

1871  
Judicial (193-) Department.

MS SERIES.

G.O. No. 1633

DATED 7-12-71

Confidential

[Despatch Abstract.]

Khair-ud-Deen Khan Bahadur  
Wahalee

*Proceedings of the Madras Government, Judicial Department,  
7th December 1871.*

**CONFIDENTIAL.**

Read the following papers :—

No. 15. From Captain R. BULLOCK, Officiating 2nd Assistant Resident, Hyderabad, to the Chief Secretary to Government, Fort Saint George; dated Hyderabad Residency, 11th October 1871, No. 1993.

I have the honor, under the Resident's instructions, to append copy of a demi-official letter received from the Minister of His Highness the Nizam, in which Sir Salar Jung, G.C.S.I., requests to be supplied with any information available in the records of the Government of Fort Saint George, regarding certain proceedings which were, it is stated, held some years ago in Madras against one Khair-ud-Deen Khan Bahadoor, who was charged either directly or incidently with being a Wahabee.

2. The individual in question, who is related, it is understood, to the family of Prince Azim Jah, after having been employed for several years past in various comparatively unimportant offices under the Nizam's Government, was recently advanced to a position of some influence in His Highness' judicial service. About the same time it appears, he was openly accused of Wahabeeism. Copy is here-

with forwarded\* of the proceedings which have been recorded before the

\* Requested to be returned.

tribunal appointed by His Highness' Government to investigate the said charge. And as the investigation would seem to be stayed pending receipt of a reply to the present reference, Mr. Saunders would be glad to be favoured as soon as possible with such information bearing on this case as it may be in the power of His Excellency's Government to furnish.

MY DEAR MAJOR TWEEDIE,

I send herewith an abstract of proceedings of our Appeal Court in a case of inquiry on a charge of Wahabeeism brought against Khyr-oo-deen Khan Bahadoor. You will see it stated that the fact of his being a Wahabee was proved against Khyr-oo-deen Khan in the Madras Police Court some years ago. I shall therefore feel much obliged if you will kindly ascertain from the Madras authorities whether this statement is correct, and favour me with a copy of the record if convenient.

Yours very sincerely,  
(Signed) SALAR JUNG.

HYDERABAD, DECCAN,  
5th October 1871.

No. 16. From the Acting Commissioner of Police, to the Chief Secretary to Government, Fort Saint George; dated Madras, 15th November 1871, No. 66.

With reference to the accompanying letter from the Officiating 2nd Assistant Resident of Hyderabad, No. 1993, of the 11th October 1871, and its enclosures, herewith returned, I have the honor to report that, I can find no record of any case in the Police Court in which Khyr-oo-deen Khan was concerned.

2. In January 1865, his brother Janny Jehan Khan Bahadoor, charged the Editor of the Oomrut-ool Akbur, a Soonee organ, with defamation, and the case

was sent with charge sheet from the Commissioner of Police to the Royapett Police Court.

3. No record of the proceedings in this case exists. There is merely an entry in the Police Court of the Complainant's and Defendant's names and the charge, and the police charge sheet has been destroyed with other useless records. Nor have I been able to find a report of the case in any English newspaper. I have, however, secured a copy of the Shumshool Akbur (also an orthodox Soonee organ) which contains some account of the proceedings in the Police Court.

4. In these proceedings, as reported, the name of Khyr-oo-deen Khan does not appear except in one paragraph, which says, that being called on (by his brother)? to give evidence, he did not answer to his name in Court. The case was dismissed, and both parties were warned. In the course of his evidence Janny Jehan Khan repudiates the term Wahabee as applied to himself and those professing his peculiar tenets, but admits that he does belong to the sect popularly known as Wahabees. He was not apparently cross-examined as to his brother Khyr-oo-deen's religious views.

5. There can, however, be little doubt that Khyr-oo-deen Khan before leaving Madras for Hyderabad some years ago, seceded from the orthodox Soonees of Southern India, and became a member of the sect known as Wahabee. I am informed that he established a mosque in his own house, and had private worship for the benefit of proselytes of the same way of thinking as himself and his immediate relatives. He may now possibly have returned to his former creed.

No. 17.

MEMORANDUM.

Khyre-ud-Din Khan Bahadoor and Jan-i-Jahan Khan Bahadoor, are sons of the late Khan-i-Alam Khan Bahadoor, and great grandsons of a brother of the Nabob Mahomed Ali, Wallajah. Their sister was married to His Highness the Prince of Arcot, and bore daughters to the Prince. Between the years 1836 and 1842, considerable excitement prevailed amongst the Mahomedans of the South of India. Amongst the devout men, it assumed a religious tone, and efforts were made by several amongst them to rid their faith of what they deemed impurities, while others, with political aspirations, tried to turn the reformation to their own advantage. The excitement seemed to have its origin in the movement of the Persians on Herat, and to be kept up by the British expeditions to Socotra and Afghanistan. Mubariz-ud-Dowlah, brother of the Nizam Nasir-ud-Dowlah, gathered religious reformers around him, and was evidently bent on rebellion, but he was arrested and imprisoned in Golcondah Fortress till his death.

