Government (1869) of Madras.

JUDICIAL.

Enclosures

1869.

Spare copies

G.O., No. 1135, 13th July 1869.

JULY

Nos. 52 to 54.

Wahabees.

Orders passed on the correspondence from Bengal regarding this sect.

From the Officiating Secretary to the Government of Bengal, to the Secretary to the Government of India, Home Department; dated Fort William, 10th November 1868, No. 6051.

It having been brought to the Lieutenant-Governor's notice that an active movement of some kind was taking place among the Mahommedans of the Wahabee sect in several districts of the Lower Provinces, the Head of the Detective Department of the Bengal Police was deputed to make inquiry into its nature and extent. I am now directed to forward, for the information and orders of the Government of India, a copy of a report received from Mr. Reily on the subject. His inquiries have only as yet been carried on in the districts of Malda and Rajmehal, but it appears to be certain that a jehad or religious war against the British power has for some time been preached, and collections in aid of the Hindustani fanatics on the frontier made on a regularly organized system. From twelve to fifteen active agents in this movement have been arrested and are now under detention. It is probable, though by no means certain, that charges of abetting the offences described in Sections 121 and 122 of the Indian Penal Code could be established against most of them. With one or two exceptions, however, the men who have been hitherto arrested are persons of very inferior position, belonging to two neighbouring districts. To proceed against these men formally and at once, would, the Lieutenant-Governor thinks, have the effect of rendering further inquiry difficult if not impossible, while failure to secure a conviction would place the Government in a false and unfavourable position. It seems very desirable to ascertain precisely the full extent of the present movement, and the course which commends itself to the Lieutenant-Governor's approval, and which he would solicit the orders of the Government of India is the following:—The leading preachers of sedition and the more active collecting agents, as well as all foreign emissaries from the North-West frontier, against whom any proof of complicities may be obtained, His Honour would detain for the present, under Regulation III. of 1818, the inferior and subordinate agents who may now be in arrest, or who may afterwards be discovered, need not be put under restraint, though their names should be recorded and their movements carefully watched. The Detective Department should then quietly but persistently prosecute their inquiries until the whole of the leaders of the movement have been ascertained and if need be secured, and their power for evil neutralized and checked. The Government would then be in a position to judge whether formal prosecution of any of those concerned is advisable, and could be undertaken with reasonable hope of success.

2. So far as the information, which is yet before the Lieutenant-Governor, goes it is not absolutely impossible that all that has been done during the last two or three years has been mainly in the personal interests of the preachers and leaders of the movement. There is no distinct proof that any of the money collected has ever actually reached the frontier, but on the other hand it is to be observed that Islampore, where Ibrahim Mundul lives, is a village made up mainly of families of men now on the frontier or who have died there, and that all these are supported by Ibrahim Mundul out of the collections. Even, however, in the most favourable view of the case, politically, the Lieutenant-Governor is of opinion that it is necessary to do everything practicable to put a stop to such proceedings, for the effect on the minds of the natives of Bengal must be nearly or quite as bad as if the collections were made in good faith, for the purposes for which they are ostensibly levied.

3. In anticipation of the approval of the Governor-General in Council to the course now proposed, the Lieutenant-Governor has directed that of those who have hitherto been arrested, Ibrahim Mundul and Nasir Suder only shall be detained, and the rest released.

4. I am to draw attention to the fact that the principal person arrested in the course of the present proceedings is the Ibrahim Mundul of Islampore, mentioned as an active agent of seditious at page 18 of the Selections of papers concerning the Wahabee trials of 1865.

From the Secretary to the Government of India, Home Department, to the Secretary to the Government of Bengal, Judicial Department; dated Fort William, 24th March 1869, No. 452.

With reference to the correspondence ending with the letter from this Department, No. 1891, dated the 20th November last, I am directed to request that His Excellency the Governor-General in Council may be informed, as soon as practicable, of all circumstances of importance in connection with the Wahabees that have occurred since the last report on the subject.

2. Adverting to the letter from the Government of Bengal, No. 6051, dated the 10th November last, and enclosures, I am desired to state that His Excellency in Council will be glad to be favoured with the opinion of the Lieutenant-Governor in regard to the necessity of amending the law, with the object of enabling the Government to deal more satisfactorily with seditious proceedings not amounting to waging, or attempting to wage, or abetting the waging of war against the Queen, than it can now do under the provisions of the Indian Penal Code.

From the Secretary to the Government of Bengal, to Home Department; dated Fort William, 22n

Judicial Proceedings, January 1869, Nos. 1[illegible]
" " " " 311-16
From Inspector-General of Police, No. 1311-T, dated 31st
February 1869, with enclosure
To Inspector-General of Police, No. 1321, dated 31th Feb
ruary 1869
To Government of Punjab, No. 1341, dated 24th February
1869
From Inspector-General of Police, No. 1340, dated 1st
March 1869, with enclosure
From Inspector-General of Police, No. 1407, dated 17th
February 1869, with enclosure
To Inspector-General of Police, No. 1409, dated 8th March
1869
To Government of Punjab No. 1449, dated 8th March 1869
From Inspector-General of Police, No. 1484, dated 9th
March 1869, with enclosure
To Inspector-General of Police, No. 1710, dated 19th
March 1869
From Inspector-General of Police, No. 1761, dated 20th
March 1869, with enclosure
From Inspector-General of Police, dated 20th March 1869
To Inspector-General of Police, No. 2127, dated 30th
March 1869
From Inspector-General of Police, received 30th March
1869, with enclosure
Judicial Proceedings, February 1869, Nos. 40-41.
From Commissioner, Rajshahye, dated 22nd February
1869, with enclosure
To Commissioner, Rajshahye, No. 1434, dated 2nd March
1869
From Commissioner, No. 100, dated 8th March 1869, with
enclosure
To Commissioner, No. 1510, dated 10th March 1869

In forwarding your letter, No. 132, of the 24th ultimo, I am directed to transmit, herewith, for the information of His Excellency the Governor General in Council, copies of the correspondence noted in the margin, showing the further action which has been taken in connection with the Wahabee movement since the last report on the subject made to the Government of India in the letter from this office, No. 7651, dated the 10th November last.

2. The Government of India, in their letter, No. 1691, of the 25th November last, having approved of the measures which the Lieutenant-Governor proposed to take, with a view to ascertain the full extent of the move ment, the necessary instructions were communi cated to the Head of the Detective Department of the Bengal Police on the 4th December last. In doing so, it was pointed out that it was of all things most important to trace out the chain of agents through whom reinforcements of men and supplies of money were sent up to the North-Western frontier, and in the inquiries which have since been made this object has been steadily kept in view.

3. In the course of the investigations, which were carried on at Rajmehal, it appeared clear to Mr. Reily that Patna was the link between Bengal and the frontier, and he accordingly pro ceeded to that place. Information was there received that money, collected for jehad from the east, was received by one Mobaruck Ali, and by him made over to one Khoorshed Ali, who sent it to the Hindoostanees on the frontier; and the account books found in a shop which was managed by Khoorshed Ali, afforded strong presumptive evidence of these facts. Mr. Reily was directed to follow up the clue which he had thus obtained, and in the meantime warrants were issued for the detention of Mobaruck Ali and Khoorshed Ali under Regulation III of 1818.

4. A petition of Khoorshed Ali to the Postmaster of Patna, on the subject of certain of his remittances, as well as the account books above referred to, afforded some further clues as to the mode in which collections were remitted to the frontier, and it was deemed advisable to follow up these clues as far as Benares and Delhi. Accordingly, the Governments of the North-Western Provinces and the Punjab were requested to instruct their police to cooperate with the officer whom Mr. Reily might depute to work the inquiries at those places.

5. At Delhi the house of one Oomaid Ali having been searched, a large number of letters were found, which showed that he was the principal Wahabee agent of Mobaruck Ali at Delhi, jointly with another person named Mahommad Ameen, *alias* Ahsanoolah, *alias* Ameen-oo Deen. Oomaid Ali confessed that he received letters from Mobaruck Ali addressed to the Hindoostanees beyond the frontier; that he and Ameen-oo Deen forwarded these letters to their destination by cossids, and that he received letters from the frontier for Mobaruck Ali, which he made over to his son Tobaruck Ali, also called Khadir Bux. He also stated that the cossids carried gold mohurs in belts or bags tied round their waists; that the money was taken as far as Kasoul Pindee by them, and that it was thence conveyed beyond the frontier by Khatrees. The letters found in Oomaid Ali's house show that the Wahabee movement is extensively ramified, and that there are agents stationed at Shahrunpore, at Jelum, at Dinapore, at Bareilly, and at several other places.

6. A story told by Oomaid Ali deserves to be specially mentioned. He said that one day he saw two men in the shop of Ameen-oo Deen, regarding whom the latter was at first unwilling to make any communication, but that on being pressed he subsequently stated that they had been sent by Feroze Shah with letters to the Deccan Rajahs, reminding them of the promises they had made during the mutiny, and asking them to send him money and to meet him at the river Hamoon (Oxus); that the letters bore the impression of a seal, on which were the names of all the Kings of the Timour family, with the name of Feroze Shah in the centre; and that the Deccan Rajahs had made no reply nor sent any money, but had burnt the letters and refused to make any promises.

7. The Government of the Punjab was requested to order the detention of Oomaid Ali under Regulation III of 1818 pending further inquiries. Moulvie Ameen-oo Deen, on hearing of Oomaid Ali's arrest, had left Delhi with all his papers, but he has since been arrested by the District Superintendent of Backergunge, and is now detained in the Dacca Jail. Tobaruck Ali, a son of Mobaruck, has also been arrested, and is under detention in Patna Jail.

8. One Moulvie Nazeer Hoossain was said to be present when Oomaid Ali saw the two Agents of Feroze Shah at Ameen-oo Deen's shop. Working upon this clue, Mr. Reily made certain discoveries, which led him to believe that the Moulvie was the principal Wahabee leader in Delhi, and that Oomaid Ali and Ameen-oo Deen only acted in subordination to him. He seized and forwarded certain letters found in his house, and recommended his detention under Regulation III of 1818. But the Lieutenant-Governor could see no grounds for connecting Nazeer Hoossain's correspondence with the Wahabee movement, and, indeed, with one exception, there was nothing in his letters of even a suspicious character. The Government of the Punjab was, however, requested to issue a warrant for his detention, under Regulation III of 1818, if that Government should be satisfied that there were otherwise sufficient reasons for his arrest.

9. Mr. Reily's proposal to follow up certain clues to Peshawar has been submitted to the Government of India, with the letter from this office, No. 1925, of the 19th ultimo. At Shaharunpore the house of one Sahut Ali, who was said to have had dealings with Ameen-Deen, was searched and several letters were found, but they afforded scarcely any evidence. In Rajshahye, three persons, named Mooroo Dun, Khola Bux, and Suffee Hajji were arrested on a charge of abetting the waging of war upon the Queen, and the result of the preliminary inquiry held in their case by the Joint Magistrate, Mr. Verner, will be found among the papers forwarded herewith. Suffee Hajji has since been released, but the two others are still held under detention.

10. With what success the other clues which have been found may be worked up will be reported hereafter. The leading agents and instruments that have been already discovered will be kept under restraint pending the final determination of Government on the whole case. At present it seems doubtful whether proceedings should be taken in the Criminal Courts against any of them, and still more doubtful whether, if taken, they would prove successful.

11. With reference to the 2nd paragraph of your letter under reply, I am to state that, in the Lieutenant-Governor's opinion, the law, as it now stands, does require amendment, so as to meet such cases as that of these Wahabees, for which there seems to be no satisfactory provision in the present Penal Code. His Honour observes that a Section, aimed against seditious conduct, was included in the original draft Code as Section 113, but was afterwards omitted. There can be no doubt, His Honour thinks, that, where a population is at once ignorant and fanatical, as are the Mahommedans of India, seditious preaching ought to be made a substantive offence.

From the Inspector-General of Police, Lower Provinces, to the Secretary to the Government of Bengal; dated Monghyr, 20th February 1869, No. 121 T.

In forwarding a report, No. 52, dated 13th instant, from Mr. Reily, Special Deputy Inspector-General, I have the honour to recommend that the Punjab Government may be at once moved to order the detention of Omaid Ali under Regulation III of 1818.

2. Tobaruck Ali *alias* Khola Bux has been already arrested by the Magistrate of Patna on a warrant granted by you.

3. I also beg that instructions may be issued to Deputy Magistrate Ishree Pershad, directing him to act under the orders of the Deputy Commissioners of Delhi and Umballa.

From the Special Deputy Inspector-General, Bengal Police, to the Inspector-General of Police, Lower Provinces; dated Delhi, 13th February 1869, No. 52.

On my return from Rajshahye to head-quarters I received a telegram from Baboo Ishree Pershad from Delhi, which necessitated my leaving by the express train for this place.

2. In accordance with the orders of Government, No. 198, dated the 11th of January 1869, Baboo Ishree Pershad was directed to proceed to Patna and place himself at my disposal.

3. On the 21st January, Ishree Pershad ascertained that the chief of the Wahabees, Mobaruck Ali, who has been detained on my report in the jail at Patna, under orders of Government, No. 6807, dated 22nd December 1868, had presented a petition, on the 22nd of November 1868, to the Postmaster of Patna, in which he stated that he had despatched a registered letter containing the first halves of Bank Notes, to the address of Omaid Ali of Delhi, on the 7th of May 1868, which had reached its destination; but another registered letter, which he had despatched on the 20th of May 1868, addressed to Moulvie Mahommed Ameen, had not reached; and he prayed that inquiries may be made for the missing letter.

4. Baboo Ishree Pershad came to Calcutta with this petition of Mobaruck Ali, which he obtained from the Post office at Patna; he deserves every credit for ferreting out the petition. The clue appeared good, and I directed Ishree Pershad to proceed at once to Delhi and search the houses of Omaid Ali and Mahommed Ameen. I applied for an advance of Rs. 300 for Ishree Pershad on his urging that he had no funds to meet his expenses for so long a journey. The advance was sanctioned under G.O., No. 529, dated the 25th January 1869.

5. It appears Baboo Ishree Pershad did not reach Delhi till the 2nd of February; and on the 5th of February Major Orchard, the District Superintendent, obtained warrants from the Assistant Commissioner and searched the house of the merchants, whose names appear in the account books found at Patna in the shop of the late Elahie Bux, under the management of Khoorshed Ali; and also the house of Omaid Ali, to whom the registered letter, containing the first halves of the Bank Notes, had been sent, as stated in Mobarack Ali's petition to the Postmaster of Patna. In this man's house a great number of letters have been found, which prove that he was the principal Wahabee agent of Mobarack Ali jointly with Moulvie Mahomed Ameen in this city. On his being arrested, he made a confession, which has been recorded, before the Deputy Commissioner of Delhi.

6. He admits that he has received letters from Mobarack Ali of Patna, addressed to the Hindoostanees beyond the frontier. He states that he and Mahommed Ameen have sent these letters to their destination through several cossids. He names, as the principal cossids, Tobarack Ali, Abdool Samud, Abdool Gunnee, Mahommed Osman, and Sadukoollah. He has since named Sheik Ahmed Ali and Hydeatollah. He also admits that he has received letters from the frontier for Mobarack Ali, which he made over to his son Tobarack Ali, who is also called Kadir Bux. The cossids, he states, carried gold mohurs in deeattee belts or bags, tied round their waists. He states that the money is taken as far as Rawul Pindee by these cossids, from which place it is taken beyond the frontier by Khatrees.

7. He also tells a story, which it is necessary I should mention: He states that one day, in the shop of Moulvie Mahommed Ameen, he met Sadukoollah and another person. He asked Mahommed Ameen who the men were; at first he refused to tell him, but, on his pressing Mahommed Ameen, he said that the two men had been sent by Feroze Shah with letters for the Deccan Rajahs, and they had returned from the Deccan. On asking why they had been to the Rajahs, Moulvie Mahommed Ameen replied they had taken letters from Feroze Shah to the Rajah: the purport of the letters was reminding them of the promises they made at the period of the mutiny, and asking the Rajahs to send him money and to join Feroze Shah at the river Hamoon (Oxus). The Rajahs had not sent any reply, nor had they sent money, but had learnt Feroze Shah's letters, and refused to make any promises. The letters had on them the seal of Feroze Shah, which is described as being almost a span in diameter. On it are the names of all the kings of the Timur family, and in the centre the name of Feroze Shah. This story, if true, would prove that Moulvie Mahommed Ameen had entertained messengers who had attempted to tamper with the Deccan Chiefs, and that Feroze Shah had some hopes of obtaining the aid of the Rajahs.

8. It is to be regretted that Moulvie Mahommed Ameen, *alias* Ahadoollah, *alias* Ameen-ood Deen, had left Delhi on hearing of the arrest of Mobarack Ali, and had carried with him his papers. It appears this man is a native of Backergunge, and has married the daughter of Azim-ood Deen, of Dacca, and that his address is at the house of Bedar-ood Deen, or Sheik Bhuttoo, the uncle, well-known hide merchant and notorious Wahabee in the city of Dacca. As soon as I return to Bengal I shall do my utmost to arrest Moulvie Mahommed Ameen. He appears to have been one of the chief agents of Mobarack Ali in Delhi. I have already sent telegrams to the Magistrate of Patna and the District Superintendent of Dacca to trace him. The latter informs me that Ameen-ood is at Mymensing. I have directed his arrest, and should he be arrested on hearing of the same from the District Superintendent, I beg that application may be made to the Government to detain him in the jail at Dacca under Regulation III. of 1818.

9. Out of the great number of letters found in the house of Omaid Ali a few have been examined, and they certainly have no manner of doubt that we have hit on the right men. A letter, dated 10th Suffee 1276, signed by Yea Ali himself, shows that Omaid Ali had been brought from Rampore on purpose to be associated with Moulvie Mahommed Ameen as one of the Wahabee agents. Another letter shows that one Moulvie Ahamed Ali and Saduk Ali are the agents at Shaharunpore. Another letter shows that one Bharun-ood Deen, a Punjatee, and brother of one Moulvie Mommun, is the agent at Jelum. Another letter, [illegible] that Peer Mahommed is the agent at Dinapore. It is worthy of notice that [illegible] now in the Deegah Jail. From another letter [illegible] Abdoollah are agents at D[illegible] mohurs, which [illegible] the bo[illegible] [illegible] only Rs. 2 and 3. In others, gold mohurs are referred to as shoes of different

10. It will take time to follow up the several clues which have been found referring to agents and cossids, which will necessitate visits to different places in the Punjab. In the meanwhile I beg to suggest that the Punjab Government may be requested to order the detention of Omaid Ali according to the spirit of Regulation III of 1818, with permission for Ishree Pershad to take him into his custody under a proper guard, whenever he finds it necessary to make use of him. Omaid Ali is a native of Backergunge, which is under the Bengal Government. He has confessed

that he is a Wahabee agent; that he has forwarded money and letters to the Hindoostanees beyond the frontier. The letters and papers which have been found on him relate to Wahabee transactions, and are, to say the least, suspicious and corroborate his confession.

11. The Magistrate of Patna has arrested Tobarack Ali. Several letters of this man have been found on Omaid Ali, whose confession proves that Tobarack Ali has taken a very active part in the business. He despatched letters and money to the frontier, and has himself done duty as a cossid. I would suggest that application may be made to Government to detain Tobarack Ali in the Deegah Jail under the provisions of Regulation III of 1818.

12. I believe it will be expedient to place Ishree Pershad under the superintendence of Major Orchard, the District Superintendent of Police in Delhi, and of Major Tighe, the District Superintendent of Police at Umballa. I shall run up to Delhi and the Punjab whenever I find it necessary I should do so; but Ishree Pershad himself is anxious to work with the two Officers named above, who have assisted us, and will continue to do so if permitted to have an interest in these proceedings. Major Orchard has zealously assisted both Ishree Pershad and myself, and I feel greatly indebted to him for the very earnest manner in which he has taken up the present inquiries.

13. I beg to state that Baboo Ishree Pershad is working with much zeal and intelligence, and I could not have had a better man to work these inquiries. I would also bring to the notice of the Inspector-General that this Department has been hitherto successful in all the districts to which we have been up to this time. We have been successful at Patna, and now we have completely broken up the agents in the city of Delhi, and we have every hope of tracing the agents further north link by link to the frontier.

From the Officiating Junior Secretary to the Government of Bengal, to the Inspector-General of Police, Lower Provinces; dated Fort William, 24th February 1869, No. 1351.

In reply to your letter, No. 121T, of the 20th instant, I am directed to inform you that the Government of the Punjab has been requested to issue orders for the detention of Omaid Ali under Regulation III. of 1818. Application has also been made to that Government for the issue of the necessary instructions to the Deputy Commissioner of Delhi and Umballa, with a view to Baboo Ishree Pershad acting under the orders of the District Superintendents of those districts.

2. The Lieutenant-Governor notices with great satisfaction that Baboo Ishree Pershad is working with much zeal and intelligence.

From the Officiating Junior Secretary to the Government of Bengal, to the Secretary to the Government of the Punjab; dated Fort William, 24th February 1869, No. 1352.

I am directed to forward, herewith, a copy of a letter,* with its enclosure, from the Inspector-General of Police, Lower Provinces, and to request that His Honour the Lieutenant-Governor of the Punjab may be pleased to order the detention of Omaid Ali under Regulation III. of 1818, with permission for Baboo Ishree Pershad to take him into his custody under a proper guard whenever he finds it necessary to make use of him.

* No. 121T, dated 20th February 1869.

2. With reference to paragraph 12 of Mr. Reily's letter, I am also to request that the necessary instructions may be issued to the Deputy Commissioner of Delhi and Umballa, with a view to Baboo Ishree Pershad being permitted to work under the orders of the District Superintendents of Police of those districts.

Memorandum from Lieutenant-Colonel A. H. PATERSON, for Inspector-General of Police, Lower Provinces; dated Fort William, 1st March 1869, No. 1290.

Forwarded to the Secretary to the Government of Bengal, in Judicial Department, in continuation of this office No. 121T, of the 20th ultimo, for the information of His Honour the Lieutenant-Governor.

Statement of Omaid Ali, the son of Mohamd Ali, caste Sheik, age 40 years, inhabitant of Backergunge, taken before me Carr Stephen, Magistrate of Delhi, on the 15th February 1869.

I am a native of Tarra Chur Pergunnah Mooladi, Zillah Backergunge. When twelve years of age I left home to learn to read. I went to a village in Furreedpore to the house of one Nojeboollah Kolifa, a tailor. I learnt to sew clothes and to read the Koran. After about six or seven months my brother Imdalli heard of me, when I concealed myself and went secretly to

Calcutta and remained in a musjid near Machooa bazaar with a Moulvie who resided there, and read with him; I remained there about a year, and met a fellow-student named Altimsoddin, or Imoddin, resident of Furreedpore, who asked me to proceed to Delhi, and I came with him to Delhi by Jaharkund and Gya. About ten or twelve years before the mutiny Moulvie Velait Ali, of Patna, Azimabad, came to Delhi and put up in Mohulah Cashmere Gate, and I was in the habit of hearing him preach (waez). He used to preach "that whoever joins in a jehad he will be blessed, and whoever cannot join but sitting here aids in the work he will also be blessed." After some time Moulvie Velait Ali went to Peshwar, and thousands of Mussulmans in kafelahs began to arrive at this place and put up in the serais and musjids, and then proceed to Peshwar. Moulvie Iman Ali (deceased) who lived in the fort, directed me, according to the order of Moulvie Velat Ali, to aid the jehadees in every way. I used to perform this duty according to their instructions. I pointed out to the kafelahs the places where they could put up, and showed them the way. Moulvie Iman Ali and Abdul Aziz, the shoemaker, Hussein Bux, Wazir Bage, Mohim Khan, and others used to supply the jehadees with money for their expenses. I used to distribute the money to them. I sometimes used to give them cash, and sometimes supplied them with shoes, and if any of them fell sick I took them to my house and fed them and nursed them, and when well gave them money and showed them the road to the west. They used to go to Zillah *Kayan*, which is beyond Lukt Hazrah, where they went to jehad, and I in Bullalcte and in Pakalee. Until the mutiny I performed these duties, and Shumshooddin, a Bengalee, and Mahommed Shuffee, a Bengalee, and several others assisted me in these duties. They have gone some to jehad, some to their homes, and others have died. During the mutiny I remained at the fort, and after the plunder of Delhi I remained at Nizamoodin. I then went to Rampore with Moulvie Besharatoollah, of Zillah Jessore, and Gassee Khansamah, of Zillah Burdwan, and Nazir Yarkurgee Ali and others. I remained there at the musjid, and was a teacher, and put up in the house of Nizamooddin, a Punjabee. When Moulvie Yea Alli, of Azimabad, heard that I was at Rampore, I sent him a letter, and he in reply sent this letter, which is marked (alif), which was found in my house. This letter marked (ta) was also sent to me by Yea Ali. He informs me that Moulvie Farut Hoossain having died he had succeeded him in his office. Yea Ali asked me to return to Delhi; and I received a letter from Moulvie Abdool Khader, of Delhi, inviting me to attend his son's marriage and to become a helper. He informed me that he had returned to Delhi with his wife. I returned and remained in Mohulah Banglah Sayd Feroze. I remained there seven or eight months. I then went to Agra, and to take to recover some money which was due. I recovered some and did not realize the rest. After three months I returned to Delhi and remained for a year in the Punjabee Kutrah. I then remained to the Pahargunge Musjid. There Abdul Samad and Sheik Amaid Ali, and one are two Bengalees, that is Ooaman, Abdul Gunny, of Soorujgur, and some others, whose names I do not recollect, and men like them began to come to me and go for about five years. They used to bring money from Mobaruck Ali and others, and were in the habit of remaining with me a day, or some days, and then proceed to the west to the jehadees at Settanah, who were with Moulvie Abdullah and Feaz Ali. At first hoondees used to come for Lahore and Peshwar from Azimabad, but when some of the hoondees were seized and they were alarmed, gold mohurs were tied round the waists and taken up, and these gold mohurs came from Azimabad; also they brought letters from Abdullah and Feaz Ali and the Jehadees, and conveyed them to Mobaruck Ali and others. About a month and a half ago, a cossid named Abdul Wahid Khan, who lives somewhere near Azimobad, returned from Abdullah and Feaz Ali from the west with papers and had letters for Mobaruck Ali and others. In this way men came and went. About eight or nine months ago, two cossids of Feroze Shah, one named Saduckoollah, of Rajmehal or Bhaugulpore, and another man; a Bengalee, whose name I do not remember, came with a number of letters addressed to Rajahs and put up in the old Fedga Serai, and searching for me came to Pahargunge. I had gone to Moulvie Hafizoollah Khan to hear him preach, and thus they missed seeing me. They left word with my scholar that they would be found at the shop of Ameen-oo Deen of Backergunge, which is at Durreeba, and that I should meet them there in the afternoon. I went accordingly to the shop of Ameen-oo Deen and saw the two cossids of Feroze Shah sitting there, who were relating all about the west to Ameen-oo Deen. At first on seeing me they remained quiet, but on Ameen-oo Deen saying "this is Omaid Ali," they began to talk to me also. They said we have come from the west from Feroze Shah's brother." I asked, where is Feroze Shah? They said he was at Sattanah with Moulvie Jehadees there. I asked, let me see the letters; they said we will do so after you have found for us Feroze Shah's brother, we will show the letters in his presence. They said they would put up in the Serai. "You find Feroze Shah's brother." I searched the next day and went to Nizam-oo Deen, but did not find him there. People said that he lived in the city behind the Bungul Kumrah. I found his house. He was not at home. I went home. The cossids came to me to inquire; I said I have found him; they said take us to him or bring him to us. I went to Izdah Bux; he said do not bring them to my house, I will go to-morrow, Fatick Habas Khan, to Nazir Hoossain to consult him. I will meet them there. The two cossids came to my house, and I went with them close to Nazir Hoossain's house and we stood outside the house. After about an hour Izdah Bux arrived. I said to him these are two cossids who have come from your brother. In that place there was a ruined house which was empty, to which Izdah Bux took me and the cossids. At first they began to talk about

household affairs. I then satisfied the cossids that this man is Feroze Shah's brother. On this the cossids delivered a number of letters to Izdah Bux. I and Izdah Bux opened the letters and read them. The letters were addressed to Rajahs, whose names I do not remember. It was written that "they should assist him as they had promised to do so. I will be at the river Hameo." There were also a letter for a Mooktear, or Aid-de-Camp of a Rajah, asking to sell some jewels worth about two-and-a-half lakhs, which were with him, and to send the value by some means to Feroze Shah. There was also a letter for Izdah Bux himself. The cossids asked him to accompany them and help them, and to receive the jewels and dispose of them, and to send the money to his brother. Izdah Bux said I cannot do anything. I have set up a shop. The cossids said such letters cannot come always; you better keep these letters and we shall go back to Feroze Shah and inform him that your brother has not courage to engage in this matter, and you can act as Feroze Shah directs, we shall have to come again. At this time, when half the letters were folded and were lying open, Moulvie Nazir Hoossain came to the place with two or three Musulmen, conversing with each other. He saw the letters, some open, some folded; he did not ask anything about the letters then. Izdah Bux folded the letters and took them home, and the cossids went to the Serai, and the Moulvie and his companions remained there with me. I said to the Moulvie these are Feroze Shah's cossids, who have brought letters, and have given the letters to his brother Izdah Bux; but the Moulvie kept talking to his friends and gave me no reply. This happened about eight or nine months ago. The letters had on them a great seal of Feroze Shah, and the purport of the letters were to help in the war with the Sirkar, English. After this, other cossids came from the west and went to Azimabad and other places. No cossids have since come from Feroze Shah. It is three months since Sheik Imad Ali, who lives near Azimabad, came from the east and went west. I used to help from this place. Thousands of rupees were brought from the east and were sent to the west. I asked the cossids where does this money go to? They replied the money goes for the Jehadees who are engaged in the fight at Sittanah, and who have been fighting the Sirkar, English, and the men who are helpers in the east send the money.

Ameen-oo Deen I have known for twenty years. I met him at Delhi, and we used to go to here Velait Ali preach, and we were great friends. He used to deal in books, and used to help the jehadees in every way with money. He gave them money himself. He engaged in worldly affairs, and also helped the Jehadees. About two months ago he went to Mobaruck Ali at Azimabad, and he also intended to visit Dacca and his home. He told me to help by every means in this work of jehad. He was sent for by Mobaruck Ali, and he had also received letters from his father-in-law, Azim-oo Deen, sending for him. Mobaruck Ali had sent for him to assist in the work of jehad. I cannot tell now whether he is at Azimabad, or whether he is gone to Dacca. Mobaruck Ali is constantly helping in the jehad and remits money. To my knowledge there is no one else in Delhi who aids in this business.

Moulvie Sadat Ali and Moulvie Imad Ali, of Boorea-Shaharunpore, had transactions with Ameen-oo Deen. I cannot say whether they gave ready money.

In Umballa I recollect that one Mahommed Hoossain, who is either a goomastah or friend of Mahommed Suffee, help in this jehad business.

In Lahore Moulvie Hadjee Abdool Suttar was a helper in this business, but since his death another man has been appointed, whose name I do not remember.

In Rawul Pindee there are three persons, one is named Abdoollah Shah, who comes from the east, and who lives in the city of Peshwar; another named Cassim Ali, a native of Bengal, who lives in the Lalkoortee, at Rawul Pindee; I do not remember the name of the third. Cossids go to and come from these men. They help in the jehad.

In Peshawar, near the bazar Kissakhanee, is Hydyatoollah, who lives in some musjid and helps in this work of jehad, and one or two Villaiters also come to him. These men take up the money received by him from Hindoostan, and they also accompany the jehadees and whatever is brought for the jehadees. These Villaitees buy them through the Khatrees and take up to the jehadees.

I also heard from Saduckoollah, Feroze Shah's cossid, that, when he was fighting in Hindoostan, one or two men were with him when he went to the jungles, that is, when Feroze Shah went to Iran or Persia. These men returned to their homes either at Barielly or Lucknow. Feroze Shah had told the cossids to inquire about them as these men could cast brass guns with great skill, and know how to manufacture gun caps; and they were to find these men and take them to him. Feroze Shah also told them to inquire who were left at Delhi of his fellow-students. I told the names of those I could recollect, that is Moulvie Zeaooddin, who lives at the Phool-kamindi at the Delhi gate; Reheem Bux, who lives at the Sudder Bazaar, who has gone to Maywut; Munsoor Ali Khan, who lives at the Nihi Surruck. I said these are the men left who were disciples of Moulvie Mehebool Ali, and there may be others whose names I do not know.

The letter marked (jim) was also found in my house. The letter marked (say) was found in my house. Kadir Bux *alias* Sezaoddeen was found in my house. The letter marked (hay) from Mobaruck Ali, of Azimabad, performs all the work for jehad; and Tobaruck Ali, the son of Mobaruck Ali, is appointed in the place of Mobaruck Ali is the leader in this work and helps constantly, and he is appointed in the place of

Yea Ali. Two years ago Tobaruck Ali *alias* Kadir Bux came to Delhi and put up in Hossain Bux's Madrassa; he made it appear that he was studying, but in reality he was engaged in work of the jehad, and the cossids used to go to him. I have repeatedly seen them go to him. The money which came from the east went first to him, and he used to despatch them to the west. In fact he was a helper in the work. We were in the habit of seeing each other constantly. About a year ago he returned to Azimabad by Daolmul. After he left Ameen-oo Deen and I did all the work. Three or four times letters came from Mobaruck Ali, with notes in them, in the name of Ameen-oo Deen. The covers were addressed to me. Ameen-oo Deen used to cash the notes from mahajuns, sometimes from the Neelkutra, and sometimes he said he bought banks with the notes. Once Ameen-oo Deen told me that some notes had not reached him, and that he would petition about it. I asked the cossids who came from the east, who were in this business? They said Zorwar Khan, Bahadoor Khan, Delawar Khan, and others, who give money as help to the jehad, and these men live some at Bhangulpore and some at Dinapore. Kadir Bux had credit with Syud Mohomed, dokhandar at Durrolah, and Syud Mohorzum, who lives at Montas Ali's printing press at Chittah Kubber. I do not know whether these men were aware of this business.

The letter marked (khay) is Ameen-oo Deen's. It came from Umritsur: it was found on me.

Abbas Ali is a resident of Jessore, and Seraz-oo Deen is a resident of Rajshahye; they lived with us at Delhi and Rampore, but they did not help us in this jehad business, but know all about it. They have gone home. This letter marked (dal) found on me was written from Umritsur by Ameen-oo Deen.

Letters marked (rha) (zal) (seen) (shin) soad, zoad, Toe, zoe, ain, gain, fha, kaf, and covers marked kaf, gaf, lam, mim, noon, oaw, and ha, and many other letters were found in my house.

Taken down in my presence and hearing, and contains the confession, free and unextorted, made without the fear of punishment and hope of forgiveness of Omaid Ali, son of Mohomed Ali.

Delhi,
15*th February* 1869.

(Signed) CARR STEPHEN,
Magistrate.

Statement of Izdah Bux, so nof Mirza Nazim, resident of Tarah Bureen Khan, age 30 years, shop-keeper, before me Carr Stephen, Magistrate of Delhi, on the 15th February 1869.

About ten or eleven months ago Karee Omaid Ali came to my house and said the Mussulmen have come from your brother Meerza Feroze Shah and are asking for you if you wish I will bring them here, or take them anywhere you may wish to meet them. I replied, do not bring them here, but that I shall go to Moulvie Mohomed Nazeer Hossain Khan to-morrow, and I would meet the cossids on the road. In the morning I went to Moulvie Nazeer Hossain Khan's house, but did not know the name of the cossids; they gave me a bag of letters, and said "take these letters and deliver them to the Rajahs," and Rajahs and one for me. They said "take these letters and deliver them to the Rajahs," and besides we have something else to say, shall we say it here or elsewhere? I said I cannot deliver these letters for I am engaged in my own business, and two of my children are ill, and I have no time and I am deeply engaged in the business of my shop. The cossids said if you do this work you will rise in the world. I replied I cannot do this business. You came here on this work, you better do what is required, for I live under the Government and it will go ill with me and my children. I returned the letter to them after dark. I do not know where they went and when they left. The bag remained with me from the morning to the evening. I sent out for the cossids to my house in the evening and gave them the bag. Nazeer Hossain did not see the bag.

Taken down in my presence and hearing, and contains the admission made without the fear of punishment or hope of pardon by Izdah Bux, son of Mirza Nazim.

Delhi,
15*th February* 1869.

(Signed) CARR STEPHEN,
Magistrate.

Copy of a letter from J. H. Reily, Esq., Special Deputy Inspector-General of Police, to the Inspector-General of Police, Lower Provinces; dated Delhi, 16th February 1869, *No.* 54.

In continuation of my letter, No. 52, dated 13th instant, I have the honour to submit *verbatim* translations of the statements made before the Magistrate of Delhi yesterday by Omaid Ali and Izdah Bux.

2. The statement of Omaid Ali implicates several persons in different places. I shall make every inquiry before I proceed against these men. It will be remarked that Omaid Ali is a Bengalee, Ameen-oo Deen is also a Bengalee. Most of the influential Wahabee Moulvies in this

part of the country are natives of Bengal. It seems as if the Wahabees found Bengalee agents useful in carrying out their plots, while the labour of conveying money and sending letters is left to Hindoostanees.

3. The statement of Izdah Bux corroborates that of Omaid Ali as regards the letters for the Rajahs received from Feroze Shah, though it is clear he purposely denied in his *written* statement that Moulvie Nazeer Hossain was present at the time, for he distinctly told Major Orchard and Ishree Pershad that Nazeer Hossain was present. This Nazeer Hossain is also a native of Bengal, and we now find he is the actual Wahabee leader in Delhi, and Omaid Ali and Ameen-oo Deen were his subordinates. I have seized his papers, and though, from the influence he has in Delhi, it will be difficult to obtain evidence against him, I shall do my best to arrive at the truth.

4. Izdah Bux is a Shaealah, the brother of Feroze Shah, whose mother is living here in the same hut with her son Izdah Bux. They are in great distress. Izdah Bux keeps a shop, and any one in Delhi may buy a yard of calico from one of the Princes of Delhi—"So passes away the glory of the world."

5. I have heard from the Magistrate of Patna that the papers found on Tobaruck Ali implicate some men at Meerut. The papers will be made over to Baboo Ishree Pershad for inquiry.

From the Inspector-General of Police, Lower Provinces, to the Secretary to the Government of Bengal in the Judicial and Political Departments; dated Bhaugulpore, 27th February 1869, No. 156 T.

