے آئندہ اجلاس کے متعلق آپ نے کچھ نہیں لکھا۔ اس بارے میں آپ مہربانی کر کے مجھے اطلاع دیں کہ ملتوی شدہ اجلاس کب ہوگا اور کہاں تاکہ اگر اجلاس ہو تو میں ایڈریس میں، جو اس وقت پروف شیٹ کی صورت میں ہے، ضروری ترمیم کر سکوں۔ فقط

محمد اقبال

لاہور،

۲۹ اگست ۱۹۳۰ء

\* A.F.M. Vol. 154, p. 17.



DR. SIR MUHAMMAD IQBAL,  
M. L. C.  
BARRISTER-AT-LAW.

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بسم اللہ الرحمن الرحیم

ہندوستان کے ہر گوشے میں - ایک ایسا لعل لعل ہے جس کی روشنی سے  
ہر ایک کی زندگی روشن ہو رہی ہے۔ ہر ایک کی زندگی میں  
ایسا ایک نیا جہ آفر لعل ہے جس کی روشنی سے ہر ایک کی  
حیوت میں ہے فروغ و ترقی کا کوئی -

شہر الہ آباد لاہور ۲۶ اگست

**82. Letter, Shamsul Hasan (Delhi) to  
Muhammad Yaqub, 30 August, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

30-08-30

جناب والا۔ السلام علیکم ورحمۃ اللہ وبرکاتہ۔

میں نے جناح صاحب کو ۲۴ اگست کو یہاں پہنچتے ہی عریضہ لکھ دیا تھا۔ آج  
ڈاکٹر سراقبال کا گرامی نامہ ملا۔ وہ دریافت کرتے ہیں لیگ کے ملتوی شدہ جلسہ کیلئے  
کونسی تاریخیں مقرر کی گئیں اور اجلاس لکھنؤ میں ہوں گے یا کسی دوسرے مقام  
پر۔

میرے خیال میں اجلاس لکھنؤ میں ہی ہونا چاہیں۔ استقبالیہ کمیٹی کے پاس  
کافی روپیہ ہے۔ انتظامات وہاں مکمل ہیں۔ ... کے پروپیگنڈہ پر ہم انشاء اللہ وہاں کی  
فضا کو درست کر سکیں گے۔

اجلاس کی تاریخیں مقرر کرنے کے لیے میرے خیال میں کسی جلسہ کو نسل  
کے طلب کرنے کی ضرورت نہیں۔ جناح صاحب سے مشورہ کر کے اس کا پریس میں  
اعلان کر دیجئے۔ دعوتی خطوط میں اس کی اور وضاحت ہو جائے گی۔  
میرا خود ایک ہفتے کے لیے حاضری کا ارادہ ہے۔ اس سفر میں آپ کہیں تشریف  
تو نہ لے جائیں گے۔ جواب جلد مرحمت فرمائیے گا

فقط والسلام

[سید شمس الحسن]

\* A.F.M. Vol. 154, p. 18.



**83. Letter, Shamsul Hasan (Delhi) to Iqbal,  
[30 August, 1930]\*.**

جناب والا، السلام علیکم ورحمۃ اللہ وبرکاتہ

نامہ گرامی باعث اعزاز ہوا۔ اجلاس کی تاریخوں کے متعلق جناب صاحب سے خط و کتابت ہو رہی ہے۔ ان شاء اللہ بہت جلد جناب صاحب موصوف کے جواب آنے پر جناب کو مطلع کروں گا۔

غالباً اکتوبر کے پہلے ہفتے میں ۷ اور ۸ زیادہ موزوں ہوں گی۔ غالباً بعض قائدین بھی یہی چاہتے ہیں، مقام اجلاس لکھنؤ ہی رہے گا۔

پنجاب پر انشل مسلم لیگ کے ممبران کو نسل کا انتخاب... میں کیا تھا۔... سال کی میعاد ان کی ختم ہو گئی ہے۔ حسب قاعدہ یکم مارچ تک جدید انتخاب عمل میں آجانا چاہیے تھا۔ اگر انتخاب... کو مکمل کر لیجئے۔... کرنے کے لئے امیدواروں کے نام ارسال فرمادیتے۔

ملک فیروز خان صاحب نے اس کے متعلق شملہ میں وعدہ کیا تھا۔... کی طرف... میرا ارادہ ہے کہ خود دوپوم کے لئے حاضر خدمت ہوں لیکن تاریخ کا مرحلہ ذرا طے ہو جائے۔

[سید شمس الحسن]

\* A.F.M. Vol. 154, p. 19.

Shamsul Hasan to Allama. V. Imp

Handwritten text in Urdu script, appearing to be a letter or a collection of notes. The text is written in a cursive style and is somewhat faded. It begins with a salutation and contains several paragraphs of text, some of which are underlined. The handwriting is dense and fills most of the page.

**84. Letter, Iqbal (Lahore) to Shamsul Hasan,  
1 September, 1930\*.**

**Dr. Sir Muhammad Iqbal,**  
M.L.C.

Lahore.

Barrister-at-Law.

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لاہور، یکم ستمبر ۳۰ء

ضروری

جناب شمس الحسن صاحب - السلام علیکم

آپ کا خط ابھی ملا ہے۔ پراونشل لیگ کے متعلق جو خط و کتابت ضروری ہو، وہ خلیفہ شجاع الدین صاحب بیرسٹریٹ لا، لاہور سے ہونی چاہیے۔ فارم ممبری وغیرہ انھیں کے نام ارسال فرمائیے۔ ضروری اطلاعات وہی صاحب دیں گے۔ دیگر عرض یہ ہے کہ آئندہ اجلاس جہاں بھی ہو، ۷، ۸ اکتوبر میرے لیے موزوں نہیں۔ انتخابات کا ہنگامہ پنجاب میں تو ۲۲ ستمبر تک ختم ہو جائے گا، اور مقامات کا حال مجھے معلوم نہیں۔ اکثر مقامات سے لوگ بلا مقابلہ منتخب ہو گئے ہیں۔ اس واسطے میری رائے میں آئندہ اجلاس ۲۸، ۲۹ ستمبر کو ہونا چاہیے۔ ۲۸ ستمبر کو آخری ہفتہ اور ۲۹ کو اتوار ہے۔ اجلاس میں جانے والوں کے لیے سہولت ہوگی۔ یہاں کی ہائی کورٹ اکتوبر کے پہلے ہفتے میں کھل جائے گی، یعنی ۷ اکتوبر سے۔ فقط

مخلص

محمد اقبال

\* A.F.M. Vol. 154, p. 20.

DR. SIR MUHAMMAD IQBAL,  
M. L. C.  
BARRISTER-AT-LAW.

LAHORE.

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۱۵۔ ۱۸۔ ۱۹۔

خود

جائے کاغذ بہ

آپ کا خط اچھا ہے۔ ہر اذکار گہرے فنی جو شکایت فروری پر حد فتنہ جامع الزکی باب  
بزرگ شریعت اور مذہب سے ہیں چاہے۔ نام میں فرقہ انہیں نام ادا فرمائے۔ فریاد ادا  
ہو رہا ہے۔ دیگر فرقہ ہے جو آئینہ اچھا ہے۔ وہ اکثر برکت ہے  
مذہبنا ہے۔ انہیں نام ہے کہ یہ نام ۲۲ ستر کے نام ہے کہ انہیں نام ہے  
حال میں علم ہے۔ اگر آئینہ کے گہرے فتنہ فتنہ ہے کہ۔ اگر سطر کے نام ہے  
میں آئینہ اچھا ہے۔ ۲۸ ستر کو آخری ستر ہے۔ ۲۹ کو آخری  
اچھا ہے کہ فتنہ فتنہ ہے کہ۔ یہاں یہاں کہیں کہیں چاہے کہ کھل جائے گا  
پہلے سے اکثر ہے۔

حکم محمد اقبال

85. Letter, Iqbal (Lahore) to Shamsul Hasan,  
8 September, 1930\*.

Dr. Sir Muhammad Iqbal,  
M.L.C.

Lahore.

Barrister-at-Law.

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8<sup>th</sup> Sep[tember], 1930

ڈیر سید شمس الحسن صاحب  
السلام علیکم

اجلاس لیگ کی تاریخ سے آپ نے اب تک کوئی اطلاع نہیں دی۔ تاریخ جلد مقرر ہونی چاہیے تاکہ اخباروں کو پروپگنڈا کرنے کے لیے وقت مل جائے۔ مجھ کو آج بمبئی سے ابراہیم رحمت اللہ صاحب کا خط آیا تھا کہ مسلم ڈیلی گیشن کے ساتھ انگلستان جاؤں، میں نے وہاں جانے سے انکار کر دیا ہے۔ من جملہ دیگر وجوہ کے ایک وجہ یہ بھی ہے کہ [کہ] لیگ کا اجلاس قریب ہے۔ ان کا ڈیلی گیشن ۴ اکتوبر کو بمبئی سے روانہ ہوگا۔ فقط

محمد اقبال

لاہور

\* A.F.M. Vol. 154, p. 21.



DR. SIR MUHAMMAD IQBAL,  
BARRISTER-AT-LAW, M. L. C.

LAHORE.

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۵ مارچ ۱۹۳۵ء

میرزا حسن علی

امید کر رہا ہوں کہ آپ نے اپنے کلمہ اللہ بڑی - پہنچ ملے ہوئے ہوں گے  
تاکہ انجیل کو ہرگز نہ اکرے دے وقت مل جائے - جو کہ مجھے بڑی  
خدا یا تھا کہ میں نے ان کے ساتھ اللہ کے بارے میں دیکھا ہے کہ ان کے  
دیکھو جو وہ ایک جہت پر ہے - ان کے لئے ان کے لئے ان کے لئے  
روانہ ہوگا -

محمد ابراہیم

**86. Letter, Shamsul Hasan (Delhi) to  
Muhammad Yaqub, 25 September, 1930\*.**

25-9-30

اظہر علی صاحب

یعقوب صاحب

ڈاکٹر سر محمد اقبال صاحب کے خیال میں ۱۸ اکتوبر ۱۹۳۰ء تاریخ انعقاد اجلاس  
لیگ مقرر کرنا زیادہ مناسب ہے۔ ازراہ کرم اپنی سہولت مد نظر فرما کر مطلع  
فرمائیں۔ اس کے متعلق آپ صاحبان کی کیا رائے ہے۔  
جواب جلد مرحمت فرمائیں۔

شمس الحسن

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\* A.F.M. Vol. 154, p. 22.

25-9-30

الحمد لله

سفر

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ڈاکٹر محمد اقبال جی خاں میر ۱۸ اکتوبر ۱۹۸۱ء

انفاد احلام اللہ منورنا زادہ تھامس سے در راہ  
~~کریج مطلع و نام~~ کرم انبی لکھنؤ منظر و نامر مطلع و نامر

اس کے مسئلے اور ضابطہ کی کارروائی ہے۔

13 مئی 1947ء

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**87. Letter, Iqbal (Lahore) to Shamsul Hasan,  
29 September, 1930\*.**

**Dr. Sir Muhammad Iqbal,**

**Lahore.**

**M.L.C.**

**Barrister-at-Law.**

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لاہور، ۲۹ ستمبر ۳۰ء

جناب من! السلام علیکم

آپ کا خط ابھی ملا ہے۔ میں کیا عرض کروں۔ پہلے عرض کرچکا ہوں کہ لیگ کا اجلاس آل انڈیا مسلم کانفرنس سے پہلے ہونا چاہیے۔ یہ بہت ضروری امر ہے اور اس حقیقت کو فراموش کر دینا میرے نزدیک سخت غلطی ہے۔\*\* باقی رہا کونسل کا اجلاس، سو میرے نزدیک جگہ اور وقت سیشن کے تعین کے لیے کونسل کا اجلاس کرنا وقت کا ضائع کرنا ہے۔ اجلاس لیگ لکھنؤ میں ہونا چاہیے اور وقت تاریخ ۱۸ اکتوبر۔ اگر کونسل کا اجلاس قواعد کی رو سے ضروری ہے تو بہتر ہے، جہاں آپ چاہیں کر لیں، مگر مجھے امید نہیں کہ لوگ پہلے کونسل کے اجلاس کے لیے دہلی یا لاہور میں جائیں، اس کے علاوہ آل انڈیا مسلم کانفرنس کے آئندہ اجلاس کے لیے ۶ اکتوبر کو لکھنؤ جائیں (راجہ سلیم پور کے خطوط اس مضمون کے جاری ہوئے ہیں) اور پھر کانفرنس اور لیگ کے اجلاسوں کے لیے لکھنؤ یا کسی اور مقام کا سفر کریں۔ علاوہ اس کے پنجاب کونسل کا اجلاس ممکن ہے ۱۲ اکتوبر کے قریب ہو۔ پنجاب سے لوگ کونسل لیگ کے اجلاس کے لیے نہ آسکیں گے۔ ملک فیروز خاں صاحب کی رائے بھی یہی ہے کہ کونسل لیگ کا اجلاس کرنا ضروری نہیں ہے۔ زیادہ کیا عرض کروں۔

فقط

محمد اقبال لاہور

\* A.F.M. Vol. 154, p. 23.

\*\* Emphasis by Iqbal.

DR. SIR MUHAMMAD IQBAL,  
M. L. C.  
BARRISTER-AT-LAW.

LAHORE.

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لدیور ۱۹۲۸

خدا - سید -

آپ اخلاص سے رہتے ہیں۔ میری طرف سے عرض کر رہا ہوں کہ آپ ایک ایسے  
آل انڈیا مسلم کانفرنس سے ملنا چاہئے۔ یہ بت فرمادی ہو کہ آپ اس وقت کو  
فراموش کر دیا ہے کہ ایک نئی شکل ہے۔ باتیں کرنا ایک ایسے کو ہے کہ ایک  
اور وقت میں دیکھیں گے کہ وہ ایک ایسے کو وقت خالی کرنا ہے۔ ایک ایسے کو  
پہنچا ہے اور وقت کی ۱۸ اراکین ہیں۔ اگر کوئی ایک ایسے کو وقت سے فراموش ہے  
تو بہتر ہے جہاں آپ جاسکیں گے۔ مگر مجھ پر یہ ہے کہ لوگ جہاں کو ایک ایسے کو  
پہنچا ہے یا لاہور میں جاسکیں گے۔ آل انڈیا مسلم کانفرنس کو ایک ایسے کو  
لکھنؤ میں (معلوم ہے کہ خطوط میں سے جو ہے جسے) اور پھر کانفرنس اور ایک  
ایک ایسے کو لکھنؤ میں اس تمام کانفرنس کے۔ عدلہ اور جہاں کو ایک ایسے کو  
۱۳ اراکین کو فراموش کرنا ہے کہ کوئی ایک ایسے کو نہ ہو۔ ایک فراموش کرنا  
رہے ہیں کہ کوئی ایک ایسے کو فراموش کرنا ہے۔ زیادہ کی طرف کرنا۔

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88. Postcard, Iqbal (Lahore) to Shamsul Hasan, 3 October, 1930\*.

جناب شمس الحسن صاحب

اگر لیگ کونسل کا اجلاس کرنے کا فیصلہ ہو چکا ہے تو مہربانی کر کے مطلع فرمائیے  
کہ اجلاس کہاں ہوگا اور کون سی تاریخ کو۔ آپ کی طرف سے کوئی اطلاع اخبارات میں  
شائع نہیں ہوئی۔ لوگ مجھ سے دریافت کر رہے ہیں۔ فقط

مخلص

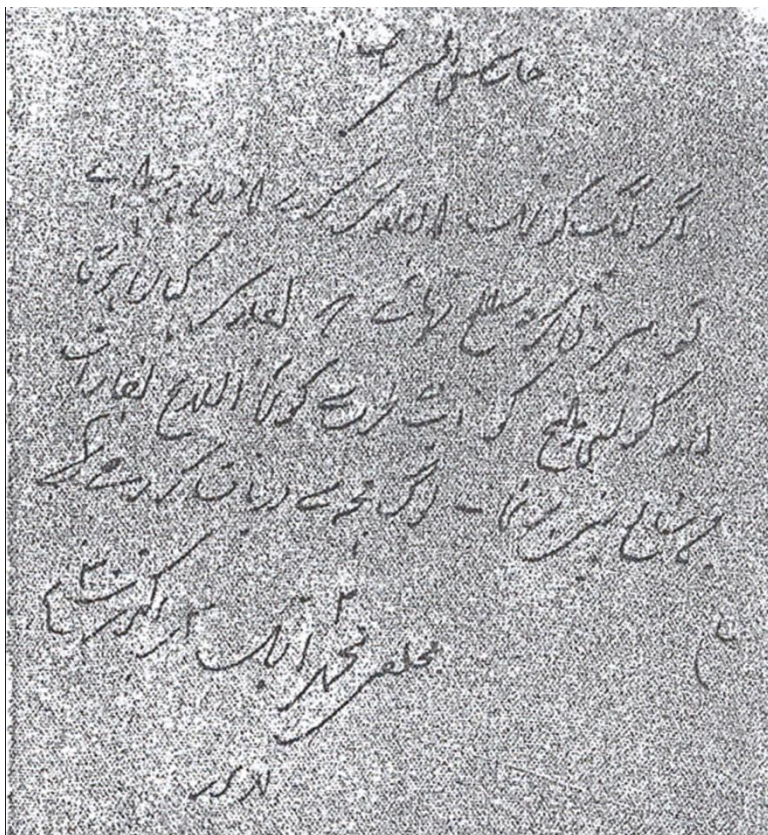
محمد اقبال

۳ اکتوبر ۱۹۳۰ [۱۹]

لاہور

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\* A.F.M. Vol. 154, p. 24.



**89. Letter, Hidayet Hussain (Cawnpore) to  
Muhammad Yaqub, 4 October, 1930\*.**

کان پور

۴ اکتوبر ۱۹۳۰ء

...آپ کا خط پہنچا۔ طبیعت میری ابھی تک اچھی نہیں ہے۔ علاج برابر جاری ہے۔ ابھی تک میں نے ... کی طرف توجہ نہیں کی ہے۔ ذرا طبیعت اچھی ہو جائے تو پھر کسی کو بلا کر لکھوا لوں۔

میں نے جناح صاحب کو لیگ کی عمومی حالت کی طرف توجہ دلائی ہے۔ اور طلب نواب صاحب کو بھی لکھا ہے لیکن لوگ تعریض یہی کرتے ہیں کہ صاحب لیگ کچھ کرتی ورتی تو ہے نہیں۔ چندہ اور ڈونیشن کس بات کا دیا جائے۔ محض کرایہ مکان اور تنخواہ ملازمان تو سیاسی جدوجہد کا نام نہیں ہے اور یہ اُن کا اعتراض ایک حد تک صحیح بھی ہے۔ بہر حال اس وقت مجبوری ہے کیا کیا جاوے۔ ... کو نسل ... زر بقایا ہر شخص کا حساب لکھ کر بھیجئے۔ میں ۴۰ ممبران کا الیکشن کرا لوں گا۔ لیکن لکھنؤ ایک ایسا مقام ہے کہ وہاں نیشنلسٹ صاحبان زیادہ تعداد میں آجاویں گے۔

مجھ کو غالباً دہلی علاج کے واسطے آنا پڑے گا۔ ... جنگ صاحب کا Flat ہے میرے خیال میں ہے اور ... ایسا ... ہوگا۔ لیکن آپ ایک اچھا باورچی تلاش کر لیجئے گا کہ جو ... صاحب کے توقع کے مطابق کھانا پکائے اور ذرا ایمان دار ہو۔

والسلام

[ہدایت حسین]

\* A.F.M. Vol. 154, p. 25-26.









**90. Letter, Iqbal (Lahore) to Muhammad Yaqub, 24 October, 1930\*.**

**Dr. Sir Muhammad Iqbal,**  
M.L.C.

Lahore.

Barrister-at-Law.

.....19

لاہور ۲۴ اکتوبر ۱۹۳۰ [۱۹]

جناب من۔ السلام علیکم

مسٹر جناح کا خط پڑھوں آیا تھا کہ کونسل کی میٹنگ طلب کی جائے اور اجلاس لیگ کی تاریخ اور جگہ کا فیصلہ کیا جائے۔ میں نے ان کو جواب میں لکھا ہے کہ اجلاس کا لکھنؤ ہی میں ہونا بہتر ہے کیونکہ کسی اور مقام کے انتخاب میں دقت ہوگی اور وہاں کے لوگ اس بات کا تقاضا کریں گے کہ لیگ کے اجلاس کو کامیاب بنانے کے لیے چندہ کرنے کے واسطے مزید وقت کی ضرورت ہے۔ لکھنؤ میں اجلاس کی تیاری ہو چکی ہے، اس واسطے موزوں یہی ہے کہ اجلاس وہاں کیا جائے۔ پریزیڈنٹ اجلاس کی تاریخ مقرر کر دے۔ میرے خیال میں ۱۸ اکتوبر (ہفتہ) موزوں تاریخ ہوگی۔ آپ مسٹر جناح سے جلد خط و کتابت کر کے تاریخ کا اعلان کریں، کیونکہ اجلاس کی کامیابی کا دار و مدار اس بات پر [ہے] کہ تاریخ اجلاس کا اعلان جہاں تک ممکن ہو، جلد ہو جائے۔ مسٹر جناح ۲۴ اکتوبر کو انگلستان جا رہے ہیں۔ فقط

محمد اقبال

\* A.F.M. Vol. 154, p. 27.



91. Letter, Muhammad Jaffery to Shamsul Hasan, 24 October, 1930\*.

برادر م۔ السلام علیکم

لیگ کے اجلاس کی اطلاع مل گئی۔ نوٹ لکھ رہا ہوں لیکن از راہِ کرم یہ بتلا دیجیے کہ لکھنؤ میں یہ اجلاس کس تاریخ کو ہونے والا تھا جسے ملتوی کر دیا گیا۔ مجھے تاریخ ... اور فائل میں لاکھ تلاش کی لیکن نہیں ملی۔ عنایت ہوگی

آپ کا  
محمد جعفری

اس پہلے التوا کے بعد پھر کوئی جلسہ لکھنؤ میں طلب کیا گیا نہ ملتوی ہوا۔ لکھنؤ کے اصحاب کو بڑے دن کے زمانہ [میں] لیگ کے اجلاس کو کرنے میں کچھ پس و پیش ہے۔ چونکہ ایجوکیشنل کانفرنس بنارس میں ہوگی اس لیے دیگر ممبران کی خواہش ہے لیگ کے اجلاس میں اس کانفرنس کے ساتھ ساتھ ہوں۔ بہر کیف یہ ہر دو باتیں ۲۰ دسمبر کی ایمر جنسی میٹنگ میں پیش ہوں گی۔

[سید شمس الحسن]

\* A.F.M. Vol. 154, p. 28.

اوم . اولیوم کتبہ رحمتہ اللعالمہ  
 ملتی . ہفت نگار اوی . ملتی (۱۰/۱۰)  
 بعد مندرجہ کے کہ لکھنؤ میں . بعد احمدیہ کی تاریخ  
 کو سو سو سالہ تھا . ملتی کر دیا . ملتی تاریخ  
 عوہن دیا . دوا . تاریخ میں . بعد مندرجہ کے کہ ملتی ملتی  
 ملتی . عیادت سو کی .  
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 محمد عوہن

**92. Letter, Muhammad Yaqub (Muradabad)  
to Shamsul Hasan, 3 November, 1930\*.**

مراد آباد

۳ نومبر ۱۹۳۰ء

منشی شمس الحسن صاحب

سر محمد اقبال کی بہت خواہش [ہے] کہ کسی طرح مسلم لیگ کا اجلاس منعقد ہو سکے۔ بڑے دن سے پیشتر کوئی صورت جلسہ کی مجھے معلوم نہیں ہوتی۔ امسال بڑے دن کی تعطیل میں بنارس میں آل ایشیا ایجوکیشنل کانفرنس اور آل انڈیا مسلم ایجوکیشنل کانفرنس ہونے کی والی ہے اس واسطے میرا خیال ہے کہ اگر بنارس میں لیگ کو بھی وعدہ مل سکے تو وہاں جلسہ ہو سکے گا۔ سر محمد اقبال بھی اس پر رضامند ہو گئے ہیں۔ لہذا آپ مراد آباد آجائیں تو آپ کو یہاں سے بنارس جانا ہوگا تاکہ آپ وہاں سے وعدہ حاصل کرنے کی کوشش کریں۔

محمد یعقوب عفی عنہ

\* A.F.M. Vol. 154, p. 29.



سرور دینا د  
۱۹۴۴

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منشی حسن احمد صاحب  
 سر محمد اقبال و بہت خدویش کہ کیسے رسم ایک گا جہا کہ منقہ ہو سکے۔  
 ہرے دن سے بیشتر کہ صحت بہت کم ہوئی معلوم ہے ہوتے۔ حال پر یہ دیکھ  
 تدفین میں تیار کیا ہے آل اسنیاء انجمن کیشن کا فنڈ روز آں آں یا جم  
 و جمو کیشن کا فنڈ ہو نہ دے اس کے میرا خیال ہے کہ اگر تیار کیا  
 گیا کہ بہ وعدہ ملک تو وہاں ملک ہو گا۔ سر محمد اقبال بہ اس  
 خاصہ ملک میں نہ آئے ہر ادارہ آجائے تو آئید میں سے  
 تیار کیا جانا ہو گا تاکہ آج ہاں سے وعدہ حاصل کر سکیں کہ شش عین  
 محمد تقی صاحب

**93. Letter, Shamsul Hasan (Ajmer) to Azhar Ali, 23 November, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

حافظ منزل۔ اجمیر مورخہ ۲۳ نومبر ۱۹۳۰ء

جناب والا۔ السلام علیکم۔

مولوی محمد یعقوب صاحب کا گرامی نامہ جناب کی خدمت میں بھیجتا ہوں۔ ازراہ کرم ایک روز کے لیے یہاں تشریف لے آئیں۔ تاکہ اس کے متعلق کچھ کوشش کی جاسکے۔ معاملات نہایت اہم ہیں اور آپ کی فوری توجہ کے محتاج۔ امید ہے کہ جناب باہمہ وجوہ بخیریت ہوں گے۔

فقط والسلام

خادم

سید شمس الحسن

\* A.F.M. Vol. 154, p. 30-31.