About the year 1838, Mahomed Ali, a reformer from Rampur, who is so often alluded to in these proceedings of the Hyderabad Court, paid a visit to Madras, and preached in the Wallajah Mosque, but his sermons caused such intense excitement that, since that reformer's time, preaching has never been renewed. From 1838 to 1842, I was serving here, also in the Dekhan, at Hyderabad, and Ahmednugger, and in the Southern Mahratta country at Kaladghi, and was cognizant of the prevailing excitement. Subsequently, in 1847 and 1848, I was serving in Kurnool, but though a great Mahomedan city it was quiet. In 1848, however, I found the Madras Mahomedans still discussing questions of religious reform, and amongst them were Khan-i-Alam Khan and his two sons, Khyre-ud-Din Khan and Jan-i-Jahan Khan, all of whose names appear in the Hyderabad record.

The two brothers Khyre-ud-Din Khan and Jan-i-Jahan Khan are learned men, craving for religious and scientific knowledge, fluent of speech, ready in debate, and inclined to be controversial. They were the first of the Mahomedans here who attended, for the study of medicine, at the Madras Medical College; and in 1868, 1869, and 1870, the sons of Khyre-ud-Din Khan Bahadoor were studying medicine in the Hyderabad College.

The acquaintance of the two brothers with Arabic, Persian, and English literature, and with the branches of knowledge obtainable by these languages, is considerable. The free range of their inquiries may be judged of, by my mentioning that they were the moving parties who wrote from Madras to the Unitarian Church of the United States, inviting the visit of a Unitarian Clergyman, and the clergyman who arrived asked me to drive him to the house of Jan-i-Jahan Khan Bahadoor, and I accordingly left him there. In 1857, 1858, and 1859, considerable excitement prevailed in Madras both amongst Hindoos and Mahomedans. I was in the Chepauk palace from 1856 to 1861, in the midst of the Mahomedan community, and about sixty Mahomedan and Hindoo clerks sat daily in the same room with myself. I was daily riding, driving, or walking through the narrow streets, and it was my duty to be cognizant of every thing that went on. There were assemblages of people in different houses, but considerable numbers were reported to assemble nightly in the house of Jan-i-Jahan Khan, countenanced by Khyre-ud-Din Khan. In consequence of this, I waited on the Right Honorable Lord Harris, and suggested that the stipends of all the family should be stopped, but His Excellency would not take that step, though I submitted, as my opinion, that the family having been warned on a former occasion, non-action then was overleniency.

The excitement, however, was so considerable, that one Saturday evening I found it necessary to recommend that the entire garrison should parade on Monday morning to receive the standards, arms, and guns of the Nabob's troops. The Mahomedans obtained knowledge of this on the following day, and it caused great excitement. Placards were posted up, and till 2 A.M. of that Monday morning the Commissioner of Police informed me that there were five thousand men in the Chepauk grounds urging the soldiery to resist and promising them support, but the precaution of having the entire garrison on parade secured the peaceful surrender of the arms. With such excitement prevailing, I was of opinion that it was an indiscreet act in these brothers allowing their houses to become places to which agitators resorted, and want of discretion is essentially a failing in both their characters, which I have seen evinced in many varied ways.

Their father, the late Khan-i-Alam Khan had, till his death, so much of the same uncompromising character, that though a noble, and though Mahomedans derive a merit from attending at a funeral, very few of them accompanied his bier; they had to take his remains to Korambak to be buried, and the Police had to be on the alert because threats of burning the body were being made by men opposed to the deceased's religious views. The late Nabob Gholam Mahomed Ghous on one occasion, about the year 1851, made an effort to turn Khan Alam Khan out of the Chepauk grounds; and, aiming at this family, he put up a violent placard on the pillars of the Wallajah Mosque denouncing the reforming doctrines and prohibiting the entry of the sect into Chepauk; but I requested the Nabob to order its removal from the mosque, and to restrict his placarding to the Chepauk grounds. Recently again, in 1867, Khyre-ud-Din Khan called at my house in Secunderabad, and followed that visit up by a letter asking me to certify that he was not a Wahabee. My long and intimate acquaintance with all the Mahomedan people here, and my position amongst them, explained to me the train of thought which had led him to take the seemingly odd step of asking me, a Protestant Christian, to certify that he was not a Wahabee Mahomedan; though also, the learning of this family has ever seemed to me to be rendered useless by unsuitable acts.