I have the honour to forward a copy of a further report from Mr. J. H. Reily, Special Deputy Inspector-General, on the subject of the Wahabees, and to suggest that the recommendation * contained in his paragraph No. 3 be carried out.

* With reference to the detention of Moulvie Nazeer Hossain.

From the Special Deputy Inspector-General of Police, to the Inspector-General of Police, Lower Provinces; dated Calcutta, 26th February 1869, No. 51.

In continuation of my letter, No. 34, dated 16th February 1869, paragraph 3, relating to Moulvie Nazeer Hoossain, of Delhi, I have the honour to report that it now appears that he is a native of Sooroojgurrah, in the district of Monghyr. I beg to submit *verbatim* translations of some of the letters found on him. They are mysteriously worded, dealing in signs and allusions, such as men would naturally use, when writing on a dangerous subject, against a powerful Government, which had already shown a disposition to punish the ringleaders in the Umballa and Patna trials. With this fear before their eyes, it cannot be expected that the correspondents of the Moulvie would clearly write treason against the Government; but I think there is quite sufficient to show what the writers had in view, and though no one in Delhi will give evidence against the Moulvie, I considered the purport of the letters justified my applying to the Magistrate of Delhi for the detention of Moulvie Nazeer Hoossain, pending a reference through the Inspector-General of Police to the Government of Bengal.

2. On referring to the statement of Omaid Ali (already sent to the Inspector-General) it will be seen that Omaid Ali states that the letters which were received from Feroze Shah, addressed to the Rajahs, were seen by Moulvie Nazeer Hoossain, and that he knew who the cossids were, and was acquainted with the purport of the letters, and saw the cossids deliver the letters to Izdah Bux, the brother of Feroze Shah. Izdah Bux at first admitted the fact to Ishree Pershad and Major Orchard, though in his *written* statement he denies it.

Letters Nos. 1, 2, and 3 prove that the Moulvie is in correspondence with one of the prisoners sentenced to transportation for life to the Andamans for attempting to wage war with the Queen.

No. 4 is written by Tobaruck Ali, the son of Mobaruck Ali, who is the chief agent of the Wahabees in Patna. The questions put to the Moulvie by Tobaruck Ali are mysterious.

No. 9 is a letter from Mobaruck Ali himself. About 300 rupees collections stated in the letter to be for dowry for a wife. Nazeer Hossain attempts to explain this by stating that it alludes to the case of a man who died and left two wives, one at Surat and another at Baroda; but the letter clearly states that the man who died left a wife at Dacca. It is evident the letter alludes to 300 rupees collections, or why should Mobaruck Ali, of Patna, be interested about a man who died at Dacca? Is it likely a man would obtain a pice by begging to make good his dowry to his wife? I believe it is evident the letter alludes to collections for jehad, the moreso, when we consider that Mobaruck Ali has succeeded Yea Ali, as High Priest of the Wahabees, at Patna after Yea Ali was sent to the Andamans.

No. 11, I think, alludes to war and preparations for war. The allusions in this letter under cover of a game of chess, Moulvie Nazeer Hoossain cannot explain.

No. 12 is clearly sending intelligence of the value of bank notes at Almorah.

No. 13, firmans from the late King of Delhi, directing the Moulvie to decide disputes between persons, are to say the least, very suspicious.

No. 14 is a letter which Nazeer Hoossain admits is written by himself. It is addressed to Abdoollah, who is the leader of the colony of fanatics across the frontier. Moulvie Nazeer Hoossain explains that it is intended for another Abdoollah of Gurnee. The style of the letter leads me to conclude that it is intended for Abdoollah, whose property at Patna has been confiscated, and who was punished at Sittanah and Mulka, both by the British and the Akoond, of Swat. I enclose a copy of the letter, and beg that it may be translated by the Government Translator. It is very easy for Nazeer Hoossain to point out a dozen Abdoollahs.

3. I beg to suggest that the Punjab Government may be moved to direct the detention of Moulvie Nazeer Hoossain as a prisoner, in accordance with the spirit of Regulation III of 1818. Ishree Pershad states that it will be difficult to put a stop to communications between the Himlooanees across the frontier and British subjects, so long as Moulvie Nazeer Hoossain is left at large, as it is easy for him to supply the places of Omaid Ali and Ameerooddeen by appointing two others in their stead. I consider that one of the most important results of the present proceedings, if strictly carried out, will be to starve the colony of Hindoostanees on the mountains by cutting of its means of subsistence, and thus ensuring its dispersion.

4. I am told that it is taught by the Moulvies that a jehad or religious war against a kafir Government is not proper, according to the Koran, so long as a Mahommedan is living as a subject of that Government, and this is why these fanatics have gone out of the British territories to wage war against our Government. The very fact, therefore, of a Mahommedan seeking to join the fanatics is sufficient to show that he is an enemy of the British Government.

5. I have left instructions with Ishree Pershad to proceed to Umballa and work the clues we have obtained, and, if he finds it necessary, to proceed further towards the frontier, keeping me informed of his proceedings. I shall join him in the Punjab the moment I find my presence is necessary.

No. 1

Extract from a letter from Mahommed Jaffer, convict at the Andamans, convicted of treason at the Umballa trial. Postmark, 27th July 1865. To Moulvie Nazeer Hoossain.

Acknowledges receipt of three parcels of books. I expected of you that in this time of misfortune you would be kind and carry out my wishes. I have written to you in my former letters that we are not kept here like prisoners; but we are *Amlahs* in the Superintendent's Cutcherry, and we received food and raiment the same as at home, and have a good house to live in. In this island all persons, shopkeepers, agriculturists, merchants, and officers are all prisoners; in fact, even some of the authorities are prisoners; and prisoners receive from 4 rupees to 50 rupees per month, and marriages are performed and festivals kept. The Government intend to cultivate this country, and carrying this out through prisoners. Each is made use of according to his ability. All who can read and write are retained as *Mohurrirs*. In this place there is only the pain of banishment from kindred. Here letters, bills, hoondees, and merchandise are transacted; any one can send and receive lakhs of rupees of property, and cash are imported and exported.

"I send a list of things enclosed in this. You will receive through the post either a hoondee or a note for about 200 from friends and relations of Zillah Goojrat, Division Mooltan. You will realize the same, and according to the list enclosed you will purchase the things at Delhi, and send them by rail (paying the fare) to Moulvie Ahmud Ali Saheb, or any other friend of your's to Calcutta, and inform me of his name and address, to enable me to obtain a pass or order for the things, and to send for them through some Government ship. If this will give you too much trouble, employ a broker or merchant, giving him a commission of one anna on each rupee. I have also written a letter to Moulvie Ahmud Ali on this subject: perhaps he may regard me as a prisoner and not attend to my letter; but you send him a letter of recommendation, so that he may be favourably disposed to us unfortunate ones. If you do this for old friendship's sake and condescension. In this place there are Moulvies, Hafiz, Law Officers, etc., of all kinds in great numbers, but from the want of reliable books it is difficult to decide on questions, and specially as there is a question in these times to be decided, viz., if a woman is sentenced to transportation for life and no hope of release, and her husband is alive and she marries to avoid adultery, is it lawful or not? A question is enclosed; you will obtain a decision from books of authority and tested by learned men of your parts, that it may be a document to produce before the Hakims on occasion. Salaam to all "momeens," and the women of the creed, and salaam to the son of Fatteare, and state how he is, and how long he has been there."

List mentioning miscellaneous articles such as shoes, carpets, looking-glasses, rings, etc., etc., salaam from Moulvie Yea Ali and Moulvie Ahmadoollah Saheb.

The letter concludes with the question referred to.

Note.—This letter is translated to show that Moulvie Nazeer Hoossain is a trusted friend of the Patna Wahabees now at the Andamans.

No. 2.

Extract of a letter from Mahommed Jaffer, from Port Blair, to Nazeer Hoossain, dated August 1866.

Referring to the order for purchases of articles referred to in No. 1, direction to be placed on the parcels in Calcutta as follows:—

Mohalah Malungh. Medical College, Nemoo Khansamah's Lane, No. 27, Mahomed Omar Khan, and salaams of Yea Ali, Moulvie Ahmudoollah, and Abdool Guffoor sent.

No. 3.

From same to same, dated 29th April 1867. Postmark August 1867.

Countermands the order for the articles. Sends four annas in postage stamps for a book *Rudday Nusrah* (against Christianity) by Moulvie Rahamutoollah; published at Agra. Direction Moonshee Golam Nubbee, at the Andamans.

No. 4.

Letter from Tohuruck Ali (son of Mobaruck Ali, of Patna), to Moulvie Nazeer Hoossain. Postmark, February 1866, from Patna, Sudulpore.

"I sent a letter through Meer Syud Mahommed" (this name is mentioned in letters found on Omaid Ali) "which you must have received. The futowah about *poor rotee* I left with you please send by dák, as Moulvie Hydur Ali requires it. Also, whether the dignity of Mehumet is greater than *wuk* and *kola* or less or the same?" Another question which cannot be understood, asking for the Moulvie's opinion, and that of other Moulvies with their seals.

"Salaams from my father and Moulvie Abdool Kyoom (son of Yea Ali.)"

Postscript.—"Are hoondees, in your opinion, allowable or not allowable? Whether it is deceptive or not? And to what extent "rezant" is proved."

No. 5.

Cover from Mobaruck Ali, to Nazeer Hoossain, 16th July. No letter inside the cover.

No. 6.

From Attaoollah, from Meerut, 13th October 1868, to Nazeer Hoossain, Oostad or Teacher.

"If you consider proper to send a letter to parents write in this way. That I, from having read certain books and obtaining a sunnud, have gone to read (rusmea ketab) which are current in these days. Write something comforting to them. Inform them of my whereabouts that they may learn that I am living, but not every particular, for I am afraid that I may be deprived of my knowledge.

"On the covers of letters you will write thus:—This cover to Mouzah Darah, Zillah Hazarah, Tuhsil Hurripore, to Meer Mahomed Shah, and you know well what to write. Salaams to Moulvies."

No. 7.

Letter from Mahommed Osman, Cawnpore Madrassa, to Nazeer Hoossain. Postmark, 18th January 1868.

Death of his mother, etc. Asking Nazeer Hoossain not to listen to any evil said of him by Moulvie Ameer Hoossain, and his leaving Meerut for not having lessons daily. "I am now reading certain books (named). Bless me that I may pass; then I will be present and obtain my object. The killahwallah Moulvie Saheb has written that Abdoollah is at Peshawur, and intends to visit Delhi, but he, for some cause, is prevented doing so."

On the back of the letter Azaoollah writes:—The cause of my leaving Meerut is not receiving lessons. In my letter I alluded to this. I have received lessons for two months. I pretended to have sore eyes, but the fact is, they were not teaching me more than I knew. I remained there two months. For this reason, when Moulvie Mahommed Osman left for Cawnpore, a month after I also left for Cawnpore without informing. When I reached the rail, they heard, and came to the rail with the students, but as I took my ticket they took it from me and sold it at once. Hafiz Mahommed, Ukbar, and other students forcibly brought me to the city and said you have dishonoured us. This is not proper conduct for a gentleman. If you wish to go do so after Shrabun, and go on some plea, which will not dishonour us. I have acted accordingly."

No. 8.

Letter from Ameen-oo Deen, the father of Imam, to Nazeer Hoossain, from Calcutta.
Postmark, 18th August 1868.

Omaid Ali is mentioned.

No. 9.

Mobaruck Ali, from Patna, to Nazeer Hoossain. Postmark, 22nd July 1867.

"Rohamutoollah *alias* Abdool Hakeem, of city of Dacca, in Bengal, was one of your pupils. When he married in that city to realize dowry due, wandered from place to place. By chance he arrived at his own city, and collection 300 rupees to pay dowry, and there he died. When dying he stated that the 300 rupees collected should be sent to Nazeer Hoossain to Delhi, by persons going there that he may give it to his wife, and tell her that she may, for God's sake, consider it sufficient and forgive the remainder. By so acting God will give return, and men will speak well. He said that he had left several books with the Moulvie. For this reason I write to you, that you may write by post the real facts that his will may be attended to, and he may be released from his sins, and I may share in the good act. Certain books (named) are available or not.

Abdool Kyoom writes on the same paper. Sends salaams, &c.

No. 10.

Nazeer Hoossain to Mobaruck Ali.

"Your letter, regarding Abdool Hakeem deceased, has been received. But so long as news is not received from his wife, who is at Baroda, and another at Surat, how can the money of the dowry be sent to the wives. I have written, but no answer has been received. On receiving reply I will write. Salaam to Kadir Bux."

No. 11.

Translation of a part of a letter found in a cover with a letter from Aboo Syud Mahommed Hoossain, Umritsur, to Nazeer Hoossain. Postmark, 6th July 1867.

"People here in Cabool do not understand Oordoo, and there are great number of Mowahdeens (Unitarians) particularly in Cabool. There are many disciples of Moulvie Abdoollah, of Gurnee, &c. I have a great wish to see him. This appears to be the season for their work will be engaged in the game. They are sowing and preparing, &c., cloth (*i.e.*, board) for playing chess."

No. 12.

From Almorah Jow Mahommed Soudagur, to Nazeer Hoossain, October 1866.

"Write your opinion about notes; for instance, I have purchased a note of 100 rupees from an Englishman for 99 rupees, and he purchased for 98 rupees, is it lawful for me to purchase?

"You should write clearly your (mualah) opinion about hoondees and notes that we may understand well. Also whatever instruction about hoondees and notes according to *shareat*. Under any plea is it proper or not? and is it there any reason to make it lawful?"

No. 13.

Five Firmans bearing seal of Bahadoor Shah, late King of Delhi, dated at the time of the mutiny, admitted by Nazeer Hoossain as addressed to him.

No. 14.

Letter from Nazeer Hoossain to Abdoollah (evidently intended to be sent by courier) in the style of a subject to Royalty.

"By your letter and the consideration the disturbances in those parts, and the oppression of the Afghans on you, I have learnt. It is praise to God that you are oppressed and not been an oppressor; and if any one oppresses in this world he will be oppressed in the next, and no one will save the oppressor at that time, and he will receive his deserts." The letter proceeds to comfort him, and tells him not to despair but to hope, and he will be comforted.

Note.—Nazeer Hoossain, of course, pleads this letter is intended for another Abdoollah, and not the Abdoollah leader of the Hindoostanee fanatics, but he may, in the same way, point out a dozen Abdoollahs.

From Mahommed Nazeer Hoossain, to Moulvie Abdoollah.

"May you, by the grace of God, be exalted to high dignity, and be endowed with patience to bear the misfortunes.

"Everything is right here. It is my prayer to the Almighty for your health. From your letter, as well as from the bearer thereof, I have learned of the disturbed state of the affairs of that place, and of the oppressions and distress to which you have been subjected by the mischievous Afghans. God be praised that you are not oppressive but oppressed. Be not sorry at the misfortune of a day. Be sure that God, by whose hand it has been brought, will remove it. Submit yourself with resignation to the will of God."

Here the writer has quoted some passages from the *Koran*, showing that God, who is just and merciful, will award punishment to those who exercise oppression, and reward those who suffer from injustice and violence.

From the Officiating Junior Secretary to the Government of Bengal, to the Inspector-General of Police, Lower Provinces; dated Fort William, 8th March 1869, No. 1559.

In reply to your letter, No 1507, of the 27th ultimo, and its enclosures, I am directed to say that, so far as the information now before Government goes, the Lieutenant-Governor can see no grounds for connecting the correspondence of Moulvie Nazeer Hoossain with the Wahabee movement. It seems to his honour that, with one exception, there is nothing whatever in the letters of even a suspicious character. The Government of the Punjab, however has been requested to issue a warrant for the man's detention under Regulation III of 1818, provided Baboo Ishree Pershad can satisfy that Government that there are sufficient reasons for his arrest.

2. I am to take this opportunity to request that Mr. Reily may be desired to keep Commissioners of Divisions confidentially informed of everything occurring in the course of his investigations that affects their respective Divisions.

From the Officiating Junior Secretary to the Government of Bengal, to the Secretary to the Government of the Punjab; dated Fort William, 8th March 1869, No. 1560.

I am directed to forward, herewith, a copy of a letter,* with its enclosures, from the Inspector-General of Police, Lower Provinces, and to request that His Honour the Lieutenant-Governor of the Punjab may be moved to order the issue of a warrant for the detention of Moulvie Nazeer Hoossain under Regulation III of 1818, provided Baboo Ishree Pershad can satisfy His Honour that there are sufficient reasons for this step.

* No. 156 T., 27th February 1869.

From the Inspector-General of Police, Lower Provinces, to the Secretary to the Government of Bengal; dated Fort William, 5th March 1869, No. 1356.

In continuation of this office No. 1230, dated 1st March, I have the honour to forward the accompanying copy of a letter, No. 61, dated the 19th ultimo, from the Special Deputy Inspector-General of Police, relative to proceedings instituted against certain Wahabee fanatics at Delhi, and to recommend that the Punjab Government be applied to with reference to the disposal of the individual named in the last paragraph of Mr. Reily's letter.

2. With reference to a report being made by the police of the several districts, whenever a man leaves his village as a Hadji, it appears to me that it would be difficult to carry out the suggestion. Government, perhaps, might see fit to issue a proclamation on the subject, warning all people of the folly of such a proceeding, and pointing out how profitless is the result.

Copy of a letter from the Special Deputy Inspector-General of Police, to the Inspector-General of Police, Lower Provinces; dated Delhi, 19th February 1869, No. 61.

In continuation of my letter, No. 84, dated the 16th instant, I beg to report that Baboo Ishree Pershad, when searching the house of Moulvie Nazir Hoossain, observed two Bengalees in his musjid, who stated that they had just arrived at Delhi. I sent for these two men, and found from their statements that they are natives of the district of Mymensing, and they would wish it to appear that they have come to Delhi to learn to read the Koran, but when they could have learnt to read at Dacca, Calcutta, or Hooghly more conveniently, it is evident that they have some other object in coming here; and from their having been found under the protection of Moulvie Nazeer Hoossain it is most likely they are intended as recruits for Sittanah, and have been deluded with the expectation of seeing Syed Ahmud on the mountain tops. It appears to me very necessary that some steps should be adopted to prevent these men from being deceived and sent up in this manner. There is no doubt they are intended either to show to the frontier tribes that the natives of Bengal are ready to rise against the Government, or to prove to them that the Bengalees are so weak and ignorant that they may be easily conquered. In my opinion the village chowkeedars and the police should be directed to report to the Magistrates and District Superintendents of Police whenever any man is about to leave his native village either as a Hadji or for the west.

2. Omaid Ali having stated that one of the Cossids had a wound on his arm, and also that Moulvie Sadut Ali and Ahmed Ali of Saharunpore had dealings with his partner Ameen-oo Deen, which statement was corroborated by certain letters found on Omaid Ali, Baboo Ishree Pershad proceeded to Saharunpore with Major Orchard, and on a search warrant having been granted by the Joint Magistrate, the house of Sadut Ali was searched, and several letters have been found, which are now under examination.

3. At the time of the search Baboo Ishree Pershad observed two natives of Bengal in an adjacent musjid. On examining them, one was found with the mark of a wound on his arm. The second man was named Abdool Sanud, the name of one of the Cossids mentioned by Omaid Ali. Both these men were brought to Delhi for recognition by Omaid Ali.

4. The first man with the wound on his arm states that he is a native of Rungpore, and his name is Attaoollah. He gives a very improbable and suspicious account of himself. He states that he came to this part of the country about six years ago; that he was on his way to Cabool where he was going, because he heard the *mangoes* of fruits were good in that country! That in the Khyber he was wounded by thieves, who plundered him of everything he possessed, and yet he proceeded without any means to the Hindoostanees under Moulvie Abdoollah! There is no doubt he has been with them, as he has named several of the men who are known to be with the fanatics. He remained with them four months and returned to Khyber, where he remained two years and-a-half, and has been at Saharunpore ever since. He has been supported, he states, by charity.

5. Oomaid Ali identified the man without any hesitation as one of the Cossids who take money up to the frontier, and also that he received the wound on his arm in battle. He states that he had seen the man repeatedly with the Cossids, and particularly Abdool Ghunnee.

6. The story of the man, and the evidence of Omaid Ali recorded in his presence before the Magistrate of Delhi, are quite sufficient to convince me that Attaoollah has been employed as a Cossid in carrying money to the fanatics across the frontier. I beg to suggest that application may be made to the Bengal Government to apply to the Punjab Government to send Attaoollah to Bengal, that he may be sent to the jail in his native district of Rungpore, and there detained under the provisions of Regulation III of 1818.

From the Officiating Junior Secretary to the Government of Bengal, to the Inspector-General of Police, Lower Provinces; dated Fort William, 13th March 1869, No. 1714.

With reference to your letter, No. 1356, of the 5th instant, I am to inquire whether it is intended to take any criminal proceedings hereafter against the man Attaoollah, and, if not, with what object it is proposed to detain him under the provisions of Regulation III of 1818? He is apparently one of the inferior agents only.

2. The Lieutenant-Governor does not approve of either of the proposals contained in the 2nd paragraph of your letter of the steps to be taken in regard to men leaving their villages as Hadjis.

Memorandum from the Officiating Inspector-General of Police, dated Fort William, 20th March 1869, No. 1742.

Forwarded through the Secretary to the Government of Bengal in the Judicial Department for the information of His Honour the Lieutenant Governor.

From the Special Deputy Inspector-General, Bengal Police, to the Inspector-General of Police, Lower Provinces; dated Calcutta, 10th March 1869, No. 82.

The papers found on Moulvie Sahadut Ali, of Shaharunpore, have been examined by Baboo Ishree Pershad. I beg to append a copy of the Baboo's remarks on the papers.

2. The papers alone do not, in my opinion, afford conclusive evidence that Moulvie Sahadut Ali is connected with the Wahabee movement; but they prove that the Moulvie has been in correspondence with the Wahabee agents. I have directed Baboo Ishree Pershad to produce the papers with the Moulvie before the local authorities, with the view that his explanation, as regards each paper, may be recorded. If the local authorities direct the Moulvie to furnish bail to ensure his attendance hereafter, I shall be satisfied.

3. I have no doubt whatever that Moulvie Sahadut Ali is mixed up in the Wahabee movement, and that he is one of the most active agents in sending men and money to the Hindoostanees across the frontier; but the difficulty is to find evidence in a place where both Baboo Ishree Pershad and myself are strangers.

Remarks of Baboo Ishree Pershad, Deputy Magistrate, on papers found on Sahadut Ali of Shaharunpore.

I. A letter to Moulvie Ahmed Ali, stating that the writer of the letter had been to Shaharunpore and visited Moulvie Sahadut Ali and Roshun Ali; that he started for Delhi on the 19th Zekad. He wants to know what the Moulvies had spoken to the addressee about the addresser. He tells him to send papers, valued at Rupees 300, for publishing the books, and wants to know if Moulvie Abdoolraheem had paid Rupees 150.

N.B.—The writer of the letter is supposed to be Ameen-oo Deen.

II. A letter from Abdoolsamud to Moulvie Nazeer-ood Deen:—"You promised to come to Meerut—was it true or false? If it was true, come quick; if false, it was useless to write and speak about it. I write you, therefore, that if you have firm intention, let me know; and if it be otherwise, it does not matter."

(Signed) SAMUD KHAN
alias
ABDOOLSAMED KHAN.

N.B.—It has already transpired that Abdoolsamed Khan is one of the cossids. I believe this is a letter from the cossid Abdoolsamed to some one who wanted to go with him to the frontier.

III. A letter from Abdoolrohman (which is *alias* of Ameen-ood Deen) to Moulvie Ahmed Ali; sends a hoondee of Rs. 50, and tells him to pay Rupees 50 to Moulvie Sahadut Ali.

N.B.—The figure before 50 in the original is torn away.

IV. A letter to Moulvie Sahadut Ali:—"One Khalelloolrahman is gone to Shaharunpore, and will call on you. He will state everything to you. You should endeavour your best, which will cause fame in this world and goodness in the next for you."

In the same letter one Abdoolsamee sends salaam and says, "It is the duty of all Mahommedans to help this man by expenses and other efforts in the cause. The treatment which the *ansar* (helpers) have made towards *muhajreen* (those who leave their country, home, &c., for religious war, &c.,) is well-known. The command of God about obliging such men is not cancelled."

N.B.—The letter is very ambiguously worded. I suppose the man referred to is a jehad preacher. He is recommended by the addresser to the addressee.

V. A letter from Abdoolhakeem from Meerut states, Moonshee Kalekhan has come from *Kop* Dugahai. He would go back there soon. Moulvie Ahmed Ali is required to send yellow pipings for your great coat. There is an Arabic phrase at the end of this letter, which is, I recollect, similar to one mentioned in the diary of Baboo Nobokisto Ghose, which was said to be a hint about remittance. I copy the phrase below.

* * * * *

VI. A letter to Moulvie Sahadut Ali states that the writer had despatched a hoondee for Rs. 15 to the Moulvie, which had come from Ameen-ood Deen.

N.B.—I believe Kazee Omaid Ali is the writer of this letter, and he sent the hoondee to Moulvie Sahadut Ali, which he had received from Ameen-ood Deen.

VII. A slip of paper containing accounts, in which this item appears, "From the sum sent by Ameen-ool Deen, together with Rs. 4 realized at Kunpore, Rs. 60-6-9.

VIII. A letter to Sahadut Ali:—"Abdoollah, the bookseller, has sent Rs. 20 to Sheikh Nasir Ali, the bookseller, and Kootoobuddin Sahib. Nasir Ali and Kootoobuddin want your receipt. I, therefore, beg you to send a receipt that I may take the money from them, and if you allow I may bring it to my use. You may take the sum of Rs. 20 on the 10th instant from Mukhdoom Bux, the bookbinder and bookseller. If I send a hoondee you would not receive the money in less than ten or twelve days; so I think the above arrangement is the better one. Address me at the house of Nasir Ali near the Bock of Kullan Mohul (a Mohullah in Delhi)."

I believe this is a letter from Ameen-ood Deen. The money referred to is a collection of money remitted by some Wahabee agents, who are generally called booksellers.

IX. A letter to Moulvie Sahadut Ali, in which it is stated that one Peer Mahomed, Bengalee, who lived at Meerut, and used to receive Rs. 2 from Ellahie Bux, went home about a year and-a half ago. His two letters, the contents of which were full of nonsense, were received before. A letter addressed to Mahommed Ali's shop on the same subject, with a note for Ellahie Bux, has now come by post bearing. Though the writer appears as mad, and his writing in the way of madness, yet with the consideration that this writing may have been advantageous to him by some reason, the letter is herewith enclosed. Please inform Ellahie Bux of its contents.

N.B.—I believe the letters referred to were from one Peer Mahomed, Bengalee, who went to the frontrier. The last letter may have been addressed to Mahommed Shah *alias* Izdah Bux, the brother of Feroze Shah.

X. A letter to Moulvie Sahadut Ali from Mahommed Hoossain. Sends a hoondee of Rupees 200 for Kadir Bux, and promises to send another remittance of Rs. 300. The hoondee was drawn on Hurscokh Roy and Bhugwan Dass.

N.B.—Kadir Bux is *alias* of Tobaruck Ali, son of Mobaruck Ali. Mahommed Hoossain is the name of a son of Moulvie Velait Ali and brother of Abdoollah, the head of the fanatics, so the money might have been sent by Mahommed Hoossain from Patna for Tobaruck Ali.

XI. A letter from Sheik Mahommed Thanwee from Tork to Moulvie Sahadut Alli; sends a hoondee of Rs. 300 and another of Rs. 100 for Purjee Mobaruck Ali, of Jhunjhona.

N.B.—I believe this money came from Tork for Mobaruck Ali, of Patna.

XII. A letter from Ameen-ood Deen to Moulvie Sahadut Ali and Roshun Ali from Pahurgunge, in Delhi, to Shaharunpore:—"I was informed that you intend to send Rs. 100 to me, but I have not received it yet. On receiving the information about your sending money I set up a shop. Nuts have come from Calcutta and Dacca. Two or three pieces of 'loyee' (woollen cloth) had come with Moulvie Abdoollah. They are bad ones, so they were disapproved and sent to Shaik Mobaruck. I will give the books to Mahommed Shah."*

N.B.—I believe that from loyee a hoondee or note is meant. Perhaps the hoondee or note which came from Mobaruck could not be cashed, therefore it was considered bad and returned to Mobaruck Ali.

XIII. A letter to Moulvie Sahadut Ali and Roshun Ali stating, "I went to Meerut with Lall Mahommed and visited Ellahie Bux, the merchant, who answered to my questions in the same way as you did. He told me to commence the business with Moulvie Ahmed Ali, *i.e.*, to purchase bokharee and other books through him. It is then possible I have nothing to do here. If there be any business which could suit me let me know or send for me, or part with me altogether so that I may give up hopes and go to Mecca. Kazee Omaid Ali sends salaam.

* Mahommed Shah is *alias* of Yenda Bux, brother of Feroze Shah.

N.B.—I believe this is a letter from Ameen-ood Deen, and books mean gold mohurs and Meerut as frontier.

XIV. Letter to Moulvie Shahadut Ali:—"Up to this day the money was not realized. I had borrowed Rs. 300 from two persons, and sent a hoondee of it for Kadir Bux; make it over to him. I am staying at Meerut to realize the amount. As soon as I get it I will come to you. Ahmed Ali had been accused and arrested like Mahommed Suffee. Rohumuttoollah, the merchant, stood security and got him released. Praise to God that he has been cleared for the present; some informant had given false information about Moulvie Ahmed Ali. Do not go to Meerut until you see me."

N.B.—I suppose this is a letter from Ameen-ood Deen, who informs Moulvie Sahadul Ali of Ahmed Ali's arrest at Calcutta, and warns him not to go to Meerut.

XV. A letter from Syed Abdoollah to Moulvie Sahadut Ali:—Mahommed Syed Abdoollah had been to you, and you sent a hoondee of Rs 100 through a merchant for Ameen-ood Deen. Yet tell to the merchant why he has not sent the hoondee, and inform Ameen-ood Deen of it. Send the reply to Ameen-ood Deen, care of Kazee Omaid Ali. I intend to go to the country (frontier).

N.B.—I believe this letter is written by Abdoollah, the brother-in-law of Ameen-ood Deen. Ameen-ood Deen had married the daughter of Moulvie Emam Ali, of Delhi.

XVI. Letter from Sahadut Ali to Ameen-ood Deen and Moomtaz Ali, the proprietor of a Vernacular Press at Delhi:—"A hoondee of Rs. 100 is herewith enclosed for the expenses which was incurred on account of Ameen-ood Deen. I have become liable to my old age Ameen-ood Deen cannot clear it as he is in want. Relying on God I send this Rs. 100 hoondee as an advance. Give it to Ameen-ood Deen. As he is disposed towards honesty, he should try to clear his former and present debts due to me. Acknowledge the receipt of it, and put me at ease. The slip should go to Ameen-ood Deen through Moonshee Saheb."

N.B.—Even from this letter I find out that Sahadut Ali used to spend money on account of Ameen-ood Deen at Shaharunpore, which tallies with the contents of the letters found in possession of Kazee Omaid Ali, in which Ameen-ood Deen writes to Omaid Ali that if the men proceeding to the west want money they will get at Shaharunpore.

XVII. A letter from one Azeemooldeen, of Angrah, to Moulvie Sahadut Ali, states that the Yeesigah of Allerabad, which is a royal building, is in a dilapidated state. About Rs. 2,500 is required to repair it. He wants the assistance of the Moulvie, and his recommendation to the men of Shaharunpore to subscribe for the purpose.

N.B. The Moulvie must be in charge of some sort of public money, otherwise he could not be referred to when any royal building needed repair.

There are other letters which refer to zekat money, and collections for establishing a Madrasa.

From the letters found in the possession of Omaid Ali it is elicited that Sahadut Ali used to supply money to those on their way to the west. Omaid Ali has mentioned in his confession that Sahadut Ali had dealings with Ameen-ood Deen. I now find the letters noted above in possession of Sahadut Ali, in which Ameen-ood Deen *alias* Abdoolrohoman, Mobaruck Ali, Kadir Bux, and Kazee Omaid Ali appear. Under such circumstances I feel inclined to suppose that Moulvie Sahadut Ali is a Wahabee agent at Shaharunpore, who manages the business there.

(Signed) ISHREE PERSHAD,
Deputy Magistrate.

Delhi,
28th *February* 1869.

From the Officiating Inspector-General of Police, Lower Provinces, to the Secretary to the Government of Bengal, Judicial Department; dated 29th March 1869.

The District Superintendent of Backergunge has reported that Moulvie Ameen-ood Deen, named as a Wahabee conspirator in Mr. J. H. Reily's report from Delhi, has been arrested and forwarded under escort to Dacca. I have the honour to request a warrant from Government to detain the Moulvie in Jail under Regulation III. of 1818, in accordance with a memorandum left with me by Mr. Reily on his departure for Delhi.

From the Officiating Junior Secretary to the Government of Bengal, to the Officiating Inspector-General of Police, Lower Provinces; dated Fort William, 30th March 1869, No. 2267.

In reply to your letter of the 29th instant, I am directed to state that a warrant, addressed to the officer in charge of the Dacca Jail for the detention of Moulvie Ameen-ood Deen, of Backergunge, under Regulation III. of 1818, has this day been forwarded to that officer through the Commissioner of the Division.

No. 2268.

Copy of the correspondence, together with the warrant herein referred to, forwarded to the Officiating Commissioner of Dacca for information and guidance.

Fort William,
30th March 1869.

(Signed) A. MACKENZIE,
Offg. Junior Secy. to the Govt. of Bengal.

Memorandum from the Officiating Inspector-General of Police, Lower Provinces, dated Fort William, — March 1869.

Forwarded to the Secretary to the Government of Bengal in the Judicial Department for the information of His Honour the Lieutenant Governor.

From the Magistrate, to the Deputy Commissioner of Delhi; dated Delhi, 19th March 1869.

I have the honour to report to you on the result of the preliminary inquiry into the Wahabee conspiracy case so far as the action of the local police is concerned.

On receiving your instructions I assisted Major Orchard with such advice and orders as the exigencies of the inquiry suggested. My first difficulty in the matter was the provision of Section 166 of the Indian Penal Code, and as the same difficulty may probably present itself to you, I feel the necessity of explaining to you the construction which I have put on the law in question. I take it that Section 166 applies to trials only and not to inquiries conducted under Chapter XII of the Criminal Procedure Code; and that, though not competent to entertain a charge under some of the sections of Chapter VI. of the Penal Code, without special sanction, I considered myself justified, under Section 179 of the Procedure, and on the information then furnished to me, to order the arrest of the different suspected persons who form the subject of this report. To the objection that may be taken to the proceedings now submitted that they are only examinations of the accused, I would remark that procedure is authorized by Section 262 of the Procedure Code, and that it is not against the spirit of the Calcutta High Court ruling in *Ramachun's case*, reported in the 10th page of the 4th volume of the Weekly Reporter.

After reported failures to add to the evidence now before us, I have deemed it necessary not to delay the submission of my proceedings for the orders of Government. There are four men now under arrest, for whose retention in custody we have the sanction of the local Government under Act V. of 1841. The examination of Omaid Ali and Izdah Bux will, I trust, satisfy you that if the police enquiry has elicited nothing beyond the disclosures they contain, that there was enough of reason for the measures adopted against the prisoners.

Prisoner No. 1.—Omaid Ali admits having been an active Wahabee agent for the last twenty years; that since the mutiny he had helped the Hindoostanee exiles at Sittanah with a clear knowledge of their intrigues against our Government, and till within the last seven or eight months he was one of the means of communication between the Wahabee agents of Bengal and those of the North-Western frontier. Omaid Ali may be described, in the language of the Bengal Government, as "an agent:" his confession has thrown much light on the present state of the Wahabee organization. I would suggest that a copy of his examination be forwarded to every District Superintendent of Police in the Punjab, as I have reason to believe it will be done in Bengal. To ensure his further co-operation in the inquiry which is still being prosecuted elsewhere, I have admitted Omaid Ali as Queen's evidence in the case. It was on his information that Izdah Bux, Nazeer Hoosain, and Attaoollah were arrested, and I am not without hopes that he will yet aid in the apprehension of the frontier cossids. In making choice of him as an approver I have had the benefit of Mr. Reily's and Ishree Pershad's experience of Wahabee trials in Lower Bengal. Should Omaid Ali cease to co-operate with us, there is enough in his confession and the letters found in his possession to justify our proceedings against him under Section 123 of the Indian Penal Code.

Prisoner No. 2.—Izdah Bux admits having received a letter from Feroze Shah, and having had charge of several similar letters addressed to native chiefs. He states, however, that the latter he only retained for a day, and that he returned them to the cossids with a denial of assistance. Omaid Ali persists in his disbelief of Izdah Bux's account of the return of the letters to the cossids. Izdah Bux has, however, confessed enough to justify a good deal more being believed against him. In my opinion the only section of the Penal Code applicable to his case is the 123rd; but from the difficulty which I apprehend will arise in the trial, I would not recommend his prosecution. We shall have to prove a "design" of war, and then that such concealment as Izdah Bux has been guilty of would "likely" facilitate that design. Even Omaid Ali does not invest the word "mudud" (assistance, help,) with that dangerous significance which it must bear before we can justly infer from Feroze Shah's correspondence that there was a serious design to wage war against the Queen. How the alleged non-delivery of the letters to the addressees would

affect the provision of section 123, is a consideration beset with peculiar difficulties. If Izdah Bux had no knowledge of design to wage war, he can hardly be tried for the more serious offence described in section 121 of the Indian Penal Code.

Prisoner No. 3.—Attaoollah has been to Khyber. He states that on his way to Cabool he was wounded; he has also visited the Hindoostanees at Sittanah. The object of his errand, though morally evident, will, in case of judicial trial, have to be proved by legal testimony. He has lived among our enemies, he has suffered for them, he has left his home in Bengal to visit them in Hazarah, but neither one, nor all the facts now alleged against him, would constitute an offence for which he could be punished.

Prisoner No. 4.—Moulvie Nazeer Hoossain denies both the knowledge and possession of some of the most condemnatory letters which were found in his house. We can prove "possession" against him and knowledge may very safely be inferred. Some of the selected letters now submitted are of a highly suspicious character. They contain seditious counsel disguised in figures of speech; but it would be difficult, if not impossible, to establish their real purport in a court of justice. From all that I have seen of his letters, the respect in which he is held by his correspondents, the Moulvie is evidently a man of importance as a Wahabee preacher; but like some of his proteotypes, he has taught treason in parables. I have weighed the suspicious expressions in his letters with great care, and though, morally speaking, I entertain no doubt as their seditious character, I cannot deny that they are susceptible of an explanation not inconsistent with the hypothesis of the Moulvie's innocence. If you travel out of his letters you have no evidence of any crime or complicity in crime against him, while a trial, which would only rest on his correspondence, is certain to end in an acquittal.