All India Muslim League,  
Ballimaran Street,  
Delhi.

۲۳ دسمبر ۱۳۳۰

خانہ منزل - راجپور -

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جانتا ہوں - اللہ اعلم

میری محبت و خدمت کے لئے لائے جانے والے خدمت میں ہستی میں ہوں - اور وہ روز و رات ہے

میں نے تشریف رکھ کر تیار اور کئے گئے ہیں کہ میں نے - معاملہ نہایت اہم میں اور

اپنی خودی و حق کے متعلق

امید ہے کہ جاب نامہ و حق و حشر و برکت ہے

عوض اللہ

نامہ  
میں  
میں

1- 000 - 0 - 0	
2- 000 - 0 - 0	3712 - 0 - 0
3- 000 - 0 - 0	1500 - 0 - 0
3712 - 0 - 0	5212 - 0 - 0
1500 - 0 - 0	3000 - 0 - 0
2212 - 0 - 0	2212 - 0 - 0
1500 - 0 - 0	
712 - 0 - 0	
1500 - 0 - 0	
2212 - 0 - 0	1012 - 0 - 0
100 - 0 - 0	1200 - 0 - 0
2312 - 0 - 0	2212 - 0 - 0
1 <sup>st</sup> Jan 1930	
21 <sup>st</sup> Jan 1930	

محترم بندہ۔ السلام علیکم ورحمۃ اللہ وبرکاتہ

میری موکل سے آپ بتاریخ ۴ نومبر بروقت پرونوٹ لکھوا کر۔ Rs.2300  
 آپ وعدہ فرما گئے تھے کہ ... وغیرہ۔  
 داخل فارم

مکرم بندہ - السلام علیہ  
در درویشانہ

الحق تعالیٰ  
وہی ہے جس نے

1 - 000 - 0 - 0  
2 - 000 - 0 - 0  
3 - 000 - 0 - 0

Rs 3712 - 0 - 0  
1500 - 0 - 0  
2212 - 0 - 0  
1500 - 0 - 0

712 - 0 - 0  
1500 - 0 - 0  
2212 - 0 - 0  
100 - 0 - 0  
2312 - 0 - 0

14 Jan 1930

21 Jan 1930

Rs 1200 - 0 - 0

بروقت برداشت کیونکہ - 2300 روپے  
دعوت نامے کے کہ دونوں اراضیات نمبر 6

دونوں نام

94. Letter, Muhammad Yaqub to Syed Abdul Jabbar, 23 November, 1930\*.

اللہ اکبر

مائی ڈئیر سید عبدالجبار صاحب۔ السلام علیکم

منشی منس الحسن صاحب اسٹنٹ سیکرٹری مسلم لیگ کو آپ کی خدمت میں بھیجتا ہوں۔ غرض یہ ہے کہ اس سال بڑے دن کی تعطیل میں آل انڈیا مسلم لیگ کا سالانہ جلسہ بنارس میں کیا جائے۔ بنارس میں کرنے کی یہ وجہ ہے کہ وہاں امسال آل انڈیا مسلم ایجوکیشنل کانفرنس نیز آل ایشیا ایجوکیشنل کانفرنس کے اجلاس بھی بڑے دن کی تعطیل میں ہیں۔ اور اس لیے اس زمانہ میں بنارس میں خاصہ اجتماع مسلمانوں کا ہوگا اور مسلم لیگ اور ایجوکیشنل کانفرنس کے ایک ساتھ ہونے سے دونوں جلسوں کو ایک دوسرے سے تقویت پہنچے گی اور دونوں کی رونق بڑھ جائے گی۔ دو برس سے مسلم لیگ کا سالانہ جلسہ نہیں ہو سکا ہے اور اس وقت بھی جبکہ نہایت اہم سیاسی معاملات درپیش ہیں مسلم لیگ کا جلسہ نہ ہونے کے معنی مسلم لیگ کا فنا ہو جانا ہے۔

بنارس میں مسلم ایجوکیشنل کانفرنس کی مہمانداری بابا خلیل داس صاحب نے اپنے ذمہ لی ہے۔ اور اگر وہ ہی مسلم لیگ کی مہمانداری اور سرپرستی قبول فرمائیں تو مسلم لیگ کا اجلاس بنارس میں بہت آسانی کے ساتھ ہو سکتا ہے۔ بابا خلیل داس صاحب آج کل اجیر شریف میں تشریف فرما ہیں اور اگر جناب دیوان صاحب قبلہ مدظلہ جناب بابا صاحب سے ارشاد فرما دیں گے تو وہ فوراً مسلم لیگ کو مدعو فرمانے پر رضامند ہو جائیں گے۔ جناب بابا صاحب کو اس بات کا یقین دلادیں کہ

\* A.F.M. Vol. 154, p. 32-34.

اور اگر

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ماہی دیر لید عبد الحجاز - الدراج علیہ السلام

مفسرین کی وجہ سے اس وقت تک کہ وہ اس کی قوم میں سمجھا جاتا ہے۔ عربی میں  
 کہ اس سال کی دن کی تعطیل میں آل اندلیہ مہم بند کا سادہ جلیہ بنادی میں کیا جائے۔ بنادی میں  
 کرنے کی یہ وجہ ہے کہ وہ ان سال آل اندلیہ مہم بند کو جسٹس قانونی سنیر آل اندلیہ کو جسٹس قانونی  
 کے احکام کی ترقی کی تعطیل میں ہیں۔ اور اس لئے اس وقت میں بنادی میں جامعہ اجماع  
 مسلمانوں کا ٹیگا اور مہم بند اور ان کو جسٹس قانونی کے ایک ساتھ ہوئے۔ دونوں میں  
 اور دوسرے سے تقویت ہو گئی اور دونوں کی وقتیں ٹرہ جائے گی۔ دوسرے مہم  
 کا سادہ جلیہ نہیں ہو سکا ہے۔ اور اس وقت میں جبکہ بنادی اسم صیاتی معاملات دینی  
 میں مہم بند کا جلیہ نہ ہونے کے معنی مہم بند کا فنا ہو جاتا ہے۔  
 بنادی میں مہم بند کو جسٹس قانونی کی مہانداری بابا خلیل داری  
 اپنے ذمہ لی ہے۔ اور اگر وہ ہی مہم بند کی مہانداری اور سرپرستی قبول فرمائی تو

مسلم لیگ کسی طرح پر گورنمنٹ کی مخالف نہیں ہے۔ بلکہ مسلم لیگ مسلمانوں کے مذہبی اور قومی حقوق کی حفاظت چاہتی ہے۔ اور کانگریس کی موجودہ تحریک سے مسلم لیگ سخت اختلاف رکھتی ہے۔ اس وقت جلسہ کرنے کی ایک بڑی غرض یہ بھی ہے کہ مسلمانوں کو کانگریس کی تحریکات میں شریک ہونے سے روکا جائے۔ دوسری بات یہ ایک سمجھا دینے کی ہے کہ مسلم لیگ کو مدعو کرنے سے مہمانداری کا بار کچھ زیادہ نہیں پڑے گا۔ مسلم لیگ اور ایجوکیشنل کانفرنس کے ممبر تقریباً ایک ہی ہوں گے اور جلسے بھی ایک ہی تاریخوں میں ایک ہی مقام پر ہوں گے۔ ممکن ہے کہ مسلم لیگ کو مدعو کرنے سے کچھ معزز مہمانوں کی تعداد میں اضافہ ہو جائے۔ لیکن اس کی وجہ سے جناب بابا صاحب کی عظمت بحیثیت مسلمانوں کے ایک سیاسی لیڈر کے بہت زیادہ ہو جائے گی۔ اور گورنمنٹ کے اعلیٰ حکام بھی اس کو بنظر استحسان دیکھیں گے۔ لہذا آپ میرا یہ عریضہ جناب دیوان صاحب قبلہ مدظلہ کو دیکھا کر ان سے یہ فرمائے کہ وہ جناب بابا خلیل داس صاحب کو مسلم لیگ کا اجلاس مدعو کرنے پر آمادہ فرمادیں۔ اور بابا صاحب سے خط دعوت حاصل کر کے منشی شمس الحسن صاحب کے ہاتھ روانہ فرما دیجیے۔ چونکہ اب وقت بہت کم رہ گیا ہے۔ اس لیے نہایت عجلت کی ضرورت ہے۔ اور مجھے امید ہے کہ حضرت خواجہ غریب نواز کی درگاہ سے جو دعوت نامہ لکھا جائے گا وہ درگاہ شریف کی برکت سے مسلم لیگ کی کامیابی کا باعث ہوگا۔

میں مسلم لیگ کے معاملات کے متعلق مشورہ کرنے کی غرض سے دہلی آیا ہوا ہوں اور ان شاء اللہ دو روز کے بعد مراد آباد واپس ہوں گا۔

جناب دیوان صاحب مدظلہ کی خدمت میں میرا آداب عرض کر دیجیے۔  
امید ہے کہ آپ بخیریت ہوں گے۔

خاکسار

محمد یعقوب عفی عنہ



مہمگیر کا دلوں نالوں میں تیرا دل ہی تیرا دل ہے ۔ بابا جلیل دلی فرما ہے ۔ علم جہر اور علم  
 شرف و مہر ہے ۔ اور اگر خاب و خیل ہے تو دل مرزا ہے ۔ خاب بابا جہر ہے ۔ شاد و مہر ہے تو  
 وہ خوراک مہمگیر و مدعو زمانے پر دھام دے دیتے ۔ خاب و خیل ہے بابا جہر و  
 دلی مات کا قس دلی کے مہمگیر کی طرح ہر دے کی مخالفت میں ہے ۔ دلی مہمگیر  
 مسلمانوں کے مذہبی اور قومی حقوق کی حفاظت کا قس ہے ۔ اور خیل کی عہدہ کر کے  
 مہمگیر ہیئت اختلاف دیتی ہے ۔ روقت جگہ رسی ایک نری عربی یہی ہے  
 کہ مسلمانوں کو خیل کی نحر سار میں ترسے ہوئے ادھا جائے ۔ دوسرا مات یہ ایک  
 سبھا دینے کی ہے کہ مہمگیر و مدعو کر کے تمہارا دل کا مار کے زیادہ میں ترسے گا  
 مہمگیر اور انکھ کھل مالوں کی عمر تو تیرا اس میں ہوئے اور دے ہی دے ہی مائوں میں  
 ایسی محتاج ہوئے ۔ لیکن ہے کہ مہمگیر و مدعو کر کے کہ معزز مہمگیر کی لہر  
 میں اضافہ ہو جائے ۔ لیکن اوکے دھ ہے خاب بابا جہر کی عظمت کھت مسلمانوں  
 اور دے ہی لہر کے بہت زیادہ ہو جائے ۔ اور دے دے اعلیٰ حاکم ہی لہر



بظہر اسی دن دیکھئے۔ یہاں آپ میرا یہ عرفیہ خطاب دوہن جو قلم مدظلہ کو دیکھنا تر  
 اوسے یہ زمانے کہ وہ خطاب بابا خلیل دانی جس کو مسلم لیگ کا اسلامی مرکز کرنے پر  
 آمادہ فرمادیں۔ اور بابا جس سے خط دعوت حاصل کرنے میں شمعیں بج گئیں مانتے رہے۔  
 زمانہ کے۔ چونکہ اب وقت بہت کم رہا ہے اس کے خیانت و محبت کی عمر درستی  
 اور جس امید سے کہ صورتِ حاتمِ عربِ داری درگاہ سے جو دعوت نامہ لکھا جا سکا  
 وہ درگاہ ترقی کی نرکت سے مسلم لیگ کی قلمبالی کا باعث ہوگا۔

میں مسلم لیگ کے معاملہ کے متعلق مشورہ کر رہی غرض سے دلی آگاہی  
 ہوں اور اس امور دو روز کے بعد مراد آباد والی ہو سکتا۔

خطاب دواؤں جس سے مدظلہ کی صورت میرا ادا ہے غرض کہ دیکھئے۔  
 امید ہے کہ آپ بخیریت ہونگے۔

خاک  
 محمد یونس بیگم

## 95. Letter, Baba Khalil Ahmad (Benaras) to Maqbool Ahmad, 23 November, 1930\*.

Hold fast you the cord of Allah. One and all and let not yourself be divided

Baba Khalil Ahmad  
Founder of the  
"Salat Movement"

Jamate-Khuddame-Islam  
Victoria Park  
Benares City

اللہ اکبر

از درگاہ خواجہ غریب نواز رحمۃ اللہ علیہ، اجمیر شریف مورخہ ۲۳ نومبر ۱۹۳۰ [۱۹]

جناب سیکرٹری صاحب آل انڈیا مسلم لیگ، السلام علیکم

جناب متولی صاحب نے آل انڈیا مسلم لیگ کے امسال سالانہ اجلاس کے متعلق ذکر فرمایا۔ بہت... کہ امسال مسلم لیگ کے جلسے بڑے دن کی تعطیل میں بنارس میں ہوں۔ ایجوکیشنل کانفرنس کے مندوبین کا میری طرف سے قیام و طعام کا بندوبست کیا جائے گا۔ لیگ کے ممبران بھی اس طریق پر میری خواہش ہے کہ میری طرف سے اس دعوت شیراز کو قبول فرمائیں۔ علاوہ بریں دیگر ضروریات متعلق اجلاس کے بہم پہنچانے کی بھی سعی کی جائے گی۔ اور ان شاء اللہ میری نظر رہے گی کہ مسلم لیگ کا اجلاس کامیاب ہووے اور خدا کرے یہ مسلمانوں کا اجتماع مبارک ہو۔ ”بہر وفا ہست کہ ما ہمدوشیم“۔ اپنے انتشار کو دور کر کے متحد ہوں اپنی کھوئی ہوئی عظمت کو حاصل کریں اور نصرت اور فتح کے وارث بنیں۔ آمین فقط والسلام

خلیل احمد

داعی تحریک صلوٰۃ،

وبانی،

جماعت خدام اسلام

\* A.F.M. Vol. 154, p. 35.



**96. Letter, Muhammad Yaqub (Delhi) to  
Khalil Ahmad, 23 November, 1930\*.**

All India Muslim  
League,  
Ballimaran Street,  
Delhi.

Dear Sir,

M. Shamsul Hasan Saheb, Assistant Secretary of the All India Muslim League, handed over your kind invitation to me this morning. It is so very nice of you to invite the All India Muslim [League] to hold their sessions at Benares during the forthcoming Xmas week. I am extremely thankful to you for your Islamic zeal and your keen interest in the welfare of the Muslim community. I am holding an emergent meeting of the Council of the League in Delhi on the 10 December to obtain formal acceptance of your kind invitation. I sanguin that by the grace of the Almighty God and under your sole stirring guidance, the Session will be a great success.

Yours brother in faith  
[Muhammad Yaqub]

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\* *A.F.M.* Vol. 154, p. 36.

27  
 All India Muslim League,  
 Ballimaran Street,  
 Delhi.

Dear Sir,

M. Shamsul Hasan Sahab, Assistant Secretary of the All India Muslim League, handed over your kind invitation to me this morning. It is so very nice of you to invite the All India Muslim to hold their Sessions at Benares during the forthcoming Xmas week. I am extremely thankful to you for your Islamic zeal and your keen interest in the welfare of the Muslim community. I am

holding an Emergent meeting of the Council of the League in Delhi on the 10 December to obtain formal acceptance of your kind invitation. I sanguin that by the grace of the Almighty God and under your sole stirring guidance the Session will be a great success.

Yours brother in faith

**97. Letter, Tufail Ahmad (Benaras) to  
Muhammad Yaqub, 4 December, 1930\*.**

مکرمی جناب مولوی صاحب تسلیم

آپ کو مبارک ہو کہ آپ کی لیگ کی دعوت ہو گئی۔ مگر آپ نے اعلان میں بابا صاحب کا نام نہیں لکھا۔ یہ ضروری تھا۔ اب اُس کا اظہار کر دیجیے۔

انشاء اللہ میں کل ۵ کو علی گڑھ شام تک پہنچ جاؤں گا اور ۱۰ تک ٹھہروں گا۔ وہاں ڈائریکٹر صاحب تشریف لا رہے ہیں اس لیے مصروف ہوں گا ورنہ ضروری مشوروں کے لیے آپ کے پاس حاضر ہوتا۔ شمس الحسن صاحب کو میں نے تار دیدیا ہے کہ وہ چاہیں تو مجھ سے علی گڑھ مل لیں۔ آپ علی گڑھ تشریف لاسکیں تو پروگرام اجلاس بن جائے۔

۳۔ کھانا کا انتظام تو بابا صاحب کر رہے ہیں۔ خیمے ہمیں کرایہ پر لینے پڑیں گے۔ اپنے حصہ کے خیمے آپ الہ آباد وغیرہ سے منگائیے یا کوئی اور صورت اختیار کیجئے۔

۴۔ اجلاس کے لیے میں بے زاین کالج کے ہیڈ ماسٹر صاحب کے پاس گیا تھا انھوں نے کہا کہ پولیٹیکل جلسہ کی اجازت ہم نہ دے سکیں گے۔ اس لیے دوسری جگہ انتظام کرنا پڑے گا۔ ٹاؤن ہال کے لیے درخواست دی گئی مگر اس میں کرسیاں نادر ہیں۔ آج کل مل نہیں سکتیں۔ بڑی دقت ہے۔ سمجھ میں نہیں آتا کہ کیا کیا جاوے۔

والسلام

خاکسار

طفیل احمد از بنارس، ۴ دسمبر

\* A.F.M. Vol. 154, p. 37-38.



مکرم صاحب مودود گرام

آپ کو مبارک ہو کہ آپ کی ایک اہم دعوت گئی۔ مگر آپ

الغرض میں بہا باجہ کا نام نہیں لیا۔ یہ ضروری تھا۔

اور میں نے اعلان کر دیا۔

دریں اثناء میں کل ۵۰ کو عدلیہ میں ایک بیج عادل اور

ایک شریف اور ایک ڈاکٹر اور ایک سرکار اور ایک

مدرسہ اور ایک مدرسہ اور ایک مدرسہ اور ایک مدرسہ

کا مدرسہ اور ایک مدرسہ اور ایک مدرسہ اور ایک مدرسہ

جس کو میں نے عدلیہ میں لیا۔ آپ عدلیہ میں لیا

تو میری تمام اہمیتیں بن جائیں۔

۲۔ کہ یہ ہمارا مقام تو بہا باجہ کے مدرسہ میں۔ جس میں گرام

میں میں گیا۔ اسے دیکھ کر فیضی آپ اہم اہم

میں لگائے گئے ہیں اور ضرورت اختیار کی۔

ایک صورت یہ ہے کہ آپ ۳۰، ۳۱ کو مسلم لیگ کا جلسہ کریں اور ہم ایک دن کانفرنس کا کم کردیں تاکہ آپ کو کرسیاں مل جائیں۔

طفیل

۴۔ اعلیٰ درجہ کی تعلیم کے بغیر قوم کی ترقی ناممکن ہے۔  
 چنانچہ ہندوؤں نے گتہ کہ وہ کھلی عدسہ کی وجہ سے ہم  
 ملک میں آئے۔ اس کے دو سترے ملک (نظام) کو اثر لگا۔  
 عورتوں کو ان میں درجہ اولیت دی گئی مگر اوستن میں  
 کہ یہ بیاں تھوڑی ہے۔ اچھل میں نہیں سکتی  
 تیری وقت ہے۔ سکھ میں نہیں آتا کہ یہ ایسا  
 داس ہے۔  
 طعن لکھو اور بناؤ گس  
 اور دیکھو

ایک صورت یہ ہے کہ آج کل کو مسلم سیکس  
 سے کہیں اور ہم ایک دن کھلے گاؤں میں  
 گام کھینچتے ہیں آپ کی کہ یہ سب کچھ ہے۔  
 کس

98. Letter, Tufail Ahmad (Benaras) to  
Shamsul Hasan, 4 December, 1930\*.

مکرمی... تسلیم

میں جے نراین کالج کے ہیڈ ماسٹر کے پاس گیا تھا۔ انھوں نے مسلم لیگ کا جلسہ کرنے کی اجازت نہیں دی کیونکہ وہ سیاسی جماعت ہے۔ اب ٹاؤن ہال کی اجازت لی جائے گی مگر وہاں کرسیاں کہاں سے آئیں گی۔ ایک صورت یہ ہے کہ آخر کی تاریخوں میں کانفرنس کی تاریخیں کم کر کے جلسہ ہو۔ غرضیکہ مشورہ کے بعد کچھ ہو سکتا ہے۔ میں علیگڑھ جا رہا ہوں۔ ۱۰ دسمبر تک وہاں رہوں گا۔

والسلام

خاکسار

طفیل احمد

از بنارس

۴ دسمبر [۱۹۳۰]

\* A.F.M. Vol. 154, p. 39.



**99. Telegram, Tufail Ahmad (Benaras) to  
Shamsul Hasan, 4 December, 1930\*.**

Indian Posts and Telegraphs Department

Benares

4-12-1930

Shamsul Hasan Mulim League Ballimaran Delhi

Congratulations upon League's invitation going Aligarh  
for a week

Tufail Ahmad

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\* *A.F.M.* Vol. 154, p. 40.

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Received here at 16 H. 12 M.

4 16 SHAHSULHASAN KUSLIK LAAQUE BALLIMARAN DELHI

ATULATIONS UPON LEAQUES INVITATION GOING ALIGARH FOR

A WEEK = TOFAILAHMAD =

This form must accompany any inquiry respecting this Telegram.

(PAh.—196—30-5-29—50,000.

100

**100. Letter, Muhammad Yaqub (Muradabad)  
to Shamsul Hasan, 6 December, 1930\*.**

مراد آباد

۶ دسمبر ۱۹۳۰ء

۷۸۶

اللہ اکبر

منشی شمس الحسن صاحب۔ السلام علیکم

مولوی طفیل احمد صاحب کا خط آیا ہے وہ علی گڑھ آگئے ہیں آپ فوراً ان کے پاس علی گڑھ چلے جائیں اور مفصل پروگرام ان کے مشورہ سے طے کریں اور معاملات کے متعلق بھی سب مشورہ ان سے لیں ان سے کہہ دیں کہ لیگ کا جلسہ جو آپ کے مشورہ سے اور آپ کے کہنے سے کر رہا ہوں کام کی ذمہ داری آپ نے اپنے اوپر لی ہے اور آپ ہی سب کام انجام دیں گے۔ مولوی صاحب کا جو خط میرے نام آج آیا ہے وہ روانہ کرتا ہوں۔ میں ان شاء اللہ ۱۰ (دس) دسمبر کی صبح کو دہلی پہنچ جاؤں گا۔ آپ ۹ تک علی گڑھ ہی آجائیں۔

محمد یعقوب عفی عنہ

\* A.F.M. Vol. 154, p. 41.





**101. Telegram, Tufail Ahmad (Benaras) to the  
Secretary, All India Muslim League, 7  
December, 1930.\***

I understand that two machines (1) large falcan and (2) al Double deming whis... affordable and for sale in the Govt. of India Press Aligarh. I beg to offer Rs.1100 for the machines & herewith enclose a cheque for Rs.100/- as earnest money. The balance will be remitted on accpatanc of the offer.

-----

The controlar of Printing & Staionary  
New Dehli

- (1) Large Falcon
- (2) One double Demy Wherfoble

علی گڑھ میں دونوں فائنل ہے  
افسر جو کہ آفر ہو چکا ہے اول سے دو صد روپیہ زائد دونوں میں۔

---

\* A.F.M. Vol. 154, p. 42.

I understand that two machines  
 of large size and (2) a double  
 day sheafed are for sale  
 in the Govt of India. Please  
 inform. I beg to offer Rs 100/-  
 for both the machines. I herewith  
 enclose a cheque for Rs 100/-  
 as earnest money. The balance  
 will be settled on delivery  
 acceptance of the offer.