Khyre-ud-Din Khan and the family are not Wahabees, in the sense in which that term is applied to the Wahabee religionists of Arabia, as described by Mr. Palgrave and the Reverend Mr. Badger. They are not political but religious reformers, craving after truth, and though intimately acquainted with Mahomedan doctrines, they have extended their knowledge far beyond the doctrine of the koran. The Hyderabad Court's proceedings only contain notices of reforming

PROCEEDINGS OF THE MADRAS GOVERNMENT, JUDICIAL DEPARTMENT,

7th December 1871.

acts so small and insignificant that any person other than a slightly differing sect will smile at reading them. Sir Shurf-ul-Umra Bahadoor, Hafiz Sudr-ul-Islam Khan Bahadoor, and Shirin Suhm Khan Bahadoor and other witnesses are personally known to me.

About the year 1851, the late Nabob sent for, and showed me an anonymous communication, accusing the Nabob of plotting rebellion against the British. Shirin Suhm Khan's name was mentioned in it, and as I felt satisfied that he was the author or instigator of that document, I recommended His Highness to discharge him and all the others named in it.

Sir Shurf-ul-Umra Bahadoor and his relative Hafiz Sudr-ul-Islam Khan Bahadoor, are natives of St. Thomé or Mylapoor. The heads of the Shurf-ul-Umra family have always been styled by the people the Mylapoor Nabobs, and between the Mylapoor and Chepauk branches of the family there ever has been bitter animosity; also, Sir Shurf-ul-Umra Bahadoor has always, though ever most careful to keep in the back-ground, urged action against the Mahomedan reformers. In the end of 1863, when I was passing through Madras on my return from the Pegu Division, he brought to me a draft of a letter attacking them, and I besought him not to send it, pointing out to him how ignorant he was of such matters, also, how conscious he was that the Wahabees were not as he described them there. I thought that he would refrain from sending on that communication, but, about the year 1865, I was pained by hearing that he had forwarded it direct to the Government of India, and that it had been sent confidentially to all Commandants of Corps. I was pained by this because, from his habits and his want of education, he was quite unable to write on any such subject, and because I had no doubt but that he was merely aiming at his own relatives.

Hafiz Sudr-ul-Islam Khan will follow in his relative Sir Shurf-ul-Umra's lead. It has been necessary to enter into the above details regarding Madras, because, of the forty-one witnesses against Khyre-ud-Din Khan, all seem to be natives of Madras; their evidence all relates to Madras doings and sayings.

The Madras people have merely carried to Hyderabad their old animosities, and in a Mahomedan city find a Mahomedan Court ready to entertain discussion of religious sectarian views, which would not, in Madras, have been listened to for a moment. Khyre-ud-Din Khan has repeatedly asked me to aid him in obtaining employment both in Mysore and Hyderabad. I have carefully avoided doing so, but my abstaining has been solely because I have considered him too old to commence any kind of work.

MADRAS,  
27th November 1871.

(Signed) E. BALFOUR,  
Inspector General.

No. 18. To the Resident at Hyderabad, dated Fort Saint George, 7th December 1871, No. 1633.

In reply to the letter from the Officiating 2nd Assistant Resident, No. <sup>1993</sup>/<sub>72</sub>, dated 11th October last, I am directed to transmit confidentially to you, for the information of Sir Salar Jung, G.C.S.I., a copy of a letter received from the Acting Commissioner of Police, and a Memorandum prepared by Dr. Balfour, who was for many years Government Agent at Chepauk, and well acquainted with the Mahomedans of Madras.

2. The enclosures in Captain Bullock's letter are returned.

(Signed) R. S. ELLIS,  
Chief Secretary.

With two orig. enclos. ret'd  
despt. 8 Decr. 1871.

Confidential.

Judicial  
Political Dept

No 1633.

To The Resident at Hyderabad.

Sir,

In reply to the letter from the Offg. 2<sup>d</sup> Assistant Resident No <sup>1993</sup>/<sub>72</sub> dated 11 October last, I am directed to transmit confidentially to you, for the information of Sir Salar Jung, G.C.S.I., a copy of a letter received from the Acting Commissioner of Police and a Memo. prepared by Dr. Balfour who was for many years Government Agent at Chepauk and well acquainted with the

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MU

Fort St. George  
7 Decr. 1871.

Letter & Memo to follow - 3.

2 Letter & Memo & Letter 8  
(No copy not required)

2 for 3 State Volume

Resident asked for  
Information as to the facts  
that alleged fact that  
Khyrodeen Khan. (brother  
of Jauay Sahau Khan -  
was known to be a  
Wahabee when living  
at Madras.

It is submitted that  
Lt. Balfour report which  
he has prepared at my  
request & the letter from  
the Comd. of Police may  
be transmitted to the  
Resident at Hyderabad

ML

Khair-ood-deen

7 Dec 1871 No 1633

~~Jan~~