I would recommend that the investigation which has begun at Delhi be carried on, as indicated in Omaid Ali's confession, to Rawul Pindee and Peshawar, and that Omaid Ali alone be retained in custody till such time as the Punjab inquiry is completed. Major Orchard's information on the subject will be of great service to the investigation wherever any facts come to light which would require elucidation. His memoranda of information on the Wahabee intrigues, recorded so far back as 1866, have been of no small use to the present inquiry.

No. 13.

The Diary of Munshee Ishree Pershad, Deputy Magistrate.

15th March 1869.—With the assistance of Major Orchard and his confidential subordinates every attempts were made to ascertain whether gold mohurs were purchased by any known or supposed Wahabee agents at Delhi, or whether bank notes were cashed or brought by them; but nothing has transpired as yet, nor do I entertain any hope of obtaining any further clue at Delhi.

16th March 1869.—Mahommed Moazum was sent for, and was required to produce the letter despatched to him by Tobaruck Ali from Patna on the 26th December 1867, regarding which the Special Deputy Inspector-General had made over to Major Orchard a registry receipt of the Patna Post-office found on Tobaruck Ali.

Mahommed Moazum admitted the receiving of the letter by him, as he thinks he tore it or otherwise neglected it, and that he consequently could not produce it now. I find his receipt of the letter in the Delhi Police-office; but I do not know what to do when Mahommed Moazum does not produce the letter. His house was searched and his papers were examined at our first start here, and the letters, which were supposed suspicious, were seized there; but I do not find the letter in question among them. Mahommed Moazum says that the letter in question was about some books which Tobaruck Ali had purchased. It is clear from the letters found on Omaid Ali that there was correspondence between Tobaruck Ali and Moazum. Some letters found on Moazum, in which the price of shoes are extraordinarily mentioned at Rs. 15 per score (supposed to be the price of new gold mohurs) are most suspicious ones. And by his refusal to produce the letter in question our suspicion is still more increased; but there is nothing further to take steps against him

17th March 1869.—There being no necessity of my staying any longer at Delhi I wanted to go to Umballa, and Major Orchard advised me to take Omaid Ali with me, with a view he might accordingly meet and recognise any of the Cossids at any railway station or at Umballa. Major Orchard furnished a guard to escort Omaid Ali to Umballa. But Mr. Carr Stephen desired me to stop here till he finished his report.

18th March 1869.—Mr. Carr Stephen was engaged in drawing his report. From what I heard him reading the rough draft of the report I understand that he does not propose the trial of any of the four men, viz., Karree, Omaid Ali, Moulvie Nazeer Hoosain, Izdah Bux, and Attaoollah, who are detained by the orders of the Punjab Government under Act V of 1841. I will try to obtain a copy of the said report and forward it for the Deputy Inspector-General.

I received the extract of the Government letter, No. 1714, dated the 13th March 1869. I have been trying my best, and shall continue to do so, to obtain further evidence against Attaoollah. But there is very little hope of getting anything now in this part of the country. The evidence of Kazee Moorad and others, who were witnesses in the trial of Moulvie Ahmedoollah, or some other evidence about his being absent from his native country, or some correspondence which might be discovered by searching Attaoollah's friend's house in the Rungpore district, may be available for prosecuting him safely; but till then I cannot propose for his prosecution, as the statement of Omaid Ali, corroborated by Attaoollah's own admission about his being wounded and remaining with the fanatics for some time, has no weight before Mr. Carr Stephen. I hope the Special Deputy Inspector-General will suggest anything and instruct me, in performing which neither time nor labours will be spared.

19*th March* 1869.—Mr. Carr Stephen has promised to give a copy of his report. To-morrow I must proceed to Umballa.

(Signed) ISHREE PERSHAD,
Deputy Magistrate.

From the Officiating Commissioner of the Rajshahye Division, to the Secretary to the Government of Bengal, Judicial Department; dated Berhampore, 22nd February 1869.

I have the honour, in continuation of my memorandum without number, dated the 25th of January, to submit in original a letter from the Officiating Joint Magistrate of Rajshahye, and to request that a warrant for the imprisonment of Suffee Hadji, under Regulation III of 1818, may be issued. The further report furnished by the Magistrate shall be sent as soon as it is received.

2. I have already forwarded for the orders of His Honour an abstract of the evidence recorded against Moniroodi Hadji and Khoda Buksh. I shall be obliged by the return of the original enclosure of this letter.

From the Officiating Joint Magistrate, Rampore Beauleah, to the Officiating Magistrate of Rajshahye; dated Rampore Beauleah, 16th February 1868.

I have the honour to report that I have this day committed to jail Suffee Hadji, of Paikpara, on a charge under Section 121 of the Indian Penal Code. As I have already reported, his arrest was ordered by me at the same time as that of Hadji Moniroodi and Khoda Buksh, who are now in custody under Regulation III of 1818, but he could not be found. I am informed that he has now delivered himself up to the police of his own accord; but I do not yet certainly know where he has passed the three weeks which have elapsed since the warrant for his arrest was issued.

2. The evidence against him will be recorded and forwarded to you without delay, and in the meantime I have the honour to request that application may be made to Government for the grant of a warrant of commitment against him under Regulation III of 1818.

Memorandum from the Officiating Magistrate of Rajshahye, dated Rajshahye, 18th February 1869.

Forwarded, in original, to the Commissioner of Rajshahye, with the request that the necessary application be made to Government for the grant of a warrant of commitment against Suffee Hadji under Regulation III of 1818.

2. The result of the evidence recorded against him will be reported in due course.

From the Officiating Junior Secretary to the Government of Bengal, to the Officiating Commissioner of the Rajshahye Division, dated Fort William, 2nd March 1869, No. 1436.

With reference to your letter of the 22nd ultimo, and its enclosure, I am directed to forward, herewith, a warrant for the detention of Suffee Hadji, under Regulation III of 1818, addressed to the officer in charge of the Rajshahye Jail.

2. The original enclosure of your letter is herewith returned.

From the Officiating Commissioner of the Rajshahye Division, to the Secretary to the Government of Bengal, Judicial Department; dated Berhampore, 8th March 1869, No. 100.

In continuation of previous correspondence, I have the honour to forward some further notes recorded by Mr. Verner on the case against Monirooddeen Hadji, and others, of Rajshahye in an inquiry under section 121 of the Penal Code.

2. In forwarding these papers the Magistrate agrees with Mr. Verner in thinking that Suffee Mahommed might be unobjectionably released.

3. It will be necessary to supply a warrant for the detention of Abdool Ghunnee under Regulation III of 1818 should he be arrested. I may mention that no formal sanction has yet been received for the prosecution of the parties now under examination.

Memorandum from the Officiating Magistrate of Rajshahye, dated Rajshahye, 6th March 1869.

Forwarded in original to the Commissioner with demi-official letter.

Further report on the case of Hadji Monirooddeen, and others, charged with seditious proceedings.

On the 22nd February I examined two witnesses against Monirooddeen. The first of these, Sahadut Mula, is a man of poor appearance, but evidently of some culture. He can read and write Bengali, and knows enough Arabic to read it, though he does not profess to be able to write it. He relates that some six years ago he was despatched to the frontier by Monirooddeen along with one Moonshee Kamirooddeen, an inhabitant of Bogra, and three others, of whom Hefazatoollah, the second witness, was one. The party went to Patna *viâ* Rajmehal. At Patna there was a separation, three going on in front, while Kamirooddeen and Sahadut remained a few days longer at Patna, both being ill. After a week they started and travelled by foot for more than three months till they reached Pindee. From Pindee they went to the ghant at Attock and thence to Mulka. Here he learnt drill, and he gives some of the words of command used in this drill, which are curious. The Moulvie Abdoollah was their chief man. He saw some fighting, but he explains that he kept out of it and in the background as long as he could. He was at first employed, while the fighting was going on, in guarding the baggage in the rear; but afterwards, when a larger number of the Wahabees had been killed, he was ordered to the front. He says he did not like this at all, and was careful to keep boulders of rock as much as possible between him and the guns of the British troops. He states that one day's fighting was enough for him, and immediately after it he ran away and travelled for thirty-six hours through the jungle until he reached a village in Korasan. Here he asked for something to eat, but the inhabitants could not understand him; but when he made signs they gave him something to eat. He remained there for a year and a half, and says that during all this time he conversed with the natives of the country merely by signs. Hindoo merchants used to come there occasionally, and he says that he heard from them that if he returned to the plains he was sure to be hanged. However, after remaining there quite a year and a half, he determined to come back at any cost. He felt the cold very much. He made his way to the plains and then returned to this district.

From his deposition I have no doubt that he was on the frontier, and saw what went on at Umballah Pass. I am of opinion that he has rather made little of than exaggerated what he did there. He seemed apprehensive that he might be called to account for what he had done in a way unpleasant to himself. He took great trouble to assure me that he had said he was engaged several days against our troops only on one day, while to Nobokisto he had said he was engaged several days in regular fighting.

The second witness, Hefazatoollah, states that he was three years in the service of Monirooddeen. Moonshee Kamirooddeen, who was mentioned by Sahadut, came and stopped with Monirooddeen and preached the jehad. Hefazatoollah took up the idea of going to the frontier, in which he was encouraged by Monirooddeen, who to this end cancelled a debt of Rupees 6 due to him by Hefazat. Hefazat started with Kamirooddeen, Sahadut, and two others, and journeyed to Patna, where they all five put up at the *bares* of Moulvie Thali. At Patna he remained seven days and then started, being joined by two men from Islampore. Kamirooddeen and Sahadut remained behind. He journeyed to the frontier with his companions *viâ* Benares, Allahabad, Cawnpore, Umritsar, Umballah, and other towns. Finally they joined Moulvie Abdoollah in Mulka. He remained there a year, and after enduring much hardship ran away to the plains where he was caught by our police and sent to this side of the Loodiana river. He was then allowed to go where he liked, so returned to this district. While he was in Mulka he took no part in the fighting. He says, on the other hand, Sahadut did.

The statements of this man appear to me quite trustworthy. He is not near such a sharp fellow as Sahadut, but he is a better witness. Sahadut at first sight looks very simple; but before he had completed his statements I was well-assured that he had lots of sharpness, if not roguery, in his composition. The two witnesses do not exactly agree as to what happened at

Patna. Sahadut stated that they stopped in a shop, and Hefazat and two others went on *at once*, while he and Kamirooddeen remained behind for seven days; while Hefazat says they all went and stopped at the house of Moulvie Thali, a well-known man in Patna, for *seven days*, and then he and two others went on, Sahadut and Kamirooddeen remaining behind.

On the same date, the 22nd February, I made further inquiry to ascertain whether the Hafiz Abdoollah and the Abdool Ghunnee, who have been so often mentioned by different witnesses, were one and the same person. On this point I examined Moulvie Enayat Ali, Abdool Razak, Shaduk Mundle, Rasaldi Sha, and Amir Sha, and as it appeared they were the same person, with the approval of the Magistrate of the district, and on the application of Mr. Reily of the Detective Department, I issued a warrant for the arrest of Abdool Ghunnee.

On the 23rd February, Babulla Sircar, Solim Poramanik, Roshan Poramanik, and Malik Amla, all of chuk Mahabatpore, were examined by me in reference to the suspicions that attach to Keramutoollah, of Shaboona. I also examined Ana Sonar, Amanat, Modun Mundul, Haroo Sircar, Baboo Sheik, and Nusioollah, all of the village Kapasia, who also made statements inculpating this man. I do not put full reliance upon the statements of any of these witnesses, and even were all they say true, it would not, in my opinion, constitute proof sufficient to render his arrest advisable. It is, of course, most important that no one should be arrested for making collections, unless it can be shown beyond any doubt that he made them for a jehad, and not for charitable or ordinary religious purposes. Here the witnesses aforementioned from chuk Mahabatpore state that three men, who they say are subordinates of Keramut, collected avowedly for a jehad on one occasion Rupees 50, which a week later they paid to Keramut. It is said that Keramut, when receiving the money, stated it was for a jehad. There is not enough evidence, and the evidence produced is not above suspicion. The Kapasia witnesses say that on one occasion they heard Keramutoollah preach for a jehad, and that one Bonai habitually collects money for him in Kapasia. It is not impossible that the evidence of these witnesses is prompted merely by the desire to avoid payment of certain contributions which are exacted from them. In the case of the witness Nusioollah it appears that he applied to be allowed to collect money but met with a refusal. His statements are not above suspicion, for the removal of Keramut would give him an open field.

Mahtubooddeen is prosecuting the inquiry against Keramut. He may succeed in finding out more against him; but until further evidence, and that of a trustworthy nature, be obtained, I think there is no use in arresting him, or calling upon him to appear.

On the 24th February I examined the following witnesses against Suffee Mahommed, who had a few days previously delivered himself up; Jani Sirdar and Golai Mundul of Noynuggur, Bideshi Poramanik, of Nonabati and Baul Sircar of Baripara. The statements of these men seem trustworthy, and would show that this Suffee Mahommed is in the habit of preaching a jehad. Bideshi speaks to the payment of Rupees 25 by Suffee for the purposes of a jehad. This appears to be the payment of which Shaduk Mulla spoke in his deposition, dated the 27th January. The circumstances are the same. The place where the money was paid, the persons who were present, and the details of the subsequent payment to Monirooddeen, are identical. The witnesses, however, differ as to the amount, Shaduk naming Rupees 60, and Bideshi only Rupees 25.

Although I think that there is sufficient to justify the detention of Suffee Mahommed, I am not of opinion that his detention will be of much use. He does not appear to have much influence among Musulmen, and he is a wretched, broken down old man, near his dotage. I think that were he released he would be careful to avoid anything of the sort in future.

5th March 1869.

(Signed) W. VERNER,
Officiating Magistrate.

From the Officiating Junior Secretary to the Government of Bengal, to the Officiating Commissioner of the Rajshahye Division; dated Fort William, 19th March 1869, No. 1893.

I am directed to acknowledge the receipt of your letter, No. 100, of the 8th instant, forwarding some further notes, recorded by Mr. Verner on the case against Monirooddeen Hadji and others, of Rajshahye, in an inquiry under section 121 of the Penal Code, and, with reference to the concluding portion of the letter, to state that no steps should be taken at present for committing any one of those arrested.

2. A report has been called for from the Inspector-General of Police as to the expediency of releasing Suffee Mahommed, and the orders which may be passed on receipt of his reply will be afterwards communicated to you.

3. The question of issuing a warrant for the detention of Abdool Ghunnee, under Regulation III of 1818, will be considered when he has been actually arrested.

No. 1894.

Copy of this letter and of the one to which it is a reply, together with its enclosure, forwarded to the Inspector-General of Police, Lower Provinces, with a request that he will report whether Suffee Mahomed may, in his opinion, be unobjectionably released.

(Signed) A. MACKENZIE,
Offg. Junior Secy. to the Govt. of Bengal.

FORT WILLIAM,
19th March 1869.

No. 53. From the Officiating Junior Secretary to the Government of Bengal, to the Secretary to the Government of Madras; dated Fort William, 8th June 1869, No. 3898 (Judicial).

In continuation of my letter, No. 3797, dated the 3rd instant, I am directed to forward to you, for such action as the Government of Madras may think fit to take, a copy of a further communication, No. 3517, dated the 4th idem, from the Officiating Inspector-General of Police, Lower Provinces, reporting that one Moulvie Ahmedullah, a Wahabee, has proceeded to Madras with a view to excite disturbance among Mahommedan regiments in that presidency.

2. The Special Deputy Inspector-General of Police has been requested to obtain and submit, if possible, more detailed information as to Ahmedullah's route, and the places likely to be visited by him, etc.

Copy of a letter from the Special Duty Inspector-General of Police, to the Inspector-General of Police, Lower Provinces; dated 31st May 1869, *No.* 161.

"I have received information, from what appears to me a trustworthy source, that a native of Bengal, named Moulvie Ahmedullah, a bigotted Wahabee, is at present in the Madras Presidency, and his chief object is to stir up the Madrassee sepoy regiments to mutiny. This man was formerly at Bhopal, and has been the companion of Feroze Shah. I am told he was once arrested at Lahore, but was pardoned under the Government Proclamation. He is described as a "very thin, tall man, having a lean and hungry look" hating the English, and engaged in travelling from place to place where Madrassee regiments are stationed, and carrying on seditious communications. It appears to me worthwhile to communicate the above information to the Inspector General of Police of Madras to have the movements of this man watched.

(True Copy.)

(Signed) J. D. S. SMITH,
Offg. Registrar, Bengal Police Office.

No. 3517.

MEMORANDUM.

Forwarded to the Secretary to the Government of Bengal in the Judicial Department for the consideration and orders of His Honour the Lieutenant Governor, in continuation of this office No. 3335, dated 28th May 1869.

(Signed) A. H. PATERSON, Lieut. Colonel,
Offg. Inspector Genl. of Police, Lower Provinces.

BENGAL POLICE OFFICE,
FORT WILLIAM,
4th June 1869.

Read again the following Proceedings of Government in the Military Department.

From the Secretary to the Government of India, Military Department, to the Secretary to Government, Military Department, Fort Saint George; dated Simla, 27th September 1865, No. 417.

I am directed to enclose, for the perusal of His Excellency the Governor in Council, copy of a letter, dated 14th ultimo, and of the memorandum alluded to, received from a Mahommedan nobleman in the Madras Presidency on the subject of

ceasing to enlist Wahabees in the native army, and am to invite the attention of His Excellency in Council to the subject, in view to his considering whether it is desirable to discourage or stop the enlistment of men of this sect.

2. I am further to request information as to the probable number of Wahabees in the native army of Madras.

From SHURF-OOL-OOMRAH BAHADOOR, Member of the Legislative Council, to His Excellency the Right Honourable Sir J. L. M. LAWRENCE, BART., G. C. B., and K.S.I., Viceroy Governor General of India; dated The Adyar, Madras, 14th August 1865.

I beg to do myself the honour to hand you enclosed copy of a memorandum I have addressed to their Excellencies the Right Honourable Sir Charles Wood, Bart., Secretary of State for India; the Governor of Madras, Sir W. T. Denison, K. C. B., and the Commander-in-Chief Sir Gaspard LeMarchant, embracing what I know of the Wahabees, a sect, I am sorry to say, of the Mahommedan religious community which requires carefully to be watched and looked after; and if what I have stated induces to action which will arrest the growth and progress of this sect, and thus to a considerable extent destroy one of the disturbing causes of the peace of India, I shall feel myself sufficiently rewarded.

MEMORANDUM FOR PRIVATE INFORMATION.

I beg respectfully to submit the following for your consideration, and I hope I may be excused if, in so doing, it be deemed that I have exceeded my duty; but the subject to which it refers is one that has always caused me much anxiety, and I and all the members of my family for the past three generations have been faithful and loyal subjects to the British Crown, devotedly attached to their rule, than which we can never expect nor do we hope for a better. It has, therefore, always been a cause of sorrow to me that there should be any, the least disaffection evinced towards the British rule, and more so that that stigma should rest in a great degree on a section of the Mahommedan religious community.

Any suggestion offered towards removing a threatened danger or a public evil will, I am sure, on the principle of "*fore-warned, fore-armed,*" be well received, and under this impression I venture to express my sentiments.

It cannot but be held by all that much depends upon securing first the entire undivided allegiance of the native army: and this effected, the whole country will to a man, as a consequence remain loyal and faithful.

The suggestions I have to offer, therefore, are mainly in connexion with the native army. I shall detail them first and then give my reasons:—

1*st*.—That particular care be taken to exclude, as much as possible, the class or sect of people called "Wahabees" being enlisted in regiments.

2*nd*.—That this class of people be also excluded from being employed as Moonshees in regiments, or from going amongst the men of a regiment in the character of priests, ostensibly with the view of preaching to them and giving good advice, but really with most designing and dark designs.

3*rd*.—That officers in command of regiments be called upon to furnish returns showing the number of Wahabee sepoys in their respective regiments, with the view of gradually getting rid of them.

My reasons for making the above suggestions are as follow:—

The Wahabees are a sect not perhaps generally known to Europeans. They are quite distinct from the orthodox Mahommedans, though they conceal their real faith and assimilate themselves with Mahommedans.

It is necessary that a short sketch of the origin and progress of Wahabeeism should be here given. The following account is taken from a public writer:—

"Abdul Wahab, the founder of the sect, was born at El Howa, in the province of Nejd, in "Arabia, more than a century ago, and was of the tribe of Tomyn. He studied at Bussora, "Bagdad, and Damascus, and ultimately returned to Nejd and settled at Dirryah. Connecting "himself by marriage there with the chief resident Mahomed-inb Sawd, he gradually obtained "influence over the surrounding Bedouin tribes; but his son being blind, this ultimately passed "to the Dirryah family, of whom Abdul Azez and his son Saoad were the most distinguished. "Under them the whole of Nejd was subdued, the forces sent for its recovery by the Pacha of "Bagdad twice defeated; the Beni Koleb and Attabi tribes converted and confederated, Karbila, "containing the tombs of Hussan and Hoossein, the sons of Ali, plundered, the Sharif of Meccaz

"defeated, the Holy cities Meca and Medina together with Taif taken and the entire Hedja "reduced. The piracy of the Joasmi tribes, who had become Wahabees, led to the despatch by "the Bombay Government in 1809 of an expedition to the Persian Gulf, and to the reduction, "after a desperate resistance, of their principal stronghold Shinas, on the coast of Kerman."

Some of the followers of this religion also introduced Wahabeeism into India; they hoped, by the aid of Persia and Cabul, to establish themselves at Lahore; but the lion of the Punjab, Runjeet Sing, drove them out of the Rawul Pindee and Peshawur districts. But though Wahabeeism received such a repulse, its followers were nothing daunted. Entertaining, according to their faith, a systematic and uncompromising spirit of disaffection, and thirsting for supremacy, they spread themselves over the country preaching a "jehad" and stirring up their co-religionists against the British rule; organizing associations, breeding plots and conspiracies. "Such," says a writer, "is the unity of this sect, so complete is its organization, and so entire is the subservicncy of their numerous disciples to their spiritual readers, that their is not a man, however distant may be his abode, or however small his income, who does not contribute a small percentage to the common store, to be used for what they all consider the common weal." The Sittana and Patna conspiracies sufficiently prove this, and the struggle at the Umbalah-pass shows how ready the Wahabees are to avail themselves of every opportunity to awaken rebellion and stir up hostilities against the British rule. It, therefore, behoves the British Government to take all possible means to arrest the evil influence of the sect, and to crush its power over the people.

The presence of these men in the military service cannot but be injurious. With the facilities afforded in a regiment, they can easily injure the British power in the east. I have the best grounds for asserting that they go about amongst the men of the regiments in the character of priests, giving them very objectionable advice, tampering with their fidelity, and teaching them to be discontented with the British rule. As Moonshees, the Wahabees come into almost daily contact with European Officers. They make careful observation, ascertain well their prejudices and predilections, and store up every thoughtless word and expression, which they (the Wahabees) take advantage to retail, in their character of priests, to the men of the regiments, considerably magnifying and misconstruing words and acts. These men are really the chief, if not the only, cause of all disaffection; they have their several agents all over the country, so that one, however distant, well knows what another is doing; and they are, at all times, ready and prepared pecuniarly to assist each other. As schoolmasters also in Regimental schools, they exercise no small degree of influence both over old and young, and they even instruct their children to sow the seeds of hatred against the British among their fellow-pupils.

In another way, also, they are a source of great mischief. They not unfrequently assume the character of some great person, surrounding themselves with the pomp and paraphernalia of nobles and princes, and, by largesses and gifts and arts of hospitality, attract to their side large numbers of followers, whose allegiance to the British Government they gradually tamper with, and succeed eventually in altogether withdrawing. I may say, in a word, that so dangerous are they considered, that in all independent countries in the east, where the British rule does not extend, they are never permitted to take up their permanent abode, nor encouraged to become settlers, nor are they permitted to remain therein without being closely watched. In Arabia, Egypt, Turkey, Bokhara, and Meeca, if recognised they are punished and sent beyond the limits of those countries. The Wahabees were one one of the chief causes of the lamentable Indian mutinies, and from the published reports it will be found that of the numerous conspirators that have been tried and hanged, they were all, with one or two exceptions, of the Wahabee sect. They are gaining ground in Southern India; and, if inquiry be made, they will be found in considerable force in Vellore, Arcot, Wallajahbad, Vaniembaldy, and Bangalore.

In offering the above suggestions I beg that inquiry be instituted relative to what I have mentioned; and, if there be some degree of truth in the same, that circumstance will, I trust, be deemed a sufficient apology for my having intruded the subject on your attention, and addressed you relative thereto.

(Signed) SHURF-OOL-OOMRAH BAHADOOR,
Member of the Legislative Council of Madras.

THE ADYAR,
MADRAS,
11th August 1865.

(True Copy.)

(Signed) H. W. NORMAN, Colonel,
Secretary to the Government of India.

Order, No. 3831, *14th October* 1865.

Communicated to the Commander-in-Chief (Adjutant-General's Department) for His Excellency's observations, and in view to the submission of a return of the probable number of Wahabees serving in the native army of Madras.

2. The papers will also be communicated, through the Judicial and Revenue Departments, to the Inspector-General of Madras Police and to the Acting Commissioner of Police at the Presidency for remarks, and for the submission to Government, at an early date, of such information on the subject of the Wahabee sect generally in the districts of this presidency as may be available.

3. Copy of the papers will also be furnished to the Political Department.

(True Extract.)

(Signed) H. MARSHALL, Colonel,
Secretary to Government.

From the Adjutant General, Head-quarters, Ootacamund, to the Secretary to Government, Military Department, Fort Saint George; dated 9th November 1865, No. 562.

With reference to Proceedings, Madras Government, No. 3831, of 14th October 1865, calling for the observations of the Commander-in-Chief on a communication from Shurf-ool-Oomrah, Bahadoor, Member of the Legislative Council, Madras, relative to a religious sect called the "Wahabees," I have the honour to report that Sir Gaspard LeMarchant has, for some months past, been instituting a confidential inquiry into that subject, the result of which shows that the "Wahabee" sect in limited numbers does exist more or less in the several regiments in the native army; that they are a dangerous element, likely on opportunity to tamper with the fidelity of the soldiery and spread disaffection among them; that at the present moment their influence has not progressed to an extent to cause apprehension; that in the existing unsettled feeling of the army, induced by the state of transition through which it is now passing, it might prove impolitic openly to interfere with them, but that, at the same time, their operations and conduct should be suspiciously and carefully watched, and the General Officers be called upon to make special allusion to this subject in their periodical Confidential Reports.

2. In connexion with this inquiry, a point which has struck the mind of Sir Gaspard LeMarchant as most remarkable has been that although it is in the recent memory of all that in the late mutiny, when the native troops in upper India were ripe for revolt, ready to act against our soldiers, our officers and their families, even at that moment, the firmest confidence was reposed in their loyalty and devotion, and nothing but their open rebellion could displace that feeling even from the minds of many in the very highest authority: and so now, the same apathy and confidence, notwithstanding the experience of the past, prevails amongst the officers of the army; yet in strange contrast, if the smallest information to support this is sought for from them, all admit that the state of feeling of the native mind towards us is an almost sealed book, that nothing whatever can be ascertained on this point, or scarcely conjectured; that the life, the habits of thought and feelings of the population are enveloped in mystery; and when we reflect for a moment on the causes that induce them to dislike us, and how before they so successfully concealed their designs and secretly disguised their intentions, it does appear to Sir Gaspard LeMarchant, that with this prevailing ignorance, an over-weening confidence of security is scarcely to be reconciled with prudence, and that the policy of a constant weakening of the strength of our European force in this country, therefore, involves a very grave consideration.

P.S.—The confidential reports of Major-General Haines and Brigadier-General Shubrick are forwarded for the information of Government. It appears to the Commander-in-Chief, from the letters he has received on the subject, that it is impossible to form any estimate of the number of Wahabees in the native army.

From the Officer Commanding Mysore Division, to the Military Secretary to His Excellency the Commander-in-Chief, Madras; dated Bangalore, 13th November 1865.

I have carefully perused the confidential memorandum of the Honourable Shurf-ool-Omrah Bahadoor on the subject of the sect of Mahommedans called Wahabees, and having made some guarded inquiries concerning their numbers and influence amongst the native troops in this Division, I do myself the honour of forwarding a few remarks for submission to His Excellency the Commander-in-Chief, as directed in your letter of the 20th September.

2. The information Commanding Officers can give me on this head is generally very limited. I merely demanded what they themselves knew, deeming it unadvisable that direct inquiry should be instituted amongst the native ranks as calculated to cause alarm; but information obtained from another source leads me to think that Commanding Officers may not be aware of the extent to which the doctrines of this sect have been adopted by the men under their command.

3. For instance, I am assured that in the F. Battery, Royal Horse Artillery (Native), there are no Wahabees, but I am in possession of a letter highly laudatory of a Moulvie of that sect, named Abdool Hi, which is signed by no less than ten men of the Battery, who are supposed to have been recently converted. One paragraph of this production, I am informed, runs thus.—"Moulvie Abdool Hi is the most learned lord of all Mahommedans, not only the Horse Brigade, "but the whole army in this place are his property, and he is master of all, and no one can "disobey his orders, or do anything against his will." There is a vast amount of high-flown language in this paper, and I consider the paragraph quoted to be of that nature, rather than an acknowledgment of fealty to the Moulvie. The Moonshees of the 18th Hussars and 10th Foot also sign this document.

4. Colonel Hodson thinks there are only four Wahabees in the 22nd Native Infantry, viz., one Havildar and three Privates. My informant names only six, but in addition states that all the Mahommedan transfers from the 18th are of that religion.

5. Colonel Rich states that there are about twenty in the 33rd Native Infantry, and I cannot say that he underrates their numbers; my informant, names fifteen, and adds that many others follow the same religion.

6. Colonel Dobbie here, now on leave, does not state the number of these men in the 14th Native Infantry, but he is most distrustful of the sect. My informant states broadly that all the Mahommedans in the 14th are Wahabees and Colonel Dobbie to my mind somewhat confirms this, in stating that the Ashaur Ishana * is not kept up. This is, I believe, one of the main points of difference between the two sects.

* A commercial observance at the Moharrum.

7. Colonel Kempster says there are no Wahabees in the 6th Madras Native Infantry, but he considers that a great change has taken place generally amongst the Mahommedans, owing, he thinks, to the greater cheapness of books. They have ceased to keep the Moharrum as in former years, that is, as regards the ceremonies, in which many Hindoo customs were introduced. These they seem to have dropped entirely. This may be the march of intellect and the result of study; but, as remarked above, I am more inclined to attribute it to Wahabee teaching. The 6th Native Infantry is not mentioned by my native informant.

8. Colonel Gage says that in the 15th Native Infantry there are fifteen, viz., two Native Officers, one Non-Commissioned Officer, and about twelve Privates. I am informed that all the Mahommedans are Wahabees.

9. In the 30th Native Infantry there are said to be twenty-two, but there may be more.

10. Of the Corps not in this Division, I am informed that all the Mahommedans of the 3rd Light Infantry are of that sect. Almost all in the 9th, 11th, 31st, 32nd, and 13th Native Infantry are so. In every Regiment of Native Infantry there are some; in the 1st and 4th Light Cavalry there are a few, but in the 2nd and 3rd Light Cavalry, none. A great number of pensioned native officers and sepoys are also Wahabees.

11. I have been furnished with a list of the chief men of this sect in Bangalore, which may, or may not, be correct; generally the Butchers, Lubbays, and Moplas belong to it.

12. There is no doubt a good deal of secret correspondence between the Wahabees of lower India, and those of Delhi, Lucknow, and other places. There is also supposed to be much communication going on between the Mahommedans of Madras, Mysore, and Hyderabad, but this applies to them generally, not to one sect in particular. I have no means of testing the accuracy of this.

13. It is stated that there are upwards of 5,000 Wahabees in Bangalore.† These people have at times been very troublesome to the police, but such disturbances as have arisen have generally been caused by their feuds with the Soonees, rather than from any special disaffection towards our Government, but should such arise, it is amongst men of this class we may

† This estimate is probably considerably exaggerated, and probably includes all who in any way dissent from the orthodox Soonee tenets.

expect to find our most able and energetic adversaries. They are said to be superior in energy to the enervated Musalmen of the south, and would, therefore, be more likely to take a lead, and be dangerous in troublous times.

14. I believe the sect to be organized much in the manner stated by the Honourable Shurfool-Omrah; that they work systematically to gain their ends, and that they are essentially a proselyting body, gaining strength daily.

15. I have obtained this information through Major Watts, an old Superintendent of Police, of much local knowledge and experience. The native from whom he has received it has given it incidentally in the course of conversation, without the slightest idea that any use was to be made of it. Major Watts considers the man perfectly trustworthy, he was found so in 57-58, when he gave much valuable information to Government. I cannot test the value of his evidence to any extent without its becoming known that inquiries are being made on this very delicate subject. I am aware that the people of this sect are under the observation of the Civil authorities, and are well-known to them. Should any further intelligence concerning them reach me, I shall not fail to report, through you, for the information of His Excellency the Commander-in-Chief.

Translation of a letter from Mohamed Casim, Moonshee of the 18th Hussars, Mohamed Casim, Moonshee of the 10th Europeans, and the Native Officers and the men of the Horse Brigade, in answer to the letter from Commandant Mohmood Khan, Ahmed Khan, Oosman Khan, Abdool Wahab Khan, and all other fellow-brothers of Wahabee religion residing in Nawee Pett.

DEAR FELLOW-BROTHERS,

We have the honour to acknowledge the receipt of your letter, requesting to let you know the cause of the expulsion of our most reverend and most honourable priest and preacher Moulvie Abdool Hi Sahib [here the writers applaud and praise him in verses and prose inasmuch that more than a page is full of it] from the mosque of the Cavalry lines; it is true, but not by the Colonel's order; some rascals and blackguards of this place [here the writers abuse both in verses and in prose insomuch that a page is full of it] having made some false accusation against him, caused him to be expelled.

The monkeys have taken possession of the pulpit, which was once used by the monks.

Moulvie Abdool Hi is the most learned lord of all Mahommedans; *not only the Horse Brigade, but the whole army in this place, moreover the whole country are his property, and he is master of all, and no one can disobey his orders, nor can do anything against his will*; he has composed a number of very useful books [here the writers write a long poetry praising him].

We assure you, sirs, he is the best guide and first-rate priest to all our fellow-brothers. If any rogue or rascal speaks against his character you should not believe him, and should not miss the path of our religion as well as of our belief in that learned priest.

What more can we write.

Dated the 11th Rubby Ussany,
Hijree year 1282.

(Signed) MOHAMED ABDOOLA, Subadar of Gun Troop.
(„) MOHAMED CASIM, Moonshee of the Hussars.
(„) MOHAMED CASIM, Moonshee of the 10th Europeans.
(„) EBRAHIM KHAN, Jemadar of Gun Troop.
(„) SYED BUDEEN do. do.
(„) MOHAMED USOOF Havildar of the Gun Troop.
(„) SHAIK AHMED do. do.
(„) GHOLAM MOHEDDEEN, Drill Naigue of Gun Troop.
(„) SYED CASIM, Havildar of the Gun Troop.
(„) GHOLAM CAWDER, Naigue do.
(„) CULUNDER HOOSINE, of Gun Troop.
(„) ABDOORAHMAN, Sepoy of do.

From the Officer Commanding Nagpore Force, to the Military Secretary to His Excellency the Commander-in-Chief; dated Kamptee, 10th October 1865.

I have the honour, in reply to your confidential letter of the 20th September, with its enclosure, on the subject of Wahabees, to state, for the information of His Excellency the Commander-in-Chief, that the sect of Mahommedans does prevail, more or less to my knowledge, in all parts of the Madras Presidency, and doubtless elsewhere, wherever Mahommedan populations exists. It does not, however, call itself by the name of Wahabee—repudiating that designation, as a reflection on a true follower of Mahomet—but is so called, as spoken of, and so named in ordinary conversation by all Mahommedans of the old school resident in Southern India, and particularly by Mahommedans, who from long association with Hindoos, have to some extent become Hindooized in their views and practices, and oblivious to the teachings of the Koran.

2. To hear reputed Wahabees discuss the doctrines of their faith is to hear, for the most part, a general condemnation of the whole Mahommedan population of India. They denounce the superstitions acquired by their co-religionists, by contact with Hindooism, and exalt the purity of the Christian faith, as approximating nearer to what is right in their belief, than the deeds and words of those whom they term, but degenerate followers of Mahomet.

3. They consider themselves as alone true Mahommedans, and in consequence disallow either that they are Wahabees, or that there is such a sect as the Wahabee. It is, therefore, at all times difficult to ascertain in any station, or in any regiment, the exact number of this class. Mahommedans of the old school, while clinging to their own opinions, and quasi-Hindoo observances or rites, do not like to inform against them—do not like to oppose them, unnecessarily—and from a feeling or consciousness that the Wahabees may after all be in the right, and really better instructed than themselves in the doctrines of the Koran, do not care to intrude the subject on Europeans.

4. There is, in fact, a line of demarcation between these classes of Mahommedans, which they tacitly observe, and never willingly cross. But if discussions arise, as they will sometimes do, between them, each will revile and curse the other, the one deeming the other as not Mahommedans, but merely a fanatical sect, rightly called Wahabee; the other considering the former as worse than Christians, and but little removed from Hindoos. Having premised thus far, I beg leave to call the sect, Wahabees, in contradistinction to ordinary Mahommedans of Southern India.

5. The testimony of all British officers to the character of the Wahabees whom they have met or known is invariably the same. It is always favourable to their intelligence, their higher regard to duty; to truth-speaking in civil and criminal cases connected with social duties; to their reverence of the Almighty, and to the inculcation of a charity in deed and in thought large and abounding towards all men; meaning thereby both Mahommedans and Christians, but not any caste of Hindoos. For these latter, with their idol-worship, countless gods, and endless ceremonies, they have an unconquerable and avowed aversion.

6. On the other hand, I have never met with an Officer, Civil or Military, who, after making these declarations of the Wahabees as a class, would allow that he would trust a Wahabee with his personal security, or would value his life at a straw, if dependent on the mercy or common humanity of a Wahabee for it. On the contrary, one and all have said that the Wahabee is to be relied on only so long as his power is not in the ascendant. That the man of smooth speeches, of fair character, and some virtues, would become a fiend, if opportunity were afforded him of practically showing his faith in that article of his religion, which inculcates the indiscriminate slaughter of all who do not believe in Mahomet.