The Manager of the Allahabad  
 Press

11/10/1912  
 11/10/1912  
 11/10/1912

11/10/1912

**102. Letter, Tufail Ahmad (Delhi) to Secretary,  
All India Muslim League, 7 December,  
1930\*.**

مکرمی تسلیم

میں نے آپ کی خدمت میں عریضہ نسبت اجلاس مسلم لیگ لکھا تھا۔ اس کے بعد آج میں آپ کے دفتر میں حاضر ہوا تو اجلاس کی بابت حسب ذیل امور قابل ملاحظہ ہیں۔

۱۔ اجلاس کی نسبت میں نے جے نراین کالج کے ہیڈ ماسٹر سے جو ذمہ دار افسر ہیں دفتر میں مسلم لیگ کے لیے ہر چند کہا مگر سیاسی جماعت ہونے کی بنا پر انھوں نے مطلقاً انکار کر دیا۔

۲۔ تب میں نے مولوی مقبول عالم صاحب سے ٹاؤن ہال کے لیے کہہ دیا اور اسی رات کو روانہ ہو گیا۔ مولوی صاحب نے فرمایا کہ وہ انتظام کر دیں گے۔

۳۔ مگر ٹاؤن ہال میں کرسیاں ندرت ہیں۔ اور جو ہیں وہ مانگی گئی ہیں۔ اس زمانہ میں مانگی ہوئی کرسیاں ملنی ناممکن ہیں اس لیے مجبوراً کرایہ پر لینی پڑیں گی۔ کرایہ فی کرسی ایک آنہ یومیہ ہے۔

۴۔ کھانا بابا صاحب کانفرنس اور لیگ کو دیں گے چارپائیوں اور روشنی کا انتظام کریں گے۔ مگر موجودہ عمارت میں ۲۰۰ آدمیوں سے زیادہ نہیں آسکتے اور ہر طرف سے صد ہا آدمیوں کے آنے کی خبر ہے۔ اس لیے کانفرنس کرایہ پر خیمے لے رہی ہے۔ چلتے وقت میں خیمے کانفرنس کے لیے کرایہ پر لینے کو کہہ آیا تھا۔ کیونکہ اب تک ہمیں صرف دس خیمے کرایہ پر ملے ہیں جو ناکافی ہیں۔

\* A.F.M. Vol. 154, p. 43-48.



میں نے آپ سے عرض کیا تھا کہ الہ آباد وغیرہ سے خیمے آپ مانگ لیں۔ بالخصوص بڑے آدمیوں کے لیے ضرورت ہے۔ خیموں کا کرایہ فی خیمہ ... بتایا گیا تھا خیمہ کی پیمائش 16 x 20 فٹ ہے۔ ممکن ہے کہ اس میں کچھ کمی ہو جائے۔ یہ امور آپ پیش نظر رکھ کر انتظامات کریں۔

۵۔... دسمبر کو ہمارے اسکول میں ڈائریکٹر صاحب رسم افتتاح پر آرہے ہیں۔ میں اس روز حاضر ہونے سے قاصر رہوں گا۔

۶۔ ۲۱ کی سہ پہر کو میں سہارنپور جاؤں گا۔ اور ایک روز علی گڑھ آکر بنارس چلا جاؤں گا۔ اس لیے بنارس جانے سے قبل اگر کچھ ارشاد ہو تو علی گڑھ کے پتہ سے مطلع فرمائیں یا براہ راست مولوی مقبول عالم صاحب کو تحریر فرمائیں۔

والسلام خاکسار

طفیل احمد

از دہلی

۷/دسمبر

۷۔ ٹاؤن ہال میں غالباً تین سو چار سو کرسیوں سے زیادہ کی گنجائش نہ ہوگی۔

۸۔ آپ نے فرمایا تھا کہ آپ بابا خلیل داس صاحب کو صدر استقبالیہ کریں گے۔ ہم نے اپنا صدر منتخب کیا ہے اور آپ کا خیال بھی ظاہر کر دیا تھا اب اگر انھیں صدر کرنا ہے تو ان کے پاس چند خطبہ جات جلسہ کے حسب ذیل پتہ پر بھیج دیجیے۔



مولانا شاہ خلیل احمد عرف بابا خلیل داس صاحب بنیا پارک بنارس۔  
۹۔ اگر دعوت منظور ہو جائے تو اخبارات میں تاریخ بھیج کر یہ اعلان کرا دیں کہ  
دعوت بابا خلیل داس صاحب کی طرف سے ہے



عقبتہ اگر بیابانوں میں مدد ملے۔ اسے مبارک ہو جائے ہے  
 چھوڑ کر گئے اور تھوڑے عرصے کے بعد واپس آئے

یہ سب باتیں مومنوں کے عقل عام کا کوئی تجربہ نہیں ہیں

والسلام علیکم

الفضل  
 از دہلی

(۱) نورانی مباحثاتیں سوسائٹیز میں

زمانہ کی تھیں نہ تھیں

(۲) آج کے زمانہ میں اگر بابا فضل درویش کی تصدیق ہو جائے

تو اس کے لئے - جسے (شیخ) محمد مصطفیٰ نے اور آپ کا خیال اس کی سرکوبی

اب اگر اسی شخص کو کہتے تو اس کا اس شخص کی طرف رجوع ہوتا ہے

عبد حبیب دہلوی

» مولانا محمد فضل احمد دہلوی بابا فضل درویش کا بیٹا

(۱) (۲) اگر دعوت مطہرہ کے لئے تو انصاف سے ہمارے ہر علمبردار

کو دعوت بابا فضل درویش کی ضرورت ہے

**103. Letter, Tufail Ahmad (Aligarh) to Shamsul Hasan, 8 December, 1930\*.**

صدر دفتر  
آل انڈیا مسلم ایجوکیشنل کانفرنس  
(دیجی)  
سلطان جہاں منزل، علی گڑھ  
مورخہ ۸-۱۲-۱۹۳۰  
مکرم ... تسلیم

جناب مولوی محمد یعقوب کے دو والا نامے موصول ہوئے تھے۔ میں نے بہ  
تعمیل ارشاد علی حسن صاحب کو خط لکھ دیا ہے۔ ظفر عمر صاحب کو پہلے کہہ چکا  
ہوں۔ اطلاعاً عرض ہے۔

والسلام  
طفیل

\* A.F.M. Vol. 154, p. 46.

صدر دفتر  
 (جوابی پتہ کا حوالہ ضرور دیجئے)  
 آل انڈیا مسلم یونیون کا نفرس سلطان جہاں منزل  
 علی گڑھ مورخہ ۱۱/۱۲/۱۳۳۷ھ

محترم  
 صدر مجلس محمد سعید صاحب  
 مدرسہ عربیہ اسلامیہ  
 علی گڑھ  
 کو خط لکھ رہا ہوں اور اس خط میں  
 کچھ باتیں لکھی ہیں



مدرسہ عربیہ اسلامیہ  
 علی گڑھ

Delhi

**104. Letter, Tufail Ahmad (Aligarh) to Shamsul Hasan, 8 December, 1930\*.**

Aligarh

8-12-30

Dear Sir,

I am sorry I won't be able to attend the meeting. I agree to the acceptance of the invitation for the League at Banaras.

Yours truly,

Sd/-

[Tufail Ahmad]

---

\* *A.F.M.* Vol. 154, p. 47.

Mysr

8.12.30

Dear Sir,

I am sorry I won't be  
able to attend the meeting.  
I agree to the acceptance  
of the invitation to the  
League at Benares.

Yours truly  
Iqbal

POST

WRITING SPACE

INDIA



ADDRESS ONLY



Secretary  
Muslim League  
Bathmanian

Delhi

**105. Telegram, Muhammad Hussain  
(Allahabad) to Muahmmad Yaqub, 8  
December, 1930\*.**

Indian Posts and Telegraphs Department

Allahabad

15-12- 30

Sec[retar]y Muslim League, Ballimaran, Delhi.

Please accept invitaiton for annual session at Allahabad  
during Christmas.

Mohammad Hussain, President Tanzim

---

\* *A.F.M.* Vol. 154, p. 48.

C. S.

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INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

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H M

15/6/19



NO KD ALLAHABAD 8 19

SECY MUSLIM LEAGUE BALLIHARAN DELHI

LEAGUE ACCEPT INVITATION FOR ANNUAL SESSION AT ALLAHABAD

This form must accompany any inquiry respecting this Telegram.

DURING CHRISTMAS MOHAMED HUSAIN PRESIDENT TANZIM

**106. Letter, Tufail Ahmad (Aligarh) to  
Muhammad Yaqub, 9 December, 1930\*.**

صدر دفتر  
آل انڈیا مسلم ایجوکیشنل کانفرنس  
(دیئے)  
سلطان جہاں منزل، علی گڑھ  
مورخہ ..... ۱۹۳۰ء

مکرمی جناب مولوی صاحب تسلیم  
میرے عریضے پہنچے ہوں گے۔ اگر بابا صاحب کی دعوت منظور ہو جائے تو ازراہ  
کرم آپ تین سال کے خطبہ جات صدارت ”مولانا شاہ خلیل احمد صاحب عرف  
بابا خلیل داس صاحب بنیا پارک بنارس“ کی خدمت میں بھیج دیجیے۔ اس بعد کمیٹی  
کے ۱۱ تاریخ کی صبح کو منشی شمس الحسن صاحب کو میرے پاس بھیج دیجیے تاکہ  
پروگرام مسلم لیگ طے ہو جائے۔

خاکسار  
طفیل احمد  
از علی گڑھ

۹ دسمبر [۱۹۳۰]

\* A.F.M. Vol. 154, p. 49.



صدر دفتر  
آل انڈیا مسلم یونیون کانفرنس سلطان جہاں منزل  
علی گڑھ مورخہ ..... ۱۹۳۰ء

میرزا حسن علی صاحب  
میر علی بیگ سونے والے - گنڈاپور - اتر پردیش  
اپنی دعوت منظر رو بہائے تو اور زاہد کرام آپ  
آپ سال کے خطبہ جات صدارت "قولنا لہ  
خیر" احمدیہ عرف بابا فضل درسی  
بنیا پارک "پارسی" کتبیت میں پڑھے۔  
اس خطبہ کو کس نے ارتجاع کی وجہ سے شش  
حلب کو دے دیا اس سے سمجھنے کے لئے کہ یہ کلام

مسم فیکر ہے وہاں - مال -  
۹ دسمبر ۱۹۳۰ء

آل انڈیا مسلم یونیون  
کامیابی نائن

۱۹۳۰ء



**107. Telegram, Muhammad Husain  
(Allahabad) to Muhammad Yaqub, 9  
December, 1930\*.**

Indian Posts and Telegraphs Department

Allahabad

9-12-30

Sec[retar]y Muslim League Ballimaran Delhi

We will arrange for board lodging etc. Important events  
will be held here: M[uhamma]d Husain

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\* *A.F.M.* Vol. 154, p. 50.

C. 3.

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INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

Received here at 7/11/19 PM Y



WILL ARRANGE FOR BOARD LODGING ETC IMPORTANT EVENTS WILL

H ALLAHABAD 9\*19 SECY MULIN LEAGUE BALLIMARAN DELHI

BE HELD HERE = MDHUSAIN

This form must accompany any inquiry respecting this Telegram.

MGIPAL-196-30-6-29-60,000.

**108. Letter, Shamsul Hasan (Delhi) to  
Members, All India Muslim League, 10  
December, 1930.\***

All India Muslim League,  
Ballimaran Street,  
Delhi.

10-12-30

مکرمی۔ السلام علیکم

بنارس میں انتظامی دشواریوں کو مد نظر رکھتے ہوئے مسلم لیگ کی کونسل نے  
الہ آباد سے دی ہوئی دعوت کو منظور کر لیا۔ وہاں علماء کانفرنس اور تنظیم کانفرنس  
اسی زمانہ میں منعقد ہوں گی۔ مسلمانوں کا ایک اچھا اجتماع ہو جانے کی توقع ہے۔  
لیگ کے ممبران کے قیام اور طعام اور دیگر انتظامات کا [بار] الہ آباد کے مسلمان  
برداشت کرنے کے لیے آمادہ ہیں۔ بنارس سے الہ آباد تین گھنٹے کا سفر ہے۔ ممبران  
یہاں کے وہاں اور وہاں کے یہاں بہ سہولت آ سکتے ہیں، جاسکتے ہیں۔ مجھ کو افسوس  
ہے کہ بابا صاحب کا دعوت نامہ مسترد ہو گیا۔ مگر وہاں کے انتظامات کی دقتوں نے  
کونسل کو ایسا کرنے پر مجبور کر دیا۔

فقط والسلام

[سید شمس الحسن]

\* A.F.M. Vol. 154, p. 51.

All India Muslim League,  
Ballimaran Street,  
Delhi.

10-12-30

موسیٰ - واللہ علیہ

مذاہب کا انتظامی ڈھانچہ اور ان کے ممبران کی ذیل اور بالا والہ بات ہے  
 اسی کو ہم دیکھتے دیکھتے رہا۔ وہاں علماء کا قول اور منطق کا قول اسی زمانہ میں  
 منعقد ہوئی۔ مذاہب کا وہ اجماع تھا جسے میں نے دیکھا ہے۔ جس نے عربی  
 کے فجاج اور طحاح اور دیگر اصطلاحات کا الہام کیا تھا۔ یہ صرف  
 کریم کے لئے واحد ہے۔ یہاں کے علماء کے لئے الہام کی وجہ سے  
 جس نے یہ سب کچھ کیا ہے۔ عبدالحی بن عبدالحی اور وہاں کے سب  
 رہتے رہتے ہیں۔ جیسے کہ ہے۔ مگر وہاں کے علماء کے لئے یہ سب کچھ  
 منعقد ہوا۔ یہ سب کچھ وہاں کے علماء کے لئے منعقد ہوا ہے۔  
 یہ سب کچھ وہاں کے علماء کے لئے منعقد ہوا ہے۔ فقط واللہ

**109. Letter, Shamsul Hasan (Delhi) to Editor,  
*Millat*, 10 December, 1930\*.**

All India Muslim  
League,  
Ballimaran Street,  
Delhi.  
10-12-30

To

The Editor

*Millat*,

Dear Sir,

Kindly publish the following message in your valued paper and obliged.

“At an Emergency meeting of the Council of the All India Muslim League held today, it was unanimously resolved to accept invitation from Allahabad Mussalmans received through Haji Syed Muhammad Husain to hold the Annual Session of the League under the presidency of **Dr. Sir Muhammad Iqbal**.

Yours faithfully,

[Syed Shamsul Hasan]

Assistant Secretary

[All India Muslim League]

---

\* A.F.M. Vol. 154, p. 52.

All India Muslim League,  
Ballimaran Street,  
Delhi.

To

10.12. 30.

The Editor

*Khilat*

Dear Sir,

Kindly publish the following message in your valued paper and obliged.

" At an Emergency meeting of the Council of the All India Muslim League held today it was unanimously resolved to accept invitation from Allahabad Mussalmans received through Haji Syed Mohammad Husain to hold the Annual Session of the League under the presidency of Dr. Sir Mohammad Iqbal

Yours faithfully

Assistant Secretary

**110. Telegram, Muhammad Hussain  
(Allahabad) to Muhammad Yaqub, 15  
December, 1930\*.**

Indian Posts and Telegraphs Department

Allahabad

15 December 1930

Sec[retar]y Muslim League, Billimaran, Delhi.

Send list of all your members.

Muhammad Hussain


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\* *A.F.M.* Vol. 154, p. 53.



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INDIAN POSTS AND TELEGRAPHS DEPARTMENT.

**C.**

**NOTICE.**

This form must accompany any inquiry made respecting this Telegram.

Charges to pay. Re.      As.				Office Stamp 
Handled in at (Office of Origin). <i>Allahabad</i>	Date. <i>15</i>	Hour. <i>16</i>	Minute. <i>20</i>	Service Instructions. Recd. here at <i>24</i>

*Secy muslim*  
*League Ballimaran Delhi*  
*Sind list of All your*  
*members = Mohamed Hussain*

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

1

**111. Letter, Rafiuddin (Allahabad) to Shamsul Hasan, 16 December, 1930\*.**

No. 8, Eden...

Road

Allahabad

16.12.30

برادر م سید شمس الحسن صاحب۔ تسلیم۔ سید صاحب سے دریافت کرنے پر معلوم ہوا کہ لیگ کے اجلاس ۳۰ اور ۳۱ دسمبر کو ہوں گے۔ ۲۹ دسمبر کو نسل کے جلسہ کے لیے اکٹھے انتظامات ہو رہے ہیں۔ لیکن ابھی تک سب نامکمل۔

عقینق سلمہ کو بعد دعا معلوم ہو تمہارا کارڈ ملا۔ میرے کپڑے سیکرٹری صاحب کے ہاتھ روانہ کر دینا اور اگر تمہیں چھٹی ہو اور آنا چاہو تو چلے آنا۔ زیادہ والسلام  
رفیع الدین

آپ کب تشریف لائیں گے۔

\* A.F.M. Vol. 154, p. 54.



**112. Letter, Muhammad Yaqub (Bombay) to Shamsul Hasan, 19 December, 1930\*.**

بہمنی

۱۹ دسمبر ۱۹۳۰ء

منشی شمس الحسن صاحب۔ السلام علیکم

آپ کے خطوط پہنچے۔ مجھے نہایت مسرت ہے کہ کمیٹی استقبالیہ کا کام خوب چل رہا ہے۔ خدا کرے کہ لیگ کا اجلاس کامیاب ہو۔ میں یہاں لوگوں کو شرکت جلسہ کے واسطے آمادہ کر رہا ہوں مگر یہاں کی حالت آج کل ایسی خراب ہے کہ کامیابی کی کوئی امید نہیں معلوم ہوتی۔ معلوم ہوا ہے کہ مسلم کانفرنس والوں نے اپنا پٹنہ کا اجلاس بند کر دیا ہے اب ان لوگوں کو بھی دہلی آنا چاہیے۔ آپ میرے نام سے مندرجہ ذیل صاحبان کو تار شرکت جلسہ کے واسطے فوراً روانہ کر دیں۔

آنریبل ملک فیروز خان نون۔ شاہ مسعود احمد صاحب۔ راجہ صاحب سلیم پور۔ حاجی محمد حسین بیرسٹر الہ آباد۔ مسٹر ظہور احمد بیرسٹر الہ آباد۔ مسٹر حسن ظہیر بیرسٹر لکھنؤ۔ مولوی احتشام علی صاحب لکھنؤ۔

آپ نے یہ نہیں لکھا کہ مہمانوں کے قیام کا وہاں کیا انتظام ہے۔ فوراً ایسوسی ایٹڈ پریس کو اطلاع دیں کہ مہمانوں کے قیام کا کہاں بندوبست ہوا ہے۔ مولانا احمد سعید صاحب کو میں نے جواب لکھ دیا ہے اور ان سے استدعا کی ہے کہ اس کو شائع کر دیں اگر... کریں تو آپ فوراً ان کے دفتر سے نقل لے کر اس کو جلد اخبارات میں شائع کر دیں۔ میں ان شاء اللہ کل یہاں سے پونہ جاؤں گا اور ۲۳ کو وہاں سے روانہ ہو کر ان شاء اللہ ۲۵ کی صبح کو سوا چھ بجے دہلی پہنچوں گا۔

\* A.F.M. Vol. 154, p. 55-56.



دہلی سے ۷۵ء جدید ممبر بنانے کی کوشش ہونا چاہیے۔ تاکہ کورم کی دقت نہ رہے۔

محمد یعقوب عفی عنہ

سر سلطان احمد تو پٹنہ ہیں تار شرکت جلسہ کا دے دیں۔ اور یہ معلوم کر لینا کہ ۲۶ دسمبر کو سر محمد شفیع کہاں ہوں گے۔

دردنہ میسران رسد کہ اگر کہ جسم بند و  $\frac{1}{2}$  بحر دہی ہر بند کا۔  
 دہی سے جدید جسم نانی لاش ہوا جائے۔ (میرزا غلام)  
 کہ کہ نام کر دقت ہے۔  
 سر سلطان احمد نے اپنے پسر  $\frac{1}{2}$  سر سلطان دین محمد (در یہ جلد)  
 سر نیک نام دے دے کہ سر محمد شفیق مکان ہو گیا۔

**113. Letter, Muhammad Yaqub (Muradabad)  
to Shamsul Hasan, 20 December, 1930\*.**

مراد آباد

۲۰ دسمبر ۱۹۳۰ء

منشی شمس الحسن صاحب۔ السلام علیکم

میں لکھنؤ گیا ہوا تھا، رات واپس آیا تو آپ کا خط اور تار ملا۔ اب اتنا وقت نہیں ہے کہ سالانہ جلسے کے واسطے علیحدہ علیحدہ خطوط وغیرہ روانہ کیے جائیں، انگریزی اور اردو اخبارات میں دعوت نامہ میں نے شائع کر دیا ہے۔ اس کے علاوہ ابھی تک مسٹر محمد حسین صاحب سے تاریخ جلسہ کا فیصلہ نہیں ہوا۔ انھوں نے ۲۹ دسمبر کے واسطے لکھا ہے میں ۲۹ دسمبر کو پسند نہیں کرتا اس واسطے کہ آخر ہفتہ تک کوئی انتظار نہیں کرتا اور لوگ چلے جاتے ہیں۔ کل میں نے محمد حسین صاحب کو تار دیا ہے کہ ۲۸ دسمبر کو سہ پہر کو جلسہ شروع کیا جائے اور ۲۹ دسمبر کی شام کو ختم ہو جائے۔ ان کے جواب کا انتظار ہے ان کا جواب آنے پر کونسل کا نوٹس درست کر کے روانہ کردوں گا اور آپ کو بھی لکھوں گا کہ آپ فوراً الہ آباد چلے جائیں اس واسطے کہ معلوم ایسا ہوتا ہے کہ محمد حسین صاحب نے اب تک کوئی انتظام نہیں کیا ہے۔ میں نے آج صبح ان کو ایک تار اور دیا ہے جس وقت ان کا جواب آیا فوراً آپ کو اطلاع دوں گا۔

محمد یعقوب عفی عنہ

\* A.F.M. Vol. 154, p. 57.





**114. Letter, Shamsul Hasan (Delhi) to  
Muhammad Yaqub, 22 December, 1930\*.**

All India Muslim League,  
Ballimaran Street,  
Delhi.

22-12-30

جناب والا۔ السلام علیکم ورحمۃ اللہ وبرکاتہ

آج کی ڈاک سے بھی وہ مسودہ ایجنڈا نہیں ملا جس سے معلوم ہوتا ہے کہ الہ آباد سے جواب آپ کے تاروں کا نہیں آیا۔ اس صورت میں یہ ہی مناسب معلوم ہوتا ہے کہ جناب اخبارات میں اعلان فرمادیں کہ چونکہ الہ آباد سے انتظامات کے متعلق کوئی اب تک اطمینان بخش جواب نہیں ملا۔ اس لیے سالانہ اجلاس لیگ بڑے دن کی تعطیلات کے ایام میں منعقد نہیں کیا جاسکتا۔ مجھ کو یقین ہے کہ اس عجلت میں قواعد دستور کو ہاتھ میں رکھتے ہوئے بھی اگر ہم وہاں جلسہ کریں تو بجز بدنامی کچھ حاصل نہ ہوگا۔ ممبران کی شکایات کا ایک طوفان برپا ہو جائے گا۔ جس کو subside [دبانا] کرنا مشکل ہوگا۔

ان شاء اللہ ماہ مارچ میں جب کہ لندن سے مسلم ڈیلیگیٹ واپس آجائیں گے، لیگ کے اجلاس کیجیے گا۔ لکھنؤ کے اصحاب کا بھی اسی پر زور تھا۔  
اپنی رائے سے بذریعہ تار مطلع فرمائیں۔

\* A.F.M. Vol. 154, p. 58.

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All India Muslim League,  
Ballimaran Street,  
Delhi.

22-12-30

جناب والا  
محمد امجد علی  
آرام آباد

آئی ڈی ایم لیگ کے دفتر میں دو مسودہ اکٹرا نہیں ملے۔ جس سے معلوم ہوتا ہے۔  
کہ آرم آباد کے جواب کے تاوان کا نہیں آیا۔ اسی صورت میں یہی مناسب معلوم ہوتا  
ہے کہ جناب اخبارت میں اعلان و مادی کہ جنگ آرم آباد سے اسطاعت سے  
مقتدی دوی آئیک اطمینان بخش جواب نہیں ملا۔ اس کے سالانہ اطلالی  
پڑے دن کی تعویذ کے باعث میں منعقد نہیں کیا گیا۔ محکمہ  
تقدیر ہے کہ اسی محفل میں ذرا دیر کو نامہ میں آئیک سے ہی ارجح و باج  
ملکہ کریں۔ و نیز بدنامی جو جو حاصل نہ ہو گا۔ جس کی شکایات کا ایک  
طوفان برپا ہو گا۔ جو کہ منسلک کرنا مشکل ہو گا۔  
ان دنوں ماہ مارچ میں۔ جبکہ لندن سے منسلک ڈیلیٹ والی اس کے  
دیکرے اچانک کیے گا۔ لکھنے اسی کی ایسی اور تہ۔  
ایسی دای سے بدنامی تو نامعلوم و عام۔

**115. Letter, Muhammad Yaqub (Muradabad)  
to Shamsul Hasan, 22 December, 1930\*.**

مراد آباد

۲۲ دسمبر ۱۹۳۰ء

منشی شمس الحسن صاحب۔ السلام علیکم۔ آپ کا خط آیا۔

ایجنڈا درست کر کے روانہ کرتا ہوں۔ اس کو جاری کرنے کے بعد آپ فوراً الہ آباد چلے جائیں اور دیکھیں کہ انتظام کا کیا حال ہے اور مجھے وہاں کے حالات سے جلد اطلاع دیجیے۔ میں بھی انشاء اللہ ۲۵ دسمبر کو کسی وقت الہ آباد پہنچوں گا اور آپ کو اطلاع دوں گا۔

حاجی محمد حسین صاحب نے تاریخ کے مقرر کرنے میں بڑی گڑبڑ کر رکھی ہے۔ سر محمد اقبال صاحب چاہتے ہیں کہ وہ ۳۱ دسمبر کو لاہور پہنچ جائیں، اس لحاظ سے پہلا اجلاس لیگ کا ۲۸ دسمبر کی سہ پہر کو ہونا چاہیے اور باقی دو اجلاس ۲۹ کو کر کے ۲۹ کی شام کو جلسہ ختم کر دیا جائے۔

میں نے حاجی محمد حسین صاحب کو تار دیے ہیں ان کے جواب کا انتظار ہے۔ بہر حال آپ ایجنڈا جاری کرنے کے بعد فوراً الہ آباد کو روانہ ہو جائیں۔ اخبارات کو اپنے الہ آباد جانے اور آفس کھولنے کی اطلاع دے دیں۔

محمد یقوب عفی عنہ

\* A.F.M. Vol. 154, p. 59.