7. Officers Commanding Native Regiments invariably bear testimony similar to the above of all Wahabees. They acknowledge their good qualities, but at the same time mistrust them. As individuals they very rarely fall under censure—as a class they are rarely heard of—save as one as of zeal has led one or more of their number to cast reflections, clear and explicit, on other Mahommedans. Their chief pursuits appear to be to attend certain mosques, to be very regular at their devotions, and now and then, whenever by learning or education, qualified for the duty, to turn preachers themselves of what they consider the real doctrines of the Koran.

8. In a word, they would be a more dangerous class than they are, because fanatical in the extreme, if their numbers were not few everywhere. Still they are not to be despised, for on an opportunity offering they would be more than mischievous, and by their zeal and self-sacrifice, would influence multitudes to follow them.

9. The 3rd Regimental Light Cavalry, with the exception of about sixty Hindoos, like other Native Cavalry Regiments is composed exclusively of Mahommedans. Of these it is believed from twenty to thirty may be Wahabees of a most decided character, with a following of, perhaps, as many more, who may or may not eventually join them heart and soul. In regard to rank, Commissioned and Non-Commissioned Officers as well as Troopers are found among them. All the other Mahommedans of this Regiment are of the old school, and will sometimes openly curse and revile them as pestilent meddlers and interferers with long-established customs, and usages, and modes of belief. Nevertheless, in a general mutiny, such as that of the Bengal Army in 1857, all Mahommedans would merge their differences, and unite as one body under various influences,

religion, excitement, hope of amelioration, change for the better against the British power. Hence it is that the sect of Wahabees, though so few, are in reality so dangerous, for their zeal and fanaticism on such an occasion would certainly carry headlong all other Mahommedans.

10. I do not think the Wahabees are likely to rise rashly, but given an opportunity, they would do so heartily.

11. Colonel Radcliffe, Commanding 3rd Regiment Light Cavalry, considers that the Wahabees in his Regiment came altogether from the 5th Regiment Light Cavalry, being drafts to the 3rd Light Cavalry on the disbandment of that Corps.

12. The foregoing remarks apply for the most part equally to the 12th and 36th Regiments Native Infantry, except that in point of numbers, Hindoos in these Corps, as in all Native Infantry Regiments, predominate vastly over Mahommedans. Colonel Halliday, Commanding 12th Native Infantry, considers that the Wahabees in his Regiment may amount to fifteen or twenty, with a following of as many more. Colonel Galwey, Commanding 36th Native Infantry, considers that there may be from twenty to thirty in his Regiment, and perhaps an equal number who incline towards the sect. In both Regiments there is the same enmity occasionally shown to the sect, and in both Regiments Wahabees are found in all ranks.

13. It is a singular fact that Colonel Halliday considers the Wahabees in his Regiment came from the disbanded 49th Native Infantry; while Colonel Galwey considers his came from the 50th Regiment Native Infantry on the disbandment of that Corps. All three, Colonels Radcliffe, Galwey, and Halliday, independently agree in this, that fill drafts arrived to their Regiments from disbanded Corps, there was never any dissension or difference of opinion known to exist in matters of belief or practice among the Mahommedans of their Regiments. All three likewise agree in considering the Moonshees attached to Native Regiments as a very designing, disaffected, and intriguing class. But they refer to the young men of the present day, not to the old men of the old school.

14. In the city of Nagpore there is no doubt much disaffection among all classes, Hindoos and Mahommedans, to British rule. It could not be otherwise, for the assumption of the kingdom necessarily beggarded many heretofore in independent circumstances. Among these disaffected people, no doubt the Mahommedans are not the least, but their numbers, as compared to the rest of the inhabitants, are insignificant, and the Wahabees among them but a mere fraction. Still as a class they are not to be despised any more than the Wahabees found in Native Regiments, for they are uncontrolled, and travel to and fro, visiting what mosques or places they like. Moulvies from among them have every now and then shown themselves in the Sudder Bazaar, and other mosques at Kamptee, where their presence has been sometimes welcome, sometimes unwelcome, according as the preachers fell into the views of the congregations gathered to hear them.

15. Of Kamptee itself, and the Wahabees found in its Sudder Bazaar, I have little to add to what I have already written of the sect. They may number from fifty to sixty, and have as many disciples. In the 1st Native Infantry at Hoshungabad, there are probably a sprinkling, though I have no certain knowledge of the fact; and in the 7th Native Infantry at Itaipore, I should judge the numbers to rise higher, from 50 to 100—this Regiment having twice, to my knowledge, been more or less mixed up in seditious or questionable practices—reported at the time to Sir Hope Grant, and disposed of under his orders.

I beg to apologise for the length of my communication.

From the Acting Commissioner of Police, to the Chief Secretary to Government, Fort Saint George; dated Madras, 23rd November 1865.

With reference to the Order of Government, No. 3831, of the 14th ultimo, I have the honor to communicate a few particulars regarding the Wahabee sects, gleaned from very quiet inquiry. I have abstained from any direct investigation in the absence of information as to the views of Government on this point.

2. The Wahabees themselves rather object to the term as a distinctive appellation of their sect. They claim to be "pure Sooneea." The Sooneea of course are the so-called orthodox Mussulmen, who, besides differing from the Shias on points of doctrine, hold the descent of the Caliphs from Aboo Bukr, the father-in-law of Mahommed, whereas the Shias hold the descent from Ali Mahommed's son-in-law, the death of whose sons, Hassan and Hoossein, they celebrate in the Mohorum. But a large number of Mussulmen, especially amongst the lower classes, are very ignorant of the doctrines and traditions of their own religion, and hence it has come to pass in this country, where the ceremonial observances of any kind possess a great attraction, that distinctions have become confused, and Sooneea mix themselves up with Shias in the celebration of the Mohorum.

3. The Wahabee movement is in the nature of a revival. They seek to re-establish the pure doctrines of their religion. They reject the intercession or worship of Saints, and all forms and ceremonies. They worship God alone as a Spirit, and deny any divine characteristics to Mohamed

himself. So far no exception can be taken to their tenets and they contrast favourably with their co-religionists. The only danger is that being earnest men they may seek to carry out in full *all* the precepts of their religion, including that of the "jehad," or direct hostility to every other creed. Experience shows that a very dangerous spirit exists amongst the members of this sect.

4. So far as I can learn, Wahabeeism was first vigorously promoted in Madras by Khan Alum Khan on his return from the northern parts of India about seven years ago. One of his daughters was married to Prince Azeem Jah, but is since dead. Since the death of Khani Alum Khan, his two sons, Jun-o-jun Khan, a Carnatic pensioner on Rupees 200 per mensem, and Khyrooleen Khan, a pensioner on Rupees 35 per mensem, have been the leaders of the Wahabee movement in Madras. But Khyrooleen Khan has recently gone to Hyderabad, where he has a good prospect of obtaining employment under the Nizam. Jun-o-jun Khan is an intelligent and highly educated man. He has been appointed one of the Honorary Municipal Commissioners under the new Act.

5. Wahabee meetings are held in Triplicane, Poodoopet, Pursewaulkum, and other places in Madras, generally on Fridays. Sepoys frequently attend. The sons-in-law of Khan Ali Khan, Mahommed Usman and Abdul Aziz, go about as Moulvies and preach to sepoys and others. Mayut Hossain, a private Moonshee holds meetings at Nursingapooram, many sepoys are said to attend, principally from the Body Guard. Commanding Officers might doubtless ascertain, by direct inquiry, the number of Wahabees in their respective corps. I have not yet directly inquired into the number of Wahabees in the Madras Police Force, but as far as I can learn there are none. Constant duty prevents the opportunity of attending religious meetings. The Musulmen element is not strongly represented in the force. Only twenty-five per cent. belong to that religion. Mohideen Sheriff, the intelligent Native Apothecary at the Triplicane Dispensary, is believed to be one of the latest converts to Wahabeeism. The total number of Wahabees in Madras is variously estimated from 2,000 to 4,000. Jun-o-jun Khan himself stated it at 3,000. The number is certainly increasing. A Wahabee named Abdul Khadir, son-in-law of Moulvie Ishmail, a Jaghirdar of Vaniembady, is now on a visit to Madras proselytising and collecting money for operations elsewhere. He comes twice or thrice every year for that purpose.

6. During some years I have observed the Mussulmen in Kurnool, Cuddapah, and Vellore have formed a low estimate of capacity for mischief, whether or not in correspondence with Hyderabad and other places. They seem to me to be quite effete and contemptible. Still, wherever there is a Mussulman he is a man to be watched, and Wahabees should be watched more than others. I would venture to submit an opinion that this watch should be as open and undisguided as possible. So-called secret inquiries, which can never remain secret, invest the objects of inquiry with a sort of fictitious importance. They imagine that they are feared, and that, therefore, they must possess some power. If returns of all sepoys and persons in Government employment, who profess Wahabee tenets, should be openly called for, the movement would probably receive as much check as can be necessary. Police observation would do the rest.

7. I enclose certain newspapers, marked A, B, C, D. The Nayara Auzim, or "Sun of the World," marked A, was the first publication which advocated Wahabee ideas. The movement excited considerable opposition in Madras, and the paper B, Diwar i-Kahkah, or "Wall of Laughter," was started in opposition to the Wahabee organ. On this the Bailchah (C), or "Matlock," was called into existence. The illustration at the head shows that it was intended to demolish the "Wall of Laughter." It is still continued, but without the satirical illustration, in the Form marked D, and is now the Wahabee organ in Madras. The paper E gives a list of the subscribers to this newspaper, from which it will be seen that the circulation, though not large, is widely spread. The news paper has been registered in this office, under Act XI of 1835, by the Publisher, Shekh Imam. It is printed at the Muhammadi Press in Triplicane, which is a duly registered Press. One Kadir Pudsha, an intelligent man, is the editor.

8. I have found no evidence of any seditious tendencies on the part of the Madras Wahabees as yet; of course it is difficult to know exactly what take place at their meetings. They have been struggling to establish their tenets in the face of strong ridicule and dislike on the part of other Mussulmen. A controversial discussion in 1854 led to a street disturbance. Prince Azeem Jah is entirely opposed to them, and that they would not seem to possess much power in Madras at present. It is said that the majority of their proselytes are sepoys.

From the Government Agent, Chepauk, to the Chief Secretary to Government; dated 4th December 1865.

I have the honour to submit the following remarks called for by Government Order, dated 16th October 1865, No. 256.

II. That the Mahommedan sect called "Wahabee" has increased in numbers during the last twenty years is sufficiently proved by the fact that the members of it do not now hesitate to avow themselves—whereas formerly they were afraid to do so. I do not, however, believe that they will ever attain a preponderance over their co-religionists, and I consider, therefore, that the

existence of the sect is so far from being a source of danger that it is rather to be desired as introducing disunion amongst a class which undoubtedly has a tendency to become dangerous. The Wahabees may be described as Mahommedan puritans. They aim at restoring the Mahommedan religion to what they consider to have been its original condition by purifying it from popular customs which have gradually grown upon it. This is an aim which will always be limited to a minority, and which will always make that minority unpopular with the rest of the community. Those who desire reform and are willing to make sacrifices for the sake of obtaining it, are the well-informed, the zealous, and the unselfish. By far the greater part of the Mahommedans in the south of India are very ignorant as to their faith—the perfect religious freedom which they at present enjoy has very much weakened their bigotry, and they are attached to the customs which the Wahabees forbid. For these reasons, I believe that the sect in question will not increase to any dangerous extent, and so long as it remains a mere sect, their secession from their co-religionists has the effect of weakening the general strength of Mahommedanism.

III. The Honourable Shurf-ool-Oomrah Bahadoor, on whose representation Government have been pleased to call for information, appears to be under the impression that the sect spoken of has increased so much within the last few years as to deserve the notice of Government. I beg to express my belief that the increase has not been so sudden as the Bahadoor seems to think. The late Nabobs of the Carnatic were strongly opposed to the Wahabee tenets, and their opposition, although it could not check the spread of the movement, did have the effect, in Madras at least, of inducing converts to conceal the change of their opinions. I do not myself believe that the influence of these princes of their countrymen was so great as it is generally represented to have been; but they had a considerable revenue, and they represented the Mahommedan Sovereignty. They had, therefore, a certain power and a certain influence, in consequence of which many persons who had adopted the new tenets did not avow them. On the extinction of the musnud there ceased to be any reason for concealment, and there was consequently the appearance of a great and sudden increase to the sect, but in reality the increase was the growth of many years.

IV. The Bahadoor wishes that Wahabees should be prevented from enlisting in the army. I consider, on the contrary, that it is very desirable to have a certain number of them in the service. The policy of composing the native army of a mixture of castes had been established during the last ten years beyond dispute—and it is merely an extension of that system to take advantage of sectarian differences as well as of diversities of race—every Madras Battalion is composed of one-third Mahommedan two-thirds Hindoo. The Mahommedans are again subdivided into the four tribes of Syed, Sheikh, Moghul, and Pathan. If a certain number of these are Wahabees, the rest being orthodox Mahommedans, a further element of disunion is introduced into the body. I should consider such an arrangement positively desirable in itself, but I may add that I do not believe the measure suggested by the Bahadoor to be practicable. Mahommedans consider themselves justified in concealing their religious opinions, when their avowal is likely to be injurious to them. If Wahabees desire to enter the service and find themselves refused as Wahabees, they will profess themselves orthodox—and their presence in the army might then be dangerous—for their numbers and power would be unknown, and the attempt to exclude them would naturally have a bad effect on their minds. I do not believe that they could be, or would be inclined to be dangerous, so long as they are known, and so long as they are treated impartially. I beg also to submit that, speaking both from my own experience and from what I have been told by other officers, the Wahabee sepoys are generally good soldiers, superior to be common class.

It may also be remarked that there are two classes of natives whose influence over their countrymen, requires to be watched, viz., Brahmins and Syuds. If either of these classes were to obtain a preponderance in the army, the result would be dangerous, but experience has shown that a certain number of them may be enlisted in every regiment, not only without injury, but with positive advantage. I believe that the same use may be made of the Wahabees.

V. The Bahadoor appears to consider it established, that Wahabeeism is synonymous with disaffection to the British Government. I cannot think this assumption justified. Reformers are apt to be fanatical, but the Wahabee movement has now been going on in the South of India for at least thirty years, and I am not aware of the sect having ever given proof of disaffection though such charges have been frequently brought against them by the orthodox. From all I can learn I do not believe that the sect in this presidency is ill-disposed towards Government. Their views appear to be, at present, confined to converting the other Mahommedans to their own opinions. With regard to the assertions made by the Bahadoor, implying the existence of an organized conspiracy on the part of the Wahabees, extending throughout the presidency, I do not believe that such a confederacy could exist in the army without almost immediate detection.

VI. In conclusion, I consider that the progress and conduct of the sect should be watched, as any important change should be; but I consider also that, in all information furnished on the subject, allowance should be made for sectarian prejudice in the informers. I do not believe the sect to be animated at present by any bad feeling towards Government, and I, therefore, do not consider that there is any necessity for measures which would place the Government and the sect

in a position of antagonism to one another. The Wahabee profession is very strict. It is not likely to be generally popular. The only circumstance likely to make it so would be any measure which could be represented to the people as persecution aimed at the Mahommedan religion.

Revenue Department.

Read the following Proceedings of the Board of Revenue, 13th December 1865:—

Read letters from the Collectors of Madura, Vizagapatam, and South Arcot, dated 27th October, 1st November, and 9th December 1865, Nos. 292, 899, and 275, respectively.

From the Collector of Madura, to the Acting Secretary to the Board of Revenue, Madras; dated 27th October 1865, No. 292.

With reference to the Order of Government, Revenue Department, dated 16th October, No. 2512, communicated by the Board under date the 19th idem, I have the honour to report that there are a few individuals of the Wahabee sect in this district, and that they are considered to be quitter, and more moral and orderly than the general Mussulman population.

2. They do not seem to make many converts to their views, and are not viewed with any favour by other Mahommedans, and have no influence.

From the Collector of Vizagapatam, to the Acting Secretary to the Board of Revenue, Madras; dated 1st November 1865, No. 899.

I have the honour to reply to the Board's Order, No. 2512, of 16th October ultimo, about the Wahabee sect.

2. I do not know what Shurf-ool Omrah means by saying that the Wahabees are "quite distinct from the orthodox Mahommedans." I always thought that they were the revivors of the old primitive faith of Islam. What their religion really is, he no where informs us "They conceal it," says he, "and assimilate themselves with Mahommedans."

3. I know some Mussulmen who tell me they are Wahabees. I find them much better behaved outwardly (whatever demon lurks within) than the general run of the Mahommedans in the country. The Mahommedans of Madras generally are suspected of habitually drinking waters stronger than those to be found in the wholly well Zem-zem, and their failings, as a class, certainly do not lean to the side of austerity. The Wahabees insist on the ancient sobriety of morals. "Not to tipple, not to whore, not to gamble, to abstain from intoxicating drugs." If I am to be a Mahommedan, write me down a Wahabee.

4. No doubt this austere discipline may tend to excite in those who exercise themselves in it a certain sourness towards non-professors; but this feeling is very far removed from the spirit which would kindle a "jehad." Political and social causes of disaffection must be superadded to religious zeal, before you can move the masses belonging to one faith to rise up for the extermination of those of another. For out-and-out bigots you must look amongst priests; the grosser ranks of society do not contain them. If Garnet had been unable to point to the cruel and rigorous disabilities under which Catholics lay in the reign of James I, there would have been no Gunpowder Plot, nor would the futenaity of Moplah fanaticism have been developed, had there been no habitual oppression on the part of the Nair landowners.

5. I, therefore, strongly reprobate Shurf-ool Omrah's proposal, that Wahabees shall be excluded from public employ. I should be very glad to think that the suggestion proceeds from the depths of his "devotion towards the British rule"—a devotion in the highest degree creditable to a member of the fallen-house of Wallajah, and of the class of Carnatic Stipendiaries; but when I remember the sectarian and domestic resentments which prevail amongst the leading Mahommedans, I seem to find myself approaching the real motives that have been at work with him; nor are my suspecions allayed by a perusal of his penultimate paragraph, were, after describing the pomp and prodigality sometimes exhibited by influential Wahabees, he pointedly indicates the localities where such exhibitions may be met with. If I mistake not, another member of the Wallajah family, who is on no friendly terms with our informant, is indicated by these remarks.

6. There are about 10,000 Mahommedan adults in this district, and but few of them are Wahabees. Earning, in a great majority of cases, their daily food in the sweat of their brows, they have scant leisure for the entertainment of the logical novelties. They follow Islamism as

they find it; and the few who have adopted the tenets of this Puritanism, are the last people I should suspect of joining in a "jehad." What is the state of things in the native army, I pretend not to say; but I will express an earnest hope that, whether in the Military or Civil line, no attempt will be made to prescribe a man because he is Wahabee. Let a fair proportion of Mahommedans be employed, without scrutiny as to the particular belief of individuals, but without shutting our eyes and ears to the progress of events. If treason is hatching, the police will discover it, and judgment will follow; but a proscription which shall include every orthodox profession of Mahommedanism would be as impolitic as it would be unjust.

Confidential.

From the Collector on South Arcot, to the Secretary to the Board of Revenue, Madras; dated Cuddalore, 5th December 1865, No. 275.

I am in receipt of the Proceedings of the Madras Government, Revenue Department, of the 16th October last, headed "Confidential," and received through the Board of Revenue, on the subject of the Wahabees, and requesting any information I may be able to obtain in regard to the existence of the sect in this district.

2. I was of course aware of the existence of Wahabees in my district; and had always regarded them as disaffected and discontented as a class owing to religious influence, but I had likewise considered them numerically too insignificant and too dispersed to be in any wise dangerous, or a body from whom any evil was to be apprehended.

3. There is no one, I believe, better acquainted will all sects of Mahommedans; and no one more loyal and staunch to the British Government in his every feeling, than my Deputy Collector of the Salt Department, Mahommed Esuff Saib, and his association with English people from his earliest infancy, and the thorough English education he has received pointed him out to me as a Native Mahommedan gentleman with whom I could with safety consult, and from whom I might glean much information that would be of value in regard to the Wahabees.

4. The original of the enclosed paper is from Mahommed Esuff's pen furnished at my request, and as I am not likely to obtain any further particulars which would aid the object of the present call, I see no reason to delay the submission of this paper, and I think the Government may find in it much valuable, if not novel, information in regard to the Wahabee sect.

5. The thorough acquaintance which Mahommed Esuff possess of Madras, and of the large Mussulmen community residing in that town and its suburbs, renders his remarks deserving of attention; and it is sufficient that I particularly bring them to the notice of Government.

6. The late Sub-Magistrate of Tricollore, Ghulam Khader, mentioned by Mahommed Esuff who was convicted of bribery and corruption and dismissed for those offences after undergoing a penal sentence, was known to me as a Wahabee, and singular enough, not very long before he got into trouble I had been led to suspect his real character, and from circumstances too long and unnecessary to enter upon here, I had been impressed with a belief that he was not a staunch subject of the Government; but the occasion passed away, and I was loath to encourage the feeling based as it was on so very slight and trifling a foundation.

7. I have nothing to add to the statement given by Mahommed Esuff in the enclosed somewhat interesting paper, and which he has placed at my disposal; but should any further particulars reach me regarding the Wahabees, or of their doings in South Arcot worthy of note, they shall of course at once be communicated for the information of Government.

8. As observed by the Deputy Collector, their number in this district is small, and their occupation mostly of a very humble and peaceable nature, and of all classes, one sees and hears less perhaps of them than of any other; while it is seldom or ever that they are concerned in cases, criminal or otherwise, before the various tribunals; and thus it does not appear that any particular attention has at any period been directed towards them in my district at least.

I have carefully perused the Proceedings of Government in regard to the Wahabees. Their Proceedings are herewith returned.

So far as this district is concerned, this class of people are few and far between; at Chellancoopum, near the Old Town, lives a Wahabee family of one Goolam Ghouse, a pensioned Goomastah of the late Principal Sudder Ameen's Court, and a brother-in-law of Homud Sahib employed in the Session Court. At Yilepuram lives another family of a pensioned Havildar, or a Police Head Constable. In Sirvady, near Tindevanum, is a Lubbay Wahabee family.

In Tricullore, Tiroovady, Lalpettah, Manargoody, especially in the village of Eliarve, live some Wahabee families, all Lubbays. In Pondicherry and in Cataricoopum are also living some Wahabee families.

The late Sub-Magistrate of Tricullore, Goolam Cader, is a zealous and bigotted Wahabee. So is his son-in-law, name unknown, both living in Pondicherry.

At Madras there are many families living in Black Town, Triplicane, Mylapoor, Royapet, Choolay, and Peramlore lines; of these families, those of Khanay Allum Khan and Munadur Jung are influential. Both are related to the Nawab.

Khanay Allum Khan is dead. His son Kyroondeen Khan is now at Hyderabad, trying to help himself to some post under Salar Jung, but with very little success.

His other son, Janay Jahan Khan, is now one of the Honorary Municipal Commissioners at Madras.

Monadur Jung is now at Mecca. He is the brother of Asif Jung, but Asif Jung is no Wahabee.

The Native Surgeon Muheeden Sheriff, attached to the Royapet Dispensary, is also a Wahabee. He has lately married into a family distantly connected, it is said, with Prince Azeem Jah.

As you have very properly remarked, these Wahabees are all over India, but mostly in the upper Provinces.

With few exceptions, this sect is composed of the lower orders of Mussulmen—such as Cotton cleaners, Tailors, Butchers, and Lubbays. Some of our sepoys are also Wahabees.

At Pondicherry most of the sepoys and peons are Wahabees.

At Bangalore almost all the butchers who sell beef are Wahabees.

One Syed Mahomed, a native of Upper Bengal, appears to have first preached Wahabeeism in India. He fell a victim to his faith at Mecca. He was succeeded by one Moulvie Ismail, a native of Rampore, and he again by one Moulvee Mahommed Ali, a very able and eloquent preacher. In 1833 this man arrived at Madras, and in a few years converted numerous families. He was opposed by the orthodox Moulvies, of whom the most able and conspicuous were Moulvie Aalami Saib and Jamal Saib.

Moulvie Mahommed Ali was compelled to return to Bengal in 1837.

Khanay Allum Khan and Meonanur Jung remained staunch, styling themselves Mahommed Ali's Califas, or Deputies.

Many a family, however, which had embraced Wahabeeism relapsed after the departure of Mahommed Ali.

It would appear that Goolam Khader, the ex-Sub-Magistrate of Tricullore, was converted by this Mahommed Ali.

Generally the Wahabee is bigotted, intolerant, and disaffected.

The Sooneea, or orthodox Mussulmen detest him.

Lampoons and satires are incessantly made, and hurled at the head of the Wahabees. During the Moborum, abuse of every description is heaped on his head.

Years ago, under orders from the late Chief Magistrate of Madras, Mr. Edward Elliot, I had to watch one night at a Wahabee meeting in Triplicane. The meeting broke up abruptly.

On another occasion a steady and unflinching Wahabee and Hyder Saib had to seek the protection of the law against some threats of one Aalum Jung, one of the Moosahibs, Aide-de-Camp of the late Nawab Aalum Jung, was bound over to keep the peace in heavy sureties.

During the late disturbances which convulsed upper India, some confidential information touching this sect, and especially Asif Jung and his brother Moonadeen Jung, was laid and submitted to Lord Harris, through Colonel Colbeck. The information was furnished by an ex-Moonshee—I forget his name—and I had the honour to submit it under orders from His Lordship, I do not know whether I am called upon to offer any opinion touching the expediency of excluding Wahabees from our Regiments—I would only venture to add that the Wahabees have ever been a misguided and disaffected sect. Disaffected towards no rule in particular, but generally, whether it is British, Mahommedan, or any other. Composed, as they are, of low, ignorant, and illiterate classes of Mussulmen, they are too contemptible to give rise to any apprehension to our Government. The utmost we might have to apprehend is simple mischief, or a breach of the peace, and this only when they get into the hands of crafty priests, and disaffected and pauper princes and nobles. If late events had not taught them better sense against their folly, we must teach them again, and teach them, too, that under Providence the British Government, a Government as just and powerful as it is humane, is next to none in the world. They know not what they are hankering after, what a change of Government would bring them to; they are a deluded set. It is not that the people as a mass are disaffected towards us, for they cannot be blind to the vast benefits they enjoy under our rule; but crafty counsels of designing persons, under the cloak of religion, would sometimes go far to corrupt and prevent the best intentions in the world.

So far as our district is concerned, we have nothing to apprehend from this sect. They are mostly cotton cleaners, betel gardeners, or lubbays, and in round numbers would muster about 400 or 500 persons, inclusive of women and children. At Pondicherry and its suburbs they would muster about 200 persons.

Cuddalore,
14th November 1865.

(Signed) MAHOMED ESOFF,
Deputy Collector.

(True Copy.)

(Signed) C. READE,
Collector.

From the Magistrate of Malabar, to the Chief Secretary to Government, Fort Saint George; dated Calicut, 11th January 1866, No. 6.

Adverting to the Proceedings of Government, dated 16th October last, No. 256, on the Wahabee sect, I have the honour to state that very little seems generally known of them in Malabar.

There are certainly very few persons known to be Wahabees in this district, and none, as far as I can learn, of any position or influence.

There does not appear to be any active propagandism.

Though the fanaticism of either sect may lead to somewhat similar demonstrations on occasion, there does not appear to be further particular sympathy between Wahabees and Moplahs. On the contrary, there are doctrinal points of difference.

Whilst making the above remarks I must say that reliable information is exceedingly scanty.

From the Acting Collector of the Kistna District, to the Secretary to the Board of Revenue, Madras; dated 19th January 1866, No. 23.

In reply to the Board's confidential memorandum regarding the Wahabees, dated 19th October 1865, I have the honour to inform you that some of that sect reside at Guntoor, Kondapilla, and Masulipatam. They are generally pensioned sepoys, and are, as far as I can find out, quiet, inoffensive people. They differ from Mussulmen in being deists, and not hoping for salvation through Mahommed.

From the Magistrate of North Arcot, to the Chief Secretary to Government, Fort Saint George; dated Gudiattum, 27th January 1866, No. 4.

I have the honour to submit some observations on the results of the inquiries made by my subordinates and myself respecting the prevalence of that sect of Mahommedans who profess Wahabee tenets.

2. In expressing my regret that these results should be so meagre, I may be allowed to observe that the inquiry is one which from its nature can be more satisfactorily conducted by the Police Department than by the Magistracy, who are almost exclusively dependent on a Hindoo agency for their means of information. The Mahommedan element in the principal division with which I am best acquainted is small and uninfluential. The stronghold of Mahommedanism is Vellore, where the creed, no doubt, is represented in all its phases. Mr. Harlow, to whom the inquiry was entrusted, writes that he had encountered the very greatest difficulty in obtaining any reliable information on the subject. He states that the Mahommedan community, being fully aware that some inquiry is being made by Government, are reticent and cautious to a degree, which renders it exceedingly difficult to form any conclusion as to the relative proportion and influence of the Wahabee sect to the more orthodox part of the Mussulman community.

3. The Kazi of Vellore on being questioned on the subject would have it believed that there are among his co-religionists no Wahabees in the pure sense of the term; but that the appellation is applied to any Mahommedan who does not subscribe to the external ceremonies observed by the more orthodox section of the Mussulman community at marriages and funerals. Others answered Mr. Barlow's questions by saying that Wahabeeism was a scandal to their religion; but seemed to admit in the same breath that the points on which it differed from orthodoxy were so indefinite that it was difficult to say who were Wahabees and who were not. Mr. Harlow writes that he had been unable to elicit any information with respect to the presence of Wahabeeism at Arcot; but that at Arnee the sect was, he believed, not represented.

4. I place no reliance on the information thus obtained from the sub-division, nor does Mr. Barlow himself appear to attach much credit to it. The Kazi himself, I have reason to know, is, if not perhaps a professed Wahabee at heart, favorable to the doctrines which the sect inculcate; and the Moulvie Moideen Sahib is an acknowledged leader and zealous supporter of the movement, and exercises an influence which is felt far beyond his own immediate circle. This man was prominent enough even in 1839 to incur suspicion, and, was tried for sedition, but acquitted: since that, he has contrived to keep himself out of trouble, and, being now an old man, has probably moderated his opinions, or, in any case, has learned to be cautious in giving them expression.

5. Simultaneously with the inquiries now reported the matter has been taken up by the Police Department, and, from what I can learn with better success.

6. The Assistant Superintendent of Police, Captain Court, had, it appears, some former acquaintance with the 6th Regiment Native Infantry which has been recently located at Vellore, and has thus been able to collect some valuable information, which would not otherwise have been procurable. The results have been embodied in a confidential report, which the Superintendent has submitted to the Inspector-General. This, when it reaches the hands of Government, will, I believe, supply the deficiencies in the report now made, and enable Government, in connexion with the information which they may receive from other quarters, to determine whether the movement is purely religious or has some political significance.

7. I write from a neighbourhood in which there is a large Lubby population, and from all I have been able to learn am satisfied that Wahabeeism has among them many adherents, and that, whatever may be its attractions, proselytism is both active and successful. I might mention that, not far from this, is a thriving Lubbay settlement, where, as report has it, nearly the whole community have adopted Wahabee tenets.

8. In conclusion I would only observe that, without committing myself to any opinion as to the political or religious character of this movement, there is yet about it a mysterious progressiveness which would seem to call for close and anxious watching. The dissent itself appears to be a species of puritanism or protestantism, if I may use the terms, from the orthodox or more generally accepted persuasion. It is thus, as far as I can learn, a simpler, purer, more iconoclastic form of the creed, and may, therefore, in its origin and purpose be a merely religious movement. But be this as it may, it will be wise to be on our guard against any divergence from an essentially fanatical religion, which will bring with it all that fierce spirit of intolerance which has made theological controversy so formidable and dangerous in all parts of the world. It may, I would further add, be a question, whether a new element of danger has not been introduced in disconnecting the office of Kazi from all State control, by placing the nomination and remuneration of the post absolutely in the hands of the Mahommedan community. Formerly there was some guarantee for this officer's fidelity in his own self-interest, and in the honourable position he would feel he in a measure owed to Government; but now that all official pressure and restraint have been withdrawn, it is to be feared that the election to this influential office will only be too generally carried by the least tolerant section of the community concerned.

From the Collector of Tinnevelly, to the Secretary to the Board of Revenue, Fort Saint George; dated Tinnevelly, 7th February 1866, No. 61.

I have made inquiry in every direction about the Wahabee sect, and can only find among the civil population a respectable old gentleman, with whom Mr. Child, the Judge, is well acquainted, and has a high opinion of, belonging to that creed, but not so his sons. It does not appear to obtain among the Lubbay caste, who are the principal Mahommedans in this district. There are a good many Wahabees, I am told, in the 39th Regiment Native Infantry, stationed at Palamcottah whose peculiarity, I hear, is that they are the best-behaved men in the regiment.

2. The sect are I understand, revivalists of what they consider the true faith, reformers more strict in what they consider to be the line of duty. It is one of the objectionable features of the Mahommedan faith that it inculcates the forcible conversion or extirpation of unbelievers; but whether the orthodox will attempt this procedure so long as they are in the minority, is very doubtful. The comfortable Lubbay merchant will not be likely to seek for the crown of martyrdom by carrying out his religion to its extreme tenets.

3. I think it would be unreasonable to look for what we term "loyalty" among large bodies of Mahommedans sincerely attached to their own faith; but their bigotry is generally in proportion to their ignorance, and, so long as we conduct ourselves with prudence and consideration to them, do not needlessly interfere with their religious opinions, or entrust our Arsenals or Artillery to their custody, I think there is no cause for apprehension, from any arising among them.

4. There is no doubt that a jehad, or religious war, may at any time be preached up by zealous men, and Wahabee zeal may have had a considerable share in the causes which led to the late mutiny. Should this country be denuded of European troops, and reports be received of reverses sustained by us, opportunity might be taken of such chance of success. In a similar manner it might be found convenient to the French nation to wipe out the as yet unredressed fact of Waterloo.

5. If any danger threatened us from the Wahabee sect, it would arise from a combination in the native army. So far, I agree with Shurf-ool-Omrah Bahadoor; but, whether his suggestions should be carried out, is a matter for deliberation in the Military Department.

6. The Madras Army has hitherto shown considerable fidelity during a trying crisis; a different system of administration and constitution, better discipline, and enlarged ideas from travel on foreign service, may have influenced it in some degree, and prevented its following the bad example of the Bengal Army.

7. Looking at the greatly increased cost of living in the present day, it might be worthy of consideration whether a smaller force with increased pay would not be a safer policy. Native regiments brigaded with European troops would also be safer than isolated regiments; but so long as the military service holds out a comfortable subsistence and provision for the future, men will weigh these advantages, and will not be induced to forfeit them lightly: an orthodox Roman Catholic may hold the supremacy of the Pope, and yet not quarrel with the reigning dynasty.

8. It would be a doubtful policy to meddle with the Wahabee sepoys, who will require further incentives for disaffection than their religious tenets, which date from the time of Mahommed.

9. Whether better-behaved and more moral men as the Wahabee soldiers are said to be, would be more likely to join a mutiny than their more lax and dissipated comrades, may also be considered. Hindoo and Mahommedan bigotry has often been combined with notorious profligacy. I think the late Mr. Conolly mentioned some instances to this effect among the Moplah insurgents of Malabar.

10. As Magistrate of Cuddapah I made some private inquiries of the Kazi as to the tone of the Mohammedan population of that town at the time of the mutiny. That they were, or are, loyal, in our sense of the word, can only be held by a superficial observer. They received a lesson, after the murder of the Joint Magistrate, Mr. Macdonald, thirty or more years ago, (whose murderer is still worshipped as a martyr by the lower class, and honours paid to his tomb), which even now they have not forgot, and the opening of the railway to their town will probably conduce more to their continuing quiet and peaceable subjects than any other course of procedure.

From the Secretary to Government, Military Department, to the Secretary to the Government of India, Military Department; dated Fort Saint George, 14th March 1866, No. 980.

In acknowledging the receipt of your letter, No. 417, dated 27th September 1865, I am directed by His Excellency the Governor in Council to forward, for submission to the Government of India, the accompanying copy of a communication from the Adjutant-General relative to the existence in the Madras Native Army of the Mahommedan sect of Wahabees.

No. 562, dated 9th November 1865, with three enclosures.

2. It will be observed that the Commander-in-Chief considers it impossible to form any estimate of the number of Wahabees in the army, and that he deprecates any open interference with them.

3. While concurring with His Excellency that it would be impolitic, in the existing unsettled feeling of the army, to interfere openly with the sect, the Governor in Council is of opinion that there should be no attempt at concealment of the fact that the Government are making inquiries as to the extent to which Wahabeeism prevails.

4. With respect to the enlistment of men of this sect, this Government are not prepared to advise that the admission of Wahabees into the army should be positively prohibited. Indeed, they consider that if the measure were even advisable, it would not be possible to secure the exclusion of members of the sect from enlistment, for if Wahabees were to be excluded as such from the army, they would, on presenting themselves for enlistment, dissemble their tenets.

5. At the same time the Governor in Council is of opinion that Wahabeeism should be carefully and unceasingly watched by Military, Civil, and Police authorities, and that this should be done openly.

6. I am also directed to transmit, for the information of His Excellency the Governor-General in Council, the accompanying reports, as per annexed list, from Revenue and Police Officers, relating to the Wahabee sect generally in this presidency. Further reports will be forwarded to you as received.

LIST.

Number	From whom received.	Date.	Subject.
6348	Acting Commissioner of Police	23rd November 1865	Communicating particulars regarding the Wahabee sect gleaned from quiet inquiry.
6347	Government Agent at Chepauk	4th December "	Submitting remarks as to the increase in the Mahommedan sect called Wahabee.
6346	Proceedings of the Board of Revenue, No. 422, four enclosures	13th " "	Forwarding reports from the Collectors of Madura, Viragapatam, and South Arcot, as to the existence of Wahabees in their respective districts.
336	Magistrate of Malabar, No. 6	11th January 1866	Reporting that there are but few Wahabees in his district, and that, as far as known, they have no position or influence.
622	Proceedings of Government, Judicial Department, No. 80.	17th " "	Recording report of the Agent at Ganjam of the steps taken in regard to the Wahabee missionary, Mahommed Ismal Khan Moulvie, recently arrested at Berhampore.
324	Acting Collector of the Kistna district, No. 23	19th " "	Reporting that some of the sect called Wahabees reside at Guntoor, Condapilly, and Masulipatam.
321	Magistrate of North Arcot, No. 6	27th " "	Reporting the result of his inquiries respecting the prevalence of the Wahabee sect in his district.
703	Collector of Tinnevelly, No. 61	7th February 1866	Reporting the result of his inquiries as to the existence of Wahabees in his district.