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مراد آباد  
۳۳ دسمبر ۱۹۳۰ء

منشخص المحرمات - السلام علیکم - ریچھو آئے  
 ریجنٹ ادرت کر کے روانہ کرتا ہوں - اسکو جارج ٹاؤن میں بھیج دیا  
 کہ وہ آباد چر جائی اور دیکھتے کہ رشتہ دار کدھال سے اور جو دہا  
 حالات سے جلد اطلاع دے - میں بہ ایش ۲۵ دسمبر کو کسی وقت  
 وہ آباد پہنچوں گا اور آپکو اطلاع دے گا -  
 حاجی محمد حسین چاہتے تھے کہ مقرر کرنا میں ہی کر سکوں  
 سر محمد اقبال چاہتے تھے کہ وہ دیکھ کر لاہور پہنچ جائے  
 اس کا خط سے پہلے بعد اس کے کہ وہ دیکھ کر پہنچے کہ وہ نا جائی  
 اور باقی دوا جس کا وہ کر دے ۲۰ کر کے کہ وہ جلد ختم کر دے جائی -  
 میں نے حاجی محمد حسین کو کہہ دیا کہ میں اس کو جواب دے رہا ہوں  
 بہ ہر حال آپ ریجنٹ ادرت کر کے روانہ دے گا کہ وہ آباد کو روانہ ہو جائی -  
 انبارت کہ میں نے آباد جائی اور آفس  
 پہنچ کر اطلاع دے گا -  
 محمد تقی علی

**116. Telegram, Bashir Ahmad (Gurdaspur) to  
Feroz Khan Noon, 27 December, 1930\*.**

Indian Posts and Telegraphs Department

Gurdaspur

27 December 1930

Malik Feroz Khan Noon thro[ugh] Sec[retar]y. Muslim  
League, All[ahba]d.

Muslims here support Delhi resolutions. Regret inability  
attend meeting reasons to health

Bashir Ahmad Khan

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\* *A.F.M.* Vol. 154, p. 60.

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**INDIAN POSTS AND TELEGRAPHS DEPARTMENT.**

00033

**NOTICE.**  
This form must accompany any inquiry made respecting this Telegram.

Charges to pay.		Office Stamp.
Rs.	As.	

Handed in at (Office of Origin)	Date	Hour	Minute	Service Instructions	Code
Malik Feroz Khan	13/6	7	15		

Read here at 13/6

Malik Feroz Khan  
Hoon thro secy Muslim  
League All  
Muslims Here support Delhi  
resolution request Ena belat.

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

**INDIAN POSTS AND TELEGRAPHS DEPARTMENT.**

**NOTICE.**  
This form must accompany any inquiry made respecting this Telegram.

Charges to pay.		Office Stamp.
Rs.	As.	

Handed in at (Office of Origin)	Date	Hour	Minute	Service Instructions	Code

Read here at

attend meeting reasons to  
health  
- Bashir Ahmed Khan

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

**117. Letter, Aamir Hasan (Fatehpore) to  
Muhammad Yaqub, 27 December, 1930\*.**

Fatehpore,  
27-12-[19]30

My Dear Mr

I am enclosing 4 draft resolutions to be moved and passed at the League sessions, in case they are considered necessary with or without modification. I would be quite willing to move any if assigned. I intend to give **Dr. Iqbal** hearty reception at the station if he passes by this route on the morning of 29th inst[ant]. I have made Maulana M[uhamma]d Ibrahim write a poem suitable to the occasion and he has drafted one which is splendid. You know he is called *Firadausi Hind* and has a reputation that counts in his sphere. All U. P. distinguished people appreciate his poems. Give him time on 30th to recite his poem at the League pendal.

Yours sincerely,

Sd/-

Amir Hasan Khan

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\* A.F.M. Vol. 154, p. 61.



Fatehpore  
27.12.30.

My Dear Mr

I am enclosing 4 draft resolutions to be moved and passed at the League sessions in case they are considered necessary with or without modification. I would be quite willing to move any if assigned. I intend to give Dr Iqbal hearty reception at the station if he passes by this route on the morning of 29th inst. I have made Maulana Md Ibrahim write a poem suitable to the occasion and he has drafted one which is splendid. You know he is called Pirausi Hind and has a reputation that counts in his sphere. All U.P. distinguished people appreciate his poems. Give him time on 30th to recite his poem at the League pendal.

Yours Sincerely .

*Amir Hasan Khan*

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**118. Draft Resolutions, proposed by Amir  
Hasan Khan (Fatehpore), Allahabad  
Session, 27 December, 1930\*.**

Draft Resolutions All- India Muslim League, Allahabad

1. The step-motherly treatment of the Premier even towards minimum Moslem demands has created a revolt in the Muslim Rank and File and has convinced them in their views that some political Magnates, do indirectly stimulate the subversion of Law and Order and ridicule Muslim devotion, loyalty and co-operation as trash. The Council of All-India Muslim League on behalf of 8 crores of Muslims places on record its emphatic protest against the minimizing tendency of such responsible heads and wishes to remind Mr. Macdonald that responsibility for the future would rest on his shoulders if, under the circumstances, Muslims, being disgusted, were to alienate their sympathies.

2. The Council of All India Muslim League records its appreciation of the Muslim delegates to The Round Table Conference in pressing legitimate Muslim demands incorporated in the resolution of the All India Muslim Conference passed on 1st January 1929, which are at its lowest and indispensably necessary for their existence in India and at the same time request them to impress upon the British public their importance in the light of majority aggrandizement and to be on guard against machinations of sworn enemies of Islam.

3. The Council of the All-India Muslim League has been shocked to learn that the Jaipur Durbar authorities have banned the Muslims of Chomoon from reciting Kalima and saying Azan which appears to be an organized attempt at annihilation of the Muslim religion and was bound to arouse Muslims to defend Islam at all costs.

4. The policy of the French Govt. in regard to the forced conversion of Berbers and of the Italian Govt. at disintegration of Tripolitan Muslims has greatly perturbed the Indian Muslims. The Council of All India Muslim League regards such steps as barbarous and uncivilized bound to arouse Muslim indignation through out the world.

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\* A.F.M. Vol. 154, p. 62.

Draft Resolutions All- India Moslem League. Allahabad.

1. The step-motherly treatment of the Premier even towards the minimum Moslem demands has created a revolt in the Moslem Rank and File and has convinced them in their views that some Political Magnates<sup>do</sup> indirectly stimulate the subversion of Law and Order and ridicule Moslem devotion, Loyalty and co-operation as trash. The Council of All- India Moslem League on behalf of 8 Crores of Moslems places on record its emphatic protest against the minimizing tendency of such Responsible heads and wishes to remind Mr Macdonald that responsibility for the future would rest on his shoulders if, under the circumstances, Moslems, being disgusted, were to alienate their sympathies.
2. The Council of All-India Moslem League records its appreciation of the Moslem Delegates to The Round Table Conference in pressing legitimate Moslem demands incorporated in the resolution of the All-India Moslem Conference passed on 1st Jan 1929, which are at its lowest and indispensably necessary for their existence in India and at the same time request them to impress upon the British Public their importance in the light of Majority aggrandizement and to be on guard against machinations of the sworn enemies of Islam.
3. The Council of the All-India Moslem League has been shocked to learn that the Jaipur Durbar authorities have banned the Moslems of Chomoon from reciting Kalima and saying Azan, which appears to be an organized attempt at annihilation of the Moslem religion and was bound to arouse Moslems to defend Islam at all costs.
4. The policy of the French Govt in regard to the forced conversion of Berbers and of the Italian Govt at disintegration of Tripolitan Moslems has greatly perturbed the Indian Moslems. The Council of All-India Moslem League regards such steps as barbarous and uncivilized bound to arouse Moslem indignation throughout the World.

### **119. Draft Resolutions, Subject Committee, Allahabad Session, 29 December, 1930\*.**

Following resolutions will be moved in the Subject Committee on 29<sup>th</sup> December at 10 A.M.

1. This meeting of the All India Muslim League reiterates its demands that Sind should be separated from Bombay and constituted into a separate province and urge that necessary measures be adopted for giving effect to it as early as possible.

Proposed by: M. M. Alam (Peshawar)

Seconded by: Ch. A. Majid

2. Resolved that in the opinion of the house reforms should be introduced in Balochistan and Frontier Province.

Proposed by: Muzaffar Hussain Chaudhary

Seconded by: D. A. Khan

Amendment:

The North West Frontier Province, Balochistan and all newly formed provinces by separation from other provinces, shall have the same form of the Government as the other provinces in India.

By: Abdullah Rafi

3. Resolved that in the opinion of this house in all census in future the depressed classes and untouchables be placed under separate categories and not under the general designation of 'Hindus'.

Proposed by : D. A. Khan

Seconded by: Abu Tahir Muhammad Ahmad.

...necessary and auxiliary including the power to suspend or annul the act executive or Legislative of a Provincial Government.

(b) The Supreme Court shall have no jurisdiction in cases where in commonwealth Government or parliament has acted

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\* *A.F.M.* Vol. 154, p. 63-64.

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Following resolutions were moved in the Subject Committee on 24th December at 10.15.

1. This meeting of the All India Muslim League reiterates its demand that Hind should be separated from Bombay and constituted into a separate Province and urges that necessary measures be adopted for giving effect to it as early as possible.

Proposed by. - M.M. Adani (Peshawar)

Seconded by. - Ch. A. Majid

2. Resolved that in the opinion of the house reforms should be introduced in Baluchistan and Frontier Province.

Proposed by. - Muzaffar Husain Choudhary

Seconded by. - D.A. Khan

Amendment:-

The North West Frontier Province, Baluchistan and all newly formed provinces by separation from other provinces, shall have the form of the Government as the other provinces in India.

By M. Abdullahil Kafi

3. Resolved that in the opinion of this house in all census in future the depressed classes and untouchables be placed under separate enumeration and not under the general designation of "Hindus".

Proposed by. - D.A. Khan

Seconded by. - Abul Kadir Polatunul Ahmed

in exercise of the power in the preceding sub clause.

4. That the division of subjects in the schedules I and 2 of the Nehru Report should be revised, so as to make the provinces as fully autonomous as possible.

5. That Muhammadan Law as at present recognized by the Indian courts shall not be amended or interfered with by means of any legislation in the Central or Provincial Legislature except by a majority of the Musalmans members of the Legislatures.

Moved by:\_\_\_\_\_A.R. Ghazi

Se[cond] by:\_\_\_\_\_T. A .K. Sherwani

M. Tufail Ahmad

to/ necessary and auxiliary including the power to suspend or annul the act executive/~~xxx~~/give or Legislative of a Provincial Government .

(b) The Supreme court shall have no jurisdiction in cases where in commonwealth Government or parliament has acted in exercise of the power in the preceding sub clause.

4. That the division of subjects in the schedules 1 and 2 of the Nehru Report should be revised , so as to make the provinces as fully autonomous as possible.

5. That Muhammadan Law as at present recognised by the Indian courts shall not be amended or interfered with by means of any legislation in the Central or Provincial legislative except by a majority of the Mussalmans members of these legislatures.

Moved by.- A.R.Ghazi

Se. by.- T.A.K. Sherwani

M. Tufail Ahmad

## 120. Draft Resolutions, Allahabad Session, 29-30 December, 1930\*.

### Draft Resolutions

- I. The All India Muslim League places on record its deep sense of sorrow and loss on the sad deaths of Maulvi Mazharul Haq, Sahebzada Aftab Ahmad Khan, Mirza Ali Muhammad Khan, Sir Ibrahim Haroon Jaffar and Syed Jalib, old and prominent members of the League, and conveys its condolence to the member of the bereaved families”.
- II. “Resolved that the All India Muslim League greatly appreciate the unanimity, political sagacity and strength with which the Muslim delegates to the Roundtable Conference have, so far, pleaded the cause of the community.

"Further resolved that although Mr. M. A. Jinnah's 14-points constitutes the minimum and irreducible Muslim demands but having in view the larger interests of the country and also the complicated nature of the problem to be solved, and considering the difficulties which they may have to face at the spur of the moment, the All India Muslim League considers it advisable not to restrict the full power of Muslim delegates to negotiate a settlement not inconsistent with the basic principles of Muslim demands".

Proposed by:-

Seconded by:-

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\* *A.F.M.* Vol. 154, p. 65-69.



## Draft Resolutions

✓I. " The All India Muslim League places on record its deep sense of sorrow and loss on the sad deaths of Moulvi Mazharul Haq, Sahebzada Aftab Ahmad Khan, Mirza Ali Mohammad Khan, <sup>Sir</sup> ~~Seth~~ Ibrahim Haroon Jafar and Syed Jalib, old and prominent members of the League, and ~~conveys~~ conveys its condolence to the members of the bereaved families!"

✓II. " Resolved that the All India Muslim League greatly appreciate the unanimity, political sagacity and strength with which the Muslim delegates to the Round Table Conference have, so far, pleaded the cause of the <sup>Community</sup> country."

"Further resolved that although Mr. M.A. Jinnah's 14 points constitutes the minimum and irreducible Muslim demands but having in view the larger interest of the country and also the complicated nature of the problem to be solved, and considering the difficulties which they may have to face at the spur of the moment the All India Muslim League considers it advisable not to restrict the full power of Muslim delegates to negotiate a settlement not inconsistent with the basic principles of Muslim demands".

Proposed by.-

Seconded by.-

(3)

- III. “Resolved that in the opinion of the All India Muslim League the next installment of political reforms for India must be based on substantial realization of the Responsible Government, with adequate safeguards for the rights and interests of Musalmans and other minorities, placing this country on an equality with other dominions in the commonwealth of British Empire and nothing short of such a constitution would satisfy any section of the thinking population in the country.

“Further resolved that as the Government of India’s dispatch, on proposals for the Constitutional Reforms fails to lead the country towards the responsible Government, the recommendations contained in the dispatch would not satisfy the Indian aspirations.”

Proposed by:-

Seconded by:-

Supported by:-

- IV. “Resolved that the All India Muslim League, while fully realizing the particular conditions of the N.W.F.P. and recognizing the necessity of taking special measures for the peace and security of the Frontier, is strongly of opinion that the continued political dissatisfaction in the province can not be removed nor can the local aspirations be satisfied with any scheme of administration which gives an inferior place to the province in comparison with other provinces in the country.”

Proposed by:-

Seconded by:-

✓ III. " Resolved that in the opinion of the All India Muslim League the next instalment of political reforms for India must be based on substantial relise-  
-tion of the Responsible Government, with adequate safegaurds for the rights and interests of Mussalmans and other minorities, placing this country on an equality with other dominions in the Common wealth of British Empire and nothing short of such a constitution would satisfy any section of the think-  
ing population in the country.

" Further resolved that as the Government of India's Despatch, on Proposals for the Constitutional Reforms fails to lead the country towards the responsible Government the recommenda-  
tions contained in the Despatch would no satisfy the Indian aspirations."

Proposed by.-

Seconded by.-

Supported by.-

IV.. "Resolved that the All India Muslim League, while fully realizing the particular conditions of the N.W.F. P. and recognizing the necessity of taking special measures for the <sup>safeguarding</sup> peace and security of the Frontier is strongly of opinion that the continued political dissatisfaction in the province can not be removed nor can the local aspirations be satisfied with any scheme of adminis-

(M)

- VI. "Resolved that the attainment of *Swaraj* by the people of India by all peaceful and legitimate means, being the object of the League, the All India Muslim League strongly depreciate the Civil Disobedience and Non-payment of taxes movement prevailing in the country, which has lead its course into communism and anarchy, a cause which in the opinion of the League is highly prejudicial and detrimental to the best interest of the country"

Proposed by:-

Seconded by:-

3

to the provinces in comparasion with  
other provinces in the country."

~~/X/ / / / / X / X / X / X / X /~~

Proposed by .-

Seconded by.-

V.- " Resolved that the All India  
Muslim League considers it essential and  
imperative that Stat<sup>u</sup>ary Provinces<sup>ions</sup> should  
be made for the adequate representation~~x~~  
of the Mussalmans in the Cabinet as well  
as in the Executive of the Country".

Proposed by.-

Seconded by.-

VI. " Resolved that the attainment  
of Swaraj by the people of India by all  
peaceful and legitimate means , being  
the object of the League, the All India  
Muslim League strongly deprecate the  
Civil Disobedience and Non-payment of  
taxes movement prevailing in the  
country, which has lead its course into  
~~channel of~~ communism and anarchy , a  
course which in the opinion of the  
League is highly prejudicial and  
detrimental to the best interest of  
the country"

EMENT Proposed by.-

- VII. The A[ll] I[ndia] M[uslim] L[eague] which fully endorsing the demand of a Federal Constitution for India, with Residuary Powers in the Provinces, wants to make it quite clear that this... demand of Muslmans is confined only to a constitution for British India and relating to the affairs of B[ritish] India. But if the Indian states are also to be included in the Federation of States, the All India Muslim League strongly urges that the Federal Assembly including the Indian States should be quite separate from the British India Legislative Assembly and its function should be confined only to such affairs as are common between B[ritish] India and Indian States. In this Federal Assembly all the big and small Indian States will have equal votes irrespective of their importance and the number of their representatives.

Further resolved that in the opinion of the A[ll] I[ndia] M[uslim] L[eague] any intervention of the Indian States in the internal affairs of B[ritish] India would be highly prejudicial to the progress in B[ritish] India and lead to disastrous results.

The P. J. M. L. while fully endorsing the  
 demand of a Federal Constitution  
 for India, with Residual Powers  
 in the Provinces wants to make it  
 quite clear that this demand  
 of a Constitution is confined only  
 to a constitution for B. India &  
 relating to the affairs of British India  
 But if the Indian States are also to  
 be included in the Federal <sup>of States</sup> ~~Constitution~~  
 All India Muslim League strongly  
 urges that the Federal Assembly  
 including the Indian States should  
 be quite separate from the British  
 India Legislative Assembly & its  
 functions should be confined  
 only to such affairs as are  
 common between the B. India  
 & Indian States. In this  
 Federal Assembly all the  
 Big & small Indian States  
 will have equal votes  
 irrespective of their importance  
 & the number of their representatives  
 Further resolved that in the opinion  
 of the A. J. M. L. the <sup>any</sup> inclusion of the  
 Indian States in the colonial affairs  
 of B. India would be largely  
 prejudicial to the progress in  
 B. India & lead to disastrous  
 results

2-12-30

This Special Session of the All Indian Muslim League puts on record its deepest sense of irrecoverable loss and sorrow at the most lamentable and untimely death of Lokumanya Tilak whose life long and most valuable services to the country and self sacrificing devotion to the cause of the motherland can never be forgotten, and conveys its sympathy to the bereaved family.



2.12.30.

This Special Session of the All India Muslim League  
into on record its deepest sense of irrecoverable loss and  
show at the most lamentable and untimely death of  
Mumtaz Ali whose life long and most valuable services  
to the country and self sacrificing devotion to the cause of the Muslim  
and can never be forgotten, and conveys its sympathy to the  
dear family.

**121. Resolutions, passed at Allahabad Session,  
29-30 December, 1930\*.**

Text of Resolutions

Passed at the 21st Annual Session

of the

All India Muslim League

On the 29th and 30th December 1930

at Allahabad with

**Dr. Sir Muhammad Iqbal Bar-at-Law**

in the Chair.

Resolution No. 1-

"That the All India Muslim League places on record its deep sense of sorrow and loss on the sad deaths of Moulvi Mazharul Haq, Sahebzada Aftab Ahmad Khan, Mirza Ali Mohammad Khan, Sir Ibrahim Haroon Jafar and Syed Jalib, old and prominent members of the League and conveys its condolence to the members of the bereaved families".

(From Chair)

Resolution No. 2-

"That the All India Muslim League while appreciating the united efforts of the Muslim Members to the Round Table Conference in giving faithful expression to Muslim opinion, strongly supports the resolution passed by the All India Muslim Conference at Delhi on the 1st January 1929 under the Presidentship of H. H. Sir Agha Khan and hopes that the Muslim members will confine to abide by that resolution".

Proposed by:—Syed Habib Shah Saheb of Lahore

Seconded by:—Sh. Zahur Ahmad Saheb of Allahabad

Supported by:—Dr. Mufti Mohammad Sadiq of Qadian.

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\* *A.F.M.* Vol. 154, p. 70-71.

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**TEXT OF RESOLUTIONS**

**Passed at the 21st Annual Session**

**OF THE**

**All-India Muslim League**

*On the 29th and 30th December 1930*

**AT ALLAHABAD.**

**With Dr. Sir Mohamad Iqbal Bar-at-Law  
in the Chair.**

*Resolution No. 1.—*

"That the All India Muslim League places on record its deep sense of sorrow and loss on the sad deaths of Moulvi Mazharul Haq, Sahebzada Aftab Ahmad Khan, Mirza Ali Mohammad Khan, Sir Ibrahim Haroon Jafar and Syed Jalib, old and prominent members of the League and conveys its condolence to the members of the bereaved families".

(FROM CHAIR)

*Resolution No. 2.—*

"That the All India Muslim League while appreciating the united efforts of the Muslim Members to the Round Table Conference in giving faithful expression to Muslim opinion, strongly supports the resolution passed by the All India Muslim Conference at Delhi on the 1st January 1929 under the Presidentship of H.H. Sir Agha Khan and hopes that the Muslim members will confine to abide by that resolution".

*Proposed by:—*Syed Habib Shah Saheb of Lahore

*Seconded by:—*Sh. Zahur Ahmad Saheb of Allahabad.

*Supported by:—*Dr. Mufti Mohammad Sadiq of Qadian.

*Resolution No. 3.—*

"Resolved that as the Government of India's despatch, on proposals for the Constitutional Reforms, fails to lead the country towards responsible Government the recommendations contained in the Despatch would not satisfy Indian aspiration in general and Muslim demands in particular".

*Proposed by:—*Hon. Syed Husain Imam Saheb of Gaya

*Seconded by:—*M. U. S. Jung Saheb of Allahabad.

*Resolution No. 4.—*

Resolved that the All India Muslim League, while fully realizing the particular conditions of the N. W. F. Province and recognising the necessity of taking special measures for the safeguarding of the Frontier, is strongly of opinion that the continued political dissatisfaction in the province can not be removed nor can the local aspirations be satisfied with any scheme of administration which gives an inferior place to the province in comparison with other provinces in the country".

*Proposed by:—*Moulvi Mohammad Yakub Saheb M. L. A.

*Seconded by:—*Maulana Abdul Majid Saheb of Badaun.

*Resolution No. 5.—*

"Resolved that the All India Muslim League considers it essential and imperative that Statutory provisions should be made for the adequate representation of Mussalmans in the Cabinets as well as in the Public Services of the country".

*Proposed by:—*Hon. Syed Husain Imam of Gaya

*Seconded by:—*M. Md. Azim Saheb of Ghazipore

*Supported by:—*Syed Habib Shah Saheb of Lahore

## Resolution No. 3.—

"Resolved that as the Government of India's despatch, on proposals for the Constitutional Reforms, fails to lead the country towards responsible Government the recommendations contained in the Dispatch would not satisfy Indian aspiration in general and Muslim demands in particular"

Proposed by: — Hon. -Syed Husain Imam Saheb of  
Gaya

Seconded by:—M. U. S, Jung Saheb of Allahabad.

## Resolution No. 4.—

"Resolved that the All India Muslim League, while fully realizing the particular conditions of the N. W. F. Province and recognizing the necessity of taking special measures for the safeguarding of the Frontier, is strongly of opinion that the continued political dissatisfaction in the province can not be removed nor can the local aspirations be satisfied with any scheme of administration which gives an inferior place to the province in comparison with other provinces in the country".

Proposed by:—Moulvi Mohammad Yakub Saheb M. L. A.

Seconded by:—Maulana Abdul Majid Saheb of Badaun.

## Resolution No. 5.—

"Resolved that the All India Muslim League considers it essential and imperative that Statutory provisions should be made for the adequate representation of Mussalmans in the Cabinets as well as in the Public Services of the country".

Proposed by:—Hon. Syed Husain Imam of Gaya

Seconded by:—M. M[uhamma]d Azim Saheb of  
Ghazipore

Supported by:—Syed Habib Shah Saheb of Lahore

*Resolution No. 6. —*

"That the All India Muslim League is emphatically of opinion that the Mussalmans of India will not be satisfied with any constitution that does not guarantee (a) Full Muslim representation on Population basis in the Legislatures of the Punjab and Bengal. (b) Constitution of Sind into a separate Province forthwith and without any condition (c) Conferment of full powers on the N.W.F. Province and Baluchistan.

This League declares that the Muslim insistence of the adoption of the Federal Constitution of India is contingent upon the clear understanding that above mentioned units shall in the matter of provincial autonomy, be treated on the same footing as the other components of the Federation."

*Proposed by:—Moulvi Abdul Majid Saheb of Sind*

*Seconded by:—Moulvi Abdul Qadir Saheb of Kasur*

*Resolution No. 7.—*

"Resolved that a committee of the following members be appointed to revise and amend the Constitution of the All India Muslim League to be placed before the next Session of the League. 1. Nawab Mohaammad Ismail Khan Saheb of Meerut, 2. Kazi Masud Hasan Saheb of Meerut, 3. Moulvi Mohammad Yakub Saheb".

*Proposed by: Syed Zakir Ali Saheb*

*Seconded by:—Sh. Zahur Ahmad Saheb of Allahabad*

MOHAMMAD YAKUB,

M. L. A.

*Honorary Secretary.*

## Resolution No: 6.-

"That the All India Muslim League is emphatically of opinion that the Mussalmans of India will not be satisfied with any constitution that does not guarantee (a) Full Muslim representation on -Population basis in the Legislatures of the Punjab and Bengal. (b) Constitution of Sind into a separate Province forthwith and without any condition (c) Conferment of full powers on the N.W.F. Province and Baluchistan.

This League declares that the Muslim insistence of the adoption of- the Federal Constitution of India is contingent upon the clear understanding that above mentioned units shall in the matter of provincial autonomy, be treated on the same footing as the other components of the Federation."

Proposed by:—Moulvi Abdul Majid Saheb of Sind

Seconded by:—Moulvi Abdul Qa.dir Saheb of Kasur

## Resolution No. 7.—

"Resolved that a committee of the following members be appointed to revise and amend the Constitution of the All India Muslim League to be placed before the next Session of the League. 1. Nawab Mohammad Ismail Khan Saheb of Meerut, 2. Kazi Masud Hasan Saheb of Meerut, 3. Moulvi Mohammad Yakub Saheb".

Proposed by:—Syed Zakir Ali Saheb

Seconded by:—Sh. Zahur Ahmad Saheb of Allahabad

Muhammad Yakub,  
M. L. A.

Honorary Secretary  
[All India Muslim League].



## 122. A page from Secretary, All India Muslim League's Annual Report, 29-30 December, 1930\*.

The A[ll] I[ndia] M[uslim] L[eague] held 1st March 1930 accepted proposal of the Hon. Malik Feroze Khan Noon to form a committee to consider the desirability of an amendment in the Constitution of the League but it is to be regretted that owing to the illness of Maulana Muhammad Ali, who had [shown]... great interest in revising the Constitution of the League, the Committee could not undertake the task which was entrusted to it. However, the need of improving the constitution of the League is so great and so urgent that I would request you to appoint another Committee consisting of members who may be really willing to work an early date.

When I took over the charge of my office as Sec[retary] of the League, I found the funds of the League in a most baren and embarrassing condition. Not only we had no balance in hand but the League was involved in debt to the extent of Rs.250/- An effort was made to improve the situation and although my appeal to the members did not receive a generous response and only Rs.887[87]/- were realized but the situation was saved by a handsome of donation of Rs.1000/- form Mr. M. A. Jinnah to whose earnest interest and unabating zeal, the League owes its existence.

The League also owes a great debt of gratitude to its Joint Secretary Mr. S. M. Abdullah of Delhi whose financial help in the form of a loan kept the work of the office going. The establishment of a reserve fund in order to keep the organization alive is the greatest...

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\* A.F.M. Vol. 154, p. 72.



A. J. M. L. had 1st March 1930 accepted  
 proposal of the Hon. Mr. J. L. D. to  
 to form a committee to consider the desirability  
 of amendment in the Constitution of the  
 League but it is to be regretted that owing to the  
 loss of Mr. L. M. D. who had  
 much great interest in revising the Constitu-  
 tion, the Committee could not immediately  
 look into the matter. However  
 need of improving the Constitution of the  
 League is so great & so urgent that I  
 must request you to appoint an ad-  
 huc committee consisting of members who  
 are ready willing to work at an early  
 date.

When I took over the charge of my office  
 Secy of the League I found the financial  
 situation in a most deplorable &  
 harassing condition. Not only we had  
 no balance in hand but the League  
 was involved in debt to the extent of  
 Rs 250/- . An effort was made to  
 improve the situation & although my appeal  
 to the Members did not receive a generous  
 response & only Rs 337/- were realized  
 but the situation was saved by a  
 handsome donation of Rs 1000/- from  
 Mr. M. A. Qureshi - to whose  
 earnest interest & unflinching zeal the League  
 owes its existence. The League also owes a great debt of  
 gratitude to its joint Secy Mr. S. M. D. for his  
 financial help in

**123. Annual Report, All India Muslim League,  
1930, prepared by Muhammad Yaqub, 25  
December, 1930\*.**

Annual Report  
of the  
All India Muslim League  
For the Year 1930  
-----0-----  
Prepared by  
Muhammad Yaqub M.L.A  
Honorary Secretary  
At the  
21<sup>st</sup> Annual Session of the League  
held at Allahabad

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\* *A.F.M.* Vol. 154, p. 73-78.

ANNUAL REPORT

of the

All India Muslim League

For the year 1930

—0—

Prepared by

Moulvi Mohammad Yakub M.L.A.

Honorary Secretary

At the

21st Annual Session of the League  
held at ALLAHABAD.

Brother Members of the All India Muslim League & Gentlemen!

I owe you an apology for presenting a very brief and unostentatious report of the work which was done by the League during the short time when I had the honor to occupy the office of the Secretary of the All India Muslim League.

The final decision to hold the Session of the Muslim League was reached so late and so hurriedly that I had hardly any time to prepare anything to which the name of Report might be given and place it in your hands in a printed form. The Reports of the Honorary Secretaries, however, are more than often, looked upon as tiresome and are usually treated as 'taken for read'; therefore in submitting my scanty and uninteresting Report, I have at least the satisfaction of having saved the members from undergoing an unwelcome ordeal.

The term of the office of my learned predecessor Dr. Saifuddin Kitchlu expired on the 31<sup>st</sup> December 1929 and as on account of circumstances no Annual Session of the League held last year, the vacancy could not be filled. In February last when Mr. Jinnah and I arrived at Delhi in connection with the Session of the Legislative Assembly, Mr. Jinnah insisted upon me to take up the duties of the Honorary Secretary of the League casually till the next election took place and owing to the respect and regard which I have for Mr. Jinnah, I could not but obey his orders although entirely against my own personal wishes and the Council elected me as Secretary of the League at its meeting held on Delhi on the 10th February 1930.

The last eleven months during which I held the office have been fraught with most momentous events in the life of the country.

Since 1927 an unfortunate cleavage had occurred in the ranks and file of the League which resulted in the formation of a separate organization at Lahore. Soon after my election

Brother Members of the All India Muslim League Gentlemen X

I owe you an apology for presenting a very brief and unostentatious report of the ~~work~~ work which was done by the League during the short time when I had the honour to occupy the office of the Secretary of the All India Muslim League.

The final decision to hold the Session of the Muslim League was reached so late and so hurriedly that I had hardly any time to prepare anything to which the name of Report might be given and place it in your hands in a printed form. The Reports of the Honorary Secretaries, however, are more than often, looked upon as tiresome and are usually treated as "taken for read"; therefore in submitting my scanty and uninteresting Report I have at least the satisfaction of having saved the members from undergoing an unwelcome ordeal.

The term of the office of my learned predecessor Dr. Saifuddin Kitchlew expired on the 31st December 1929 and as on account of circumstances no Annual Session of the League held last year the vacancy could not be filled. In February last when Mr. Jinnah and I arrived at Delhi in connection with the Session of the Legislative Assembly. Mr. Jinnah insisted upon me to take up the duties of the Honorary Secretary of the League provisionally till the next election took place and owing to the request and request which I have for Mr. Jinnah I could not,

as Secretary of the League this unfortunate cleavage was recovered due to the generous spirit of reconciliation shown by Mr. M. A. Jinnah and Sir Muhammad Shafi. Amicable relations were again restored and both the wings again united.

Another important event which attracted the attention of the Council of the League was the historical announcement made by His Excellency the Viceroy on behalf of His Majesty's Government inviting a Round Table Conference in England with a view to find a solution of the future constitution of the Government.

4 [four] Ordinary meetings of the Council and one Emergency meeting, at which the holding of the Annual Session at Allahabad was decided, were held during the course of the year.

It had been felt that the Constitution of the All India Muslim League had become antiquated and out of date and its revision was considered a matter of great urgency, therefore, the Council of the All India Muslim League held on 1st March 1930 accepted a proposal of the Hon. Malik Feroze Khan Noon to form a committee to consider the desirability of an amendment in the Constitution of the League but it is to be regretted that owing to the illness of Maulana Muhammad Ali, who had evenced great interest in revising the Constitution of the League, the Committee could not undertake the task which was entrusted to it. However, the need of improving the Constitution of the League is so great and so urgent that I would request you to appoint another Committee consisting of members who may be really willing to work an early date.

When I took over the charge of my office as Secretary of the League, I found the finance of the League in a most baren and embarrassing condition. Not only we had no balance in hand but the League was involved in debt to the extent of Rs.250/- An effort was made to improve the condition and although my appeal to the members did not receive a generous response and only Rs.887[87]/- were realized but the

2

but obey his orders although entirely against my own personal wishes and the Council elected me as Secretary of the League at its meeting held in Delhi on the 10 th February 1930.

The last eleven months during which I held the office have been fraught with most momentous events in the life of the country.

Since 1927 an unfortunate cleavage had occurred in the ranks and file of the League which resulted in the formation of a separte organisation at Lahore . Soon after my election as Secretary of the League this unfortunate cleavage was removed due to the generous spirit of reconciliation shown by Mr. M. Jinnah and Sir Mohammed Shafi. Amicable relations were again restored and both the wings again united.

Another important event which attracted the attention of the Council of the League was the ~~Misleading~~ historical announcement made by His Excellency the Viceroy on behalf of His Majesty's Government inviting a Round Table Conference in England with a view to find a solution of the future constitution of the Government.

4 Ordinary Meeting<sup>34</sup> of the Council and one Emergency meeting at which the holding of the Annual Session at Allahabad was decided were held during the course of the year.

It had also been felt that the Constitution

situation was saved by a handsome of donation of Rs.1000/- from Mr. M. A. Jinnah to whome earnest interest and unabating zeal the League owes its existence.

The League also owes a great debt of gratitude to its Joint Secretary Khan Sahib S. M. Abdullah Saheb of Delhi whose financial help in the form of a loan kept the work of the office going.

The establishment of a reserve fund in order to keep the organization alive is the greatest and most urgent need of the All India Muslim League and if Musalmans want to keep alive their oldest and most influential political organization, it is their duty to make a earnest effort for providing funds to the cofers of the League.

A Statement of Account showing income and expenditure for the last three years is given in Appendix 1.

As I have already stated my election as the Secretary of the League was only to fill up a casual vacancy and the experience of the last eleven months has fully demonstrated the necessity of electing a more capable and more energetic person to fill up the office of the Secretary and I hope that in this session we will be able in providing the League with a Secretary who would insure fresh life and activity in the institution.

Before I conclude I must express my deep appreciation of the zeal and enthusiasm with which Mr. Shamsul Hasan, Assistant Secretary of the League has performed his duties. In fact had it not been for the perseverance and tenacity shown by Mr. Shamsul Hasan, the doors of the office of the All India Muslim League would long had been closed.

Yours sincerely

[Muhammad Yaqub]

M.L. A.

Honorary Secretary

25<sup>th</sup> December 1930

Allahabad



of the All India Muslim League had become antiquated and out of date and its revision was considered a matter of great urgency, therefore the Council of the All India Muslim League held on 1st March 1930 accepted a proposal of the Hon. Malik Feroze Khan Noon to form a committee to consider the desirability of an amendment in the Constitution of the League but it is to be regretted that owing to the illness of Maulana Mohammed Ali, who had evinced great interest in revising the Constitution of the League, the Committee could not undertake the task which was entrusted to it. However the need of improving the constitution of the League is so great and so urgent that I would request you to appoint another Committee consisting of members who may be ~~ready~~ really willing to work at an early date.

When I took over the charge of my office as Secretary of the League I found the finance of the League in a most barren and embarrassing condition. Not only we had no balance in hand but the League was involved in debt to the extent of Rs 250/-. An effort was made to improve the condition and although my appeal to the members did not receive a generous response and only Rs 837 were realized but the situation was saved by a handsome donation of Rs 1000/- from Mr. M.A. Jinnah to whom cannot but be ascribed an unabating zeal for the League over its existence.

*For*  
*al*

The League also owes a great debt of gratitude to its Joint Secretary Khan Sahab S.M. Abdullah Sahab of Delhi whose financial help in the form of a loan kept the work of the office going.

The establishment of a reserve fund in order to keep the organization alive is the greatest and the most urgent need of the All India Muslim League and if Musselmans want to keep alive their oldest and most influential political organization it is their duty to make an earnest effort for providing funds to the coffers of the League.

A Statement of Account showing income and expenditure for the last three years is given in Appendix I.

As I have already stated my election as the Secretary of the League was only to fill up a casual vacancy and the experience of the last eleven months has fully demonstrated the necessity of electing a more capable and more energetic person to fill up the office of the Secretary and I hope that in this Session we will be able in providing the League with a Secretary who would infuse fresh life and activity in the institution.

Before I conclude I must express my deep appreciation of the zeal and enthusiasm with which Mr. Shamool Hussain, Assistant Secretary, of the League has

5

performed his duties ; in fact had it not been for the  
perseverance and tenacity shown by Mr. Shamsul Hasan  
the doors of the office of the All India Muslim League  
would long have been closed.

Yours sincerely

M.L.A.

Honorary Secretary

Allahabad  
25th December 1930 }

**124. Letter, Abullisan (Peshawar) to  
Muhammad Yaqub, 30 August, 1930\*.**

مجلس خلافت پشاور

Khilafat Committee, Peshawar

No.-

نمبر -----

Dated 30-8-1930

مورخہ ---

-

Dear Moulavi Sahib,

May I request you to kindly furnish this office with some copies of the Presidential address of **Dr. Sir Muhammad Iqbal** at the Allahabad Muslim League, for the purpose of circulation in Peshawar.

With thanks in anticipation,

Yours sincerely,

Abullisan,


Secretary, Khilafat Committee,

Peshawar.

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\* A.F.M. Vol. 154, p. 79.

54  
 in 9-1-1930  
 H. H. H.

  
 مجلس خلافت پشاور

**Khilafat Committee, Peshawar.**

No. \_\_\_\_\_

Dated 20/12/ 1930.

۱۲۵۱  
 ۱۳۲

Dear Maulvi Sahib,

May I request you to kindly furnish this office with some copies of the Presidential Address of Dr. Sir Ishaq Ishaq at the Allahabad Muslim League, for the purpose of circulation in Peshawar.

With thanks in anticipation,

Yours sincerely  
 H. H. H.,  
 Secretary, Khilafat Committee,  
 Peshawar.

**125. Presidential Address, Iqbal, (Allahabad),  
30 December, 1930\*.**



Presidential Address

Allahabad Session

Dec[ember] – 1930

By

**Dr. Sir Muhammad Iqbal**

Printed & Published by

S. Shamsul Hasan, Assistant Secretary,

All India Muslim League Printing Press, Daryaganj, Delhi

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## PRESIDENTIAL ADDRESS

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Gentlemen,

I am deeply grateful to you for the honour you have conferred upon me in inviting me to preside over the deliberations of the All-India Muslim League at one of the most critical moments in the history of Muslim political thought and activity in India. I have no doubt that in this great assembly there are men whose political experience is far more extensive than mine, and for whose knowledge of affairs I have the highest respect. It will, therefore, be presumptuous on my part to claim to guide an assembly of such men in the political decisions which they are called upon to make today. I lead no party; I follow no leader. I have given the best part of my life to a careful study of Islam, its law and polity, its culture, its history and its literature. This constant contact with the spirit of Islam, as it unfolds itself in time, has, I think, given me a kind of insight into its significance as a world fact. It is in the light of this insight, whatever its value, that, while assuming that the Muslims of India are determined to remain true to the spirit of Islam, I propose, not to guide you in your decisions, but to attempt the humbler task of bringing clearly to your consciousness the main principle which, in my opinion, should determine the general character of these decisions.



GENTLEMEN,

I am deeply grateful to you for the honour you have conferred upon me in inviting me to preside over the deliberations of the All-India Muslim League at one of the most critical moments in the history of Muslim political thought and activity in India. I have no doubt that in this great assembly there are men whose political experience is far more extensive than mine, and for whose knowledge of affairs I have the highest respect. It will, therefore, be presumptuous on my part to claim to guide an assembly of such men in the political decisions which they are called upon to make to-day. I lead no party, I follow no leader. I have given the best part of my life to a careful study of Islam, its law and polity, its culture, its history and its literature. This constant contact with the spirit of Islam, as it unfolds itself in time, has, I think, given me a kind of insight into its significance as a world-fact. It is in the light of this insight, whatever its value, that, while assuming that the Muslims of India are determined to remain true to the spirit of Islam, I propose, not to guide you in your decisions, but to attempt the humbler task of bringing clearly to your consciousness the main principle which, in my opinion, should determine the general character of these decisions.

### **Islam and Nationalism**

It cannot be denied that Islam, regarded as an ethical ideal plus a certain kind of polity – by which expression I mean a social structure, regulated by a legal system and animated by a specific ethical ideal – has been the chief formative factor in the life-history of the Muslims of India. It has furnished those basic emotions and loyalties which gradually unify scattered individuals and groups, and finally transform them into a well-defined people, possessing a moral consciousness of their own. Indeed it is no exaggeration to say that India is perhaps the only country in the world where Islam, as a people-building force, has worked at its best. In India, as elsewhere, the structure of Islam as a society is almost entirely due to the working of Islam as a culture inspired by a specific ethical ideal. What I mean to say is that Muslim society, with its remarkable homogeneity and inner unity, has grown to be what it is, under the pressure of the laws and institutions associated with the culture of Islam. The ideas set free by European political thinking, however, are now rapidly changing the outlook of the present generation of Muslims both in India and outside India. Our younger men inspired by these ideas, are anxious to see them as living forces in their own countries, without any critical appreciation of the facts which have determined their evolution in Europe. In Europe, Christianity was understood to be a purely monastic order which gradually developed into a vast Church-organisation. The protest of Luther was directed against this Church-organisation, not against any system of polity of a secular nature, for the obvious reason that there was no such polity associated with Christianity. And Luther was perfectly justified in rising in revolt against this organisation; though, I think, he did not realize that in the peculiar conditions which obtained in Europe his revolt would eventually mean the complete displacement of universal ethics of Jesus by the growth of a

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## ISLAM AND NATIONALISM.

It cannot be denied that Islam, regarded as an ethical ideal plus a certain kind of polity—by which expression I mean a social structure, regulated by a legal system and animated by a specific ethical ideal—has been the chief formative factor in the life-history of the Muslims of India. It has furnished those basic emotions and loyalties which gradually unify scattered individuals and groups, and finally transform them into a well-defined people, possessing a moral consciousness of their own. Indeed it is no exaggeration to say that India is perhaps the only country in the world where Islam, as a people-building force, has worked at its best. In India, as elsewhere, the structure of Islam as a society is almost entirely due to the working of Islam as a culture inspired by a specific ethical ideal. What I mean to say is that Muslim society, with its remarkable homogeneity and inner unity, has grown to be what it is, under the pressure of the laws and institutions associated with the culture of Islam. The ideas set free by European political thinking, however, are now rapidly changing the outlook of the present generation of Muslims both in India and outside India. Our younger men, inspired by these ideas, are anxious to see them as living forces in their own countries, without any critical appreciation of the facts which have determined their evolution in Europe. In Europe

plurality of national and hence narrower systems of ethics. Thus the upshot of the intellectual movement initiated by such men as Rousseau and Luther was the break-up of the one into a mutually ill-adjusted many, the transformation of a human into a national outlook, requiring a more realistic foundation, such as the notion of country, and finding expression through varying systems of polity evolved on national lines, i.e., on lines which recognize territory as the only principle of political solidarity. If you begin with the conception of religion as complete other-worldliness, then what has happened to Christianity in Europe is perfectly natural. The universal ethics of Jesus is displaced by national systems of ethics and polity. The conclusion to which Europe is consequently driven is that religion is a private affair of the individual, and has nothing to do with what is called man's temporal life. Islam does not bifurcate the unity of man into an irreconcilable duality of spirit and matter. In Islam God and the universe, spirit and matter, church and state, are organic to each other. Man is not the citizen of a profane world to be renounced in the interest of a world of spirit situated elsewhere. To Islam matter is spirit realizing itself in space and time. Europe uncritically accepted the duality of spirit and matter probably from Mannichaeon thought. Her best thinkers are realizing this initial mistake to-day, but her statesmen are indirectly forcing the world to accept it as an unquestionable dogma. It is, then, this mistaken separation of spiritual and temporal which has largely influenced European religious and political thought, and has resulted practically in the total exclusion of Christianity from the life of European states. The result is a set of mutually ill-adjusted states dominated by interests, not human but national. And these mutually ill-adjusted states, after trampling over the moral and religious convictions of Christianity, are today feeling the need of a federated Europe, i.e. the need of a unity which the Christian Church-organisation originally gave them, but which, instead of reconstructing in the light of Christ's vision of human brotherhood, they considered it fit to destroy

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Christianity was understood to be a purely monastic order which gradually developed into a vast church-organisation. The protest of Luther was directed against this church-organisation, not against any system of polity of a secular nature, for the obvious reason that there was no such polity associated with Christianity. And Luther was perfectly justified in rising in revolt against this organisation; though, I think, he did not realize that in the peculiar conditions which obtained in Europe his revolt would eventually mean the complete displacement of universal ethics of Jesus by the growth of a plurality of national and hence narrower systems of ethics. Thus the upshot of the intellectual movement initiated by such men as Rousseau and Luther was the break-up of the one into a mutually ill-adjusted many, the transformation of a human into a national outlook, requiring a more realistic foundation, such as the notion of country, and finding expression through varying systems of polity evolved on national lines, *i. e.* on lines which recognize territory as the only principle of political solidarity. If you begin with the conception of religion as complete other-worldiness, than what has happened to Christianity in Europe is perfectly natural. The universal ethics of Jesus is displaced by national systems of ethics and polity. The conclusion to which Europe is consequently driven is that religion is a private affair of the individual,

under the inspiration of Luther. A Luther in the world of Islam, however, is an impossible phenomenon; for here there is no Church-organisation, similar to that of Christianity in the middle ages, inviting a destroyer. In the world of Islam we have a universal polity whose fundamentals are believed to have been revealed, but whose structure, owing to our legists' want of contact with the modern world, stands today in need of renewed power by fresh adjustments. I do not know what will be the final fate of the national idea in the world of Islam, whether Islam will assimilate and transform it, as it has assimilated and transformed before many ideas expressive of a different spirit, or allow a radical transformation of its own structure by the force of this idea, is hard to predict. Professor Wensinck of Leiden (Holland) wrote to me the other day: "It seems to me that Islam is entering upon a crisis through which Christianity has been passing for more than a century. The great difficulty is how to save the foundations of religion when many antiquated notions have to be given up. It seems to me scarcely possible to state what the outcome will be for Christianity, still less what it will be for Islam." At the present moment the national idea is racialising the outlook of Muslims, and thus materially counteracting the humanising work of Islam. And the growth of racial consciousness may mean the growth of standards different and even opposed to the standards of Islam.

I hope you will pardon me for this apparently academic discussion. To address this session of the All-India Muslim League you have selected a man who is not despaired of Islam as a living force for freeing the outlook of man from its geographical limitations, who believes that religion is a power of the utmost importance in the life of individuals as well as states, and finally who believes that *Islam is itself Destiny and will not suffer a destiny!* Such a man cannot but look at matters from his own point of view. Do not think that the problem I am indicating is a purely theoretical one. It is a very living and

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practical problem calculated to affect the very fabric of Islam as a system of life and conduct. On a proper solution of it alone depends your future as a distinct cultural unit in India. Never in our history Islam has had to stand a greater trial than the one which confronts it today. It is open to a people to modify, reinterpret or reject the foundational principles of their social structure; but it is absolutely necessary for them to see clearly what they are doing before they undertake to try a fresh experiment. Nor should the way in which I am approaching this important problem lead anybody to think that I intend to quarrel with those who happen to think differently. You are a Muslim assembly and, I suppose, anxious to remain true to the spirit and ideals of Islam. My sole desire, therefore, is to tell you frankly what I honestly believe to be the truth about the present situation. In this way alone it is possible for me to illuminate, according to my light, the avenues of your political action.