(Signed) H. MARSHALL, Major-General,
Secretary to Government.

From the Officiating Collector of Tanjore, to the Secretary to the Board of Revenue, Chepauk; dated Vallam, Tanjore Taluq, 10th March 1866, No. 48.

In reply to your confidential communication* dated 12th October 1865, no number.

I have the honour to state that inquiry shows there are no Wahabees in this district. They have not even ever been heard of in many parts

* [illegible]

f the Zillah. There are many Lubbays in Negapatam and Nagore; but money-making rather han religious discussion is their chief aim in life, so that they are not likely to be influenced by Vahabeeism. I, however, certainly think that very great care should be bestowed by officers ommanding regiments regarding the presence of those fanatics, who are most likely to attempt Shake the allegiance of the sepoys, often only too willing to listen to such evil counsels. These missaries should never be allowed in or near the Regimental lines. In Tinnevelly we found one eaching in the mosque of the regiment, and we sent him up in custody to Bengal; but some agistrate (Salem, I think) released him *en route*.

From the Collector of South Canara, to the Secretary to the Board of Revenue, Madras; dated Camp near Someshwar, Udpi Taluq, 6th April 1866.

I have the honour to reply to the orders of the Board of Revenue, under date the 19th October last, (confidential,) and to state that I have made careful inquiries as to the existence of ny of the Wahabee sect in this district. With the exception, however, of the Mahommedans n the 14th Regiment Native infantry, now quartered at Mangalore, and the majority of whom re believed to be Wahabee, (though they themselves deny the fact,) I have not been able to ascertain that any of this sect are at present to be found in this district, and the Superintendent f Police, with whom I have frequently conferred on the subject, is likewise of the same opinion.

From the Collector of the Godavery district, to the Secretary to the Board of Revenue, Madras; dated Cacanada, 12th April 1866, No. 63.

With reference to the Proceedings of the Board of Revenue, No. 6652, of the 19th October 1865, (confidential,) I have the honour to submit the following intelligence, which I have obtained in this district, regarding the sect of Wahabees, viz.:—

There are very few of this sect of Wahabees at present residing in this district.

One Moulvie Ahmudeolah Khan, a Wahabee, came to Ellore in 1862 from Calcutta, and having preached to several Mahommedans that they should not attend the mosque and worship idols, &c., he incurred the hatred of the principal Mahommedans in that town, and was driven away. Another, called Moulvie Ismail Khan, came to Ellore, Samulcottah, Pittapoor, and

...appeared ... in 1864, preaching Wahabeeism to several Mahommedans. He was a ... in the 37th Regiment, Native Infantry. He was son-in-law of ... a ... Yusuf Beg, of the same regiment. By his preaching several Mahommedan ... were converted into Wahabees in Ellore; about a dozen of them are still living in Ellore. They all belonged to regiments, and now live on pension. They are quite distinct in their religion from Mahommedans, as they only read the Koran. They do not attend at the mosque or other religious ceremonies followed by Mahommedans. They, however, give no trouble, and are quiet and well-behaved. They do not attempt to make converts.

From the Collector of Coimbatore, to the Secretary to the Board of Revenue, Madras; dated 18th April 1866.

With reference to Proceedings of the Board, dated 19th October 1865, No. 6652, and marked confidential, I beg to inform them that there are very few Wahabees in this district. I have not heard of more than half a dozen of the sect, which does not seem to be looked on with favour in this part of the country.

From the Acting Collector of Kurnool, to the Secretary to the Board of Revenue, Fort St George; dated 26th April 1866, No. 86.

I have the honour, with reference to the Board's order, dated 19th October 1865, forwarding Proceedings of the Madras Government under date the 16th idem, to submit herewith the information I have been able to collect regarding the existence and progress of the Wahabee sect in this district.

2. Information of this nature can, as a rule, only be obtained through native agency, and Mr. Minchin, whose experience in the district of Kurnool extends over several years, selected Oomardaraz Khan, Tahsildar of Ramallakotta Taluq, and Kala Khan, pensioned Ressaldar of the late Kurnool Horse, as agents on whom he could rely, to supply him with intelligence regarding this sect.

3. Translations of their reports are enclosed, and you will observe that they both concur with the Honourable Shurf-ool-Omrah Bahadoor in regarding the Wahabees as a fanatical dangerous sect, daily increasing in numbers and power, having for their object the overthrow of the existing Government, and for their creed the double assurance that the slaughter of an infidel or death received at his hands, is a certain passport to happiness in a future life.

4. The statements of the Mahommedan gentlemen referred to may perhaps be slightly tinged with that bitter hatred which distinguishes the members of all religious sects, and especially the partizans of the different schools of doctrine amongst the Mussulmen; but I think enough has been adduced to show that Shurf-ool-Omrah Bahadoor did not sound the alarm without some grounds, and, having the recent events in Ireland in view, I think that, if the organization of this class of fanatics has extended in other districts in the same proportion that it has in Kurnool, the 'time has come when active measures should be taken to check its further progress. The question to what these measures should be is one of considerable difficulty, because at the present there is really nothing to lay hold of, and yet, if we waited till there was, the evil might then have assumed unpleasantly large proportions. So long as no offence against the State can be proved against them, the Civil authority is powerless to act. That seditious meetings are held by these Wahabees, and the seeds of disaffection sown by their emissaries, is highly probable; but the difficulties of procuring legal evidence of the same are great, and, except through informers, I do not see how it is to be obtained. The ordinary Local Police would, I consider, be quite incapable of dealing with a matter of this nature, which should in my opinion be entrusted to a special agency, if the reports from the various districts show that Shurf-ool-Omrah Bahadoor's statements as to the increasing power and influence of the sect are correct.

Translation of an Arzee, dated 4th November, from the Tahsildar of Ramallakotta Taluq.

(After the usual compliments.)

Your servant has been favoured with order, No. 9, in which you were so good as to inform him that the Government have called for a report on the Wahabee sect in this Presidency, and directed him to state all he knows about them in this district.

Formerly there were not many Wahabees in this district: a very clever Wahabee came here during Captain Russell's time; many of the Mussulmen of the place and of Ulpoor were converted by him, and Captain Russell thought his stay was likely to cause a disturbance and sent the Moulvie away from Kurnool.

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The following is a description of the state and strength of the Wahabee sect in Kurnool, judging from what he has seen and heard—

Abjee Ashuri is a Wahabee, and has about one hundred followers.
Kilchavalla Shalee Sab has about one hundred followers.
Naseeb Khan, son of Kyath Shah.
Allacally, the Imam of tailor Masoom's mosque.
Khader Khan
Abjee Saib, a bricklayer, has a few followers.
Masoom Saib, son of Shabas Saib, a native doctor.
Lookmanee Saib, a vender of condiments.
Masoom Sab, lives near the three bazaars.
Lalabby, a colloygur.
Hussain Sab, a carpet-maker.
Ghauty Biram Sab.
Khader Sab, a weaver.
Nadeem Mullay, one of Hajee Asham's men.
Oomerdaraz, and Goolam Hossain, his brother, venders of sweetmeats.
Anver Saib, the Hatheb of the Jamah Musjid.
Ismael Saib, a vender of greens.
Mohideen Saib, a vender of gold-lace.
Beeran Saib, an electro-plater.
Royak Sab, his son Ally Sab, and his grandson.
Soultan Mohideen, a fakeer.
Goolam Hossain, a bricklayer.
Masoom Sab, a colloygur.
Darzee Kathral Sab
Osman Sab and his brothers
Sheik Hyder, a butler to some Khandans.
Soultan Saib, an ex-military man, he has about one hundred followers.
Beerandeen, a bricklayer.
Abbas Saib
Jaffer Saib and Ismail Saib, carpet-makers.
Mirkeem Sab, a carpet-maker.
Mahomed Hossain.
Soultan Hoossin, a vender of firewood.
Nadeem Moolla, a vender of sweetmeats.
Abjee Rahiman, a merasaie.
Massoon Sab, a bricklayer.
Beerandeen do.
Ahmed Sab do.
Soultan Ally.
Syed Khajeedeen.
Masoom Sab, son of Mamoomeah, a Khandan butler.
Mamoo Sab, a carpenter.
Ameen Sab, a bricklayer.
Cassem Saib Moolla.
Nasrobkhan, grandson of Asad Khan Thimmerzie.
Davood Sab.
Bodda Sab.
Mahomed Khan, a cultivator.
Panpa Sab, a vender of medicines.
Masoom Saib, a tailor.
Allymeya, a bricklayer.
Fakeer Sab, a vender of sweetmeats.
Mirza Hussen Beig.
Mahamed Sab, a vender of rice.
Mahomed Saib, son of Vullee Mahomed, a tailor.
Peerah Saib, a tailor.
Pancha Sab, brother of Yacof Saib.
Rahim Sab, a tailor.

All these people profess the Wahabee religion, but your servant has named only a few of them.

He heard that Abjee Ashum, Kilchavalla Shaleey Sab, and Soultan Saib, the ex-military man, have a number of followers, and that these people obey and carry out the orders of their heads.

The following books are much read by those professing the Wahabee religion, and observed by them :—

1. Tuckreey-eoth-ool Eman, by Moulvie Ismayel.
2. Do. Eekhan, by Moulvie Abdool Jabbar.
3. Fyzaham, by Khana Allum Khan.
4. Zoallin, do.
5. Barwarahmeth do.
6. Naseeyath-ool- Musslameen, by Koorawallay.
7. Thumbee-bhool Ghaffaleen.
8. Idayath-ool Momaneen.

All those who profess the Wahabee religion both at Hyderabad and Bombay have been discountenanced by your servant's sect, called the Soonath Jamath, and those who profess the Wahabee religion are not inheritors of heaven; they speak ill of his Moulvies, the prophets, and God; these ill-disposed religionists have been pronounced Kaffers by the Soonath Jamath sect. The abovenamed books may be found in the houses of the abovenamed individuals.

The Moulvie who came here when Captain Russell was Commissioner had converted a great number of the Kurnool people, and was a seditious character; his disposition being known to Captain Russell, he was sent away from Kurnool: at present there is no Wahabee Moulvie at Kurnool, but, should a seditious person of this bad religion come, the abovenamed persons will at once join him and cause a disturbance. Some of these people openly profess this bad religion, and some privately. In the district all the Mahommedan population of the village of Davanoor, in the Nundikotkoor taluq, are Wahabees.

The followers of this bad religion are generally very ill-disposed people; they convert good Musselmen by deceiving them, and are destined for hell: they are always inimical to the Government. It would be well if these people can be watched, punished, and turned out of Kurnool.

(Signed) OOMARDARAZ KHAN,
Tahsildar of Ramallakotta Taluq.

From Pensioned Ressaldar KALEKHAN HOOSSAINZY, late Kurnool Horse, to the Acting Collector of Kurnool.

I received your kind letter of the 20th instant, and learned the contents thereof with much interest. I beg to offer you my best thanks for the same, and report about Wahabees as follows.

2. There are Wahabees in the town of Kurnool as well as in the district; but most of them are in Kurnool town and in the taluq of Nundikotkoor. They are scarce in the remaining part of the district. The number of Wahabees was not above 10 or 15 so far back as three or four years in the whole district. Since of late I find to my astonishment that their number has augmented to about five hundred or six hundred men in the whole district. The growth of these men is still increasing.

3. The respectable and religious class of Mahommedans think that "Paizambar" is the next to the Lord or Ruler of the World. On the contrary, the Wahabees argue that the Paizambar is so common as an human being. There are two Moktasers of Wahabees in Kurnool, named Abjee Ashum and Kilchavalla Shallee Sab. There are also some Moktasers in the district. The Moktasers in Kurnool instigate such Mahommedans as are mean in religion and obstinate in principles, and convert them into Wahabees. The principles of the conduct of Wahabees are to get enlisted in Her Majesty's regiments, etc., form conspiracy there, murder Europeans, and show disaffection towards the British Government. They have always shown disaffection towards the British Government. They are under the misapprehension that their souls will reach heaven if they take the life of a European or die in battle with the Europeans, and that God will forgive them for all their sins if they commit these actions. I entirely agree with Shurf-ool-Omrah Bahadoor in the opinion expressed by him regarding these Wahabees. I think it would be for the safety of the Government to make necessary restrictions regarding the Wahabees.

H.E.S.

The Wahabees, I believe, ignore the divine mission of Mahommet, and resent the intervention of any mediator between man and the Deity.

4. These Wahabees have no resident priest or priests in this district. Priests used to come occasionally about nine years ago, either from Madras or from Bengal, to meet these Wahabees; but they are coming now secretly to this district, because, when they came here once nine years ago, the respectable Mahommedans of Kurnool treated them very badly, and annoyed them to a vast extent. Captain Russell, the then Agent of this district, got the priests turned out of the district, at the Mahommedans never liked their stay in this district.

5. I think I have said enough about Wahabees from my experience, and so close this report.

Read again the following Proceedings of Government in the Judicial Department :—

From the Acting Agent to the Governor of Fort St. George in Ganjám, and from the Inspector-General of Police, to the Chief Secretary to Government, Fort Saint George; dated Russelcondah, 11th December 1865, No. 2408.

We have the honour to report, with reference to your telegram dated 21st November 1865, the steps taken in regard to the Wahabee missionary, Mahommed Ismail Khan Moulvie, recently arrested at Berhampore under the belief that he habitually inculcates sedition and "jehad" amongst his adherents in native regiments.

2. We have communicated confidentially with the Commandants of two Native Regiments (37th and 19th), in which the man is known as having caused dissension and trouble, and we have placed ourselves in confidential communication with several authorities who may be able to aid us in procuring further information with reference to the following narrative of information obtained in regard to Mahommed Ismail Khan.

3. No papers, save nominal lists of adherents, were found on Mahommed Ismail Khan when arrested; but he had a follower and adherent who accompanied him, about whose escape he evinced some anxiety. The man unfortunately eluded the Superintendent of Police, and may have taken papers with him.

4. Mahommad Ismail Khan Moulvi was a sepoy in the 37th Regiment, and was, we are informed, discharged (year unknown) at Secunderabad. He was a trouble-some character in the regiment. We have heard incidentally that he has a brother in the same corps still.

5. We are inclined to think that he has since devoted himself to the calling of a missionary of Wahabee, teaching to the native regiments and military pensioners of the Madras Army, and has worked chiefly in the Northern Circars.

6. He has visited all the military stations and places where pensioners reside in considerable numbers. He has been in Masulipatam, Guntoor, Ellore, Samalcottah, Vizagapatam, Vizianagram, Chicacole, Berhampore, &c., and was on his way to Cuttack when arrested. He has had considerable success amongst the Mahommedan soldiery, &c., and, we believe, has gained not a few adherents. He is evidently received and known as a man of some mark. Wherever he has been he has caused dissension and disturbance amongst the sects of Mussulmans, and his conduct has excited suspicion and distrust in more places than one.

7. He has for some time been known to some of the Magistrates and Police of the Northern Division as a person in regard to whose loyalty grave suspicion may be entertained, and he has twice been brought to the notice of the Civil Magistracy by the Officer Commanding the 19th Regiment. In 1861, Captain Stuart, Superintendent of Police in Ganjám, privately drew the attention of the Adjutant of one of the regiments stationed at Vizianagram to what he had heard of the suspicious doings of this man in that cantonment. The warning was not perhaps received quite in the same spirit in which it was offered, and Captain Stuart submitted the letter he had received to General Browne, who happened to be in Ganjam on a tour of inspection at that same time. The General took the letters with an observation to the effect, "you are quite right, Stuart; I know all about it, and will answer the letter myself." Captain Stuart has not since heard what steps were taken in the Military Department; but he has had his eye on the man, and is fully satisfied of the dangerous tendencies of his secret teaching. He held meetings of his adherents at night in Berhampore.

8. From Cuttack Colonel Owen writes (private) :—"Expecting his arrival here "I have been on the look out for him for some time, and the Commissioner of "Cuttack was about to assist me with spies to watch him and arrest him if detected "preaching sedicious language or distributing sedicious writings. The Commissioner "here suspects the man has had communication with a gang of Patna conspirators."

9. Colonel Nott, of the 19th Regiment, which was visited by this man both at Masulipatam and Samalcottah, writes that he hears that he was imprisoned in Rangoon and again in Calcutta in 1858 and 1859 shortly after the mutinies.

10. The above narration, we think, justifies the opinion we have arrived at that Mahommed Ismail Khan is an unsafe person, and that his further wanderings must be restrained, until doubts are thoroughly cleared up, or further evidence from which a clear inference may be drawn as to his objects, can be procured.

11. It is not easy to deal under existing law with a man of this character. Ostensibly he preaches the pure deism of the Wahabee doctrine, and impugns the traditions and corruptions of Faith, as now held amongst the great majority of this religion in India, and probably in mixed assemblies his teaching goes no further. Of course, many of the old school of Mahommedans are ready enough to give evidence against such a zealous reformer for causing dissension, &c., and preaching unsound doctrine; but there is positively no legal evidence procurable of his inculcating sedition and "jehad" and criminal design against the State amongst his more intimate and initiated Mureeds or adherents, although there is a very general belief that he *does so* zealously: the only evidence that can exist on this point would have to be sought amongst his pledged adherents in the regiments he has visited, and they are not likely to make revelations which would imperil the teacher. If Mahommed Ismail Khan be the promoter of sedition he is generally believed to be, he is an experienced one, and is not likely to commit himself openly.

12. In the meantime, the Superintendent of Police has been instructed to place Mahommed Ismail Khan before the Assistant Magistrate at Berhampore, by whom he has been required to furnish security under Section 295 of the Indian Procedure Code. The man has not, and probably will not attempt to produce sureties, and thus time will be given for further inquiry with a view to ultimate disposal.

Order, 17*th January* 1866, *No.* 80.

To be recorded.

(True Extract.)

(Signed) A. J. ARBUTHNOT,
Chief Secretary

From the Inspector-General of Police, to the Chief Secretary to Government. Fort Saint George; dated 28th February 1866, No. 366.

I have the honour to make further report relative to Mahommed Ismail Khan, Moulvie (*vide* joint report by Agent of Ganjám and myself, dated 11th December 1865, No. 2408, Confidential).

2. I have had an interview with the man. He is a Pathan by race. He states that he is the son of Hyder Khan, late a water-carrier in the 7th Cavalry, who died a pensioner, some years ago, at Ellore.

N.B.—He at first said that his father was in the 6th Cavalry, but corrected himself.

His grandfather, Nabbee Khan, and two grand-uncles, were Subadars in the 1st Cavalry. The original place of residence of the family was Arcot. But Mahommed Ismail was brought up in the regiment of his father.

3. Mahommed Ismail enlisted in the 37th Regiment at Vellore in July 1844, at the probable age of 20 years. He was five years in the regiment, and was discharged in July 1849 at Secunderabad with character "good". The man states that he sought his discharge because he wished to study and become a priest. He had married the daughter of a Subadar in the regiment, Isoof Beg, now a pensioner at Ellore.

N.B.—Colonel Owen explains "that the Regimental Staff informed him that the man was "troublesome, by which, it is said, they mean "independent—a zid-kurne-wallu."

4. He then, he states, became a disciple in the school of one Moulvie Abdoollah Sahib in Hyderabad, under whom he read for some years. He passed his examination, and received his certificate as Moulvie from this master. From that time he became a preacher to the native troops. This he admits, and explains by saying that he had been brought up amongst them.

N.B.—I tried to ascertain whether Mahommed Ismail's teacher was one of the school of the great Wahabee missionary Waliyat Ali, who went from Patna to Hyderabad and formed a strong sect of Wahabees in that territory. He was very shy on the point, but evidently knew all about the founder of that school.

5. In 1852 he left Hyderabad and visited Kamptee, where his late regiment was at the time stationed. Thence he passed on to Saugor, to visit the troops there; but returned to Kamptee, where he remained some months. Colonel Owen, commanding the 37th Regiment, reports that about that time "Colonel Wardroper turned him "(Mahommed Ismail) out of the Regimental lines on the Subadar Major of the "regiment reporting that he was teaching certain doctrines in the regiment. Afterwards the Civil authorities sent him off to Nagpore." From other information I learn that he was sent away because he was believed to be preaching sedition.

6. Mahommed Ismail appears afterwards to have settled with his family in Guntoor, where he became the Moulvie of the Veterans.

7. In July 1857 his conduct excited suspicion at Guntoor. He was, I believe, alleged to have set up a flag of revolt, and preached sedition or rebellion. The Kazi, Mufti, and other respectable Mussulmans of Guntoor seem to have brought the matter forward, and the Tahsildar had him in confinement for a short time. However, he was acquitted on appeal by the Assistant Magistrate. The record of this case has been lost; it perished in the cyclone, and its precise nature has not been ascertained. It seems to have been treated by the European officers as a religious difference amongst the sects of Mahommedan. One thing, however, seems clear, viz., that the man became specially active about the time of the serious rebellion in India. Whether this activity was purely doctrinal, may be open to doubt. More inquiry may yet be made.

8. Shortly after this incident Mahommed Ismail started on a missionary tour to the native Troops of the Madras Army in Burmah. He obtained a free passage in a native craft from Masulipatam towards the end of 1857, and went to Bassein. He remained for some time with the detachment of four companies stationed there, and made *Mureeds*, or sworn adherents, amongst them.

N.B.—The man talks of himself as a missionary, and likens his calling to that of Christian missionaries in India. He distinctly admits that the object of his trip to Burmah was to visit the troops there and proselytize.

9. From Bassein he proceeded to Rangoon. There many adherents joined him from amongst the military during the three months he remained in Rangoon. A Jemadar of the Police then employed at Rangoon deposes that Mahommed Ismail was at that time known to preach sedition; but it does not appear that the authorities took any steps against him.

10. Mahommed Ismail then continued his missionary tour to Thayetmyo. Colonel Longeroft, the Brigade Major, and Captain Hildebrand, the Assistant Commissioner, thus describe what took place:—

"The 39th Native Infantry occupied the southernmost row of lines; but the "Native Infantry mosque, common to all three regiments, was situated in the centre; "and here, for several Fridays, this Moulvie was in the habit of coming and preaching "to the men.

"It became understood that his discourses were seditious, and he was making "a large party and increasing the attendance rapidly.

"On one occasion the steamer was to leave for Rangoon at noon on a "Friday."

"On this particular day it was known that the Moulvie intended to come into "cantonment on an elephant and with a procession, and that something particular "was intended. I, or Brigadier Messiter, I forget which, went to Captain Hilde- "brand, then the Assistant Commissioner, and the end of it was that, just at the "time the Moulvie was going to make a start for the cantonment, he was seized "(ironed I *think*) and shipped on board the steamer for Rangoon by Hildebrand.

"The business was done quietly and well, and I recollect that it was supposed "to have had an excellent effect on his followers in the cantonment."

11. Captain Hildebrand describes what took place in the following terms:—

"One morning in the month of September, I think it was, and either in the "year 1857 or 1858, I forget which, but certainly while the mutiny was raging in "India, Brigadier Messiter, commanding at Theyetmyo, accompanied, I think, by "Lieutenant-Colonel Longcroft, the Brigade Major there, called at my house and told "me that he had received trustworthy information that a Mahommedan, I forget the "name, was preaching sedition in a mosque lately erected in the Commissariat "Cooly Lines; that a number of the sepoys from the regiments stationed there "were in the habit of listening to his preaching; and that it had been arranged "that he was to be carried in procession on an elephant through the Sepoys' lines "next day. Brigadier Messiter asked me, therefore, to inquire into the matter, and "take measures to stop the man from preaching any more sedition at Thayetmyo. I "accordingly made inquiries, and learnt that he had been at Thayetmyo for a few "months; that he had first of all preached in the Town Mosque, but that the towns- "people for some time past prohibited his preaching any more in their mosque as his "preaching savoured of sedition, and that the Commissariat coolies had then built "him a mosque in their lines, where he was constantly preaching sedition. I then "sent for the man, took the evidence of one or two jemadars of the troops stationed "there as to his preaching sedition, and sent him, with my proceedings in original, or "a copy of them, a prisoner to my then immediate superior, the Deputy Commis- "sioner of Prome, for him to deal with the man as he should think fit. Here my "dealings with him ended; but I believe the Deputy Commissioner at Prome sent "him on to Rangoon a prisoner by the same steamer that had taken him from Tha- "yetmyo to Prome."

12. Unfortunately the record of this case has not been traced either in the Provinces or Calcutta.

13. But it appears from the statement of Mahommed Ismail that he was at once shipped to Calcutta as a prisoner. He was there brought before the Magistrate for examination; but was released and ordered to return at once to his own Presidency. This he did, and returned to Guntoor.

14. He states that, after the breaking up of the Veteran detachment at Guntoor, he moved with his father-in-law, the pensioned Subadar Isoof Beg, to Ellore, which has since become his head-quarters. He has a mosque there, built chiefly by subscription amongst his adherents in the 31st and 24th Regiments of Native Infantry.

15. I need scarcely add that at Ellore he is in the midst of military classes; a great many pensioners who have friends and connexions amongst the effective strength of various regiments settle there, and Mahommed Ismail states that his *Mureeds* and friends from different regiments visit him on their way to and from leave, &c. He has many *Mureeds* of both sexes in military classes.

N.B.—From the Police report I gather that at Ellore the Wahabee sect is far stronger than in any other place in the Northern Circars. The Superintendent states that there are two hundred Wahabees in Ellore; the Mahommedan Inspector estimates them about fifty.

N.B.—Mahommed Ismail names the 7th, 8th, 10th, 11th, 13th, 14th, 23rd, 24th, 31st, 37th and 41st Regiments as those in which he has most adherents, and is best known; but adds that he is known in other regiments also.

16. Mahommed Ismail states that he has made frequent missionary tours from Ellore to the native regiments stationed at Masulipatam, some probably unobserved by the authorities. His visits, as the Government is aware, have excited the suspicion of the Commanding Officers and Magistracy. He has visited Samulcottah since the 19th Native Infantry was removed thither.

17. In 1863 he extended his tour as far as the cantonment of Vizianagram, and caused disturbances and suspicion on the part of the Military authorities. He was forbidden to enter the lines of the regiment stationed there; but his preaching outside was attended by sepoys. At length, finding himself closely watched by the Police, he left the place. General Browne firmly believed that he was habitually inculcating disaffection amongst the native troops.

18. About the middle of last year Mahommed Ismail started on an extended missionary tour through all the military stations of the Northern Division and Towns where pensioners reside. He visited, besides other places *en route*, Samulcottah, Vizagapatam, Vizianagram, and Berhampore. This tour has been attended with much success. He has made *Mureeds* at every station. Formal lists of between three hundred and four hundred of those who have taken the oaths of fidelity to him at the different stations through which he passed were found on his person. They contain the names of a considerable number of persons of all classes; he seems to have been most successful at Vizagapatam, but chiefly of military followers, effective and pensioned. The names of all effective men in each regiment who have sworn to abide by him are carefully entered in distinct lists. Amongst them are the names of several subadars. He was on his route to Cuttack when stopped.

Number of Mureeds.			
N.B.—At Samulcottah	39	all military men.	
" Peddapore	12	other classes.	
" Vizagapatam	65	not military.	
" "	42	military.	
At Vizianagram	113	mixed, chiefly military.	
" Chicacole	16	chiefly pensioners.	
" Kimedy	16	mixed; one, the Inspector of Police,	
" Berhampore	59	mixed, chiefly military.	

This does not include the names entered in a number of loose detached papers.

19. Mahommed Ismail is an intelligent and fair-spoken man, evidently accustomed to argument, and of reputed eloquence. He is shy of the imputation of being a Wahabee, avers that he does not understand the creed, and professes to belong to the sect *Soonath Jamath*. He states that he only preaches against the corruption of Faith prevalent amongst the Moslem races in general, and against the loose manners of the *Bidate* or worldly especially. But amongst Mahommed Ismail's papers is found a pamphlet which is a panegyric of Wahabeeism, a book evidently in daily use. The Kazi and Naibs of the different places he visits state that his teaching is Wahabeeism. His sect and adherents are everywhere admitted to be Wahabees, and their tenents and manners are those to which the term is universally applied in this Presidency. Mahommed Ismail is unquestionably a Wahabee missionary of a Hyderabad school, and a very zealous one. There is nothing of fanaticism about Mahommed Ismail. He is a cool, fearless man. He has systematically made, and still makes, the native soldiery, effective and pensionary, the special object of his missionary zeal. Amongst these his former life gives him great facilities of making himself acceptable.

20. I have failed hitherto to connect Mahommed Ismail with the disaffected Wahabee sect of Patna, &c., and no actual tampering with the fidelity of the troops has yet been proved against him. Ostensibly he confines himself to religious subjects, and is far too old and experienced an agitator to commit himself on political matters (if he does inculcate sedition) save amongst his safe adherents, with whom he was in the habit of holding meetings by night. It is vain to hope for evidence from these. However, much may be inferred from his general conduct. Wherever he has gone throughout a number of years he has shown grounds for suspecting his designs. Everywhere his conduct has roused excitement, caused anxiety, and encouraged the belief that he habitually inculcates disaffection and sedition. The occurrence of the mutinies in 1857-58 roused him into exceptional activity, and his present successful exertions, undertaken at a time when changes in the army have excited inquiry and perhaps aroused doubts in the minds of the native ranks, may be significant of method and design, whether in communication with, or under the guidance of, disaffected political parties, or his own part only.

21. Without entering into the nature of the revival, or dissent, which, under the name of Wahabeeism, may be proceeding amongst Mahommedans in India and elsewhere, I think that there is a general and just feeling arising that the matter deserves close watching in respect to the native soldiery. The spirit of the movement is thoroughly intolerant and aggressive: The angry discussion of its tenets amongst the ranks probably leads its adherents to canvass their subordination to a Christian Government, while it arouses a bitter spirit of sectarianism amongst their comrades who adhere to the old customs and traditions of their faith. The formation in regiments of these semi-religious clubs, whose members are bound by an oath to each other, can scarcely be conducive to discipline or good feeling in a corps. And where these regimental clubs are linked together by an astute and reversal master, common to all, who wanders from one regiment to another, the objectionable features of associations which may at any time be converted into secret societies are aggravated. We know that the religious guise of Wahabeeism has been made the cloak for extending serious political intrigue; and I think that, on the whole, the Government may fairly interfere to protect their troops from the influence of a man of the exceeding suspicious character of Mahommed Ismail, who avowedly lays himself out for the native soldiery.

N.B.—Careful inquiries have recently been instituted through Police Officers, who are all military men, into the spread of Wahabees in this Presidency. I have been struck with the fact that the result seems to point to the military classes as those amongst whom the most active and visible advances are being made. This is perhaps accidental, but still it may be indicative of design, and would in all probability be the object of any political party which might seek to gain by disaffection. In the native Army, and amongst military classes, Wahabeeism has made important strides during the last few years. I have conversed with several respectable Mahommedans and Kazis on this subject. All admit the fact, and consider it significant. Some ascribe it to a spirit of opposition (ZID), others to the same feeling which is said in England to favour dissent, viz., that the Native Officers, &c., rising from the ranks do not obtain in native society the position which their official rank would entitle them to, and join the ranks of dissent in which they are welcome to a position in a sect which they could not command amongst the old orthodox gentry. Be this as it may, the secret of any political aim or machinery that may be at work under the cloak of Wahabeeism would in all probability be known to comparatively few of the converts to the new phase of the Islam. The danger, if any, seems to be in the springing up of these sworn, perhaps secret, societies, which might be turned to account when opportunity occurs.

22. I have consulted the Military authorities of the Northern Division, and find them unanimous and earnest in urging that the wanderings of this suspicious individual amongst the sepoys and military classes may be stopped. It would not be desirable to extend the period of detention under the Criminal Procedure Code. But I think that this case is one in which the provisions of Regulation II of 1819 may be put in force, and protect the native soldiery from temptation and evil design. I would recommend that Mahommed Ismail be brought down by steamer from Gopaulpore, and removed to the jail at Coimbatore or other station where he would be least likely to come into contact with military classes.

Order—No, 372, dated 13th March 1869.

It appears that, so far back as 1852, Mahommed Ismail Khan, the Moulvie referred to in the foregoing letter, was turned out of the lines of the 37th N. I. for preaching sedition; that subsequently in 1857 he was suspected of similar practices at Guntoor, and that, shortly afterwards, for a similar reason, he was removed from Burma and sent a prisoner to Calcutta; that in 1863 he was again suspected of inculcating disaffection among the native troops at Vizianagaram; and that he has now again subjected himself to suspicion by preaching to the native soldiery at other stations in the Northern Circars. The Inspector-General states that the Military authorities in that part of the country are unanimous in urging that he should be prevented from further tampering with the native troops. Looking to the antecedents of this man, and to the view entertained of his proceedings by all the authorities,

Civil and Military, to whom he has been known, the Governor in Council agrees in the opinion of the Inspector-General that the case is one which may properly be dealt with under the provisions of Regulation II of 1819, and he accordingly resolves, under the provisions of section 2 of that Regulation, to issue a warrant for the confinement of Mahommed Ismail Khan as a State prisoner in the jail at Coimbatore, and to direct that he be sent under a suitable guard by the first steamer which may touch at Gopaulpore to Madras, where the Commissioner of Police will arrange for his being forwarded to Coimbatore immediately on his arrival.

(True Extract.)

(Signed) A. J. ARBUTHNOT,
Chief Secretary.

No. 54. | Order thereon—No. 1135, Judicial, dated 13th July 1869.

The first two papers above recorded relate to inquiries which have taken place in consequence of its having been brought to the notice of the Lieutenant-Governor of Bengal that an active movement of some kind was taking place among the Mahommedans of the Wahabee sect in several districts of the Lower Provinces of Bengal.

2. It is stated that these inquiries have shown that a jehad or religious war against the British power has for some time been preached, and collections in aid of the Hindustani fanatics on the North-West frontier made, on a regularly organized system. A special officer of the Bengal Police is at present engaged in tracing out the chain of Agents employed in this conspiracy, and the Madras Government have been requested to ascertain whether any connexion exists between the Wahabee movements in the Madras Presidency and the conspiracy in Bengal.

3. This Government are informed that a native of Bengal, named Moulvie Ahmudoolah, a bigoted Wahabee, is supposed to be at present in the Madras Presidency, and that his chief object is to stir up the sepoys of the Madras Army to mutiny. This man is described as formerly at Bhopal, and as having been a companion of Feroze Shah. He is described as a very thin, tall man, having a lean and hungry look, hating the English, and engaged in travelling from place to place where Madras regiments are stationed, and carrying on seditious communications.

4. The attention of the Madras Government was directed in 1865–66 to the supposed active dissemination of the Wahabee doctrines among the Native Regiments, and to the alleged secret preaching of sedition by Wahabee Moulvies. The records of those years, recorded above, contain a considerable amount of information regarding the Wahabee movement in both Military and Civil stations. Apart from the general knowledge then acquired, special action was found to be necessary in the case of one of the active propagators of the Wahabee doctrines, Mahommed Ismail Khan, who had commenced his work as a preacher of the reformed doctrine so far back as 1852. This man, who had formerly been a sepoy in the 37th Regiment, Native Infantry, had qualified as a Moulvie at Hyderabad; he was particularly active in 1857, was deported from Burmah on suspicion of seditious preaching, and since that period, until his arrest in 1865, was constantly preaching Wahabee doctrines, and as constantly suspected of making religious teaching a cloak for the propagation of sedition among the military classes. Mahommed Ismail Khan has since 1866 been detained under Regulation II of 1819 as a State prisoner in the jail at Coimbatore.

5. Recent events at Vellore, although there was nothing connected therewith to warrant the affirmation that sedition was preached, or that there was any disaffection in the Native Regiment at Vellore, sufficiently indicate that the propagation of Wahabee doctrines in this Presidency, and the consequent animosities between the Mussulman sects, still continue.

6. From the inquiries made in 1865–66 it appeared that the Wahabees in this Presidency, as elsewhere, ostensibly preach a purer form of the Mahommedan religion, and attack the traditions and corruptions of the faith as practised in India. They refuse to call themselves Wahabees, but claim to be pure Soonees. In ordinary times the Wahabees in both the Civil and Military population are remarkable for the respectability of their behaviour, and the Wahabee sepoys in regiments are generally steady, well-conducted men.

7. On the other hand, as pointed out by Mr. Robinson, the Inspector-General of Police (*vide* Proceedings of Government, dated 13th March 1866, No. 372), the spirit of the movement is thoroughly intolerable and aggressive. Their discussions with the other Mahommedans are conducted with much violence, and their complete organization and their frequent communication with other parts of India might render them an active source of political danger.

8. His Excellency the Governor in Council resolves to communicate confidentially the papers received from Bengal above recorded, and the Proceedings of Government containing the result of the inquiries held in 1865–66, to His Excellency the Commander-in-Chief, to the Inspector-General of Police, and to the Magistrates of districts, with a view to as complete information as possible being again obtained regarding the actual condition of the Wahabee sect throughout the Presidency. The inquiries should be directed to securing a correct description of the Moulvies at present engaged in the propagation of the Wahabee doctrines, the nature of the doctrines preached, the method of affiliation employed, and the regiments and towns in which the Wahabees are most numerous.

Care should be taken, with reference to the papers recently received from Bengal, to ascertain whether subscriptions are raised among the Wahabees, and whether the sums so collected are sent to other parts of India, and by what agency.

9. The Officers Commanding Native Regiments, the Superintendents of Police, and the Magistracy will endeavour to discover whether any person answering to the description of Moulvie Ahmudoolah has, as is supposed, arrived in this Presidency. It is observed that, in a letter from the Collector of the Godavery District, No. 68, dated 12th April 1866, addressed to the Board of Revenue, mention is made of one Moulvie Ahmudoolah Khan, who came to Ellore in 1862 from Calcutta, and, having preached to several Mahommedans that they should not attend the mosque and worship idols, incurred the hatred of the principal Mahommedans in Ellore, and was driven away. It is possible that this Ahmudoolah Khan may be identical with the fanatic who is reported by the Police in Bengal to have returned to the Madras Presidency to preach sedition.

10. Careful inquiry should be made regarding all Moulvies, strangers, who may be found visiting the Regimental Lines at the several stations, both within the Presidency and at stations in other parts of India where the Madras troops are stationed. The Government do not consider that there would be any advantage at present in prosecuting these inquiries secretly by means of any special detective agency. The object which they have in view can, they are satisfied, be attained by the ordinary administrative agency, and there are special reasons in the general hostility of the Mahommedan community to the Wahabee sectarians for guarding against the fabrication of false evidence which might not improbably be the result of the employment of a special detective agency in this country. It is of great importance that, while the Government is kept fully informed of a widely extending religious movement among the Mahommedan population of the country, nothing should be done to create an impression that the Government have any desire or intention of interfering with the Wahabee sectarians so long as they remain loyal and peaceable subjects.