### **The Unity of an Indian Nation**

What, then, is the problem and its implications? Is religion a private affair? Would you like to see Islam, as a moral and political ideal, meeting the same fate in the world of Islam as Christianity has already met in Europe? Is it possible to retain Islam as an ethical ideal and to reject it as a polity in favour of national polities in which religious attitude is not permitted to play any part? This question becomes of special importance in India where the Muslims happen to be in a minority. The proposition that religion is a private individual experience is not surprising on the lips of a European. In Europe the conception of Christianity as a monastic order, renouncing the world of matter and fixing its gaze entirely on the world of spirit, led, by a logical process of thought, to the view embodied in this proposition. The nature of the [Holy] Prophet's [P. B. U. H.] religious experience, as disclosed in the Quran, however, is wholly different. It is not mere experience in the sense of a purely biological event, happening inside the experient and



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necessitating no reactions on its social environment. It is individual experience creative of a social order. Its immediate outcome is the fundamentals of a polity with implicit legal concepts whose civic significance cannot be belittled merely because their origin is revelational. The religious ideal of Islam, therefore, is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other. Therefore, the construction of a polity on national lines, if it means a displacement of the Islamic principle of solidarity, is simply unthinkable to a Muslim. This is a matter which at the present moment directly concerns the Muslims of India. "Man," says Renan, "is enslaved neither by his race nor by his religion, nor by the course of rivers, nor by the direction of mountain ranges. A great aggregation of men, sane of mind and warm of heart, creates a moral consciousness which is called a nation." Such a formation is quite possible, though it involves the long and arduous process of practically re-making men and furnishing them with a fresh emotional equipment. It might have been a fact in India if the teachings of Kabir and the Divine Faith of Akbar had seized the imagination of the masses of this country. Experience, however, shows that the various caste units and religious units in India have shown no inclination to sink their respective individualities in a larger whole. Each group is intensely jealous of its collective existence. The formation of the kind of moral consciousness which constitutes the essence of a nation in Renan's sense demands a price which the peoples of India are not prepared to pay. The unity of an Indian nation, therefore, must be sought, not in the negation, but in the mutual harmony and cooperation of the many. True statesmanship cannot ignore facts, however unpleasant they may be. The only practical course is not to assume the existence of a state of things which does not exist, but to recognise facts as they are, and to exploit them to our greatest advantage. And it is on the discovery of Indian unity in this direction that the fate of India as well as of Asia really depends. India is Asia in miniature. Part of her

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me for this apparently academic discussion. To address this session of the All-India Muslim League you have selected a man who is not despaired of Islam as a living force for freeing the outlook of man from its geographical limitations, who believes that religion is a power of the utmost importance in the life of individuals as well as states, and finally who believes that *Islam is itself Destiny and will not suffer a destiny !* Such a man cannot but look at matters from his own point of view. Do not think that the problem I am indicating is a purely theoretical one. It is a very living and practical problem calculated to affect the very fabric of Islam as a system of life and conduct. On a proper solution of it alone depends your future as distinct cultural unit in India. Never in our history Islam has had to stand a greater trial than the one which confronts it to-day. It is open to a people to modify, reinterpret or reject the foundational principles of their social structure; but it is absolutely necessary for them to see clearly what they are doing before they undertake to try a fresh experiment. Nor should the way in which I am approaching this important problem lead any body to think that I intend to quarrel with those who happen to think differently. You are a Muslim assembly and, I suppose, anxious to remain true to the spirit and ideals of Islam. My sole desire, therefore, is to tell you frankly what I honestly

people have cultural affinities with nations in the East, and part with nations in the middle and west of Asia. If an effective principle of cooperation is discovered in India it will bring peace and mutual goodwill to this ancient land which has suffered so long, more because of her situation in historic space than because of any inherent incapacity of her people. And it will at the same time solve the entire political problem of Asia.

It is, however, painful to observe that our attempts to discover such a principle of internal harmony have so far failed. Why have they failed? Perhaps, we suspect each other's intentions, and inwardly aim at dominating each other. Perhaps, in the higher interests of mutual cooperation, we cannot afford to part with monopolies which circumstances have placed in our hands, and conceal our egoism under the cloak of a nationalism, outwardly simulating a large-hearted patriotism, but inwardly as narrow-minded as a caste or a tribe. Perhaps, we are unwilling to recognize that each group has a right to free development according to its own cultural traditions. But whatever may be the causes of our failure, I still feel hopeful. Events seem to be tending in the direction of some sort of internal harmony. And as far as I have been able to read the Muslim mind, I have no hesitation in declaring that, if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian homelands is recognized as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India. The principle that each group is entitled to free development on its own lines is not inspired by any feeling of narrow communalism. There are communalisms and communalisms. A community which is inspired by feeling of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teachings of the Quran, even to defend their places of worship if need be. *Yet I love the communal group which is source of my life and behaviour; and which has formed me what I am by*

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believe to be the truth about the present situation. In this way alone it is possible for me to illuminate, according to my light, the avenues of your political action.

### THE UNITY OF AN INDIAN NATION.

What, then is the problem and its implications? Is religion a private affair? Would you like to see Islam, as a moral and political ideal, meeting the same fate in the world of Islam as Christianity has already met in Europe? Is it possible to retain Islam as an ethical ideal and to reject it as a polity in favour of national polities in which religious attitude is not permitted to play any part? This question becomes of special importance in India where the Muslims happen to be in a minority. The proposition that religion is a private individual experience is not surprising on the lips of a European. In Europe the conception of Christianity as a monastic order, renouncing the world of matter and fixing its gaze entirely on the world of spirit, led, by a logical process of thought, to the view embodied in this proposition. The nature of the Prophet's religious experience, as disclosed in the Quran, however, is wholly different. It is not mere experience in the sense of a purely biological event, happening inside the experient and necessitating no reactions on its social environment. It is individual experience creative of a social order. Its immediate outcome is the fundamentals of a polity

*giving me its religion, its literature, its thought, its culture, and thereby recreating its whole past, as a living operative factor, in my present consciousness.* Even the authors of the Nehru Report recognise the value of this higher aspect of communalism. While discussing the separation of Sind they say: "To say from the larger view-point of nationalism that no communal provinces should be created is, in a way, equivalent to saying from the still wider international viewpoint that there should be no separate nations. Both these statements have a measure of truth in them. But the staunchest internationalist recognises that without the fullest national autonomy it is extraordinarily difficult to create the international state. *So also without the fullest cultural autonomy, and communalism in its better aspect is culture, it will be difficult to create a harmonious nation.*"

### **Muslim India within India**

Communalism, in its higher aspect, then, is indispensable to the formation of a harmonious whole in a country like India. The units of Indian society are not territorial as in European countries. India is a continent of human groups belonging to different races, speaking different languages and professing different religions. Their behaviour is not at all determined by a common race consciousness. Even the Hindus do not form a homogeneous group. The principle of European democracy cannot be applied to India without recognising the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified. The resolution of the All Parties Muslim Conference at Delhi is, to my mind, wholly inspired by this noble ideal of a harmonious whole which, instead of stifling the respective individualities of its component wholes, affords them chances of fully working out the possibilities that may be latent in them. And I have no doubt that this house will emphatically endorse the Muslim demands embodied in this resolution. Personally I would go further than the demands embodied in it. *I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan*

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with implicit legal concepts whose civic significance cannot be belittled merely because their origin is revelational. The religious ideal of Islam, therefore, is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other. Therefore the construction of a polity on national lines, if it means a displacement of the Islamic principle of solidarity, is simply unthinkable to a Muslim. This is a matter which at the present moment directly concerns the Muslims of India. "Man," says Renan, "is enslaved neither by his race, nor by his religion, nor by the course of rivers, nor by the direction of mountain ranges. A great aggregation of men, sane of mind and warm of heart, creates a moral consciousness which is called a nation." Such a formation is quite possible, though it involves the long and arduous process of practically re-making men and furnishing them with a fresh emotional equipment. It might have been a fact in India if the teaching of Kabir and the Divine Faith of Akbar had seized the imagination of the masses of this country. Experience, however, shows that the various caste-units and religious units in India have shown no inclination to sink their respective individualities in a larger whole. Each group is intensely jealous of its collective existence. The formation of the kind of moral consciousness which constitutes the essence of a

*amalgamated into a single state. Self-Government within the British Empire, or without the British Empire, the formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims at least of the North-West India.* The proposal was put forward before the Nehru Committee. They rejected it on the ground that, if carried into effect, it would give a very unwieldy state. This is true in so far as the area is concerned; in point of population the state contemplated by the proposal would be much less than some of the present Indian provinces. The exclusion of Ambala Division and perhaps of some districts where non-Muslims pre-dominate, will make it less extensive and more Muslim in population – so that the exclusion suggested will enable this consolidated state to give a more effective protection to non-Muslim minorities within its area. The idea need not alarm the Hindus or the British. India is the greatest Muslim country in the world. The life of Islam as a cultural force in this country very largely depends on its centralisation in a specified territory. This centralisation of the most living portion of the Muslims of India, whose military and police service has, notwithstanding unfair treatment from the British, made the British rule possible in this country, will eventually solve the problem of India as well as of Asia. It will intensify their sense of responsibility and deepen their patriotic feelings. Thus, possessing full opportunity of development within the body-politic of India, the North-West Indian Muslims will prove the best defenders of India against a foreign invasion, be that invasion the one of ideas or of bayonets. The Punjab with fifty-six per cent Muslim population supplies fifty-four per cent of the total combatant troops in the Indian Army, and if the nineteen thousand Gurkhas recruited from the independent state of Nepal are excluded, the Punjab contingent amounts to sixty two per cent of the whole Indian Army. This percentage does not take into account nearly six thousand combatants supplied to the Indian Army by the North-West Frontier Province and Baluchistan. From this you can easily calculate the possibilities of the North-West Indian Muslims in regard



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nation in Renan's sense demands a price which the peoples of India are not prepared to pay. The unity of an Indian nation, therefore, must be sought, not in the negation, but in the mutual harmony and co-operation of the many. True statesmanship cannot ignore facts, however unpleasant they may be. The only practical course is not to assume the existence of a state of things which does not exist, but to recognize facts as they are, and to exploit them to our greatest advantage. And it is on the discovery of Indian unity in this direction that the fate of India as well as of Asia really depends. India is Asia in miniature. Part of her people have cultural affinities with nations in the East, and part with nations in the middle and west of Asia. If an effective principle of co-operation is discovered in India it will bring peace and mutual good-will to this ancient land which has suffered so long, more because of her situation in historic space than because of any inherent incapacity of her people. And it will at the same time solve the entire political problem of Asia.

It is, however, painful to observe that our attempts to discover such a principle of internal harmony have so far failed. Why have they failed ? Perhaps, we suspect each other's intentions, and inwardly aim at dominating each other. Perhaps, in the higher interests of mutual co-operation, we cannot afford to part with the monopolies which

to the defence of India against foreign aggression. The Right Hon'ble Mr. Srinivasa Sastri thinks that the Muslim demand for the creation of autonomous Muslim states along with North-West border is actuated by a desire "to acquire means of exerting pressure in emergencies on the Government of India." I may frankly tell him that the Muslim demand is not actuated by the kind of motive he imputes to us; it is actuated by a genuine desire for free development which is practically impossible under the type of unitary government contemplated by the nationalist Hindu politicians with a view to secure permanent communal dominance in the whole of India.

Nor should the Hindus fear that the creation of autonomous Muslim states will mean the introduction of a kind of religious rule in such states. I have already indicated to you the meaning of the word religion, as applied to Islam. The truth is that Islam is not a church. It is state, conceived as a contractual organism long before Rousseau ever thought of such a thing, and animated by an ethical ideal which regards man not as an earth-rooted creature, defined by this or that portion of the earth, but as a spiritual being understood in terms of a social mechanism, and possessing rights and duties as a living factor in that mechanism. The character of a Muslim state can be judged from what the *Times of India* pointed out sometime ago in a leader on the Indian Banking Inquiry Committee. "In ancient India," the paper points out, "the state framed laws regulating the rates of interest; but in Muslim times, although Islam clearly forbids the realization of interest on money loaned, Indian Muslim states imposed no restrictions on such rates." I therefore demand the formation of a consolidated Muslim state in the best interests of India and Islam. For India it means security and peace resulting from the internal balance of power; for Islam an opportunity to rid itself of the stamp that Arabian Imperialism was forced to give it, to mobilize its law, its education, its culture, and to bring them into closer contact with its own original spirit and with the spirit of modern times.

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circumstances have placed in our hands, and conceal our egoism under the cloak of a nationalism, outwardly simulating a large-hearted patriotism, but inwardly as narrowminded as a caste or a tribe. Perhaps, we are unwilling to recognize that each group has a right to free development according to its own cultural traditions. But whatever may be the causes of our failure, I still feel hopeful. Events seem to be tending in the direction of some sort of internal harmony. And as far as I have been able to read the Muslim mind, I have no hesitation in declaring that, if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian homelands is recognized as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India. The principle that each group is entitled to free development on its own lines is not inspired by any feeling of narrow communalism. There are communalisms and communalisms. A community which is inspired by feeling of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teaching of the Quran, even to defend their places of worship if need be. *Yet I love the communal group which is the source of my life and behaviour ;*

### **Federal States**

Thus it is clear that in view of India's infinite variety in climates, races, languages, creeds and social systems, the creation of autonomous states, based on the unity of language, race, history, religion and identity of economic interests, is the only possible way to secure a stable constitutional structure in India. The conception of federation underlying the Simon Report necessitates the abolition of the Central Legislative Assembly as a popular assembly, and makes it an assembly of the representatives of federal states. It further demands a redistribution of territory on the lines which I have indicated. And the Report does recommend both. I give my whole-hearted support to this view of the matter, and venture to suggest that the redistribution recommended in the Simon Report must fulfil two conditions. It must precede the introduction of the new constitution, and must be so devised as to finally solve the communal problem. Proper redistribution will make the question of joint and separate electorates automatically disappear from the constitutional controversy of India. It is the present structure of the provinces that is largely responsible for this controversy. The Hindu thinks that separate electorates are contrary to the spirit of true nationalism, because he understands the word nation to mean a kind of universal amalgamation in which no communal entity ought to retain its private individuality. Such a state of things however does not exist. Nor is it desirable that it should exist. India is the land of racial and religious variety. And to this, the general economic inferiority of the Muslims, their enormous debt, especially in the Punjab, and their insufficient majorities in some of the provinces as at present constituted, and you will begin to see clearly the meaning of our anxiety to retain separate electorates. In such a country and in such circumstances, territorial electorates cannot secure adequate representation of all interests, and must inevitably lead to the creation of an oligarchy. The Muslims

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*and which has formed me what I am by giving me its religion, its literature, its thought, its culture, and thereby recreating its whole past, as a living operative factor, in my present consciousness. Even the authors of the Nehru Report recognise the value of this higher aspect of communalism. While discussing the separation of Sind they say: "To say from the larger viewpoint of nationalism that no communal provinces should be created is, in a way, equivalent to saying from the still wider international viewpoint that there should be no separate nations. Both these statements have a measure of truth in them. But the staunchest internationalist recognises that without the fullest national autonomy it is extraordinarily difficult to create the international state. So also without the fullest cultural autonomy, and communalism in its better aspect is culture, it will be difficult to create a harmonious nation."*

#### MUSLIM INDIA WITHIN INDIA.

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of India can have no objection to purely territorial electorates if provinces are demarcated so as to secure comparatively homogeneous communities possessing linguistic, racial, cultural and religious unity.

### **Federation as understood in the Simon Report**

But in so far as the question of the powers of the Central Federal States is concerned, there is a subtle difference of motive in the constitutions proposed by the Pandits of India and the Pandits of England. The Pandits of India do not disturb the central authority as it stands at present. All that they desire is that this authority should become fully responsible to the Central Legislature which they maintain intact, and where their majority will become further reinforced on the nominated element ceasing to exist. The Pandits of England, on the other hand, realizing that democracy in the centre tends to work contrary to their interests, and is likely to absorb the whole power now in their hands, in case a further advance is made towards responsible government, have shifted the experiment of democracy from the centre to the provinces. No doubt, they introduce the principle of federation and appear to have made a beginning by making certain proposals, yet their evaluation of this principle is determined by considerations wholly different to those which determine its value in the eyes of Muslim India. The Muslims demand federation because it is pre-eminently a solution of India's most difficult problem i.e. the communal problem. The Royal Commissioners' view of federation, though sound in principle, does not seem to aim at responsible government for federal states. Indeed it does not go beyond providing means of escape from the situation which the introduction of democracy in India has created for the British, and wholly disregards the communal problem by leaving it where it was.

Thus it is clear that, in so far as real federation is concerned, the Simon Report virtually negates the principle

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ogeneous group. The principle of European democracy cannot be applied to India without recognising the fact of communal groups. The Muslim demand for the creation of a Muslim India is, therefore, perfectly justified. The resolution of the All-Parties Muslim Conference at Delhi is, to my mind, wholly inspired by this noble ideal of a harmonious whole which, instead of stifling the respective individualities of its component wholes, affords them chances of fully working out the possibilities that may be latent in them. And I have no doubt that this house will emphatically endorse the Muslim demands embodied in this resolution. Personally I would go further than the demands embodied in it. *I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan amalgamated into a single state. Self-Government within the British Empire, or without the British Empire, the formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims at least of North-West India.* The proposal was put forward before the Nehru Committee. They rejected it on the ground that, if carried into effect, it would give a very unwieldy state. This is true in so far as the area is concerned ; in point of population the state contemplated by the proposal would be much less than some of the present Indian provinces. The exclusion of Ambala Division and perhaps of some districts where non-Muslims predominate, will make

of federation in its true significance. The Nehru Report realizing Hindu majority in the Central Assembly reaches a unitary form of government because such an institution secures Hindu dominance throughout India; the Simon Report retains the present British dominance behind the thin veneer of an unreal federation, partly because the British are naturally unwilling to part with the power they have so long wielded, and partly because it is possible for them, in the absence of an inter-communal understanding in India, to make out a plausible case for the retention of that power in their own hands. To my mind a unitary form of Government is simply unthinkable in a self-governing India. What is called 'residuary powers' must be left entirely to self-governing states, the Central Federal State exercising only those powers which are expressly vested in it by the free consent of federal states. I would never advise the Muslims of India to agree to a system, whether of British or of Indian origin, which virtually negatives the principle of true federation, or fails to recognize them as a distinct political entity.

### **Federal Scheme as discussed in the Round Table Conference**

The necessity for a structural change in the Central Government was seen probably long before the British discovered the most effective means for introducing this change. That is why at a rather late stage it was announced that the participation of the Indian Princes in the Round Table Conference was essential. It was a kind of surprise to the people of India, particularly the minorities, to see the Indian Princes dramatically expressing their willingness at the Round Table Conference to join an All-India Federation and, as a result of their declaration, Hindu delegates-uncompromising advocates of a unitary form of government – quietly agreeing to the evolution of a federal scheme. Even Mr. Sastri who, only a few days before, had severely criticised Sir John Simon for recommending a federal scheme for India, suddenly became a convert and admitted his conversion in the plenary session of



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it is so extensive and more Muslim in population—so that the exclusion suggested will enable this consolidated state to give a more effective protection to non-Muslim minorities within its area. The idea need not alarm the Hindus or the British. India is the greatest Muslim country in the world. The life of Islam as a cultural force in this country very largely depends on its centralisation in a specified territory. This centralisation of the most living portion of the Muslims of India whose military and police service has, notwithstanding unfair treatment from the British, made the British rule possible in this country, will eventually solve the problem of India as well as of Asia. It will intensify their sense of responsibility and deepen their patriotic feeling. Thus, possessing full opportunity of development within the body-politic of India, the North-West Indian Muslims will prove the best defenders of India against a foreign invasion, be that invasion the one of ideas or of bayonets. The Punjab with fifty six per cent Muslim population supplies fifty four per cent of the total combatant troops in the Indian army, and if the nineteen thousand Gurkhas recruited from the independent state of Nepal are excluded, the Punjab contingent amounts to sixty two per cent of the whole Indian Army. This percentage does not take into account nearly six thousand combatants supplied to the Indian Army by the North-West Frontier Province and Baluchistan.

the Conference – thus offering the Prime Minister of England an occasion for one of his wittiest observations in his concluding speech. All this has a meaning both for the British who have sought the participation of the Indian Princes, and the Hindus who have unhesitatingly accepted the evolution of an All-India Federation. The truth is that the participation of the Indian Princes – among whom only a few are Muslims – in a federation scheme serves a double purpose. On the one hand it serves as an all important factor in maintaining the British power in India practically as it is, on the other hand it gives overwhelming majority to the Hindus in an All-India Federal Assembly. It appears to me that the Hindu-Muslim differences regarding the ultimate form of the Central Government are being cleverly exploited by British politicians through the agency of the Princes who see in the scheme prospects of better security for their despotic rule. If the Muslims silently agree to any such scheme it will simply hasten their end as a political entity in India. The policy of the Indian Federation, thus created, will be practically controlled by Hindu Princes forming the largest group in the Central Federal Assembly. They will always lend their support to the Crown in matters of Imperial concern; and in so far as internal administration of the country is concerned they will help in maintaining and strengthening the supremacy of the Hindus. In other words the scheme appears to be aiming at a kind of understanding between Hindu India and British Imperialism – you perpetuate me in India, and I in return give you a Hindu oligarchy to keep all other Indian communities in perpetual subjection. If therefore the British Indian provinces are not transformed into really autonomous states, the Princes' participation in a scheme of Indian federation will be interpreted only as a dexterous move on the part of British politicians to satisfy, without parting with any real power, all parties concerned – Muslims with the word federation, Hindus with a majority in the centre, and British Imperialists – whether Tory or Labourite – with the substance of real power.

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From this you can easily calculate the possibilities of North-West Indian Muslims in regard to the defence of India against foreign aggression. The Right Hon'ble Mr. Srinivasa Sastri thinks that the Muslim demand for the creation of autonomous Muslim states along the North-West border is actuated by a desire "to acquire means of exerting pressure in emergencies on the Government of India." I may frankly tell him that the Muslim demand is not actuated by the kind of motive he imputes to us ; it is actuated by a genuine desire for free development which is practically impossible under the type of unitary government contemplated by the nationalist Hindu politicians with a view to secure permanent communal dominance in the whole of India.

Nor should the Hindus fear that the creation of autonomous Muslim states will mean the introduction of a kind of religious rule in such states. I have already indicated to you the meaning of the word religion, as applied to Islam. The truth is that Islam is not a church. It is state, conceived as a contractual organism long before Rousseau ever thought of such a thing, and animated by an ethical ideal which regards man not as an earth-rooted creature, defined by this or that portion of the earth, but as a spiritual being understood in terms of a social mechanism, and possessing rights and duties as a living factor in that mechanism.

The number of Hindu States in India is far greater than Muslim states; and it remains to be seen how the Muslim demand for 33 per cent seats in the Central Federal Assembly is to be met within a House or Houses constituted of representatives taken from British India as well as Indian states. I hope the Muslim delegates are fully aware of the implications of the federal scheme as discussed in the Round Table Conference. The question of Muslim representation in the proposed All-India Federation has not yet been discussed. "The interim report," says Reuter's summary, "contemplates two chambers in the Federal Legislature – each containing representatives both of British India and States, the proportion of which will be a matter of subsequent consideration under the heads which have not yet been referred to the Sub-Committee." In my opinion the question of proportion is of the utmost importance, and ought to have been considered simultaneously with the main question of the structure of the Assembly.

The best course, I think, would have been to start with a British Indian Federation only. A federal scheme born of an unholy union between democracy and despotism cannot but keep British India in the same vicious circle of a unitary Central Government. Such a unitary form may be of the greatest advantage to the British, to the majority community in British India and to the Indian Princes; it can be of no advantage to the Muslims unless they get majority rights in five out of eleven Indian Provinces with full residuary powers, and one-third share of seats in the total House of the Federal Assembly. In so far as the attainment of sovereign powers by the British Indian Provinces is concerned the position of H. H. the Ruler of Bhopal, Sir Akbar Hydari and Mr. Jinnah is unassailable. In view, however, of the participation of the Princes in the Indian Federation we must now see our demand for representation in the British Indian Assembly in a new light. The question is not one of Muslim share in a British Indian Assembly, but one which relates to representation of British Indian Muslims in an All-India

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The character of a Muslim state can be judged from what the *Times of India* pointed out some-time ago in a leader on the Indian Banking Inquiry Committee. "In ancient India," the paper points out, "the state framed laws regulating the rates of interest; but in Muslim times, although Islam clearly forbids the realization of interest on money loaned, Indian Muslim states imposed no restrictions on such rates." I therefore demand the formation of a consolidated Muslim state in the best interests of India and Islam. For India it means security and peace resulting from an internal balance of power; for Islam an opportunity to rid itself of the stamp that Arabian Imperialism was forced to give it, to mobilize its law, its education, its culture, and to bring them into closer contact with its own original spirit and with the spirit of modern times.

#### FEDERAL STATES.

Thus it is clear that in view of India's infinite variety in climates, races, languages, creeds and social systems, the creation of autonomous states, based on the unity of language, race, history, religion and identity of economic interest, is the only possible way to secure a stable constitutional structure in India. The conception of federation underlying the Simon Report necessitates the abolition of the Central Legislative Assembly as a popular assembly, and makes it an assembly of

Federal Assembly. Our demand for 33 per cent must now be taken as a demand for the same proportion in the All-India Federal Assembly exclusive of the share allotted to the Muslim states entering the Federation.