(True Extract.)

R. S. ELLIS,
Chief Secretary.

To the Military Department.
" Inspector-General of Police.
" Magistrate of

27/63

Judicial Department.

PROCEEDINGS of the MADRAS GOVERNMENT.

Read again the following Proceedings in the Military Dept. 2nd Oct 1865 No 3231
2nd March 1866 No 930.
25 May 1866 No 1590.

~~Read the following letters~~

Read again the following Proceedings in the Judicial Dept 2nd Jany 1866 No 50.
2nd 3rd March 1866 No 372.

Read also the following papers

From the Offg Secretary to Govt of Bengal. dated 3rd June 1869. No 3797.
" " " " " No 3898.

Read again 2nd 14th March 1866 No 980

Letter thereon 13th July 1869 No 1135.

The papers recorded
The Proceedings which have taken place in consequence of this having been brought to the notice of the Lieutenant Governor of Bengal that an active movement of some kind was taking place among the Wahabee population of the Lower Provinces of Bengal

2. It is stated that these enquiries have shown that a Jehād or religious war against the British power has for some time been preached, and collections in aid of the Hindustani fanatics on the frontier made on a regularly organized system. A special officer of the Bengal Police is at present engaged in tracing out the chain of agents employed in this conspiracy; and the Madras Government have been requested to ascertain whether any connection exists between the Wahabee movement in the Madras Presidency and the conspiracy in Bengal.

3. Information has also been received by the Madras Govt. that a native of Bengal named Moulvie Ahmudoolah, a bigoted Wahabee, is at present in the Madras Presidency and that his chief object is to stir up the sepoys of the Madras Army to mutiny. This man is described as formerly at Bhopal and as having been a companion of Feroz Shah. He is described as a very thin tall man having a lean and hungry look, talking English, and engaged in travelling from place to place where regiments are stationed and carrying on a correspondence with the

N. West

suppose to be

the 3rd

25 26 63

attention of the

Madras Government was directed in 1865/66 to the suppression active dissemination of the Wahabee doctrines among the Native Regiments and to the alleged secret preaching of sedition by Wahabee Moulvies.

The most active propagators of the Wahabee doctrines was found to be Mahomed Ismail Khan, who had commenced his work as a preacher of the reformed doctrine so far back as 1852. This man who had formerly been a sepoy in the 37th Regt N.I. had qualified as a Moulvie at Hyderabad; he was particularly active in 1857, was deported from Burmah on suspicion of sedition preaching and

x The records of those years, awarded above, contain a considerable amount of information both regarding the Wahabee movement in both military and civil stations - apart from the general knowledge then acquired special action, was found to be necessary in the case of one of the

4 - Recent

and since his release from prison until his arrest in 1863 was constantly preaching Wahabee doctrines and consistently suspected of spreading seditious teaching & clerk kept the propagation of sedition among the Mahomedan classes. Mahomed Ismail Khan has since 1866 been detained under Regulation II of 1819 as a State prisoner in the Jail at Coimbatore & Vellore and although there was nothing connected therewith to warrant the affirmation that sedition was preached or that there was any disaffection among the Native Regiments Village stationed at

mit N.

that (~~illegible~~) no ~~illegible~~ the propagation of Wahabee doctrines in this Presidency and (that it is) among the Military that the most persistent efforts at conversion are made.)

5. The Wahabees in this Presidency, as Elsewhere, ostensibly preach a purer form of the Mahomedan religion and attack the traditions and corruptions of the faith as practised in India. They disclaim (refuse to call themselves) Wahabees, but claim to be pure Soonees. In ordinary times the Wahabees in both the Civil and Military population are remarkable for the respectability of

the frequent encounters between the Mussulman sects still continue.
N.

From the enquiries made in 1865/66 it appeared that

of their behaviour, and the Wahabee Sepoys in Regiments are generally steady well conducted men.

6. On the other hand as pointed out by Mr Robinson the Inspector General of Police (vide Proceedings of Govt of 13th March 1866 No 37), the spirit of the movement is thoroughly intolerant and aggressive. Their disciples with the other Mahomedans are constantly excited with much violence and their complete organization and their frequent communication with other parts of India may render them at times a source of public great danger.

Her

7. His Excellency the Governor in Council resolves to communicate confidentially the papers recorded from Bombay above recorded and the Proceedings of Govt. also containing the result of the enquiries held in 1865/66. to His Excellency the Commander in Chief to the Inspector General of Police and to the Magistrates of Districts with a view to as complete information as possible being obtained regarding the actual condition of the Wahabee sect throughout the Presidency. The Enquiries should be directed to ascertaining a correct description of the Moulvies at present engaged in the propagation of the Wahabee doctrines, the nature of the doctrines preached, the

the method of application employed; and the Regr. in which the Towns in which the Wahabees are most numerous. Care should be taken with reference to the papers recently received from Bengal to ascertain whether subscriptions are raised among the Wahabees and whether the sums so collected are sent to other parts of India and by what agency.

Govt. No.

8 The Officers commanding Native Regiments, the Superintendents of Police and the Magistrates will endeavour to discover whether any person answering to the description of Moulvie Ahmedullah has been at

ar is supposed, arrived
in this Presidency, and
Careful enquiry should
be made regarding Hon'ble Moul-
vees, Thanjeis, who may be found
residing the Regimental
Lines at the several
stations both within
the Presidency and at
stations in other parts
of India where the
Madras troops are sta-
tioned. The Government
do not consider that
there would be any
advantage in prosecuting
these enquiries secretly
by means of any special
detective agency. The
object which they have
in view can, they are
satisfied be attained
by the ordinary adminis-
trative agency, and
there are special reasons

It is observed that in a letter from the Joint Collector of the Godavery district No 63, dated 12 April 1866 addressed to the Board of Revenue mention is made of one Moulvie Ahmedoola Khan who came to Ellore in 1862 from Calcutta and having preached to several Mahommedans that they should not attend the Mosque and worship idols, incurred the hatred of the principal Mahommedans in Ellore and was driven away. It is possible that this Ahmedoola Khan may be identical with the fanatic who is reported by the Police in Bengal to have returned to the Madras Presidency to preach sedition.

Thanks

in the general hostility of the Mahomedan Community to the Wahabee sectarians, for guarding against the fabrication of false evidence which (is to come) result of the employment of a special detective agency in this country. It is of great importance that while the Government is kept fully informed of a widely extending religious movement among the Mahomedan population of the Country, nothing should be done to create an impression that the Govt have any desire or intention of interfering with the Wahabee sectarians so long as they remain in legal & peaceable

Sanction conveyed by to the Sec.

Military dept
Inspector General of Police
Magistrates

Dispatch
Circular

Govt. of {1867} Madras.

Judicial

To

Dated 16 Sep. 67 } 1867. No. 1175

Recd

Nos. 52, 54

V

1st, the doctrines preached by the Wahabee Moulvies.

2d, the numbers of the Wahabees in the Presidency.

3d, the extent of the Wahabee revival; and the means adopted for the propagation in this Presidency of this form of the Mahomedan religion.

Until a comparatively very recent date, it has been usual in this part of India to regard the Wahabee movement with indifference, and to consider that the Wahabee doctrine is not more dangerous to the State than any other manifestation of the Mahomedan religion.

This feeling of security has been due in a measure to an incomplete appre-

hension of the Wahabee tenets

tenets and to imperfect knowledge of the progress made in the propagation of the Wahabee doctrine. This security has also been increased by the fact that the Wahabees are notoriously a small minority of the Mahomedan Community, and that they are viewed with great disfavor by the other Mahomedans, and that most of the sect that have come under observation are well behaved and orderly in their lives.

It appears to me very essential that we should endeavour to ascertain as accurately as possible what are the doctrines preached by the Wahabee missionaries.

There is very little public preaching of these doctrines in this Presidency, principally because the Wahabees are

are disliked by the orthodox Mahomedans - the appearance of a Wahabee preacher at a Mosque usually leads to abuse, throwing of slippers and other minor acts of violence, and to the ejectment from the Mosque of the innovating sectarians.

But even if there was public preaching, the more inflammatory tenets would not form the subjects of discourse - these would be communicated at first only to the trusted disciples of the Moulvees, and even when a considerable number of converts had been made in a town or district these tenets would only be discussed at private meetings.

We know that the meetings of the Wahabee Moulvies and their followers are almost invariably

invariably held with suspicious circumstances of secrecy. They assemble at night - there is a password without which none are admitted, and while the preaching is actually going on the doors are closed and guarded - We have very little reliable evidence of what takes place at their secret meetings - If we are to believe the orthodox Mahomedans, open defiance is preached on these occasions - But such evidence as we have comes from a tainted source, as we know that the orthodox Mahomedans are bitterly hostile to the Wahabee missionaries and do not hesitate to charge them with treason - in order to put

put a stop to their work of proselytism.

My colleagues have probably read Dr. Hunter's book entitled "Our Indian Mussulmans". I circulated a pamphlet in reply to Dr. Hunter's book by a learned and highly respectable Mussulman gentleman Syed Ahmed Khan Bahadoor, C.S.I., who is himself a professing Wahabee.

According to Dr. Hunter there are three leading tenets of the Wahabee belief which are politically dangerous.

These are,

1. Expectation of an Imam or victorious leader against Infidels.

2. Obligation of War upon all Infidels.

3. Implicit obedience to their spiritual guide.

There can be no question that, as set forth in Dr. Hunters book, fanatical Wahabee preachers have in Eastern Bengal gone about preaching a crusade.

That the Wahabee sect has a very elaborate organization for political purposes.

That they possess a considerable number of the frontier tribes at the present time, fomenting fight Sittana, procuring fighting men, arms and money to these tribes, and that Mussulmans of Bengal, Behar, Orissa, fought courageously and fanatically against us.

According to Syed Ahmed Khan, the Wahabees are

as such, no more dangerous
to our Civil Rights & Liberties
the States
Mahomedans, and that
they are bound to abstain
under present conditions
from Holy War. He endeav-
ours to prove that Dr.
Hunter has misunderstood
and misinterpreted their
religious literature and
their teaching.

I do not pretend to
offer any strong opinion
on this question - the
truth may be that there
are many Wahabees sin-
cere in their desire for a
reformation of the Maho-
medan religion, anxious
to teach a purer form
of faith and practice
of life, and that these
are contented to live
peaceably under the
British Rule - But it

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is also tolerably evident
that there are besides these
the impatient, the reckless
and the dissolute followers
of the new religious, who
are disinclined to the teach-
ing of the Wahabee Mowlees
as described by this gen-
tleman, and
had these would be glad
from fanaticism, and
from their own fallen
fortunes to create a rebel-
lion against the British
Government. However
this may be, it would
be very unwise in my
humble judgment for
the Govt. entirely to ignore
this movement.

No revival such as
the Wahabees preach ac-
companied as it is
usually is in Bengal
and perhaps in the
Presidency

Presidency by a careful organization of the Police, working as it may work upon nearly three millions of our native fellow subjects, can be safely regarded with indifference.

There are very few of our Regiments untainted with the Wahabee Doctrine. We know that the new creed has its adherents in our Police, and we from time to time learn that wandering Wahabee Moulvies are preaching their doctrines among the Civil Mahomedan population in various parts of the country.

In our Army, at least one half of our native officers and about the same proportion of Havildars are

are Mahomedans, nearly 10000 Sepoys are of this faith. Upwards of 6000 of our Police Constabulary, or 29.8 per cent of the force, are Mahomedans. In this Presidency the efforts of the Wahabee fanatics have been principally directed to the conversion of the native soldiery, but some progress would also seem to have been made in the Police Force.

It is certainly most desirable that the work that is going on should be carefully watched. Should the action of the Wahabee Moulvies be ignored by the Government, as was done in Bengal, it is easy to conceive how much mischief may eventually follow, and how dangerous the secret organization of the Wahabee fanaticism may prove in times of foreign invasion or internal disorder.

up

Up to the present moment I do not think that much mischief has been done. The Mahomedan population of this Presidency is peaceable - they are a good deal scattered - the Wahabee Doctrine openly professed by a very small minority, and the tenets and the severity of their rules of life, are extremely disliked. But these must have been more or less the conditions under which the movement commenced Elsewhere and we know the result of the false security felt in Bengal.

We

We are in an exceptional position to adopt measures of precaution. Here need be no undignified trepidation. Sudden action. The Government of India present magnitude and can be brought to bear efficient control. But first and urgent want is accurate information and this obtained will require to be considered maturely and systematically which [illegible] I would earnestly recommend to the Government to lose no

no time in obtaining all the available information regarding the Wahabee movement in Bengal. The secret here preached the organization introduced among the Bengal Wahabees & the system of money collections their modes of correspondence their secret language and where conspiracy against the State has been discovered the various forms which it has assumed.

Much

Much information on these points is given in the Hunter's book, but he is essentially a "literateur" & in artistic word painting and use of unfortunate to compare his picturesque narrative with the more sober words of Wahabee trials and the confidential reports of the Police and of those officials who prepared the briefs for the prosecutions. I venture to recommend to the Government that a Special Officer be selected and deputed to the Supreme Government and to the Government of Bengal. It may be of advantage that this Officer should be selected from one Police, for he would be competent to judge in what respects our present system of Police detection would be applicable to this particular and

work and how it can be accompany
be amended. This Officer should
be daily arrested to both
Governments, and they should
be requested to place himself in
communication with Mr.
Reilly, the Police Officer specially
employed as the Wahabee
detective Agent, with Mr.
Kenealy who directed the pre-
paration of the recent prose-
cutions, and with such other
Government Officials as would
be likely to afford him in-
formation. He should tho-
roughly study the question
in all its aspects and secure
for the information of this
Government, all the more
important papers which can
throw light on the Wahabee
movement. With this
information

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information in its hands, with
an Officer thoroughly acquainted
with the best means of tracing
the action of the Wahabee pro-
paganda, the Government will
be in a position to direct effectually
the action of the Police and the
Magistracy. It may also
be useful to obtain the services
of one or more Native Police
Officers from Bengal who have
been employed in this special
detective work and to place them
temporarily under our Inspector
General of Police.

It would be premature,
with the imperfect information
at present available, to indicate
even in the most general terms
what should be the course
adopted by the Government
towards the Wahabee Sect in

It may however be assumed that the Government will not interfere with any theological teaching which is free from sedition, provided that such teaching is conducted in a manner calculated to create a breach of the peace. The Wahabees should clearly understand that their preaching must be open and public - that we claim a right to know what is being taught by them. It should be made known that secret meetings - a system of mysterious affiliation - tampering with the Army and the Police or other Government employes will be most severely dealt with.

deprived of its mystery the

19

the Propaganda will lose much of its attraction. A few examples, proving that the Government is acting on a fixed & uniform principle, will be sufficient to stop secret preaching and attempts to tamper with our Soldiers.

Once the direction for enquiry and for observation given, the Government must insist upon their directions on this important subject being strictly observed by their Officers.

The orders issued in 1869 under which information regarding the Wahabee movement was to be furnished by the Magistracy, the Police, and Officers Commanding Native Regiments have been very imperfectly carried out.

The reports from the Magistracy and from Officers commanding Regiments are extremely meagre. They may have observed the letter but they have certainly disregarded the spirit of the Govt Orders.

The Police have not yet attempted to furnish the information required.

Our European Magistracy labor under the disadvantage of being, with few exceptions, ignorant of the Hindustani language, and they would seem imperfectly acquainted with the habits, feelings, and doctrines of Mahomedans. There is ample evidence of this both in their reports and in the manner in which recent enquiries have been conducted.

It is a serious matter that our District Officers are thus isolated from an entire class of the population. It seems worthy of the consideration of the Government what measures should be taken to promote the study of the Hindustani language by Officers of the Civil Service and of the Police.

There is not the slightest difficulty of knowledge of the Hindustani language among the Officers of the Native Army but from other circumstances they have of late years become less perfectly acquainted than they were formerly with the feelings of the men under their command and of the inner life of the Regiments to which they are attached.

When

When the Government
receives information of the
nature of Wahabee
crimes, and the manner
which they have been
propagated elsewhere, it will
be difficult to furnish
the Magistracy and Police
with instructions as to the
direction and nature of the
enquiries which they should
make.

These instructions which
ould be as full and as
plete as possible, will in
measure supply the present
ficiencies of the Magistracy
nd of the Police. But it
eems very essential that
he Government should have
an Officer attached to the
Secretariat or in intimate
connection

connection with it who is a good
Persian and Arabic Scholar,
well acquainted with Mahomedan
literature and Mahomedan
feelings, to whom they can
at all times refer for advice
and explanation upon matters
brought to their notice by the
Magistracy and the Police
having special reference to
the Mahomedan population
of the Presidency.

It seems to me that
we have in the Officer in charge
of the Cheduk Agency what
is required in the present
incumbent Colonel Wilson we
have an Officer who from
his acquirements as an oriental
Scholar and his knowledge
of Mahomedan thought and
customs is well suited to
watch

watch over the Mahomedan community, and to advise the Government on all reports affecting them which may from time to time be furnished to them by the Police and Magistracy. The name of the Chief Cauk Agent may be changed into Assistant Secretary to Government in order to connect him more closely with this work, instead of confining him as at present to the Department and control of the Madras Mahomedans. The Government will I fear lose before long Colonel Wilson's services, and it will be of the utmost importance that his successor should be selected with great care, of these more important

important duties are assigned to this Officer.

I beg to invite attention to some interesting demi-official communications addressed to me by Colonel R. Wilson, which I circulate.

I do not propose to enter at present into some of the questions described by Colonel Wilson, as I wish to confine my remarks to what may, I think, be done at once, namely to obtain full and accurate information regarding the Wahabee movement in Bengal, the means of detection used there and the results obtained.

10th April 1871.

W. S. Seton

Minute

The proposals made on the Hon'ble Mr Ellis' Minute of the 10th April were I believe induced by the reports which some little time previously had reached the Government regarding the alleged attempt of Syed Ahmed to tamper with the fidelity of the Sepoys at Trichinopoly and with views to the preaching of another Mahomedan at Tinnevelly. From what has since transpired it appears that neither of these persons was Wahabee; and in regard to Syed Ahmed the Government some time ago came to the conclusion that although some suspicion attached to him, there was not sufficient ground for his detention in confinement. But although these cases in themselves do not appear to furnish sufficient grounds for instituting any special enquiries or adopting any special measures with reference to the supposed propagation of Wahabi doctrines in this Presidency, and that

their probable effect on the loyalty of the Mahomedan population, I am disposed to concur with my late Colleague in thinking it desirable, with reference to what has transpired in Bengal, that we should take steps for obtaining more definite information than we at present possess in regard to the doctrines actually inculcated by the Wahabi preachers in Bengal and the extent and mode in which the propagation of those doctrines is being carried on in this Presidency, and with this view I think it might be well, as suggested by Mr Ellis that a selected Police Officer should be deputed to Bengal for the purpose of making himself thoroughly acquainted with and furnishing the Government with details of the Wahabi movement in that Presidency and with any information which may be procurable bearing upon the extension of the movement to the South of India and upon the correspondence

correspondence which is maintained between the propagandists of the doctrines in question in this Presidency and their co-adherents in Bengal and the North Western Provinces. Here we should stand strong from a base ground for regarding the movement as one which it behoves the British Government to watch with care and in regard to which the fullest possible information should from time to time be procured. When the Government have before them the result of the inquiries which it is proposed to institute it will be time enough to determine what further action shall be taken, but one point should, I think, be kept permanently in view by all who may have to deal with the question, viz, that nothing should be said or done which may lead the fanatical sect of Wahabi teachers to suppose that they are in any way under a ban

I agree with Mr Ellis in thinking
it very desirable that the services of the
Government Agent at Chepauk, who should
always be an Officer well acquainted with
the Hindustani and Persian languages
and as far as may be with the habits
and feelings of the Mahomedans, should
be utilized in connection with this matter.
I would not attach him to the Government
Secretariat, but it should be an essential
part of his duty to keep the Government
in possession, through the Chief Secretary
or Under Secretary who may be in charge
of the Police correspondence, of all informa-
tion of public interest which comes to his
knowledge in connexion with the Mahomedan
section of the population.

The ignorance of the Mahomedan
languages of the present race of Covenanted
Civil

Covenanted Civil Servants, to which Mr
Ellis draws attention is it appears to me
a serious political evil. The question of
the lingual qualifications which the
Civil Servants of this Presidency ought
to possess is no doubt a very difficult one
There are four principal Hindu languages
viz. Telugu, Tamil, Canarese and Mala-
yalum, besides several others such as Brin-
jaries and Concani spoken either by the
inhabitants or by sections of the inhabitants
of certain districts or parts of districts. It
is unquestionably the fact that a know-
ledge of the Telugu and Tamil languages
which enable a Civil Servant to commu-
nicate with the great mass of the popula-
tion from Gunjam to Tinnevelly, and
which is now possessed by the great body
of our Civil Servants, is a very valuable
qualification; but it cannot be said that
any

depressed and which is therefore especially open to seditious influences, the Mahomedans form a member of the body politic which it is highly imprudent to ignore, but of whose condition and feelings and disposition towards the ruling power we can only have the vaguest and most indefinite impressions. The great majority of our Subject Officers, high and low, are practically debarred by ignorance of their language from communicating with them. At the present time out of 162 Covenanted Civil Servants only 21 have passed any Examination in Hindustani in the Hindustani language, and not one in Persian. Of the twenty one who have passed in Hindustani, thirteen are included in the first

first stands on the list, of whom the last arrived in India upwards of twenty years ago. During the last ten years only four have passed. During the last five years not one. I do not take account of those young gentlemen who have Hindustani affixed to their names in addition in two cases to five and in one case to four other languages, by virtue of an examination passed in England, which it has been ascertained embraced a test of the most meagre description. These facts appear to me to demonstrate the necessity of some special encouragement being given to the study of Hindustani. Under the existing rules, as I understand them, Hindustani may be taken up as the

second language for what is called the Standard Examination. The principal Hindu language of the District to which the young Civil Servant is attached being prescribed as the first language of examination. Hindustani is one of the languages in which rewards with Honors or with a Certificate of High Proficiency may be obtained, but practically the study of Hindustani and also of Persian for the purpose of obtaining these rewards is discouraged by the provision of rule 6 which prescribes that the first language in which a Civil Servant will be permitted to offer himself for examination must be the Chief Language of any district to which he is or has been attached. I think that this rule should be modified so as to admit

of Hindustani or Persian shall be taken
up as the first language for examin-
ation for High Proficiency & Honors
and as a further stimulus to the study
of this language it should be declared
that the rewards for High Proficiency
in this case shall be Rs 1500 and Rs 2500 respectively
It might be advisable in addition
to offer a reward of say Rs 800 for passing
the Interpreters test in Hindustani, when such
test is passed in addition to the prescribed
test in the Hindu languages. Such a
reward under the designation of the minor
reward used to be given some years ago,
and it undoubtedly had the effect of
inducing several Civil Servants to acquire
if not a very high, at all events a useful
amount of proficiency in the Hindustani
language,

language, who would not otherwise have
done so.

In connexion with the question
now before us which is so gravely and
closely connected with the question of the
condition of the Mahomedan population
in Southern India, I think it would be
well to require our District Officers to
furnish Government periodically with
reports on the condition of the Mahomedan
population in their respective districts.
The reports should specify the chief
centres of the Mahomedan population,
their manner of subsistence, what
extent they are connected with the Land,
either as Land holders or cultivators,
their Educational condition, and any
circumstances deserving of remark in
connexion with the advent of new preachers,
or in connexion with Emigration to, or
immigration

immigration from other parts of India
or other countries. At present the information
which we possess regarding our Ma-
hommedan subjects is of a very vague
and indefinite character, and from
the reports which occasionally come
before us, it seems doubtful whether
our Collectors and other District Officers
have, as a general rule, any very precise
knowledge regarding them. The effect
of requiring from those Officers occasional
reports on the subject would be to draw
their attention to an important but
at present comparatively neglected
section of the population, and to render
them better qualified for keeping the
Government acquainted with its condition,
and with any particular facts connected
therewith

therewith which it might be known. The
reports which I suggested might perhaps
be ordered in connexion with the inquiry
which, at the instance of His Excellency
the Governor, is about to be instituted on
the subject of extending education
among the Mahomedans, and of
bringing about their more extensive
employment in the Public Service.

I have &c

A. J. Arbuthnot

30th August 72

Memorandum

I am decidedly of opinion that there is no
law extant which authorizes the Governor
to suppose that the Wahabi sect of
Mahommedans is under the protection of the
British Government, or that they are engaged in
any conspiracy against the State. If there
be any trustworthy evidence that the
Wahabis have any political objects in
the exercise of which would be
required the constant vigilance of the Police
— or that they are engaged in
any conspiracy against the State — there
can be no invariable fate of religious opinions
which has excited any considerable
number of enthusiastic followers & has

accused of dangerous seditious designs.
and in this case such a result has been
rendered all the more certain by the extreme
dislike of Mahommedans generally to the
new and offensive Peiner creed of the
Wahabis.

But although [illegible] is no ground for
despairing that the Wahabis of this Province
are allied with Wahabis in other parts of
India in schemes of disaffection, I think that
it is desirable, if only for the purpose of
putting an end to all doubt on the subject,
that an united effort should be made to
ascertain the real history of the criminal
acts which led to the recent trials in Bengal,
and especially whether those acts were
the result of seditious conspiracy, and if so,

other were the conspirators, how best to obtain
such information & another matter. It
could be difficult to find any person qualified
for a secret inquiry of so much difficulty
and delicacy as that proposed; and
to send an imperfectly qualified person
would do more harm than good. Perhaps
it will be sufficient if we can obtain a full
account of the trials, and all the correspondence
which has passed on the subject. Such papers
could scarcely fail to throw considerable light
on the question — if public as much as we
should require —

Systematic watching of the Mahommedan
or any sect of them, unless there were strong
grounds for suspecting them to be guilty
of seditious designs against the State, I should strongly
deprecate. In my opinion no watching of
them at all is desirable, except in particular

cases where the circumstances are such as to afford ground for reasonable anxiety, as for instance, where secret meetings are held at the house of Wahabi or other preachers, and at which the soldiers of our native army are found to attend. But it is obviously expedient that the fact should known or ascertained, without encroaching upon private liberty in regard to the religious and other political feelings and tendencies, and as well as to the social conduct, of every class of the population: and this is peculiarly the case in respect to the Mahomedans, whose historical antecedents and the power of combined action give an exceptional importance. And I agree with the Advocate General in the personal test as regards respecting the Mahomedans in their districts that from time to time be required from our officers,

certain which be indicative

and especially that measures shd. at once be taken in order to provide for the instruction in Hindustani of the Civil Servants of this Residency. The measures which he submits suggests for the last-mentioned purpose are

that the Rules for the examination of Civil Servants, should be so modified as to admit of Hindustani or Persian being taken up as the first language in the examination for higher proficiency bonuses:

that the rewards for higher proficiency in these languages should be raised: and that also that a reward (say of Rs 500) should be in future (as well as bonuses) given for passing, in addition to the bonuses taken in the Hindustani language, the bonus test in Hindustani.

Sept 16 1872

Journal

This Certainly deserves that a more exact knowledge of the Nature of Habeas Corpus should be obtained in order that it may be protected from Evil designing & ill disposed persons. I am induced to offer these Remarks by the Question in the Opinion of Supreme Court as to the Jurisdiction of the Criminal and Federal Acts of the Govt. Which have been practiced for the State Courts in Regard to Writs of Habeas Corpus & the Nature of the Organization of the Militia when they are Called on Also of its Responsibility

have been found to extend to
the South as well as the Sir Walter
as regards the Existence of Slavery
in the King. Slaves can no
claim. There is no Encouragement. The
Slave dare hardly venture to assert
and Practically shall be liked by Slave. no Court will
The Legislature occasionally threw
that Slavery to Great Britain
to stem Numbers of late years - It has
increased in some Cases it has decreased
in Slaves - I would leave the Matter under
the Supervision of Con. J. Officers and
would not encourage Secession by Law
but that is now maintained -
It would be difficult to introduce it.
Matter treated upon them without giving
such a feeling that they
had imposed a Completed Code - The Legislature
Discretion on the Head of a C.O. Report
be construed into an undue interference
with the Powers of Legislation with

and opinion which we have always
observed to the Letter -
If I remember Eight or nine Indians
of this Class were arrested in the first
instance in 1866-867 by Communication from the
Lieut Governor Commanding - who may have
been instructed in these Cases by
Lieutenant Governors as well as by Ministers
for the Welfare of the State - but all Enemy
it might be well to Register how many
Cases have occurred since that Period
in which Suspensions of the Habeas
Corpus have been found to have acted
Seditiously or otherwise in disposition
to South in this Part of the Country. I
would urge the Necessity of Caution in
dealing with this Matter -

19th Sept. 1872 -

Lieut Governor

Inside

Sprite Encan Lite Ltr.

Lord Chief Justice would be called
upon, in the first instance, to
obtain information as the future
fate of the petitioners in the Western Provinces & the Penalties
can be dealt out from their Decisions
in their Courts and their Orders.
We can then decide what further
measures, if any, we should adopt.

I do not attach much
political importance to Wake.
Lee-Yen is their President, when
it is little else than a form of
religion to keep that Wake
in here & confirm their orders
by "Jha Kumi" assistant. One of the leading
Arabian.

the times of Mohammedanism is the
first proposition by the sword:— the com-
pulsory conversion or the subjection of
the infidel. The true believer cannot
even live in the infidel country.
A variety of causes has led the
Mohammedans of the three last
centuries to accept an honourable
truce or peace of long duration — during
the Wahabee dynasty of Arabia is
the only an article of their faith. The
Wahabee knows as the reformer —
the Protestant of Islamism — seeks
to bring this tenet into active
operation — Protesting against all
departure from the primitive purity
& simplicity of the Mohammedan
he theocratically inculcates
the absolute necessity of waging
war with the infidel & enjoins the

one day, while therefore every
true believer in Mohammedanism
is by his religion a sworn enemy
to the Wahabee — a breach between
the Wahabees & the Ottoman Porte
or "holy war" or departure from the duty
[illegible] are
absolute [illegible] to the true
at any [illegible]
all circumstances — the
first Wahabee — in pursuing
a course in strict Mohammedan
he declares at variance — the
Corruptions that the Pasha of Mo-
hammedanism by no means
seems to meet with
admiration — and the
Pasha be an [illegible]

ment. The number of arrivals
and the total Wakalat in the
Presidency is extremely small
his political or financial or com-
-plicity with the Wahabees of Kattia
-war has ~~not~~ been traced and
~~it fell~~ the Courts are not open
to inference or ~~action~~ title
to put in an opinion cannot
give rise to an action for
a declaration of such danger-
ous ~~act~~ - the Court is only
a Court of Justice to which
cannot interfere into it - nor
can be attached penalties
forfeiture or besieging by legislature
the Court - but it is in our power
to dismiss carefully to watch its proceed
and bound properly & literally to

prevent its becoming
a source of danger - to maintain
rule all are ~~from~~ to abide & punishable
in the Exercise of their Religious
civil liberties - Secret meetings - and
in those which let of the object
of Rajah Ahmed at Evidently
cannot be tolerated - for Empire
he became & any thing ~~that~~ that favour
of tendency in that direc-
-tion for acts of this character
& that for being a Wahabee that Rajah
Ahmed was arrested - It does not
think that any Council Agency
like the Court of Session in
this Presidency for the object
the Immediate take act in the
in a Court of Law & Justice
Equity & not Chancery & Decree

Abraq 6

obtain. Last- A combination of circumstances has
has hindered and for Northern India
evidently Providentially from
Their Northern brethren in their feelings
towards us- and of their determination
to remain secure from us- Our territories
strictly forbidding Europeans of their embrac-
ing Christianity from fear of ~~their~~ their displeasure
or - confiscation or ~~exile~~ Elsewhere -
they had no ancient Romish -
Metropolitan City and were always
surrounded by and mixed with
the Hindoo Population - Here on
the Straits has Roman Catholic tended
to reconcile them to their
altered Position and render them
in a body disinclined towards it and
in all distant towards us and
in Egypt it is evidently to Egyptian

It would be folly to look
for desertion from a Religion thus
so recently
we have displaced from ever exerting
a Pre-Eminence but letting but
Prison this fundamental & calculate
with Rank consideration than a Power
of danger to us here - whatever they
may be elsewhere -
On the subject of printing at Delhi
I stated my views in a letter at the
-time. The same grounds are true for
Persian efficiency in Hindustan as for Per
-sian efficiency in the Ottoman Empire
of the country - and there is in the
Point - for any of the comparatively
small number of Mohammedans - to
learn Persian of Mohammedans are
large the body of Mohammedans are
as much in the Hindustani Language
and can communicate in it as can

District Asiatic. Except the mention
of these - the address is entirely
materially the same by the Statistics
of this Country for the rural terri-
-tories of the Country - to which are
by an civil process
substantially still added simply
because they are more essential -
which this Country is not -
The Imperial & Upper
provincial Councils Upon the Con-
-stitution of the Mohammedan Com-
-munity is due to the Imperial Legis-
-lature that it should be entrusted
with the power to frame laws,
Concerning endowments - Mohammed
-an at the Mohammedan Law,
at least, Endowments for Religious
-ceter - they can enjoy in any
part of India or Country the same

terms as their Hindoo fellow
subjects - agriculture - Com-
merce - the law - any business
& any calling are equally open
to them - Hence we cannot pre-
tend - and the Govt & Congress
has been made only those Di-
-recting and Executive bodies should
-cannot be realised.

S. D. Sen.

Precis of replies received from Magistrates in the Provinces regarding Wahabee movements.

The Government in Order dated the 13th Jul[y] 1840 - No 1135, while remarking on certain papers re[ceived] from the Govern[ment] of India regarding Wahabee movements, directed Ma[gis]trates of Districts, to [en]deavour to as complete [an] information as possible being obtained regarding the actual condition of the Wahabees both throughout the Presidency & in institutions supported for learning & [the] same under exception of the Madras

Wahabees at present en-
-gaged in the propagation
of the Wahabee doctrines,
the nature of the doctrines
preached, the methods of
affiliation employed, and
the towns in which the
Wahabees are most numer-
-ous; whether subscriptions
are raised among the Wa-
-habees, and whether the
sums so collected are sent
to other parts of India, and
by what agency.

2. The several Magistrates
have replied to the Order.

3. The Acting Magistrate
of Nellore (Mr. Melville)
states that there is no
doubt that there are Wahabees
in that District, but he
has

has not been able to dis-
-cover that any Mahomedan
of position belongs to that
sect. One of his informants
told him that, owing to
the dislike with which
they are regarded by bette
-r Mahomedans, persons
of Wahabee opinions will
not come forward to express
them. They have no sepa-
-rate Mosque in the towns
and in fact are inclined to
dispense with any special
building for religious pur-
-poses. That the Wahabees
in the District are few in
number and of little im-
-portance in the estimate
of their co-religionists,
may be assumed from the
fact that Wahabee

Mis-

Missionaries from Madras
arrive in the habit of
speaking Telugu and visit
to Cuddapah and Kurnool
without visiting the Nellore
District. The Missionaries
in Nellore whom Lt. Neilville
questioned on the subject look
upon Madras as the head-
quarters of Wahabeeism in
this part of India. Mr Neil-
ville's own opinion is that
many of the feminine de-
-vays at Nellore are con-
-verts to Wahabeeism. He
has learnt from the Su-
-perintendent of Police that
not long since, several fe-
-male constables resigned
the force & more than one
fully write an order to shave
off their beard in
one of the lines of Waha
-beeism, but not an in-
-fallible

Letter dated 16th Oct. 1839. No 365.

infallible one as to them in
the army before all the
strength many of them Wa-
-habees there.

4. The Magistrate of Kur-
-nool states that at present
there are no Moulvies in that
District engaged in the pro-
-pagation of the Wahabee
doctrines. Several years ago
a Moulvie named Sayed Sa-
-hadie at Chintapatam
near Cumbum, induced a
few Mussulmans to imbrace
the tenets he preached; of
these only four now remain,
of whom two are feminine
devays, one is employed in the
Police, and one a friend to the
Mussulmans. Strangers there are
forbidden to enter the
Mosque. There are none
who are said to be Wahabees
in the Cumbum and
Markapore

Markapur Talaqs - Mundial
Kurnool, and some villages,
Devanur and Kadanur of
the Nandikuttkur Taluk
have been at times visited
by a Moulvie named Abdul
Rahuman, Abdu Kadir and
others. Abdul Rahuman passed
through Mundial and Kur-
-nool lately, and made
some converts. The Deputy
Collector of Mundial, Mr.
Alexina Ross suspected
he was the Abdul Kadir
Khan mentioned in para-
-graph 9 of the Proceedings
of Government dated the
13th July 1849. No. 1135 - In
the Town of Kurnool there
are about 40 or 50 Wahabees
-bers and in Mundial about
half that number. There
are few well to do persons
Among

among them. When quer-
-tioned if they are Waha-
-bees, they distinctly deny
believing it, but not
-certained that subscriptions
have been collected by any of
Wahabees. Their doctrines are
that the Prophets, Mahomed ma-
included, are not objects of true
Worship, and that forms of Daily
Prayers and ceremonies pre-
-scribed by others are in-
-correct. They differ in many
respects from Mahomedans
in their ceremonial worship.
There is no reason for any
steps being taken regarding
Wahabees, as the Mussulmans
-selves dread them greatly
in numbers, and seem to
regard them with utter
detestation. Their doctrines
take

take more with the young
than the old.

5. In the District of
Madura, there are only
5 or 6 Wahabees. They are
quiet and orderly, and
make no attempt to propa-
gate their doctrines.

Letter dated 2nd Nov. 1869
No 276.

6. A few of the Butchers
at Coonoor and Cotacamund
appear to be of the Wahabee
persuasion. They
think, however, from being
styled Wahabees and pro-
fess to be nothing more
than orthodox Mahomme-
dans opposed to the cor-
ruptions of their creed.
They are of good character
and orderly behaviour. Mous-
sees do occasionally visit

Letter dated 23 Nov. 1869 No 118

the

the Hills, but their visits
are not connected with any
movement of a seditious na-
ture.