### **The Problem of Defence**

The other difficult problem which confronts the successful working of a federal system in India is the problem of India's defence. In their discussion of this problem the Royal Commissioners have marshalled all the deficiencies of India in order to make out a case for Imperial administration of the army. "India and Britain," say the Commissioners, "are so related that India's defence cannot *now or in any future which is within sight*, be regarded as a matter of purely Indian concern. The control and direction of such an army must rest in the hands of agents of the Imperial Government. Now, does it necessarily follow from this that further progress towards the realization of responsible Government in British India is barred until the work of defence can be adequately discharged without the help of British officers and British troops? *As things are, there is a block on the line of constitutional advance.* All hopes of evolution in the Central Government towards the ultimate goal described in the declaration of 20th August 1917 are in danger of being indefinitely frustrated if the attitude illustrated by the Nehru Report is maintained that any future change involves the putting of the administration of the army under the authority of an elected Indian Legislature." Further to fortify their argument they emphasise the fact of competing religions and rival races of widely different capacity, and try to make the problem look insoluble by remarking that "the obvious fact, that India is not, in the ordinary and natural sense, a single nation is nowhere made more plain than in considering the difference between the martial races of India and the rest." These features of the question have been emphasised in order to demonstrate that the British are not only keeping India secure from foreign menace but are also the "neutral guardians of internal

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the representatives of federal states. It further demands a redistribution of territory on the lines which I have indicated. And the Report does recommend both. I give my whole-hearted support to this view of the matter, and venture to suggest that the redistribution recommended in the Simon Report must fulfil two conditions. It must precede the introduction of the new constitution, and must be so devised as to finally solve the communal problem. Proper redistribution will make the question of joint and separate electorates automatically disappear from the constitutional controversy of India. It is the present structure of the provinces that is largely responsible for this controversy. The Hindu thinks that separate electorates are contrary to the spirit of true nationalism, because he understands the word nation to mean a kind of universal amalgamation in which no communal entity ought to retain its private individuality. Such a state of things, however, does not exist. Nor is it desirable that it should exist. India is a land of racial and religious variety. And to this the general economic inferiority of the Muslims, their enormous debt, especially in the Punjab, and their insufficient majorities in some of the provinces as at present constituted, and you will begin to see clearly the meaning of our anxiety to retain separate electorates. In such a country and in such circumstances territorial electorates cannot secure adequate

security.” However, in federated India, as I understand federation, the problem will have only one aspect, i.e. external defence. Apart from provincial armies necessary for maintaining internal peace, the Indian Federal Congress can maintain, on the North-West Frontier, a strong Indian Frontier Army, composed of units recruited from all provinces and officered by efficient and experienced military men taken from all communities. I know that India is not in possession of efficient military officers, and this fact is exploited by the Royal Commissioners in the interest of an argument for Imperial administration. On this point I cannot but quote another passage from the Report which, to my mind, furnishes the best argument against the position taken up by the Commissioners. “At the present moment,” says the Report, “no Indian holding the King’s Commission is of higher army rank than a captain. There are, we believe, 39 captains of whom 25 are in ordinary regimental employ. Some of them are of an age which would prevent their attaining much higher rank, even if they passed the necessary examination before retirement. Most of these have not been through Sandhurst, but got their Commissions during the Great War. Now, however genuine may be the desire, and however earnest the endeavour to work for this transformation the overriding conditions so forcibly expressed by the Skeen Committee (whose members, apart from the Chairman and the Army Secretary, were Indian gentlemen) in the words, “Progress... must be contingent upon success being ‘secured at each stage and upon military efficiency being maintained throughout must in any case render such development measured and slow. A higher command cannot be evolved at short notice out of existing cadres of Indian officers, all of junior ranks and limited experience. Not until the slender trickle of suitable Indian recruits for the officer class – and we earnestly desire an increase in their numbers – flows in much greater volume, not until sufficient Indians have attained the experience and training requisite to provide all the officers for, at any rate,



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representation of all interests, and must inevitably lead to the creation of an oligarchy. The Muslims of India can have no objection to purely territorial electorates if provinces are demarcated so as to secure comparatively homogeneous communities possessing linguistic, racial, cultural and religious unity.

#### FEDERATION AS UNDERSTOOD IN THE SIMON REPORT

But in so far as the question of the powers of the Central Federal State is concerned, there is a subtle difference of motive in the constitutions proposed by the Pandits of India and the Pandits of England. The Pandits of India do not disturb the central authority as it stands at present. All that they desire is that this authority should become fully responsible to the Central Legislature which they maintain intact, and where their majority will become further reinforced on the nominated element ceasing to exist. The Pandits of England, on the other hand, realizing that democracy in the centre tends to work contrary to their interests, and is likely to absorb the whole power now in their hands, in case a further advance is made towards responsible government, have shifted the experiment of democracy from the centre to the provinces. No doubt, they introduce the principle of federation and appear to have made a beginning by making certain proposals, yet their evaluation

some Indian regiments, not until such units have stood the only test which can possibly determine their efficiency, and not until Indian officers have qualified by a successful army career for high command, will it be possible to develop the policy of Indianisation to a point which will bring a completely Indianised army within sight. Even then years must elapse before the process could be completed.”

Now I venture to ask who is responsible for the present state of things ? Is it due to some inherent incapacity of our martial races or to the slowness of the process of military training? The military capacity of our martial races is undeniable. The process of military training may be slow as compared to other processes of human training. I am no military expert to judge this matter. But as a layman I feel that the argument, as stated, assumes the process to be practically endless. This means perpetual bondage for India, and makes it all the more necessary that the Frontier Army, as suggested by the Nehru Report, be entrusted to the charge of a committee of defence the personnel of which may be settled by mutual understanding.

Again it is significant that the Simon Report has given extraordinary importance to the question of India's land frontier, but has made only passing references to its naval position. India has doubtless had to face invasions from her land frontier; but it is obvious that her present masters took possession of her on account of her defenceless sea coast. A self-governing and free India, will, in these days have to take greater care of her sea coast than her land frontiers.

I have no doubt that if a Federal Government is established, Muslim federal states will willingly agree, for purposes of India's defence, to the creation of neutral Indian military and naval forces. Such a neutral military force for the defence of India was a reality in the days of Mughal Rule. Indeed in the time of Akbar the Indian frontier was, on the whole, defended by armies officered by Hindu generals. I am perfectly sure that the scheme of a neutral Indian army, based

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of this principle is determined by considerations wholly different to those which determine its value in the eyes of Muslim India. The Muslims demand federation because it is pre-eminently a solution of India's most difficult problem i. e. the communal problem. The Royal Commissioners' view of federation, though sound in principle, does not seem to aim at responsible government for federal states. Indeed it does not go beyond providing means of escape from the situation which the introduction of democracy in India has created for the British, and wholly disregards the communal problem by leaving it where it was.

Thus it is clear that, in so far as real federation is concerned, the Simon Report virtually negatives the principle of federation in its true significance. The Nehru Report realizing Hindu majority in the Central Assembly reaches a unitary form of government because such an institution secures Hindu dominance throughout India; the Simon Report retains the present British dominance behind the thin veneer of an unreal federation, partly because the British are naturally unwilling to part with the power they have so long wielded, and partly because it is possible for them, in the absence of an intercommunal understanding in India, to make out a plausible case for the retention of that power in their own hands. To my mind a unitary form of government is simply unthinkable in a self-

based on a federated India, will intensify Muslim patriotic feeling, and finally set at rest the suspicion, if any, of Indian Muslims joining Muslims from beyond the frontier in the event of any invasion.

### **The Alternative**

I have thus tried briefly to indicate the way in which the Muslims of India ought, in my opinion, to look at the two most important constitutional problems of India. A redistribution of British India, calculated to secure a permanent solution of the communal problem, is the main demand of the Muslims of India. If, however, the Muslim demand of a territorial solution of the communal problem is ignored, then I support, as emphatically as possible, the Muslim demands repeatedly urged by the All India Muslim League and the All India Muslim Conference. The Muslims of India cannot agree to any constitutional changes which affect their majority rights, to be secured by separate electorates, in the Punjab and Bengal, or fail to guarantee them 33 per cent representation in any Central Legislature. There were two pitfalls into which Muslim political leaders fell. The first was the repudiated Lucknow Pact which originated in a false view of Indian nationalism, and deprived the Muslims of India from chances of acquiring any political power in India. The second is the narrow-visioned sacrifice of Islamic solidarity in the interest of what may be called Punjab Ruralism resulting in a proposal which virtually reduces the Punjab Muslims to a position of minority. It is the duty of the League to condemn both the Pact and the proposal.

The Simon Report does great injustice to the Muslims in not recommending a statutory majority for the Punjab and Bengal. It would either make the Muslims stick to the Lucknow Pact or agree to a scheme of joint electorates. Despatch of the Government of India on the Simon Report admits that since the publication of that document the Muslim community has not expressed its willingness to accept any of the alternatives proposed by the Report. The

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governing India. What called 'residuary powers' must be left entirely to self-governing states, the Central Federal State exercising only those powers which are expressly, vested in it by the free consent of federal states. I would never advise the Muslims of India to agree to a system, whether of British or of Indian origin, which virtually negates the principle of true federation, or fails to recognize them as a distinct political entity.

#### FEDERAL SCHEME AS DISCUSSED IN THE ROUND TABLE CONFERENCE.

The necessity for a structural change in the Central Government was seen probably long before the British discovered the most effective means for introducing this change. That is why at rather a late stage it was announced that the participation of the Indian Princes in the Round Table Conference was essential. It was a kind of surprise to the people of India, particularly the minorities, to see the Indian Princes dramatically expressing their willingness at the Round Table Conference to join an All-India Federation, and, as a result of their declaration, Hindu delegates—uncompromising advocates of a unitary form of government—quietly agreeing to the evolution of a federal scheme. Even Mr. Sastri who, only a few days before, had severely criticised Sir John Simon for recommending a federal scheme for India, suddenly became a convert and admitted his Conversion in the plenary session

despatch recognizes that it may be a legitimate grievance to deprive the Muslims in the Punjab and Bengal of representation in the councils in proportion to their population merely because of weightage allowed to Muslim minorities elsewhere. But the despatch of the Government of India fails to correct the injustice of the Simon Report. In so far as the Punjab is concerned – and this is the most crucial point – it endorses the so-called ‘carefully balanced scheme’ worked out by the official members of the Punjab Government which gives the Punjab Muslims a majority of two over the Hindus and Sikhs combined, and a proportion of 49 per cent of the Houses as a whole. It is obvious that the Punjab Muslims cannot be satisfied with less than a clear majority in the total House. However, Lord Irwin and his Government do recognize that the justification for communal electorates for majority communities would not cease unless a two-third majority of the Muslim members in a provincial council unanimously agree to surrender the right of separate representation. I cannot however understand why the Government of India, having recognized the legitimacy of Muslim grievance, have not had the courage to recommend a statutory majority for the Muslims in the Punjab and Bengal.

Nor can the Muslims of India agree to any such changes which fail to create at least Sind as a separate province and treat the North-West Frontier Province as a province of inferior political status. I see no reason why Sind should not be united with Baluchistan and turned into a separate province. It has nothing in common with the Bombay Presidency. In point and civilization the Royal Commissioners find it more akin to Mesopotamia and Arabia than India. The Muslim geographer Mas’udi noticed this kinship long ago when he said, “Sind is a country nearer to the dominions of Islam.” The first Omayyad ruler is reported to have said of Egypt:

“Egypt has her back towards Africa and face towards Arabia.” With necessary alterations the same remark describes

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of the Conference—thus offering the Prime Minister of England an occasion for one of his wittiest observations in his concluding speech. All this has a meaning both for the British who have sought the participation of the Indian Princes, and the Hindus who have unhesitatingly accepted the evolution of an All-India Federation. The truth is that the participation of the Indian Princes—among whom only a few are Muslims—in a federation scheme serves a double purpose. On the one hand it serves as an all important factor in maintaining the British power in India practically as it is, on the other hand it gives overwhelming majority to the Hindus in an All-India Federal Assembly. It appears to me that the Hindu-Muslim differences regarding the ultimate form of the Central Government are being cleverly exploited by British politicians through the agency of the Princes who see in the scheme prospects of better security for their despotic rule. If the Muslims silently agree to any such scheme it will simply hasten their end as a political entity in India. The policy of the Indian Federation, thus created, will be practically controlled by Hindu Princes forming the largest group in the Central Federal Assembly. They will always lend their support to the Crown in matters of Imperial concern; and in so far as internal administration of the country is concerned they will help in maintaining and strengthening the supremacy of the Hindus. In other words the

the exact situation of Sind. She has her back towards India and face towards Central Asia. Considering further the nature of her agricultural problems which can invoke no sympathy from the Bombay Government, and her infinite commercial possibilities, dependent on the inevitable growth of Karachi into a second metropolis of India, it is unwise to keep her attached to a Presidency which, though friendly today, is likely to become a rival at no distant period. Financial difficulties, we are told, stand in the way of separation. I do not know of any definite authoritative pronouncement on the matter. But, assuming there are any such difficulties, I see no reason why the Government of India should not give temporary financial help to a promising province in her struggle for independent progress.

As to the North-West Frontier Province, it is painful to note that the Royal Commissioners have practically denied that the people of this province have any right to. Reform. They fall far short of the Bray Committee, and the council recommended by them is merely a screen to hide the autocracy of the Chief Commissioner. The inherent right of the Afghan to light a cigarette is curtailed merely because he happens to be living in a powder house. The Royal Commissioners' epigrammatic argument is pleasant enough, but far from convincing. Political reform is light, not fire; and to light every human being is entitled whether he happens to live in a powder house or a coal mine. Brave, shrewd and determined to suffer for his legitimate aspirations, the Afghan is sure to resent any attempt to deprive him of opportunities of full self-development. To keep such a people contented is in the best interest of both England and India. What has recently happened in that unfortunate province is the result of a step-motherly treatment shown to the people since the introduction of the principle of self-government in the rest of India. I only hope that the British statesmanship will not obscure its view of the situation by hoodwinking itself into the belief that the present unrest in the province is due to any extraneous causes.



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scheme appears to be aiming at a kind of understanding between Hindu India and British Imperialism—you perpetuate me in India, and I in return give you a Hindu oligarchy to keep all other Indian communities in perpetual subjection. If therefore the British Indian provinces are not transformed into really autonomous states, the Princes' participation in a scheme of Indian federation will be interpreted only as a dexterous move on the part of British politicians to satisfy, without parting with any real power, all parties concerned—Muslims with the *word* federation, Hindus with a majority in the centre, and British Imperialists—whether Tory or Labourite—with the *substance* of real power.

The number of Hindu states in India is far greater than Muslim states ; and it remains to be seen how the Muslim demand for 33 per cent seats in the Central Federal Assembly, is to be met with in a House or Houses constituted of representatives taken from British India as well as Indian states. I hope the Muslim delegates are fully aware of the implications of the federal scheme as discussed in the Round Table Conference. The question of Muslim representation in the proposed All-India Federation has not yet been discussed. "The interim report, says Reuter's summary, "contemplates two chambers in the Federal Legislature—each containing representatives both of British

The recommendation for the introduction of a measure of reform in the N.W.F.P. made in the Government of India's despatch is also unsatisfactory. No doubt the despatch goes further than the Simon Report in recommending a sort of representative Council and a semi-representative cabinet, but it fails to treat this important Muslim province on an equal footing with the other Indian Provinces. Indeed the Afghan is, by instinct, more fitted for democratic institutions than any other people in India.

### **Round Table Conference**

I think I am now called upon to make a few observations on the Round Table Conference. Personally, I do not feel optimistic as to the results of this conference. It was hoped that away from the actual scene of the communal strife, and in a changed atmosphere, better councils would prevail; and a genuine settlement of the differences between the two major communities of India would bring India's freedom within sight. Actual events, however, tell a different tale. Indeed the discussion of the communal question in London has demonstrated, more clearly than ever, the essential disparity between the two great cultural units of India. Yet the Prime Minister of England apparently refuses to see that the problem of India is international and not national. He is reported to have said that "his Government would find it difficult to submit to Parliament proposals for the maintenance of separate electorates, since joint electorate were much more in accordance with British democratic sentiments." Obviously he did not see that the model of British democracy cannot be of any use in a land of many nations; and that a system of separate electorates is only a poor substitute for a territorial solution of the problem. Nor is the Minorities Sub-Committee likely to reach a satisfactory settlement. The whole question will have to go before the British Parliament; and we can only hope that the keen sighted representatives of the British nation, unlike most of our Indian politicians will be able to pierce through the

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India and States, the proportion of which will be a matter of subsequent consideration under the heads which have not yet been referred to the Sub-Committee." In my opinion the question of proportion is of the utmost importance, and ought to have been considered simultaneously with the main question of the structure of the Assembly.

The best course, I think, would have been to start with a British Indian Federation only. A federal scheme born of an unholy union between democracy and despotism cannot but keep British India in the same vicious circle of a unitary Central Government. Such a unitary form may be of the greatest advantage to the British, to the majority community in British India and to the Indian Princes; it can be of no advantage to the Muslims unless they get majority rights in five out of eleven Indian Provinces with full residuary powers, and one-third share of seats in the total house of the Federal Assembly. In so far as the attainment of sovereign powers by the British Indian Provinces is concerned the position of H. H. the Ruler of Bhopal, Sir Akbar Hydari and Mr. Jinnah is unassailable. In view, however, of the participation of the Princes in the Indian Federation we must now see our demand for representation in the British Indian Assembly in a new light. The question is not one of Muslim share in a British Indian Assembly, but one which relates to repre-

surface of things and see clearly the true fundamentals of peace and security in a country like India. To base a constitution on the concept of a homogenous India, or to apply to India principles dictated by British democratic sentiments, is unwittingly to prepare her for a civil war. As far as I can see, there will be no peace in the country until the various people that constitute India are given opportunities of free self-development on modern lines without abruptly breaking with their past.

I am glad to be able to say that our Muslim delegates fully realize the importance of a proper solution of what I call India's international problem. They are perfectly justified in pressing for a solution of the communal question before the question of responsibility in the Central Government is finally settled. No Muslim politician should be sensitive to the taunt embodied in that propaganda word – communalism – expressively devised to exploit what the Prime Minister calls the British democratic sentiment, and to mislead England into assuming a state of things which does not really exist in India. Great interests are at stake. We are seventy million, and far more homogenous than any other people in India. Indeed, the Muslims of India are the only Indian people who can fitly be described as a nation in the modern sense of the word. The Hindus, though ahead of us in almost all respects, have not yet been able to achieve the kind of homogeneity which is necessary for a nation and which Islam has given you as a free gift. No doubt they are anxious to become a nation but the process of becoming a nation is a kind of travail, and in the case of Hindu India, involves a complete overhauling of her social structure. Nor should the Muslim leaders and politicians allow themselves to be carried away by the subtle but fallacious argument that Turkey and Persia and other Muslim countries are progressing on national i.e. lines. The Muslims of India are differently situated. The countries of Islam outside India are practically wholly Muslim in population. The minorities there belong, in the language of the Quran, to the 'people of the Book. There are no social barriers between Muslims and the

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sentation of British Indian Muslims in an All-India Federal Assembly. Our demand for 33 per cent must now be taken as a demand for the same proportion in the All-India Federal Assembly exclusive of the share allotted to the Muslim states entering the Federation.

### THE PROBLEM OF DEFENCE.

The other difficult problem which confronts the successful working of a federal system in India is the problem of India's defence. In their discussion of this problem the Royal Commissioners have marshalled all the deficiencies of India in order to make out a case for Imperial administration of the army. "India and Britain," say the Commissioners, "are so related that India's defence cannot *now or in any future which is within sight*, be regarded as a matter of purely Indian concern. The control and direction of such an army must rest in the hands of agents of the Imperial Government. Now, does it necessarily follow from this that further progress towards the realization of responsible Government in British India is barred until the work of defence can be adequately discharged without the help of British officers and British troops? *As things are, there is a block on the line of constitutional advance.* All hopes of evolution in the Central Government towards the ultimate goal described in the declaration of 20th August 1917 are in danger of being

‘people of the Book.’ A Jew or Christian or a Zoroastrian does not pollute the food of a Muslim by touching it, and the Law of Islam allows intermarriage with the ‘people of the Book.’ Indeed the first practical step that Islam took towards the realization of a final combination of humanity was to call upon peoples possessing practically the same ethical ideal to come forward and combine. The Quran declares, “O people of the Book! Come let us join together on the ‘word’ (Unity of God), that is common to us all.” The wars of Islam and Christianity, and, later, European aggression in its various forms, could not allow the infinite meaning of this verse to work itself out in the world of Islam. Today it is being gradually being realized in the countries of Islam in the shape of what is called Muslim Nationalism.

It is hardly necessary for me to add that the soul test of the success of our delegates is the extent to which they are able to get the non-Muslim delegates of the Conference to agree to our demands as embodied in the Delhi Resolution. If these demands are not agreed to, then a question of a very great and far-reaching importance will arise for the community. Then will arrive the moment for an independent and concerted political action by the Muslims of India. If you are at all serious about your ideals and aspirations you must be ready for such an action. Our leading men have done a good deal of political thinking, and their thought has certainly made us, more or less, sensitive to the forces which are now shaping the destinies of peoples in India and outside India. But I ask, has this thinking prepared us for the kind of action demanded by the situation which may arise in the near future? Let me tell you frankly that, at the present moment, the Muslims of India are suffering from two evils. The first is the want of personalities. Sir Malcolm Hailey and Lord Irvin were perfectly correct in their diagnosis when they told the Aligarh University that the community had failed to produce leaders. By leaders I mean men who, by Divine gift or experience, possess a keen perception of the spirit and destiny of Islam, along with an equally keen perception of the trend of modern history. Such

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indefinitely frustrated if the attitude illustrated by the Nehru Report is maintained that any future change involves the putting of the administration of the army under the authority of an elected Indian Legislature." Further to fortify their argument they emphasize the fact of competing religions and rival races of widely different capacity, and try to make the problem look insoluble by remarking that "the obvious fact, that India is not, in the ordinary and natural sense, a single nation is nowhere made more plain than in considering the difference between the martial races of India and the rest." These features of the question have been emphasized in order to demonstrate that the British are not only keeping India secure from foreign menace but are also the "neutral guardians" of internal security. However, in federated India, as I understand federation, the problem will have only one aspect, i. e. external defence. Apart from provincial armies necessary for maintaining internal peace, the Indian Federal Congress can maintain, on the North-West Frontier a strong Indian Frontier Army, composed of units recruited from all provinces and officered by efficient and experienced military men taken from all communities. I know that India is not in possession of efficient military officers, and this fact is exploited by the Royal Commissioners in the interest of an argument for Imperial administration. On this point I cannot but quote another passage from the Report which,

men are really the driving forces of a people, but they are God's gift and cannot be made to order. The second evil from which the Muslims of India are suffering is that the community is fast losing what is called the herd instinct. This makes it possible for individuals and groups to start independent careers without contributing to the general thought and activity of the community. We are doing today in the domain of politics what we have been doing for centuries in the domain of religion. But sectional bickerings in religion do not much harm to our solidarity. They at least indicate an interest in what makes the sole principle of our structure as a people. Moreover, this principle is so broadly conceived that it is almost impossible for a group to become rebellious to the extent of wholly detaching itself from the general body of Islam. But diversity in political action, at a moment when concerted action is needed in the best interest of the very life of our people, may prove fatal. How shall we, then, remedy these two evils? The remedy of the first evil is not in our hands. As to the second evil I think it is possible to discover a remedy. I have got definite views on the subject; but I think it is proper to postpone their expression till the apprehended situation actually arises. In case it does arise leading Muslims of all shades of opinion will have to meet together, not to pass resolutions, but finally to determine the Muslim attitude and to show the path to tangible achievement. In this address I mentioned this alternative only because I wish that you may keep it in mind, and give some serious thought to it in the meantime.

### **The Conclusion**

Gentlemen, I have finished. In conclusion I cannot but impress upon you that the present crisis in the history of India demands complete organisation and unity of will and purpose in the Muslim community, both in your own interest as a community, and in the interest of India as a whole. The political bondage of India has been and is a source of infinite misery to the whole of Asia. It has suppressed the spirit of



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to my mind, furnishes the best argument against the position taken up by the Commissioners. "At the present moment," says the Report, "no Indian holding the King's Commission is of higher army rank than a captain. There are, we believe, 39 captains of whom 25 are in ordinary regimental employ. Some of them are of an age which would prevent their attaining much higher rank, even if they passed the necessary examination before retirement. Most of these have not been through Sandhurst, but got their Commissions during the Great War. Now, however genuine may be the desire, and however earnest the endeavour to work for this transformation the overriding conditions so forcibly expressed by the Skeen Committee (whose members, apart from the Chairman and the Army Secretary, were Indian gentlemen) in the words, "Progress ... must be contingent upon success being secured at each stage and upon military efficiency being maintained through must in any case render such development measured and slow. A higher command cannot be evolved at short notice out of existing cadres of Indian officers, all of junior rank and limited experience. Not until the slender trickle of suitable Indian recruits for the officer class—and we earnestly desire an increase in their numbers—flows in much greater volume, not until sufficient Indians have attained the experience and training requisite to provide all the officers for, at any rate, some Indian

the East, and wholly deprived her of that joy of self-expression which once made her the creator of a great and glorious culture. We have a duty towards India where we are destined to live and die. We have a duty towards Asia, especially Muslim Asia. And since 70 millions of Muslims in a single country constitute a far more valuable asset to Islam than all the countries of Muslim Asia put together, we must look at the Indian problem not only from the Muslim point of view but also from the standpoint of the Indian Muslim as such. Our duty towards Asia and India cannot be loyally performed without an organised will fixed on a definite purpose. In your own interest, as a political entity among other political entities of India, such an equipment is an absolute necessity. Our disorganized condition has already confused political issues vital to the life of the community. I am not hopeless of an intercommunal understanding but I cannot conceal from you the feeling that in the near future our community may be called upon to adopt an independent line of action to cope with the present crisis and an independent line of political action, in such a crisis, is possible only to a determined people, possessing a will focalised by a single purpose. Is it possible for you to achieve the organic wholeness of a unified will? Yes, it is. Rise above sectional interests and private ambitions, and learn to determine the value of your individual and collective action, however directed on material ends, in the light of the ideal which you are supposed to represent. Pass from matter to spirit. Matter is diversity; spirit is light, life and unity. One lesson I have learnt from the history of Muslims. At critical moments in their history it is Islam that has saved Muslims and not vice versa. If today you focus your vision on Islam and seek inspiration from the ever-vitalising idea embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity, and thereby saving yourself from total destruction. One of the profoundest verses in the Holy Quran teaches us that the birth and rebirth of the whole of humanity is like the birth and rebirth of a single individual.

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regiments, not until such units have stood the only test which can possibly determine their efficiency, and not until Indian officers have qualified by a successful army career for high command, will it be possible to develop the policy of Indianisation to a point which will bring a completely Indianised army within sight. Even then years must elapse before the process could be completed."