7. In the District of
South Canara it appears
that among the whole Ma-
homedan Civil population
there are only two individuals
at Mangalore who are known
to profess the Wahabee
Doctrines, though to not
avowing themselves to be
Wahabees. The Magis-
trate M. N. S. Stationed
at Mangalore is however,
reported to contain a large
number of Wahabees of
different Ranks. No person
answering the description
of Mountie Ahmed Ollabi
has been known to have
visited

Letter dated 26th Nov. 1869.
No 1509.

× A Moplah Broker Kunniale Beam, and
A native of Trichinopoly, Sadat Khan
who fills the Office of Superintendent
of Sea Customs, since 1860.

Letter dated 16th Dec 1859 No 239.

Letter from Lt Hoetinis, Supt of Police to the Magistrate of Kistna Dt No 36 of 5 Oct 1859

Resides in the Districts, nor has any money been raised or remitted by the two Wahabees above referred to to their brethren in other parts of India.

8. In the Kistna Districts the number of Wahabees is believed to be very small. There are no resident Moulvies, Moulvies from Ellore, in the Godavery District, which is the chief seat of the movement, periodically visit the chief towns in the Kistna District, in order that they may make Converts. Moulvie Nur Sahib Ally visits Masulipatam twice a year. Moulvie Saul Ahmed, accompanied by his son visits Bhattiprole, Kaza, Gudur and

and Guntoor once a year. The Wahabees live chiefly in Bhattiprole, Addipally Sandole, Kaza Gudur, Ganapoor, Guntoor, Masulipatam Condapilly and Bezwada. Khodadeen Sahib, son of the late pensioned Jemadar, has built a Mosque in Bhattiprole for Wahabees, and the Moulvies put up in his house during their stay in Guntoor (Bezwada Taluq) the Tuncliff, Mahomed Cassim, is an influential Wahabee. Mahomed Cassim is an Overseer in the P.W. Department in Repalle Taluq is also a Wahabee, and entertains the Moulvies. First class Constable Lankham, No 536 in

the Hanafijan Division
has formerly a follower
and companion of Mont.
the Ismaili Khan, but
he has since renounced
Wahabeeism. The doctrine
of the Wahabees is that
of deists. They deny
divine characteristics to Ma-
homet. They also preach
that it is the duty of
every Mussulman to
convert every "Kafir" by
any means. They further
excite their followers to
make war on India, which
they call "Dareel Ha-
-rub" (fighting place)
because it is a country
in which the proper
Mahommedan Religion

does

does not prevail, and those
who die in the war will
receive the reward of
martyrs. Followers or dis-
-ciples are called Murees
and at their conversion
have to take oath to obey
the precepts of the Moulvies
but little is known of
their method of affiliation
Subscriptions are raised
amongst Wahabees during
the visits of the Moulvies
who remit money, as
occasion requires, to other
Moulvies in Hindoostan
and Yarkund

Letter dated 6th Augt 1869.

Captain W. Lockhart, a retired Officer,
left the Offg Deputy
Secretary of the Political Department

that he has misla[id]
some papers he possessed
regarding Wahabees, and
[illegible] from recollection
he gives the following
account:—

1st The Wahabees are
Unitarians and consider
Mahomed only as a prophet
and not a Saviour; but
that God can communicate
whom he pleases to that
office.

2nd They do not call
themselves Wahabees,
but Mohammedans, that
is, of the Mahomedan
persuasion; and are op-
posed to all the rites
and ceremonies both of

Sunnees

Sunnees and Sheas, [illegible]
they style "Moorsrick";
that is, [illegible] to Mahomed
as a Saviour.

3rd They say no Fate
— he should be offered at
the tombs of any Wully
or Saint, nor intercessions
made through them, and
no the deaths of a person,
the ceremony of Zuarat
Doohum, Beesthum, and
Chelleum, are not to be
observed, as is usual with
both Sunnees & Sheas.

4th They are opposed to
marriage by Khadees but
not by Nekah.

5th They are opposed
to any Mounds or Standard
being

being displayed on the
occasion of any Holy Imam
as Kadar Ale and Mouloud Ale
standards, as the Mahomme-
dans do in this town and
elsewhere.

6. They prohibit the
Kosharam festival and
ceremony of Fatiha at
the Shaban and Buckreed
feasts.

7. Wahabees may be
known by their prayers
- they call out in a very
loud voice "Ameen Bil
Jehur"; and lift up their
hands at the same time
called "Ruffeedein" which
the Sunnies do not.

8. There are two other
sects the Saffi and Shea
sects who

Letter dated 21st April 1870.

Letter dated 13 August 1869.

who lift up their hands but
they are not Wahabees.

9. They have a book among
them called "Fiez-e-am"
by which they are much
guided.

10. In the Vizagapatam
District there are but few
Mahomedans, and of that
number a very small pro-
portion are Wahabees. The
Salur Tahsildar recollects
hearing heard that a Waha-
bee named Mahomed Ali
Ramporrie came from Mad-
ras and collected subscrip-
tions, but is unable to say
to what amount, or when
it happened.

11. The Magistrate of
Cuddapah states that
there

There are no real Wahabees in that District. That a Native Mussulman being called a Wahabee in spite of this Presidency, is no proof whatever that he is a Wahabee. Quite distinct from true Wahabeeism there has within late years been a strong reaction amongst otherwise orthodox Sunnees against forms and ceremonies. The subjects of this reaction are, not unnaturally, dubbed Wahabees by the more conservative Sunnees, but they, equally with the latter, abhor the true Wahabee doctrine.

72. The number of the Wahabee sect in Southern Arcot is very small. They have not been heard of for a considerable time. The following is a list of the villages in which they are said to reside, with the number of persons in each village.

Villages	Number of persons
Vellore	3
Arcot	2
Chittoor	1
Cuddapah	1
Nellore	1
Total	8

Letter dated 7th Dec. 1870, N° 52.

Letter dated 15th Dec. 1870, N° 616

cultivation and petty trade as their occupation, and Mr. Reade knows of no instance where a Wahabee has been before any of the Courts charged with any offence. As a sect the Wahabees are very few, and wholly insignificant in Southern India. Mr. Reade has never heard of any villainous band visited their haunts or of any attempts by any others to propagate the Wahabee doctrines. With the exception of a little intrigue at Tinnevelly, there is no other hotbed of any kind is carried on.

15. In the Tinnevelly District there are very few Patanis who are descendants of Mahomedans

are but five per cent of the
population, and nine tenths
of these are Lubbais and
Telavaniers, traders and be-
tel vine growers.

In the Tuticorin Division, Letter dated 21st Dec. 1870. N°28.
of the District of Salem
there are a few Wahabees, but
they are all foreigners lately
arrived and are a quiet set of people.
No subscriptions are raised
among them, except for the
purpose of paying the expen-
ses of their Moulvies, who
visit them from Vellore at
intervals of 2 or 3 years.

15. The Acting Magistrate Letter dated 22nd Dec. 1870. N°1870.
of Ganjam states that from
the enquiries made he has
no reason to suppose that,
either among the Sepoys sta-
tioned at Berhampore or
among

Letter dated 11 Jany 1871. N°2.

Letter dated 24 Jany 1871. N°21

assisting the Wahabees are spread-
-ing in the interior of the
District, there has been any
attempt on the part of any
Members or others to preach
or inculcate the doctrines
of the Wahabee sect.

16. From the enquiries made
by the Acting Magistrate
of Coimbatore, he does not
consider that the Wahabee
doctrines, inculcating as
they do a very strict adhe-
-rence to the Law laid down
in the Koran, are advancing
amongst the Mahomedan
Community of that District,
nor is there any communication
between the Wahabees
and the people.

17. The Magistrate of the
Godavery

Godavery Districts forwards a list of forty persons who profess the Wahabee faith. Of these 36 reside at Ellore, 2 at Commagoodem and 2 at Vellore. The greater part of them are pensioned sepoys. The civil population does not favour the new creed. The Magistrate has not heard of any subscriptions being raised among the Wahabees at Ellore. Their numbers in other part of the Districts is so small as to be insignificant.

Letter dated the 3rd Feby 1871.
No 12.

18. Nothing is known in the Tanjore Districts about any person answering to the description of Mouloie Abdoolah, and there do not appear to be any of the Wahabee sect residing in that District

Letter dated the 26 Jany 1871
No 32.

District.

19. Although there is a large number of Mahomedans scattered amongst the Hindoo populations of the Bellary District, still in the purely agricultural parts they are often unable to speak any language but the vernacular of the locality in which they live, and have very little to do with the outer world. From the mass of the Mahomedan agriculturalists there is nothing to be apprehended. Adony is the only place where Mussulmen really abound. It was once the seat of a Mogul Government of a Nawab or Governor, but now here the head official Magistrate reports that he cannot discover any

Letter dated 6th Feby. 1871. No 6.

Nizamuddin, Cocoanut Merchant.
Syed Alam, Pensioned Subadar 39th Regiment.
Baboo Kunjah, Beef contractor.

any Wahabees. The Mauloie repudiates the idea of there being any of that Sect living in the southern part of the District, Ramkondah contains a good many Mussulmen but as far as the Joint Magistrate could ascertain there were no Wahabees. In Bellary itself the Mussulmen are numerous, but the enquiries instituted show that there are very few, if any, Wahabees, at all events not influential ones.

The acting Magistrate believes that although the sect may have disciples in the District, there is not reason to believe as yet that it is increasing there rapidly or that influential ones have joined it.

24

20. There are scarcely any Wahabees in the District of Tuticorin, except in the town of Tuticorin. The three men named in the margin are supposed to be the chief Wahabees in the town. The sect is neither numerous nor influential. There are Wahabees in the Regimental Lines both at Palamcottah and Tuticorin, but it is not easy to ascertain the names of their chief. A Wahabee Moulvie named Limmut Sa[illegible] left Tuticorin for Trichinopoly [illegible] ral, and was there last about November 1870. He is the [illegible] law of the late Nawab Ameer Khan a relative of Prince Ghu[illegible] late

Jaks, and is said to be an able and eloquent preacher. A Mahommedan named Hassiem Ismail lives in this Vellemsfoly Taluq for a short time about four years ago, and made about fifty converts to the Wahabee persuasion. But the Hindoo population took against him and he left the place. Another Wahabee preacher by name Mahomed Hoosman came from Bangalore about September 1870 and lived for a week with Baboo Kayah, a beef contractor, but met with little success in making converts. No subscriptions are raised in the District and sent to other parts of India.

21 Careful

Letter dated 13th July 1871, N° 26

Wallajahbad — 11
Pannamallee — 25
St. Thomé Mount — 40
Palaveram — 8

21 Careful enquiry has been made about the Wahabees last in the District of Chingleput with the following results:—

Wahabees are found only at the places and in the numbers marginally noted, besides a very few at Chingleput and Tirukalikundram also Monbers in the Ooriur Taluq. There are many low caste Pittays and Kyalans, and are distinguished by a system of Purchanum. Those in Saint Thomas' Mount are principally pensioned Topasses and butlers, whilst those in other places gain a living by petty trading &c &c.

cultivation, and, in some in-
-stances, by teaching. Preach-
-ers from Madras, Bangalore
and Trichinopoly, are said
to visit Pondamallee, Saint-
Thomas' Mount and Pala-
-veram; but their teaching
as far as ascertained, is
of a puritanical tendency,
and not seditious. Preach-
-ing is not known elsewhere
and nowhere are subscrip-
-tions raised. The members
of the Wahabee sect through-
-out the District are quiet
and well behaved. As regards
the individual Annadulah,
it was at one time reported
that a person answering
to his description had ar-
-rived in the Chingleput Valley
but on enquiry it was found
that the man bore the

name

name of Mondoor Hafiz
Sungatoolah. Nudaie Kas
-dan, and nothing suspi
-cious has discovered against
his character.

Letter dated 27th March 1871. No 23.

22. No information
has been obtained to show
the Mahommedan popula
-tion of Malabar are at
all in communication with
the Wahabee sect as Mutto
-ers in India, nor is it known
that any foreign Mahom
are at present engaged in
propagating Wahabee doc
-trines. As far as Mr
Macgregor can judge there
is nothing to be added to
the information contained
in Mr Ballard's letter
dated the 11th January
1866.

Noted

1866. Mr Macgregor is of opinion, however, that there is a very close sympathy in religious feeling between the Wahabees, due, not to any Communication between the two sects, but deriving its strength from the Communications kept up with Arabia. Mr Macgregor has consulted most trustworthy authorities and has come to the conclusion that the Wahabis are not aware of any Mahomedan Conspiracy in Upper India.

23. The Magistrate of North Arcot states that, having just returned from a year's absence on leave, he

(Letter dated 10 June 1871. No 65)

he is not in a position to say whether the objects of the Wahabee movement have changed since he last wrote in 1869. He gathers however from some private papers put into his hands by Mr Whiteside that Mr Wilson had given the matter his special attention, and as he had better opportunities of obtaining information than any other officer in the District, the Magistrate wants any Government reference to be made to him on any points on which Government may desire to have fuller particulars. He suggests that a thorough examination of Mr Wilson's papers should be brought to bear in the

Wahabees

settlement which Wahabee teaching may exercise on the Wahabee army. The question therefore is one rather of Military than of Civil Administration.

Summary

1 Nellore – There is no doubt that there are Wahabees in the District, but they are few in number.

2 Kurnool – There are about 40 or 50 Wahabees in Kurnool, and about half that number in Nundial.

3 Madura – There are only 5 or 6.

4 Neilgherry Hills – A few of the Butchers at Coonor and Ootacamund appear to be of the Wahabee persuasion.

5 South Canara – There are only two persons at Mangalore who profess to be Wahabees.

6 Kistna – The number is believed to be very small.

7 Vizagapatam – There are but few Mahomedans in the District

District, and of that number a very small proportion are Wahabees.

8 Cuddapah. There are no real Wahabees in the District.

9 South Arcot. The number in this District is very small.

10 Tinnevelly. There are very few Patanie Mahomedans in Tinnevelly.

11 Salem. In this sub-division there are a few Wahabees.

12 Canara. There has been no attempt on the part of any Moulvies or others to preach or inculcate the doctrines of the Wahabee sect.

13 Coimbatore. Wahabee doctrines are not commonly amongst the Mahomedan Community of the District.

14 Godavery. There are no Wahabees in the District.

15 Tanjore. There is no Wahabeism in this District.

16 Bellary. There are very few, if any, Wahabees, at all events they are not influential.

17 Trichinopoly. There are three Wahabees in the Town of Trichy

18 Chingleput. There are 84 Wahabees at Wallajahbad, Soormaulee, St Thomas' Mount and Palaveram.

19 Malabar. The Mahomedan population is not so communicative with the Wahabees as in other parts of India.

20 North Arcot. The principal element of danger is the support which the influence which Wahabeeism may exercise on the Native Army

1781

Mylear Baillerlin

Thave a long talk with
Franchere about the Indians
Chiefs personnally
Given me his opinion on
the subject. Franchere
is a very experienced Fellow
man and a good Judicial
officer besides is his opinion

et scotilled ti peach neighb
the members of Sind might
tell te lee her Cellar
Jain, tefore he gree - ash
dem ti pek fa me tell
the Nakatee Blue Hooky
Lattatum. Gunfer
Bilgeri

Bundeu.

Ipswich. 15th May 1869.

To. The Chief Sec.r to Govt. Madras.

99

Sir,

I have to inform you by Capt: Steuart last night that you had telegraphed for a copy of his report & enquiry on the subject of alleged barbarous treatment of Villers. I observe also that the "Athenaeum" of the 12th instant, had a notice of the subject calculated to give rise to a false impression. I therefore, give you the result of my enquiry in case Mr. Robinson should not have referred the subject from demi-official to date. copy Communication to him wanted.

N. On Tuesday morning last I received an Express from the Acting Superintendent of Police in consequence of which I immediately sent with Villers together with Capt: Steuart. On arrival, we found that the Acting Superintendent had received an anonymous letter, of

Enclose a translation. A similar A
which I ~~received~~ ~~[illegible]~~
one was subsequently received by me: the
further found that an East Indian named
Besterwitch had been heard a Mussulman
subordinate of the S. C. Court, by name Abdool
Ally Sahib. telling a Mussulman Sepoy
of the 5th Native Infantry of certain things
that on finding that the East Indian
understood Hindostanee, Abdool Ally told
him that he intended to desert the Native
Army. This, however, he did not do. although
urged upon some days afterwards by Besterwitch
with whom he spoke to
Mr. Leggett and Colonel Babington
about it. Hence it came to my ears.
I also examined Abdool Ally
and enclose a copy of the material portion
of his deposition. I also examined the
parties mentioned in him as having been
present, with the exception of the Native
Klerk. who is believed to be in Madras.
With one exception they deny the statements

the Police had better chance of obtaining
further information. I can at any time be in Bellary in a few hours.
Capt. Stuart is taking measures for
acquiring information on the enquiry
was conducted as quickly as was possible.

Our informant Abdool Ally Sahib
denies any connection with the many
matters pertaining above referred to.

The truth of the main facts stated
by the deponent is, I think, rendered very
probable by his evident reluctance
to give information, and by the failure
of hostile witnesses to assign any pri-
vate reason for his conduct.

The question still remains. Is there
any wide spread disaffection? and This
I do not at present see just ground to
apprehend, but await the result of
Capt. Stuart's enquiries.

of the 3 signatures attached to the document
which is alleged to Abdool Aly & whether
drawn up by him. The exception referred
to his Valli Nacha. He admits that he signed
it, ~~but~~ but says he was ill & did not know
what he was ill "with belly-ache". That
his intention was to frighten the accused
parties away from his father's house.
That he did not know the contents of the
document when he signed it. That that
statement which asserts that Mowlooi Syed
Hassan Bodeen and Alum, incited the Afghan
to take up the sword, is not true. He does
deny the whole affair but there is, I think,
good reason to believe that their statements
are false. The failure of the evidence
prevented my applying for the sanction
of Govt to prosecute the accused persons,
and I thought it better to allow the affair
of the disputed parties by going on again
& abandoning, as of little profit the fabricated
of the information laid, and thus to save

should there appear to be a necessity for
such action. I presume that I shall be justified in causing the arrest of the accused persons without first obtaining the sanction of Govt., required by the Crim. Proc. Code for the entertainment of charges of perjury against the State.

I have addressed you demi-officially in order to secure privacy. I remain

Yours very faithfully

Précis of Statements

Henry Warden

Deposition of Abdool Aly before Lt. & Asst on the 2nd Instant. I, Thomas Klein, Valli Nacha, Mahomed Sahib, Hassan Khan, Ismail Ahmed, & Ameen Kader Khan were in English Ali Shah's house. After dinner Mowlooi Syed Hassan Bodeen, Rees: Weir: Syed Hossein, Hassan Khan, & Syed Abdool Wahab. (who together with Kader Sahib Ramayan, Abdool Kader Ramayan and Ameer Jan were praying at

us. Why we did not come and fight with them. We replied that they were treacherous, & we would have nothing to do with them. They then said "You have left the broken path"; we asked How? ~~Hay Bacsin~~ ~~Hay~~ Hay said "Look at the tyranny of the Feringees upon us; You have made the choice left to take up the sword after them; You are no brave men." We said "We are of the broken faith; You have assumed a great religion; Why have you not taken up the sword. They said we are ready to do it; the Sebuys of the Regt. at Villore and the people of the neighbourhood Arcot are allied with us. If you join us, there will be a general rising. Then Valli Nacha (Son of Thummakaka of the Nairs) said they must put down the Mussulmans. They said they would come. Mun: Hau: Syed Koorsain took up his position to strike Valli Nacha

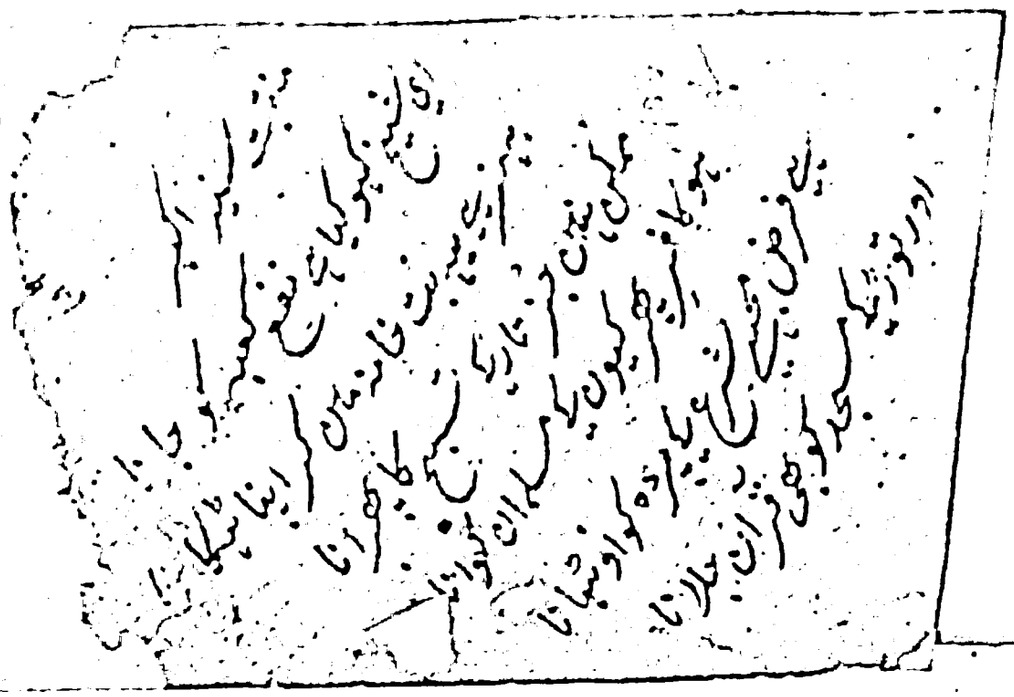
I intended to have reported this to Mr. Sinden, but he was away from head quarters. (Note. This is dated only of a portion of the time referred to. I was in Villore for a week, during which he did not report this). The day after I was overheard by Besterwitch, I got doc. A, which contains the particulars of what happened in the Mosque, as given by the persons who were with me upon that occasion. I was afterwards invited by Besterwitch to his house as Mr. Sinden had not returned. He showed me a book called Shahdul Asrar, written by one Fattahool Moollah. Moolvie Syed Mujeen Sooden & Nadir Nacha, who came with the Regt. from Kurnool, speak from it. I once saw some extracts from it in the possession of one Mahomed Sahib who said he got them from Syed Mujeen Sooden

(of the Nizam's Cavalry)

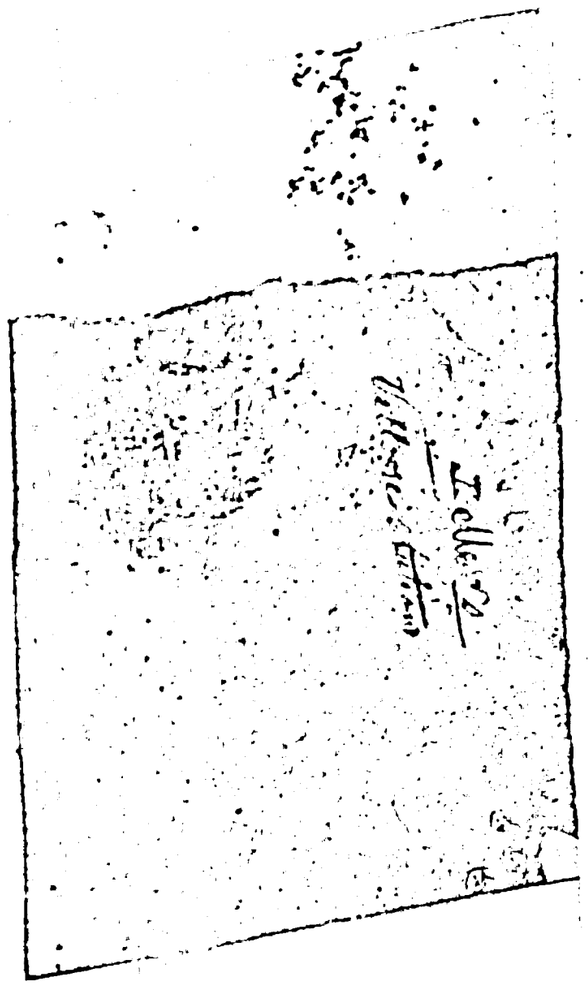
us why we did not come and fight with them. We replied that they were traitors, & we would have nothing to do with them. They then said "You have left the proper path"; we asked them? ~~Hay Bacsin~~ ~~him~~ They said "Look at the tyranny of the Feringhees upon us; you have made the choice not to take up the sword after them; you are no brave men." We said "We are of the proper faith; you have assumed a great religion; why have you not taken up the sword. They said "We are ready both of it; the Sekeys of the Kyber at Ullee and the people of the neighbourhood. Hyder Khan's parts are allied with us. If you join us, there will be a general rising." Then Ullee Nacha (Son of Dhurmakhan of the Momunds) said they must not come to the Momunds. They said they would come; Mun: Hav: Syed Koorsaid took ~~Hav~~ him aside to strike Ullee Nacha

I intended to have reported the absence of Mr. London, but he was away from head quarters. (Note. This is true only of a portion of the time referred to. I was in Peshawur for a week, during which he did not report sick.) The day after I got doc. A, which contains by Bellew which was overheard, the particulars of what happened in the Mosque, signed by the persons who were with me upon that occasion. I was afterwards met & asked by Bellew where I had reported & told him I had not as Mr. London had not returned. There is a book called "Selected Account" written by one Fattahool Khoolee Syed Begum Sadeen & Kadar Nacha, who came with the Regt. from Kurnool. Speech from it. I once saw some extracts from it in the possession of Mahomed Sahib who said he got them from Syed Begum Sadeen

of the Peshawur Mission



Letter from Mr
Gordon to Mr Ellis
dated May 15th/69
with 1. inclosure
anonymous Petition.



Extract from the Diary of the Asst Superintendent of Police ..... District

Vellore taluq Inspector reports that a Wahabee named Syed Abbar has come from Madras to Pel-
-amboor where he is preaching a doctrine contrary to mufoolmen ideas and if owing chits to thereby dividing the breathing opinion of the Mosques and the destruction of the Koran. I attach a chit which had fallen into the hands of the Police - To me it appears but the writings of a fanatic and is purely of a religious nature - I do not quite understand the 4th line and his allusion to the infidels or to whom it is addressed unless it be that is in his opinion the only true religion and

and that those headstrokes are infinitely
less in number than by the Chinese
and will soon clear out of language
without doing any harm to any one
arrangements have been made to
send respectfully to both Universities
and will shortly have the copy of Inscr-
tions of this address being carried
out by the people of Peking.

COMMISSIONERS OFFICE
Patent Office
1855

[illegible]

[illegible]

[illegible]

Abdool Ali Sahib. Monchee Small Canoe Com
Yellow states.

21st Buckreed & P.M I and five others went to
Euphalli shah's Mosque. After prayers we Com
a Conversation with Moulvee Syed Negam Ra
Pensioned Hamidan Syed Hussain, Boman Sa
Syed Abdool Wahabi, Schader Sahib Mamiyar
Abdool Schadar Mamiyar. These people had fix
a park in another part of the Mosque. I had
known them before. They began to talk to Abdool
Aziz Velli Pacha son of Euphalli shah
asked us why do you not Come & pray in the mo?" We
replied; you are Wahabees and we will have
to say to you. Then they said "you have left the p
path" we asked how have we left our proper
path? They all joining said" look at the Cross
of the Feringhees upon us; you have made the
Choice not to take up the sword against them
are not brave. We said "we are of proper faith
you have assumed a freak religion, why have
you not taken up the sword" They said we are
ready to do it; the determination of the Rev

to the people in the neighbourhood are all
in partnership with us. If you join us, then will
(shereek) a general rising (Elgee). Then Valli
cha said to the seditious parties you must not
me to our Mosjid." They replied "we will come";
then Pensioned Havildar Syed Hussein took up
slipper to strike Velli Pacha. Then said "when
to wings fall they die; the same occasion has
rined to you." It was my intention to have reported
es to Mr Gordon, but he was not here. Then heard
that Mr Gordon was made Lord Maj.r, but heard
that he had gone either to Madras or Pauliput.
dent knows the Police Superintendent would
have reported. I therefore took the signatures of the
natives who were with me to a statement of what
had happened. 3 days ago Velli Pacha said to me
you must strike out of the statement the mention
that taking up the sword. We must not Complain
a Mussulman against another." I said "what
is written must remain. I have sent it to the Chief."
This was not true. I also said "we four are ready
to give the evidence, you may do as you like." Then
a book called Jehadhal Asseear written by

sent for by Jane Jahan Khan of Madras f
Hindustan. He sent one of these to Moulvie
Nizam oodeen and also to the Moulvie Kha
Pacha, who came with the Regiment from the
Kurnool. Those two Moulvies are giving instru
in that book to the inhabitants of this place.
Mahomed Sahib who lives in Hyderabad Nullah
me one day that 12 leaves of paper which he h
in his hand were the Jehadhal Asseear,
extracts from that book given him by Mr L
Ordeen. I asked him what it was about; he
"The Ceremonies to religious war fare & how to
I said "are you reading it? Do you desire a relig
war?" He said "it is well to learn it. Then sai
"It is a good book - Could you not let me see it
signified." He replied "The Moulvie told me n
to let any one see it. I have left it in
my house locked up in a" Syed Abdool
Wahab (above mentioned) and Mahomed Sahib
are great friends. I told the former (S. A. Wa
to tell Mahomed Sahib to bring me the book
me let me see it. S. A. Wahab said I will
bring it. Engine [illegible]

r Minimal Raja in Goodeathum Taluk &c
ill Come back either to-day or tomorrow his
Catives say.

Ane during the Mohurrum on returning
om prayer at the Jumajid I went to Luthfullahs
th shop in the big bazaar Vellore. I spoke to
him about what had been preached with reference
to a religious war. The owner of the shop asked
me if I had heard of the Conversation which
ad taken place in the Mosque. I replied that
I had heard and that I intended to report to
Jordon on his return from Madras Luthfullah
said don't mention anything about it now. I
ed "does he (pointing to an Each Indian
ho was present) understand Hindustanee"
Luthfullah said "yes". I then turned to the
ach Indian and spoke to him on the subject,
aying I was going to report the matter to Mr
go I again met him - He asked me "what have
you done about this plot?" I said "my Master
Mr Jordon has not yet returned from Ranipet

I saw in Luthfullah's shop 2 or 3 days aft
Conversation in the Mosque I mentioned th
matter to the Head Clerk of the Small Ca
Court. When the seditious persons spoke
in the Mosque. Boozan Khan was the first to
Kia, the Moulvee, Syed Hussein, Syed Abdo
wahab all spoke on the subject, but I can
remember the particular remarks made by
Boozan Khan first said Look how the Fering
Officers are. If you were to join us, and take
the sword, you would be all Insane men. The
others said, yes sir, if you were to do
would be a great matter. Khader Sahib
Moneyan, and Abdul Khader Bramyar said
nothing.

Khader Nawaz Khan an Ameen of the Jun
Cauzy Court was present in the Mosque on the one o
will tell everything. He was not present when th
A was signed. That statement was signed the ne
Conversation in Luthfullahs shop. I knew Boo
Khan for about the period I met him at the Mosque
had seen Hafeez to the extent before. I was knowing
the Conversation that took place in the

a statement I got signed by the others who were
present in the Prison. Thonab Khan, Vellu Vacha,
Ismail Saibo, (not the person in whose possession
was the knives) Saibo Veen Syed Hamed, Ameen
Sadar Nawaz Khan were the five persons whom I
intended to bring together in the Prison. We
met there, we did not go there together.

Solemnly affirmed before me this 9th day of May
in accordance with section 199 of the Code of
Criminal Procedure - and was read over to the witness
in Hindustani which he understands.

(Signed) H.O. Gordon
Asst. Magistrate

I interpreted to witness depositions faithfully
to the best my belief, after having sworn him to do
so.

(Signed) H.W.C. Stuart Captain
Deputy Chief Inspector of Police
Fleet Detective Branch Colombo

Given at Kachcheri, Jaffna, this 22nd day of
April 1869. I went to a cloth shop kept by Tamby Saiyan
kept by a Mussulman, to buy some Cloth, after I
was in the shop of the Small Causes Court

the same person whom I had seen go out. I say
into the shop. He said to the Mussulman that
Cangy was ordering him to pick up the cloth
from the Cangy. The Mussulman pushed him
him not to speak in my presence. He immediately
asked me if I understood Hindustani. I said
and the Mussulman also said so. He
then represented to me that the Cangy whom
spoke of was ordering him and several others
use their swords. Immediately also I knew
he meant. He then said openly that the Cangy
wanted him and others to tie on the swords of
The Jemadar then went away and followed
him and asked him if he could not come with
me and report the matter to the Commandant.
He said that there was no Gentleman here just now
who knew him, but that when Mr Gordon the
D. Court Judge came back from Church, he would
report the matter to him as he knew him. I then
him. I again met him at the 2nd time I saw him
Salaamed me and I asked him whether he
had reported the matter as he had promised
said he had not done so but would do so

reported this matter to Mr Leggatt on the
[illegible] May and to the Assistant Superintendent
Portland on the 8th May.

(Signed) John Beeler Wilkes

Sworn before me this 10th day of May 1869, and read
to the deponent who acknowledged it to be
correct.

(Signed) H. P. Gordon
R. Court Magte

Yellow and the Servants of the Regiments are going
to assist us against the Polligars. Valli Pacha
answered "You always desire to fight. You must
go for the Nabob's business and then you may
fight as much as you will. Then you
must assist us in collecting our Revenues".
Valli Pacha then said "You are bad Characters;
you must not dance to our Music". Then Syed
Hossain took up his Cliffirr saying what about
your Music? Valli Pacha did likewise. At
this juncture all separated. Then Thaw
Mouchi Abdol alli Sahib said "I will make
a report about this to our Gentlemen".
Said Syed "This language is known to the Govt
you will be punished, it is not right". Then
Nizam Oolem said "I was angry I was foolish
when I spoke". We then went home. 2 or 3 days
afterwards I went to Mouchi Abdol alli
Sahib's House. Then Thaw
Syed Hossain, Mohammed Hussain, Mouchi Abdol alli Sahib and
myself were present. Mouchi Abdol alli Sahib said
"Washam written and signed a Paper and
given to him from which last I have taken

report to the Govt. I told him to report at once. The night of the occurrence in the Mosque I told my father what had been said by Mouchi Abdol alli Sahib on his questioning me about coming home late. I never heard any talk of this kind about me. I have stated Nizam Oolem and the others were wrong to use disrespectfully of our dead religious men. After Mahomed Hussain there were four. The Wahabees are about four. I knew Moulvee Syed Nizam Oolem, Roman Khan, Syed Hossain, Mouchi Abdol Wahab before the occurrence which I have related. I saw Moulvee Syed Nizam Oolem at Madras at various occasions. He lives at Nylapoor. He comes to Vellore at intervals of 4 to 6 months or a year. I have not heard of any Contention between Syed Hossain and others about the giving of the offerings to the dead, to the poor. I solemnly affirmed before me and made over to the witness an Oath which he

remarks to Mr. Mouchi Abdol alli

Thurabkhan of Pellore (sworn) I am a
Eyot. The signature Thurabkhan affixed to
Exh. A. is not my signature. I never saw Exh. A
before. I was not present at a Conversation
which took place between Abdool Ally Saib
Syed Nejeem-oodeen Bowanikhan & others
I have accidentally met Abdool alli Saheb
in Cuppa Ally Chitty Pagoda about
Exh. A. I recollect the
above present upon that occasion. I can not
say the Strs. were shaken upon that occasion. 3 or 4 days after this occa-
sion I heard that there had been some Contention
between Pensioned Hamildars & Syed Abdul-
lah Saib Pattii Packa Hamildar & the Polle-
cars & that the latter were not to come to the
Cutcherry as formerly. I have not been
present at Meetings which have been held
Contrary to the positive Orders of the Hamildars said that
Cutcherry. The Hamildars sent Peons to the dead
Cutcherry to call the Polligars, the Peons returned & told them
that Cutcherry was shut. I was not present
present at their Meetings

and Valli Pacha had this Contention. I never heard Boonan Khan or any one else in the Innerjid say to Abdool Ally Sahib or any one else that they should take up the word. There are four priests in our Caste, holding different tenets. We four priests never can be likes Syed Hussein is opposed to all four, holding that the offerings to the dead should not be eaten. None of the four priests are Wahabees. Abdul Aly Sahib holds that the offerings to the dead may be eaten.

Solemnly affirmed before me this 3rd day of May 1869.

(Signed) [illegible]

Deran Sahibs Innerjid. I never went to Except Ally Shahs Mosque but once. That was either before or after last Moharum on the occasion of Hakeem Sahibs nephews death. The Moonshee Abdool Aly Sahib was there Boonan Khan was there, did not see Peer Syed Hamdan Syed Hussein, Sahib Abdool Wahab was there. Moonshee Syed Meeyan Sahib was not there. Thurab Khan, Valli Pacha & Mohamed Sahib were there. There sat 1/2 past 6 P.M. We stayed till about 7 or 7.30. There were no Conversations upon religious matters that occasion. I did not yesterday say that I would give evidence about Peer Ismail Cumpounder. I saw the Moonshee talking with Boonan Khan, but mentioned Sahib Naider Pacha yesterday morning. I did not speak with him. This was at the Mosque. I did not go to Moharum at Boonan Khans house yesterday at 7 P.M. I never saw him before.

Solemnly

Solemnly affirmed before me this 11th day
of May 1869. (Signed) H P Gordon
Ag Dl Magte

Mahomed Ishak Sowcar being sworn says
Regt Canby Cuppy. My son's name is
Sadeq Sayes Khan. He is an Ameen in the
Small Cause Court Vellore. Yesterday Thursday
Eyed Hamed Mahomed Ishak, Hoosain
Khan and Khodoos Alli Imoonchee Causes for
trial and told me I would attend and told
them he was gone to Madras. I don't know why
they wanted him. The Imoonchee said to the
Vakil he had gone to a gentleman. They said
why now? Ishall have a Cowle will come
afterwards. A Memorial Regimental ago my son came
home. Told me my Uncle Mr. Jacob
him why he was so late. He said he had
gone to the Mosque to prayers and had since
returned. I said what took place there?
Said Sayam Ooddeen Imoonee had asked
him what is the Goods of Gentleman like you

you should put on your swords. The Sepoys
of the Regiment are with me. I told my son
I had eaten the Company's rice for 40 years, &
that I would report the matter to Government.
My son said he would tell Imoonchee Abdool
Alli of what had taken place in the
Masjid. He said that he had told the
Imonchee in the Masjid that the matter should
be reported. I don't remember the name of
the Masjeed in which this is said to have
taken place. My son is stopping in Madras
at the house of Bukheemeeah the son of
Subadar Syed Noor, Jain Bazaar Street,
Triplecane.