Now I venture to ask who is responsible for the present state of things? Is it due to some inherent incapacity of our martial races, or to the slowness of the process of military training? The military capacity of our martial races is undeniable. The process of military training may be slow as compared to other processes of human training. I am no military expert to judge this matter. But as a layman I feel that the argument, as stated, assumes the process to be practically endless. This means perpetual bondage for India, and makes it all the more necessary that the Frontier Army, as suggested by the Nehru Report, be entrusted to the charge of a committee of defence the personnel of which may be settled by mutual understanding.

Again it is significant that the Simon Report has given extraordinary importance to the question of India's land frontier, but has made only passing references to its naval position. India has doubtless had to face invasions from her land frontier, but

Why cannot you who, as a people, can well claim to be the first practical exponent of this superb conception of humanity, live and move and have your being as a single individual? I do not mystify anybody when I say that things in India are not what they appear to be. The meaning of this, however, will dawn upon you only when you have achieved a real collective ego to look at them. In the words of the Quran, “Hold fast to yourself; no one who erreth can hurt you, provided you are well-guided.” (5:104)

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it is obvious that her present masters took possession of her on account of her defenceless sea coast. A self-governing and free India, will, in these days, have to take greater care of her sea coast than land frontiers.

I have no doubt that if a Federal Government is established, Muslim federal states will willingly agree, for purposes of India's defence, to the creation of neutral Indian military and naval forces. Such a neutral military force for the defence of India was a reality in the days of Mughal Rule. Indeed in the time of Akbar the Indian frontier was, on the whole, defended by armies officered by Hindu generals. I am perfectly sure that the scheme of a neutral Indian army, based on a federated India, will intensify Muslim patriotic feeling, and finally set at rest the suspicion, if any, of Indian Muslims joining Muslims from beyond the frontier in the event of an invasion.

#### THE ALTERNATIVE.

I have thus tried briefly to indicate the way in which the Muslims of India ought, in my opinion, to look at the two most important constitutional problems of India. A redistribution of British India, calculated to secure a permanent solution of the communal problem, is the main demand of the Muslims of India. If, however, the Muslim demand of a territorial solution of the communal problem is ignored, then I support, as emphatically

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as possible, the Muslim demands repeatedly urged by the All-India Muslim League and the All-India Muslim Conference. The Muslims of India cannot agree to any constitutional changes which affect their majority rights, to be secured by separate electorates, in the Punjab and Bengal, or fail to guarantee them 33 percent representation in any Central Legislature. There were two pitfalls into which Muslim political leaders fell. The first was the repudiated Lucknow Pact which originated in a false view of Indian nationalism, and deprived the Muslims of India from chances of acquiring any political power in India. The second is the narrow-visioned sacrifice of Islamic solidarity in the interests of what may be called Punjab Ruralism resulting in a proposal which virtually reduces the Punjab Muslims to a position of minority. It is the duty of the League to condemn both the Pact and the proposal.

The Simon Report does great injustice to the Muslims in not recommending a statutory majority for the Punjab and Bengal. It would either make the Muslims stick to the Lucknow Pact or agree to a scheme of joint electorates. The despatch of the Government of India on the Simon Report admits that since the publication of that document the Muslim community has not expressed its willingness to accept any of the alternatives proposed by the Report. The despatch recognizes

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that it may be a legitimate grievance to deprive the Muslims in the Punjab and Bengal of representation in the councils in proportion to their population merely because of weightage allowed to Muslim minorities elsewhere. But the despatch of the Government of India fails to correct the injustice of the Simon Report. In so far as the Punjab is concerned—and this is the most crucial point—it endorses the so-called 'carefully balanced scheme' worked out by the official members of the Punjab Government which gives the Punjab Muslims a majority of two over Hindus and Sikhs combined, and a proportion of 49 per cent of the House as a whole. It is obvious that the Punjab Muslims cannot be satisfied with less than a clear majority in the total House. However, Lord Irwin and his Government do recognize that the justification for communal electorates for majority communities would not cease unless and until by the extension of franchise their voting strength more correctly reflects their population; and further unless a two-third majority of the Muslim members in a provincial council unanimously agree to surrender the right of separate representation. I cannot, however, understand why the Government of India, having recognized the legitimacy of the Muslim grievances, have not had the courage to recommend a statutory majority for the Muslims in the Punjab and Bengal.

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Nor can the Muslims of India agree to any such changes which fail to create at least Sind as a separate province, and treat the North-West Frontier Province as a province of inferior political status. I see no reason why Sind should not be united with Baluchistan and turned into a separate province. It has nothing in common with the Bombay Presidency. In point of life and civilization the Royal Commissioners find it more akin to Mesopotamia and Arabia than India. The Muslim geographer Mas'udi noticed this kinship long ago when he said—"Sind is a country *nearer* to the dominions of Islam." The first Omayyad ruler is reported to have said of Egypt—"Egypt has her back towards Africa and face towards Arabia." With necessary alterations the same remark describes the exact situation of Sind. She has her back towards India and face towards Central Asia. Considering further the nature of her agricultural problems which can invoke no sympathy from the Bombay Government, and her infinite commercial possibilities, dependent on the inevitable growth of Karachi into a second metropolis of India, it is unwise to keep her attached to a Presidency which, though friendly to-day, is likely to become a rival at no distant period. Financial difficulties, we are told, stand in the way of separation. I do not know of any definite authoritative pronouncement on the matter. But assuming there are any



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such difficulties, I see no reason why the Government of India should not give temporary financial help to a promising province in her struggle for independent progress.

As to the North-West Frontier Province it is painful to note that the Royal Commissioners have practically denied that the people of this province have any right to reform. They fall far short of the Bray Committee, and the council recommended by them is merely a screen to hide the autocracy of the Chief Commissioner. The inherent right of the Afghan to light a cigarette is curtailed merely because he happens to be living in a powder house. The Royal Commissioners' epigrammatic argument is pleasant enough, but far from convincing. Political reform is light, not fire ; and to light every human being is entitled whether he happens to live in a powder house or a coal mine. Brave, shrewd and determined to suffer for his legitimate aspirations, the Afghan is sure to resent any attempt to deprive him of opportunities of full selfdevelopment. To keep such a people contented is in the best interest of both England and India. What has recently happened in that unfortunate province is the result of a step-motherly treatment shown to the people since the introduction of the principle of Self-government in the rest of India. I only hope that British statesmanship will not obscure its view of the situation by hoodwinking itself into

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the belief that the present unrest in the province is due to any extraneous causes.

The recommendation for the introduction of a measure of reform in the N.W.F.P. made in the Government of India's despatch is also unsatisfactory. No doubt the despatch goes further than the Simon Report in recommending a sort of representative Council and a semi-representative cabinet, but it fails to treat this important Muslim province on equal footing with other Indian Provinces. Indeed the Afghan is, by instinct, more fitted for democratic institutions than any other people in India.

#### ROUND TABLE CONFERENCE.

I think I am now called upon to make a few observations on the Round Table Conference. Personally, I do not feel optimistic as to the results of this Conference. It was hoped that away from the actual scene of communal strife, and in a changed atmosphere better counsels would prevail, and a genuine settlement of the differences between the two major communities of India would bring India's freedom within sight. Actual events, however, tell a different tale. Indeed the discussion of the communal question in London has demonstrated more clearly than ever the essential disparity between the two great cultural units of India. Yet the Prime Minister of England apparently refuses to see that the problem of India

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is international and not national. He is reported to have said that "his Government would find it difficult to submit to Parliament proposals for the maintenance of separate electorates, since joint electorates were much more in accordance with British democratic sentiments." Obviously, he does not see that the model of British democracy cannot be of any use in a land of many nations, and that a system of separate electorates is only a poor substitute for a territorial solution of the problem. Nor is the Minorities Sub-Committee likely to reach a satisfactory settlement. The whole question will have to go before the British Parliament ; and we can only hope that the keensighted representatives of the British nation, unlike most of our Indian politicians, will be able to pierce through the surface of things and see clearly the true fundamentals of peace and security in a country like India. To base a constitution on the concept of a homogeneous India, or to apply to India principles dictated by British democratic sentiments, is unwittingly to prepare her for a civil war. As far as I can see, there will be no peace in the country until the various peoples that constitute India are given opportunities of free self-development on modern lines without abruptly breaking with their past.

I am glad to be able to say that our Muslim delegates fully realize the importance of a proper

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solution of what I call Indian international problem. They are perfectly justified in pressing for a solution of the communal question before the question of responsibility in the Central Government is finally settled. No Muslim politician should be sensitive to the taunt embodied in that propaganda word—communalism—expressly devised to exploit what the Prime Minister calls British democratic sentiments, and to mislead England into assuming a state of things which does not really exist in India. Great interests are at stake. We are seventy millions, and far more homogeneous than any other people in India. Indeed the Muslims of India are the only Indian people who can fitly be described as a nation in the modern sense of the word. The Hindus, though ahead of us in almost all respects, have not yet been able to achieve the kind of homogeneity which is necessary for a nation, and which Islam has given you as a free gift. No doubt they are anxious to become a nation but the process of becoming a nation is a kind of travail, and in the case of Hindu India, involves a complete overhauling of her social structure. Nor should the Muslim leaders and politicians allow themselves to be carried away by the subtle but fallacious argument that Turkey and Persia and other Muslim countries are progressing on national, i. e. territorial lines. The Muslims of India are differently situated. The countries of Islam outside India are practically

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wholly Muslim in population. The minorities there belong, in the language of the Quran, to the 'people of the Book.' There are no social barriers between Muslims and the 'people of the Book.' A Jew or a Christian or a Zoroastrian does not pollute the food of a Muslim by touching it, and the Law of Islam allows intermarriage with the 'people of the Book.' Indeed the first practical step that Islam took towards the realization of a final combination of humanity was to call upon peoples possessing practically the same ethical ideal to come forward and combine. The Quran declares, "O people of the Book ! Come let us join together on the 'word' (Unity of God), that is common to us all." The wars of Islam and Christianity, and, later, European aggression in its various forms, could not allow the infinite meaning of this verse to work itself out in the world of Islam. To-day it is being gradually realized in the countries of Islam in the shape of what is called Muslim Nationalism.

It is hardly necessary for me to add that the sole test of the success of our delegates is the extent to which they are able to get the non-Muslim delegates of the Conference to agree to our demands as embodied in the Delhi Resolution. If these demands are not agreed to, then a question of a very great and far-reaching importance will arise for the community. Then will arrive the

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moment for an independent and concerted political action by the Muslims of India. If you are at all serious about your ideals and aspirations you must be ready for such an action. Our leading men have done a good deal of political thinking, and their thought has certainly made us, more or less, sensitive to the forces which are now shaping the destinies of peoples in India and outside India. But I ask, has this thinking prepared us for the kind of action demanded by the situation which may arise in the near future? Let me tell you frankly that, at the present moment, the Muslims of India are suffering from two evils. The first is the want of personalities. Sir Malcolm Hailey and Lord Irwin were perfectly correct in their diagnosis when they told the Aligarh University that the community had failed to produce leaders. By leaders I mean men who, by Divine gift or experience, possess a keen perception of the spirit and destiny of Islam, along with an equally keen perception of the trend of modern history. Such men are really the driving forces of a people, but they are God's gift and cannot be made to order. The second evil from which the Muslims of India are suffering is that the community is fast losing what is called the herdinstinct. This makes it possible for individuals and groups to start independent careers without contributing to the general thought and activity of the community.

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We are doing to-day in the domain of politics what we have been doing for centuries in the domain of religion. But sectional bickerings in religion do not do much harm to our solidarity. They at least indicate an interest in what makes the sole principle of our structure as a people. Moreover this principle is so broadly conceived that it is almost impossible for a group to become rebellious to the extent of wholly detaching itself from the general body of Islam. But diversity in political action, at a moment when concerted action is needed in the best interests of the very life of our people, may prove fatal. How shall we, then, remedy these two evils? The remedy of the first evil is not in our hands. As to the second evil I think it is possible to discover a remedy. I have got definite views on the subject; but I think it is proper to postpone their expression till the apprehended situation actually arises. In case it does arise leading Muslims of all shades of opinion will have to meet together, not to pass resolutions, but finally to determine the Muslim attitude and to show the path to tangible achievement. In this address I mention this alternative only because I wish that you may keep it in mind, and give some serious thought to it in the meantime.

#### THE CONCLUSION.

Gentlemen, I have finished. In conclusion I cannot but impress upon you that the present



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crisis in the history of India demands complete organisation and unity of will and purpose in the Muslim community, both in your own interest as a community, and in the interest of India as a whole. The political bondage of India has been and is a source of infinite misery to the whole of Asia. It has suppressed the spirit of the East, and wholly deprived her of that joy of self-expression which once made her the creator of a great and glorious culture. We have a duty towards India where we are destined to live and die. We have a duty towards Asia, especially Muslim Asia. And since seventy millions of Muslims in a single country constitute a far more valuable asset to Islam than all the countries of Muslim Asia put together, we must look at the Indian problem not only from the Muslim point of view but also from the standpoint of the Indian Muslim as such. Our duty towards Asia and India cannot be loyally performed without an organised will fixed on a definite purpose. In your own interest, as a political entity among other political entities of India, such an equipment is an absolute necessity. Our disorganised condition has already confused political issues vital to the life of the community. I am not hopeless of an intercommunal understanding, but I cannot conceal from you the feeling that in the near future our community may be called upon to adopt an independent line of action to



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cope with the present crisis. And an independent line of political action, in such a crisis, is possible only to a determined people, possessing a will focalised by a single purpose. Is it possible for you to achieve the organic wholeness of a unified will? Yes, it is. Rise above sectional interests and private ambitions, and learn to determine the value of your individual and collective action, however directed on material ends, in the light of the ideal which you are supposed to represent. Pass from matter to spirit. Matter is diversity; spirit is light, life and unity. One lesson I have learnt from the history of Muslims. At critical moments in their history it is Islam that has saved Muslims and not *vice versa*. If to-day you focus your vision on Islam and seek inspiration from the ever-vitalising idea embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity, and thereby saving yourself from total destruction. One of the profoundest verses in the Holy Quran teaches us that the birth and rebirth of the whole of humanity is like the birth and rebirth of a single individual. Why cannot you who, as a people, can well claim to be the first practical exponents of this superb conception of humanity, live and move and have your being as a single individual? I do not wish to mystify anybody when I say that things in India are not what they appear to be.

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The meaning of this, however, will dawn upon you only when you have achieved a real collective ego to look at them. In the words of the Quran, "Hold fast to yourself; no one who erreth can hurt you, provided you are well-guided." (5 : 104).

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Committee, Anjuman-e-Himayat-e-Islamia, 1910- Punjab Text Book Committee, Lahore- Anjuman-e-Islamia, Punjab, Lahore 1909- Executive Committee, Anjuman-e-Islamia Punjab- Central Parliamentary Board, AIML, 1936. Secretary-College Committee, Anjuman-e-Himayat-e-Islam, Lahore, 1910- Anjuman-e-Kashmiri Musalmanan, 1899- Punjab Provincial Education Conf, 1911-13. General Secretary, Anjuman-e-Himayat-e-Islam, Lahore. President-Anjuman-e-Himayat-e-Islam, Lahore, 1934- Anjuman-e-Islamia Punjab (Apr- May, 1937)- Muslim Rights Protection Board – Punjab Provincial Muslim League. Cooperated with the Simon Commission, 1927. Attended the second and third Round Table Conf; Visited Afghanistan, Oct., 1933. P/o- AIML, Allahabad Session, 29 Dec., 1930- All-India Muslim Conf, Lahore session, 21 Mar., 1932. Pub.- *Ilmul Iqtasad* (Lahore, Dec, 1904- *Asrar-e-Khudi* (Lahore, 1915) – *Ramuz-e-Bekhudi* (Lahore, Apr., 1918) – *Payam-e-Mashriq* (Lahore, May, 1923) – *Bang-e-Dara* (Lahore, June, 1927)- *Reconstruction of Religious Thoughts in Islam* (Lahore, Jan., 1929) – *Javeed Nama* (Lahore, 1932)- *Masnavi Musafir* (Lahore, Sep., 1934) – *Bal-e-Jibreel* (Lahore, Jan., 1935) – *Zarb-e-Kaleem* (Lahore, July, 1936) – *P as Chey* – *Armughan-e-Hijaz* (Lahore, Nov., 1938).

**Jafer, Sir Ebrahim Haroon** (21 Dec., 1881, Poona – 12 Sept, 1930) s/o- Khan Bahadur Haroon Jafer. Edn-Deccan College, Poona. Hon. Magistrate, Special Magistrate (1906-18) organized the Bombay Presidency Muslim League, 1908. Participated in the Khilafat Movement. Member – Poona Municipality – Bombay Legislative Council (1916-19) – Imperial Legislative Council (1919-20)-Council of State (1921-25)- Court, AMU (1922-26)- Haj Enquiry Committee (1927-28)- Indian Cinematography Committee (1927- 28) Secretary, Governing Body, Islamia School, Poona. General Secretary, Bombay Provincial Muslim Educational Conf, 1924. Chairman, Reception Committee, Nadvatal Ulama, Belgam session, 19 Apr., 1919. President- Bombay Provincial Muslim League-Poona Islamia Gymkhana Committee-

Anjuman-e-Islam, Bombay-Board of Trustees, Islamia Madrasa Founder, Darul Uloom, Panchgani, 1920. P/o-All-India Muslim Conf, 21 Sep., 1919-Khilafat Day meeting, Poona, Oct., 1919- AIMEC, Amravati session, 1920 – All India Cantonment Conf, Meerut, 1922. Bombay Provincial Muslim Educational Conference (PMEC).

**Jinnah , Quaid-i-Azam Muhammad Ali** (25 Dec., 1876, Karachi-11 Sept., 1948, Karachi s/o Jinnah Poonja. Edn-Sindh Madrasatul Islam, Karachi-Gokal Das Teg Pal School, Bombay-Lincoln’Inn Bar-at-Law, (1895) Married to Emi Bar. 1892. Started practice at Bombay, 1897. Third Presidency Magistrate (4 May -3 Nov., 1900) Legal Advisor, Bombay Municipal Corporation, 1903. Went to England along with Indian National Congress (INC) Delegation, 1905. Private Secretary to Dadabhai Naoreji. President, INC. Calcutta session 1906. Member-(Elected)-Bombay Municipal Corporation (Feb., 1904-Mar., 1906)-Executive Committee, Anjuman-e-Ziaul Islam, Bombay, Feb., 1907-All-India Congress Committee, 1908-Imperial Legislative Council (4 Jan., 1910-19)- Indian Legislative Assembly (1937-47)-Pakistan Constituent Assembly (1947-48) Vice-President, Indian Mussalman Association, Calcutta, 1907. President-Home Rule League, Bombay (17 June, 1917- Oct., 1920) - Pakistan Constituent Assembly (Aug., 1947-48). Attended the Hindu Muslim Unity Conf, Allahabad, Jan., 1911. Attended a meeting of the Council of AIML, Bankipur, 31 Dec., 1912. Introduced Mussalman Wakf Validating Bill in the Imperial Legislative Council, Mar., 1911. Appeared before the Islington Commission 11 Mar., 1913. Married to Rattan Bai, 19 Apr., 1918. Resigned from the Imperial Legislative Council as a protest against the Rowlatt Act, 1919. Opposed Gandhi’s Non-cooperation Movement. Drafted Delhi Muslim Proposals, 20 Mar., 1927. Attended All-Parties Convention, Calcutta, Feb., 1928. Formulated Fourteen Points, 28 Mar., 1929. Vehemently Opposed the Simon Commission. Delegate, Round Table conf, 1930-31. Settled in England

(1931-34) Reorganized the AIML, 1936. Held talks with Gandhi, 1944. Inaugurated Bombay Muslim Students' Union, 13 Feb., 1915. P/o-Bombay Provincial Conf, Ahmadabad session, 21 Oct., 1916-AIML, Lucknow session, 30-31 Dec., 1916- A public meeting of Home Rule League, Bombay, 29 July, 1917-A public meeting under Bombay Presidency Association to protest against Govt policies, 30 July, 1917-AIML, Lahore session, 24-25 May, 1924. All-India Students' Conf, Lucknow, July, 1935-Burhanpur Muslim Conf, 1937-AIML, Lucknow session, 15-18 Oct., 1937-AIMSF, inaugural session, Calcutta, 29 Dec., 1937-AIML, special session, Calcutta, 17-18 Apr., 1938- Sind Muslim League Conf, Karachi, 8 Oct., 1938-AIML, Patna session, 26-29 Dec., 1938-AIML, Lahore session 22-24 Mar., 1940-Special Pakistan Conf, PMSF, 2 Mar., 1941, Lahore-Kanpur MSF, 30 Mar., 1941-AIML, Madras session, 12-15 Apr., 1941-AIML, Madras session, 12-15 Apr., 1941-AIMSF, Nagpur session, 26 Dec., 1941-Bengal Provincial Muslim League Conf, Sirajgang, 15 Feb., 1942-AIML, Allahabad session, 3-6 Apr., 1942-AIML, Delhi session, 24-26 Apr., 1943- AIML, Karachi session, 24-26 Dec., 1943. The League Legislators' Convention, Delhi, 7-9 Apr., 1946.

**Murtaza Sahib Bahadur, Sayyid** Took Part in the Khilafat Movement, Member-AIML from Madras Presidency, 1908-Working Committee, AII India Muslim Conf, 1929 – AIML Enquiry Committee, 1921, to investigate the Mopla uprising. Chairman – Reception *Committee*, All-India Khilafat Conf, Madras session, Dec., 1927 P/o- Khilafat Conf, Lucknow session, Dec., 1933 – Correspondence with the Quaid-i-Azam in NAP.

**Noor, Malik Firoz Khan** (7 May, 1863-9 Dec., 1970) Tiles-K.C.S.I., K.C.I.E renounced in 1946, Edn – Aitcheson College, Lahore (1905-12)- Wadham College, Oxford (B.A., 1913)- Inner Temple (Bar-at-Law) Practiced at Sargodha Distt Courts, 1918. Practiced at Lahore High Court (1921-27) member- Punjab Legislative Council (1920-36)- Working

Committee, All Parties Muslim Conf, 1929- Unionist Party – Council, AIML- Lahore, Viceroy’s Executive Council (1941-42)- Defence, Viceroy’s Executive Council (1942-45)- Pakistan Constituent Assembly (1947-50) Minister for Local Self-Govt, Punjab (1927-30) Minister for Education, Punjab (1931-36) Indian High Commissioner in United Kingdom (1936-41) Joined the AIML 1946. Attended the League Legislators’ Convention, Delhi, 1946. Governor, East Bengal (1950-53) Chief Minister, Punjab (13 Apr., 1953 – 21 May, 1955) Foreign Minister of Pakistan (1956-57) Joined the Republican Party. Prime Minister of Pakistan (16 Dec., 1957 - 7 Oct., 1958) Hon. Fellow, Wadham College, Oxford, 1939. Leader- Indian Textile Delegation, Washington, 1937- Indian Delegation, International Labour Organization, Geneva- Pakistan Delegation to the ECAFE., Singapore, 1949- Pakistan Delegation to the Secretary Council, UNO, 1956- Pakistan Delegation to the 2<sup>nd</sup> Suez Canal Conf, 1956. Represented India on Imperial War Cabinet and Pacific War Cabinet and Pacific War Council (1944-45) P/o Punjab Muslim Education Conf, Jalandar, 28 Apr., 1928

**Shamsul Hasan, Syed** (1885, Bareilly, U. P. – 7 Nov., 1981, Karachi) s/o- Dr. Ameer Hasan. Joined the personal staff of Sir Wazir Hasan as stenographer. Assistant Secretary, AIML, (1910-47) Secretary, U. P. Civil Defence Committee, 1942. Printer/Publisher – *Dawn* ( Delhi, 1942-47)- *Manshoor* (Delhi, 1941-47) Assistant Secretary, Pakistan Muslim League (1948-58) Pub.- *Plain Mr. Jinnah* ( Karachi, 1976) correspondence with the Quaid-i-Azam in *NAP*.

**Yaqub, Moulvi Muhammad** (27 Aug., 1879-23 Nov., 1942) Edn M.A.O College, Aligarh. Member Moradabad Municipal Board, Court, AMU, 1927- Age of Consent Committee- U. P. Legislative Assembly (1924-38)- Working Committee, All-Parties Muslim Conf, 1929- Council of State (1938-42)- Army Retrenchment Committee- Statutory Railway Board Committee, London-Central Standing Committee, AIMEC- Viceroy’s Executive Council, 6 Jan., 1938, First non-official



Chairman, Moradabad Municipal Board, Senior Vice-Chairman, Moradabad Distt Board. Trustee, M.A.O. College, Aligarh. Deputy President, Indian Legislative Assembly (1927-30) President, Indian Legislative Assembly (1930) Secretary- AIML (1930-35) Advisor, Reforms, Nizam's Govt. P/o- Tableegah Conf, Delhi, 1927- All-India Muslim Palestine Conf, Bombay, 1930- AIML Calcutta session, 1927- Muslim Municipal and Distt Boarders Conf, Allahabad, 22 Feb., 1925- The Bundelkhand Muslim Conf, Banda, 24 May, 1929.

**Yousaf, Nawab Sir Muhammad** Edn- (Bar-at-Law) Member-U. P. Legislative Council, 1921- Working Committee, All-India Muslim Conf-Agra Province Zamindars' Association. AIML, Allahabad session, 3-6 Apr., 1942. Minister, U. P., 1926. Organized U. P. Distt Boards Conf, Vice President, Agra Zamindars' Association. Addressed the Muslim League Conf, Jounpur, May, 1940- P/o- The U. P. Provincial Muslim Educational Conf, Allahabad, 1942- The City Muslim League Conf, Badaun 1 July, 1943.



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