Solemnly affirmed before me this 11th day
of May 1869.

(Signed) H P Gordon
Ag Dl Magte

The accuse to themselves the proceedings

(Translation of a Hindustanee)

(document.)

I deem it necessary for the informat
of the public, to declare in writing, that I am and
have always been a staunch adherent and
a faithful subject of Her Majesty's Governme
and that my sentiments both private & public
are and have always been in the strictest acco
dance to the law of loyalty; and that I have
vowed to defy, denounce & destroy, [illegible] person possess
To my knowledge, sentiments contrary to those
expressed above.

In doing so I do not dissuade
any man from propogating the doctrines of Isla
so as to exhibit to world its Tenets in their pur
& original state, but I should blame a person o
in the zeal of doing so, utter imprudently, any
thing sounding disloyal or disrespectful to
the British Govt; and I do advise those
who assume to themselves the power

...malgating the Word of God, to avoid and refrain
...row all sorts of political discussions or questions
...earing upon politics. They must bear in mind
...e loyal and freedom of every sort which we
...joy under the British Crown, and the benefit
...ged advantages we derive in being allied to it.
They should therefore endeavor to the extent of
their ability and influence to persuade and con-
vince people in that belief, while cherishing
the same in their own hearts, and thereby insur-
the to their lawful and good wishes for
the British Rule -
Those who agree with me in the above
sentiments will please express it by attaching
their signatures to this paper -
Written this Friday
the 22 of Saffer 1286 H. Janay Johan Khan.
2 June 1869.
(Translations of the signatures)

I fully agree with the subject
of writing and do
assure attach my signa-
ture there.
Sig. Abu M^ud Abdul Aguz (Moulvi)

2. The purport of the writing of this paper
suits me very well.
2. Sig. M^u Toosman. (Moulvi)

3. I quite agree with what has been said in the above writing.

Khuddi Sahebs sentiments in the Nellore affair. Ref 4

3. Sig. × Abdul Kawder. (Moulvi)

4. The purport of the writing of this paper tallies with my object and desire.

4. Sig. M^u Ibraheem. (Moulvi)

5. This paper coincides with my heart's contentment.

5. Sig. M^u Shouse. (Moulvi.)

6. I fully agree with the subject of this paper.

6. Sig. M^u Hyder. (Moulvi.)

Janay Johan Khan.

۱۰۴۳ ۱۶۱۰



میں اِس بات کا تحریراً اظہار کرنا اطلاعِ عام کے واسطے ضرور سمجھتا ہوں کہ میں ملکۂ عالیہ کی دولت کا خیرخواہِ بلااِشتباہ و رعیتِ صداقت شعار ہوں اور ہمیشہ رہا کیا۔ اور میرے مقاصدِ ظاہری اور باطنی آئین اطاعت کے نہایت موافق ہیں اور ہمیشہ رہا کئے۔ اور میں نے یہہ عہد کر رکھا ہے کہ جس کسیکے مقصود خلافِ اِن مقاصدِ مذکور کے ہوں اور مجھکو معلوم ہو جاوے تو اُسپر نفرین کروں اور اُسکو بدجانوں اور اُسکا حال برملا کروں۔

۲ غرض میرا اِس سے کسیکو اِسلام کی دعوت سے باز رکھنا کہ خلق پر خالص اور اصلی مسائلِ دین کے ظاہر ہوں نہیں ہے۔ مگر اُس شخص پر حرف دھرتا ہوں جو کہ دعوت کی حدت میں بے احتیاطی کی راہ سے دولتِ انگریزی کی خیرخواہی یا پاسداری کے خلاف کچھ کہدے۔ اور میں نصیحت کرتا ہوں اُنکو جنھوں نے سعادتِ تعلیم کلامِ الٰہی کو اپنے پر لازم کر لی ہے کہ ادعیہ اِست کے ذکر سے اور اُن مقدموں سے جو دولت کے ساتھ علاقہ رکھتے ہوں احتراز کریں اور باز رہیں۔ سلطنتِ انگلیہ کے ماتحت ہمیں جو ہر طرح کا امن اور آزادی حاصل ہے اور نفع و بہبود من کل وجوہ اُسکی متابعت میں داخل اُسکا لحاظ دل میں رکھنا ضرور۔ پس ہر آدمی اپنی طاقت اور دست رس موافق لوگوں کو اِس بات کی طرف ترغیب دے اور اِسی پر قائم کرے اور اپنے دل میں بھی اِسی بات کو اُستوار کرے تا اپنی اطاعت اور خیرطلبی دولتِ انگریزی کے باب میں مستحکم ہو۔

۳ اِس باب میں جو میرے ساتھ موافق ہیں میں امید رکھتا ہوں اِس کاغذ پر دستخط کر کے اپنی موافقت ظاہر کرینگے۔ مصرح۔

تحریر فی التاریخ ۲۲ صفر المظفر روز جمعہ ۱۲۸۶ ہجری قدسی مطابق ۴ جون ۱۸۶۹ عیسوی

جان جہان خان

۱. مضمون مرقوم الصدر کے نہایت موافق ہوں اور کمال خوشی سے دستخط کرتا ہوں ۵

۲. بیان مرقوم الصدر سے نہایت موافق ہوں ۵

۳. عبدالقادر خان

۴. اِس کاغذ کا مطلب میرے خوش اور خواہش کے موافق ہے ۵

۵. یہہ کاغذ میرے دل کے مراد کے موافق ہے ۳

۶. محمد غوث

۲. مطلب اِس کاغذ کا مجھکو نہایت پسند ہے

۲. محمد غفران رعاء الرحمان

۵. [illegible]

to what enquiries are to be made of the people

and as to the punishment to be inflicted on

those enquiries are to be set forth at

Yellow, Chittim and other places.

Some time ago, one Moulue Mahomet

Ali [illegible] to come to

the religion of the Mahometans and

people to wage war called

Candahar [illegible]

matter to the Circar who turned the said Mouliu-
out of [illegible] this Country.

3. At the time Mouliu Abdul Khalia he appointed
in his place one Ahmad Alum Khan (residing
at Madras) his deputy. He according to the
religions of his Guru (Priest) [illegible] his
son (John Jahan Khan) and then died. The
said John Jahan Khan now holds Correspondence
with the people of Arcot. Hath himself
stiled [illegible] Nabob proceeded in disputes
with Wingerman (Governor) [illegible]
as Whatley the Dewan [illegible] Black Mastas
[illegible] with his deputies into the Country
to make the people [illegible]

4. By the said John Jahan Khan the Mouliu
Mohamed Usmans having [illegible] for Walajapad,
Polur and other places Abdul Khader [illegible] Perambuk,
[illegible] Pangelur Vellore places and Syed Hyder
[illegible] Cuddapah Chandergar Nellore [illegible]
Gandicotta Gurramcondah Cudpa [illegible] Abdul

[illegible] Khan [illegible]
[illegible] Mahomed [illegible]
[illegible] Mahomed [illegible]
[illegible] Mahomed

Dear 15th June
1869

William Ellis. I have received
your Telegram about Vellore
the enclosures & I shall
which is the first I have
heard of the affair. I am sure
glad I sent them as they are.
I have also called for further
report - in formation. "Exhibits"
I have not no copy of "exhibits"
A" but I have little doubt
but I will have had me cie
this for the Mail.
There may have been something
a foot in the Waikabee line
probably was but I do
not believe that any serious
outbreak of Govt would en
-sue [illegible] When that is
intended, it is not manned
in this way - [illegible] system - in the Govt-
enquiring into the cause, but
I am doubtful if anything will
be the result-

[illegible] May 1869.

[illegible]

Army Regulations

[illegible]

[illegible]

[illegible]

Major Evans letter
to the Chief Secretary
inclosing Stuart's
report relative to
affairs at Vellore.
Vellore Letters
May 15th Received

Read with
Other papers

Major Evans has written a letter to the Chief Secretary to Government, inclosing a report from Captain Stuart relative to the late disturbances at Vellore, which he has submitted to the Commander in Chief, and which he requests may be laid before Government.

Captain Stuart's report is dated the 9th instant, and is accompanied by a letter from Major Evans, dated the 10th instant, and by a letter from Captain Stuart, dated the 11th instant.

14. Read Paper, being Report
and Letters as noticed
in Margin.

Ordered, That
Letters be written

1869.

Enclosure No 4

In a letter from the Officiating Magistrate of Nuatua District dated 15th December 1869 No 139

Copy of the Report of Captain W. B. Jackson of the Albatross relative to Land regarding the Wahabees.

To The Collector of the Kistna District
at Masulipatam

The humble address of Mouluvee Mu[illegible]
Subhullah, Masulipatam Cazy of Sever
Pet in Masulipatam.

Most Honorable Sir

With due submission I beg to state, that, your Honors
Siroy transmitted to the 2d August last Mr. has favorable to
confer to me at Rajamundry, the receipt of which I have immediately
acknowledged. In obedience to the instructions contained therein I have
with assistants detailed account with regard to the immunities of Native
Religious for your Honors perusal.

Names of Servants.	Names of Places where Missionaries.	Religion.	Remarks
1st Chuny Veganiah	Madras	1706 & 1707	Have for the last seven
2nd Mullimly Veligah	Madras	1958	Books regarding
3 Swamy	Bimlipatam	1717	their Castes & the
4 Mahomed	Bajamundry		Statements they con
5 Abdul Rahuk	Bajamundry		and have they
	Guntoor		of Priests & their
			Gentoo Mahomedans

also are not allowed to come into our Bungalows, they have no arrangement
in the habit of eating themselves some are of Hindoo for eating some
not & most people like them, and for eating with regard to their and their
not & most people like them, and for eating with regard to their and their
Religious are against our religion they have given at times for the by
Roman Catholics from their having taken with them in a manner, and consigned
by their religion that never go to any place for eating. But as their Caste & Cast
remain with them being destroyed, they people for the longest below mixed to
go on their manufacture for eating about their religion by the writers of the
Books & Cast mixing and wandering from place to place.

1 Mouluvee Omrah	Madras		Have compared & Bible and
2 Bible Mouluvee			repeated by Pungal & Easy for the
1 Mouluvee Abdul Cady	Hindustan and Persian		Bible & Mahomedan Books
2 Vilayat Ali			Have for the first time and
3 Abdul Jallan			manner & they began & found
			about their religion & by the
			Bible & Mahomedan Books
			the Mouluvee & Masulipatam
			about them many from them

6

6 Moolanee Mahomed Allie of Rampur — Muslims

7 Moolanee Abdul Sahib — Lucknow
8 do Abdul Rahuman — Benares
9 do Mahomed — Sahrumpur
10 Moulvie Mahomed Mucd — Bengal
11 Moolanee Mahomed Allie — Delhi

12 Moolanee Mahomed Allie Khan

13 Moolanee Imaul Khan — 1 Ellore, 2 Cumbar, 3 Ranpur, 4 Rajmundry, 5 Salem, 6 Rangoon, 7 Kamalipatam, 8 Tamalicota, 9 Ellapur, 10 Nulapalle, 11 Yanam

In the Year 1251. Abdul was, his having been driven away by the then Shia authorities there.

In the Year 1256 they also came to Mecca and preached there. But Yusuf Pacha the then authority there caused them to have been driven away.

In the Year 1279 he came to Ellore from Calcutta and began to preach there — in the 12th July 1862 he was driven away. It does also proclaimed that the people of that used should not come into our religious mosques &c.

In the second day of his coming, leaving from place to place preaching his religion. He erected also a Mosque to have been erected at Ellore such Ellorites came under the people there around him as his disciples. As his false doctrines gave a room to a series of continuing religious quarrels, the Commanding Officer of the 32nd Regiment &c. caused him to have been driven away from Ellore — He used to also confined — Rangoon for — He used to play such kind of tricks in some other places &c. was immediately his friends abiding in any one place in a fair manner was not allowed of which has also advertised in the Gazetteers Dated Gazette dated May: — Certificate by the Police Superintendent that many one of his subordinates should be watching over his dwelling place and reporting about him more and then and he was also suffering the punishment of simple imprisonment.)

By means of that Christian Church people the religious was mixed and is now — fully forgotten. They say that they belong to our religion; but it is quite a false and contemptuous of their used allowing the perpetration of shocking Evils, they are said to daily to do not called Mahomedans, Allie, Razlie, and Bunnaries, which will be manifest to your Honor in case of no fairness being made to our religious books. He allowed other praying may be known the will that contained in our Koran, our Religious Book. But their letters and the mode of their preaching are diametrically opposite to that of our Koran, as they pretend that our praying to the East Almighty daily in a name & manner is not good. It is evident to your Honor on by that this gives room to the praying of religious quarrels.

Names of our Evil & false modern religion	Names of sects	Remarks
1 Imaum Hosein	Moslim	These sects only are mentioned in form, as they have made such pretended by our great Prophet — Those and the Moslim are nothing and quoting
2 do Shamsy	Shamsy	
3 do Hanbly	Mahdee	
4 do Hanifee & Hanbly	Hanbalee	

Fidwahs according to these. By means of these Mahalees who invented new false religion & hearing our religion and preaching against it, some years have been printed. Some of their false doctrines against our religion are here mentioned for your Honors perusal.

1 Hearing the word made by Imaum Hosein who is our great priest and more should be held sacred.
1 do. our religious chief are called Imaul Imans &c.
1 Preaching not to pray to God nor to read or make our usual prayers called Mowlud, Darud, made by our great saint Paigumber.
1 Preaching not to go to Mecca where our Paigumber was buried not to perform our religious rites there.
1 Preaching not to give any thing in respectable manner in the names of our Auwlia who are our Saints.
1 do. not to perform any pitri funeral with names of the dead according to our Religion saying that also doing will be of no use.
1 Preaching not to perform our Nokuraun festivals as usual.
1 Collecting some unlearned and rude people around them, and prevailing upon them to follow some vicious, cruel and shocking actions, to perpetrate them and to procure some cruel and cruel practice called Jehad and thus making quarrels by desultion.
1 Preaching that Shaffa Hanbal Mazahabs is burden of praising God for receiving pleasures from their sins is not on our Paigumber and that likewise power of doing so.

Therefore their Fidwahs — some of the rulers need to suppress the propagation of that creed. But it is now in the state of no propagation. Some of the well educated people in Mecca, Bombay, Madras, Calcutta &c. kindly made many Books with regard to that creed, in order to prove it to be false, but the names are not mentioned here with the view of our letting that my fellow Asiatic people are not even belonging to these parties. They have no any friendship. They are not even the people belonging to our country. Our Hope they will be in our place and some days in another preaching their false creed and receiving punishment for.

In conclusion I presume to state that not to any friend of that creed is now in these parts. If I may, may I will bring the fact thereof to your honors notice without the least possible delay — in which act of kindness I am in duty bound shall ever pray.

Mecca Shahar
7th November 1873

Sign of [illegible]
[illegible] Merchants
and Native Inhabitants

(True Copy)

E. Brooke
Officiating Magistrate

1869

Enclosure No 5

In a letter from the Officiating
Inspector of Nuttur Quarter
dated 15th December 1869 Mizzy.

Copy of the Report of
Surveyance Peer Fuddullah Esq
of Ghanuttpattam Regarding the
Wahabees.

Translation of an Arje from Fuddaali Imurjat Khan
Bahader Eldest son of late Nawab Khuttubudowla Hussain
Alli Khan Bahadar. Intyeemajung to the Collector
Kistnaw District.

Dated 13th August 1869

I received your Inquetnámah No 6 dated 3 instant
and beg to annex hereunder my Replies to the Querries
Regarding Wahabees.

Querries	Replies
1. In what respect differences exists between the Sunni Sect Called Sunnat Jamat and the Wahabi Sect?	The Sunnat Jamat Religion Consists of 4 Sorts Namely. 1. Hanafi 2. Hambali 3. Shafi 4. Malakee. His their general tube is one and the same yet they slightly differ in their Religious observances. They are generally Called Sunnat Jamat. They are Social beings and never revile each other. The Wahabees profess that they Sprung from Hanafi & are the best. They Vituperate the aforesaid 4 tribes as being hypocritical. They likewise curse the Learned, Valiant & learned men. They say that there should be no anniversaries performed in the Name of the deceased; & that food should not be eaten from the hands of those who perform them, and in a house where marriage is taking place. They further add that Mahomma and others were not the best sages that if it pleases God he can pardon any man from his sinners displeasure &c

he may be- Thus they utter slanderous expressions-

2. In what Towns of the District do they Chiefly Reside? Have these Religionists increased to any extent from some years past? How many do you think there would be?

About 20 Years ago a Wahabee by name Mowlavi Abdullah came to Ellore where he married a woman and admitted some poor men as his disciples in Bezwada, Guntur, Nagamandy, Kondapalle and other places- After his death the Creed has not been propagated- There might probably be a very few men in those parts but not any where in this District-

3. Who are the Mowlavies or learned men in particular of the Wahabees? In what Towns do they preach?

There are no learned men of this sect in the environs of these parts; we formerly used to hear that they were in great numbers and strenuously preached in the Towns of Madras, Bangalore, Calcutta, Delhi, Bombay; but we do not now hear any such thing.

4. What is the nature of the Religious doctrine they preach? By what means and rites do they admit their disciples or Inushurs?

They declare that there is no other but God; that He himself is the Author and the Cause of action; that men should abide by the strict letter of the Khoran and not act themselves according to the different principles laid down in the subsequent comentaries made by men of the Sects according to the dictates of their Avidents; that Jarrat-e-Namaz should not be performed during the Nights of the fasting days; that Mohammed by Gamber was

was like an ignorant being for 40 Years & afterwards reported himself by gambor; that as he is no more his dogma became extinct with him; that on auspicious occasions rich apparel should not be worn & that no tax be levied on land & houses- In this way they preached, admitted disciples & also wrote books- They principally preach that Charity should be given in the name of God & that Kafirs be destroyed- They thus tell and gain Money-

5. Do they raise any subscriptions. If so for what purpose? Do they send Money to any parts of India & if so through whom?

It appears no subscriptions were ever raised by any body for any purpose in this part of the Country- No Collections have been made here and sent to other places but about 20 or 30 Years ago we used to hear that Subscriptions were raised at Hyderabad Bombay, Guzerat and other places & remitted to their Priests-

About 500 or 60 Years since this Creed propagated in India- At first this Creed was introduced by a named Anand Calloy Syed Hamed who came from Delhi & who worked certain Miracles- The Creed was disseminated thro the preaching of his principal disciples Namely Mowlavi Ismail Shajeit Alli, Khud Malli and others- They preach in a different way to the prevalent Sunnat Jama Creed and admit disciples, Cursing the 4 divisions of that Creed, Namely Khadaria, Chistia, Nakshbandia & Mujeli & styling their Creed "Mohomedie"- At first they converted a number of people and afterwards they converted many Palais at Cabils- They acquired much Money and attempted to take Lahore- At last they themselves found that this Creed was false and killed many people- Those who survived returned to Delhi

any

and resented to the large Towns of Calcutta, Bombay, and Madras. Those who found their preaching to be deceitful, expelled them. The Government also had the Priests of Wahabies exiled.

With reference to their own books, and to the information I have received from them of Patna at Hyderabad, Madras, and other places as well as to the result of my enquiries made pursuant to your orders. I am enabled to state the foregoing circumstances as far as I came to understand.

There are several other circumstances connected with the Creed of Wahabees, but I have summarized them.

13th August 1869.

(Signed) Fuzla ali
Meerza Khan Bahader
the Eldest Son of late Nawab
Khurbuderola Hussainalli
Khan Bahader Satyamanging.

(True Translation)
(Illegible)
Officiating Magistrate

Fuzlali Meerza Khan Bahader
Eldest Son of late Nawab
Khurbuderola Hussainalli
Khan Bahader Satyamanging
Regarding the Wahabees.

Received 9th Sept 1869
Ellore 29th

Lieutenant &c 1869

No. 86. Office of the Superintendent of Police, Masulipatam
8th October 1869.

From. The Superintendent of Police
Kistna District

To. The Magistrate
Kistna District

Sir

With reference to your letter No. 936 dated 26th July last, I have the honor to report that after obtaining information from all the Talugs in this District the conclusions I have arrived at on the subject of the Wahabees are as follows.

1st That there are no resident Wahabees Mouluvies in this District. Ellore in Godavary District is the centre of the Wahabee movement in this part of India. Several Mouluvies of that Town periodically visit different villages in this District. Mouluvie Abdul Latif twice a year (during festivals of Ramjan and Bakrid) visits Masulipatam. Mouluvie Saul Ahmad once a year (during Ramjan) visits Challapalle, (Pedda Palli Taluq) Nagaram and Repalle (Bunder Taluq) and Gangoor (Bezwada Taluq) Mouluvie Shiek Hamid accompanies him. Abdul Latif is about 60 years of age. Height 5 ft 8. Bamboo Colour. Rather stout. Has a beard and whiskers. Saul Ahmad is about 50 years of age. Height about 5 ft. Colour brown. Is strongly built. Has whiskers and beard slightly grey hairs. Shiek Hamid is 22 years of age. Height 5 ft 6 inches. Colour brown. Face pitted with marks of small pox. I have communicated with the Superintendent of Police Godavary District regarding them.

2nd The Wahabees have churches in Challapalle, Pedda Palle, Repalle, Bunder, Nagaram, Gundlapalle, Gangoor, Gundepalle, Chilakaluripet and Bapatla. Each church has a Moulvie for Wahabees, and Jumaath has a Mosque with a Moulvie for Wahabees, and the Moulvies further have in his known circle of their village. Abdul Gangoor (Bezwada Taluq) Umar Ahmad of Challapalle (Pedda Palli Taluq) Nagaram (Bunder Taluq) Abdul Rahim of Repalle (Repalle Taluq) Abdul Rahim of Gundepalle (Bapatla Taluq) Abdul Rahim of Chilakaluripet (Chilakaluripet Taluq) are Wahabees and influential Moulvies of Wahabees. Each of these Moulvies has a number of followers, and congregations of Wahabees. Ismail Khan Sahib of Gundepalle is a Wahabee and influential Moulvie of Wahabees. He has a number of followers, and congregations of Wahabees. Ismail Khan Sahib

[illegible] to the Magistrate of the Town of Calcutta. Beng[illegible]

[illegible] to the Police Office, that he has ascertained the names which the imposter now in the Mutwalee's custody has generally assumed in the different localities in which he has been apprehended, viz. Ameer Ali, Ameer Shah, Ameer Khan, Ameer Beg, Ameer Ali Beg, Ameer Ali Shah, Ameer Ali Khan, Ameer Ali Beg Shah, Ameer Ali Beg Khan, Ameer Ali Shah Khan, Ameer Ali Beg Shah Khan.

The Mutwalee of the Mahabeer is also of opinion that the French Medal is the device of some Brahmin Emaun to counteract the influence of Hafiz by any means. In the city of Bareilly Emaun Ali is considered a Hafiz by many, and is the favorite of Golam Hussein, amongst whose followers he is Constable Saul Khan, who declares, that they further make their followers to believe that he, the Imaun, will lead them to the Dareul Harub (fighting place), the war in India, which they call Dareul Harub (fighting place), because it is a country in which the proper Mahomedan religion does not prevail, and that those who die in the war will receive the reward of Bahegan. But generally they are not described as breathing fire and sword. Whether the evil minded do not unfold their schemes before maturity, and after the strong light that has been thrown on the doings of Mahabis in Bengal, I am not inclined to attribute all charity on the part of Mahabis towards their neighbours.

The different rebels, followers or disciples are called Murreds, and all their conversions have to take oath to obey the precepts of the Moulvies, but little from the Tenets of their method of salvation.

The Imaun Shahs are raised amongst Mahabis during the visits of the Moulvies who punish money as occasion requires to other Moulvies in Bengal and Dillees. The agency is not known by known, but probably pecuniaries are made thro' the food by Moulvies, the covering letters concealing the real object and the names of the Moulvies. Some such must have to be supposed to be disguised Mahabis and their agency can also be traced without unfolding the better known Moulvies, and they can punish the money as it were in the ordinary course of their business.

The names of several persons in Bengal and Bombay who profess to have renounced the Mahabis creed, have been mentioned to me. But the change in their religious belief seems to be this, that their notorious Moulvie Ismael Shaw was spirited away, and may have been assumed only for temporary purposes. It would seem that a spirit of inquiry cannot but have a wholesome effect in any predilections for him, which must be influenced by the attitudes of ignorance & fanaticism of the knowledge of which he expects to work [illegible] emanating amongst those who may wish to make a religious movement

as a cloak for additional designs, and while it restrains the turbulent within proper bounds must considerably detract from the attractions held out by fanatical Moulvies for the purpose of making converts. The moral effect produced by providing an appearance of indifference to the doings of Moulvie Ismael Shaw, and by the readiness shown in checking his mischievous career, has obviously impressed the minds of Mahabis and would be Mahabis, in this portion of the field of his labours, with a due sense of caution in proceeding [illegible].

I have the honor to be,
Sir,
Your most obedt & hble Servt,
(Signed) W. H. Hawkins Lieut
Superintendent of Police.

(A true Copy)

E. Brereton.
Officiating Magistrate.

Enclosure No 1

In a letter from the Officiating Magistrate of Vellore to District Judge dated 14th December 1869.

Copy of the Report of the Subordinate Judge of Vellore Quoted Regarding the Wahabis.

16th No 1911.

Kistna District Head
Assistant Collectors Office
Kistnapatam 13th October 1869.

From. W. St. Graham Esquire
Acting Head Assistant Collector of N. D.

To. J. A. D. Boswell Esquire,
Officiating Collector of N. D.

Sir,

With reference to your Endorsement No 242 on the Proceedings of the Madras Government, No 1135 dated 13th July 1869, I have the honor to state that it has been reported by the Tahsildar of Bezwada, that no persons professing the Wahabee doctrines are to be found at Kondapalli, and Bezwada, the chief places where Mahomedans live in any Division.

On my making personal enquiries I have informed by one Mahommed Ebrahim late Duffadar in this Office that a Mahomedan named Ishan used to Gunthur some 25 years ago, which his father in law is or was a pensioned Subadar. He also lived for upwards 9 years, and then went to Vellore, and died there for the preached doctrines which displeased the majority of the Mahomedans there. They declaring that many disputes now daily arise among them about marriages, ingeb & Zakat &c have gone away from Vellore. Some to Burhampore, but after his death Vellore became disputed ground & some to Bangalore.

There are some of them Wahabis residing in Gunthur & Mahomed Ghazim a Munsiff of Gungoor is one, and there are others whose names I could not ascertain.

In the Village of Cherlopilly there is a resident of this Mahomedan Caste by name Sheik Hussain who was formerly in the Collectors Cutchery of Gunthur and is now dead. Hussain & Hussain Sheik Khan is now in Chittoor Jail. Hussain only came during Pandoss Rao's Kondapilly, and made another time go back there & from some reasons.

Sheik Khan and Hussain Sheik Khan had a dispute at Vellore.

Khan Saheb & Mahomed Khan has to attend Gunthur

in Summons

1869

Enclosure No 3.

In a letter from the
Officiating Magistrate of Kistna
District dated 15th December 1869
No 139.

Copy of the Report of the
Acting Head Assistant Magistrate
of Kistna District regarding the
Wahabees.

Examined and found correct with the original
(Sd) [illegible]
(Sd) [illegible]
Asst Secy to Govt

172

A 66. Kistna District Joint Magistrates office
Guntoor 1st December 1869.

From,

Boyd Horsbrugh Esquire,
Sitting Joint Magistrate Kistna District

To,

J. A. C. Boswell Esquire,
Officiating Magistrate Kistna District

Sir,

With Reference to your docket No 241 on Government Order No 1135 dated 13th July 1869 Requiring me to submit information on the points noted in Para 8 of the said Government Order, I have the honor to inform you that I learn that in the year 1857 Mahomed Ismail Khan a Moulavi of the Wahabi Sect visited this town; this is the same man who is now in the Jail at Coimbatore as mentioned in Para 6 of the Government Order. The preachings of this Moulavi were not at all to the taste of the Mahomedans here and it was at their own Request that he was made to quit the place.

2. The following three persons are stated to have been friends of the Moulavi when he was here and to have listened to his doctrines

1. Sal Khan } both of Guntoor and now
2. Sheik Madar } in the Police
3. Buddi Saib, pensioned Sepoy of Guntoor.
4. Hussain Khan, a private individual of Guntoor.
5. Ahmed Khan a younger brother of No 4.
6. Sheik Daud a pensioned Havildar now living at Guntoor.

These men are perfectly quiet nor does it appear that their conduct was at any time suspicious.

3. I have not heard of Wahabee Moulavies having visited other places in the Sub Division, but will at once let you know in the event of any such Character making his appearance.

1869

Enclosure No 2.

In a letter from the Officiating
Magistrate of Vavitua District
dated 15th December 1869 No. 637.

Copy of the Report of the
Joint Magistrates regarding the
Wahabus.

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124 Salem Joint Magistrate's Office

No 19 Dated 26th February 1870

From

J. F. Price Esquire

Offg Jt Magistrate Salem.

To

C. H. Dickens Esquire

Magistrate of Salem

Sir

I have the honor to reply to your letter No 150 dated 21st July 1869

2 I have made from time to time enquiries regarding the Wahabies and Abumdoolah Khan and the result has been that I can find no trace of this individual having at any time preached in my Division and that there are not more than 15 families of Wahabees in the three Talooks undermy charge. There are two Wahabies at Rayacotta and the remainder are all Hindoos. They are all peaceable inoffensive and give no trouble.

3rd I can not find that any subscription is raised amongst them for the purpose of paying the expenses Brothers from Calcutta at intervals of two or three years, with Hindoos for Bangalore and who calling there a day or two preach to their disciples. As far as I can learn there is no Sedition spoken in these

4. The feeling of the Mahomedan population is certainly most strongly against the Wahabees and I have not been able to find a single case in which a Commission to the lands held by this sect has been made. All the Wahabees now within my jurisdiction appear to have been Wahabees when they came here.

5. When I was an Assistant some 5 or 6 years ago, I took some interest in the Wahabee question and made enquiries on the subject of many Mussalmen. One of these a very influential man told me that his Co-religeonists looked upon them as a set of sour mischief making asses and that if Government would give them permission they would in a Couple of days kill every Wahabee in the Presidency. I fully believe that he meant what he said and that though Wahabeeism might produce a few scattered murders of Europeans, no Combined movement of the sect could ever be made. There would always be some lukewarm Connections Wahabees - being enough to give timely warning if any plot could possibly succeed on foot.

6. I look upon the so Called Wahabees of Arcot, at which place I was stationed for

a Considerable time, as rather a body of malcontents than a party guided by any religious views. I hold the same opinions regarding those of Vellore.

7. If you consider it necessary, I will make out and send a nominal list of all Wahabees in the Sub Division.

(Signed) S. F. Price
Asst. Joint Magistrate.

(True copy)

C. J. Lewellyn
District Magistrate

Copy? Ab!

Bengapatam 7th April 1770.

N° 135.

From

P. S. Melville Esqre
Acting Magistrate

To

The Honble. R. J. Mills Esqr
Chief Secretary to Government
Fort St. George

Sir,

I have the honor to acknowledge the receipt of the Proceedings of Government dated 15th July 1769 the 1135 inclusive, with packet from the Offg. Secretary to the Government of Bengal, dated 3rd June 1769 forwarding the Magistrate's report on the subject of Ulcer disease.

In answer to your letter dated 22nd Novr. 1769 I have the honor to acquaint you that I have not yet received any Instructions on the subject of Ulcer disease.

I have the honor to be
Sir
Your most obedient
humble Servant
P. S. Melville Acting Magistrate

Bengapatam
7th April 1770.

having heard that a Warrant for Mahomed Ali Rampore Company from Madras and collected the Rajah's Revenues, but cannot say to what Amount or where it is deposited.

4. My enquiries in this district tend to the Conclusion that a Warrant to the Company's Amount has been received, which is depositing on the Subject from Nellore, viz, that Madras is the Head quarters of Administration in this Presidency.

5. The delay in replying to the above Proceedings, is owing to the non-receipt of the information from the Collector.

I have the honor to be
Sir
Your most Obed. Servt
G Cumine
Actg Magistrate

1870
Judicial
From
The Actg: Magistrate
Vizagapatam
To The Chief Secretary
to Government
Fort St. George
dated 21st April 1870
Rec'd 29 —
No 369.
No 135.
Submitting a Report with reference to the Proceedings of Govt: dated 13th July 1869 No 1185, on the subject of Warrants issued in the Zemindari of Vizagapatam.
Recorded.
RK

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Chief Office of Inspector General of Police,

Madras, 10 April 187 .

William M. Ellis.

This is a
Translation of the
Pamphlet to which
Balmer refers in
his enclosed note -
I thought it
might be useful
to the Chamberlain
a copy of the Translation

Transmitted to the Chief Secretary to Government, with reference to Memo. in the Public Department, dated 4th June & 4th July 1854.

By Order,

[illegible]
Actg. Director General,
Medical Department.

Office of Director General,
Medical Department,
Fort St. George,

189 12

Inishmeadday,
12th December 1890.

Sirm,

The Deputy Magistrate
on Petrel Duties,
South Arm.

Sir,

I have the honor to
Rpt. 1959, dated 16th instant
(in triplicate) transmitting for
investigation and Report
depositions made at Adamsfield
before Mr. Police Magistrate
Lascelles, charging
[illegible]

Here are enumerated
your Bill of Fare, many
sick men, & Women, &
Children lie in the Village
are in Circumstances of
Real Extreme Poverty
& are Entirely able to
afford the Required Nourishment
and Support.

Send Contract
by Bearer & Return by
Commencement Resolved to
you & due Care.

Thanks for
Bishop & Rochdale
Agreement
Prices
Check
Respectfully

1842.

South Carolina Court of Appeals
Columbia, 12 Dec 1842

No. 422,

Thos. L. Roberts Esqr
Att. Gen. South Carolina

Dear Sir,

I enclose herewith Decree
Chas. No. 459. Abstract of Judgment
requesting the Supreme Court
Actual Condition of the
Plaintiffs Intestate this
Decision, Upon the Demurrer
Will in the Equity of
Jurisdiction of Equity

Receipt of the Sub Division.

Received of
Dispd of P. L. Dodge
Sub Collector

True Copy

Chas. Deady
Inspector

M. R. Pardee
Collector

No 139

Sir,

I have the honor to transmit herewith a Letter from Lieut. A. L. Lester Commanding the Revenue Cutter Active, addressed to me, and dated at Port Townsend, W.T. the 13th December 1870, reporting the seizure by him of the Schooner Active, for violation of the Revenue Laws of the United States, and the subsequent proceedings in the case.

I am, Sir, very respectfully, Your obedient Servant,

Chas. Hallock
Inspector

Hon. Geo. S. Boutwell
Secretary of the Treasury
Washington D.C.

Inclosure
Letter from Lieut. A. L. Lester dated Dec. 13th 1870

Respectfully forwarded to the Department

A. B. Dyer
Collector

No. 616.
199

Huzur Cutcherry
Tinnevelly 16th December 1870

From R. K. Puckle Esqre
Collector

To
The Honourable R. S. Ellis C.S.
Chief Secretary to Government
Fort Saint George

Sir,

In reply to Government Proceedings No. 1136 dated 15 July 1869, I have the honour to inform You that there are very few Patane Mahomedans among the Civil population of this district.

2. The Mahomedans are but 5 per Cent of the population and nine tenths of these are Lubbeis & Yelavaniers traders & petel Vine growers. I have only just returned to the district and cannot therefore handily furnish reliable information as to the presence of men of the Wahabee sect here, but of this I am certain that their presence would have no effect as they could find few disciples to influence

I have the honour to be
Sir
Your most obedient Servt
R. K. Puckle
Collector

Recd a letter from the Municipal Commissioner of South Arcot 17 Decr 1870 No 52

No 52 13

From, C.O.

Charles W. Reade Esqre
Magistrate of Southwark

To, Honorable R. J. Ellis. C.B.
Chief Secretary to
Government
Fort St. George

Sir,

I am reminded by the Under Secretary's Memo of the 7th Instant, Rc. 346 of my omission to reply to Paragraph 8 of the Proceedings of Government Judicial Department, Rc. 1135 of the 13th July 1869. The subject engaged my attention at the time, and the Divisional Officers were addressed on the point to obtain all possible information regarding the Palkalu Schools, but probably owing

owing to my having received
no report from any of them,
the matter subsequently escaped
me.

2 My Enquiries have Elicited
nothing beyond the information
already furnished by me to
Government with my letter of
the 6th December 1865, No. 2758
which is recorded in the Govern-
ment Proceedings I am now
acknowledging. The number of
the Wahabee Sect in South
Arcot is very small as there
stated, they have ever been
peaceable and quiet, following
mostly cultivation and petty
trade as their occupation, and
I know of no instance where

a

a Wahabee has been before any
of the Courts charged with any
offence. As a Sect they are very
few and wholly insignificant
in this District, and I have never
heard of any Moulvie having
visited their haunts, or of any
attempts by such Mahomedan
teachers or by any others to
propagate the Wahabee doctrines,
and my belief is that the
Mahomedan Community
in these parts, of all nature
subjects, are the most quiet
and inoffensive, and keep
very much to themselves; and
with the Exception of a small
Mosque at Punroolty I know
of no other building or Edifice
where preaching of any kind
is

is carried on, and this is mainly to be ascribed to the want of fit and competent persons among their little communities to teach & direct the rest - The Sulimanian Caste are so scattered about, and so little known to one another in consequence that there can be little unity either of thought or action among them, & altogether they form the most insignificant & retiring portion of the population -

3 I enclose copies of the letters from Jas Pan Esq. Magistrate dated 12 November 1870 No 422 - from Mr. Phillips 13 Dec. 1870 No 139 - from Genl Chesney Dec. 8th 12 Dec. 1870 No 102 - I have received from the Divisional Officers in regard to the Wahabees within their several Divisions -

I have the honorable
Sir
Your most obedt Servant
Chas Steele
Magistrate.

Asst Office
Comm. Peshawur
Cis Sutlej States
17th December 1870.

Memo
Copies of letters from Divisional Officers
Cis Sutlej States
Dated 17 Dec 1870
Rec'd 20 Dec 1870
No 52
Enclosed 3

Relating to the Wahabee Fanatics & the measures adopted for their suppression in the British Territory South of the Sutlej -

Ch. Steele

No. 2.

Date

From

Magistrate of Coimbatore.

To

Sir,

13 1871

No. 2

MAGISTRATE'S OFFICE.

DATED 11 January 1871.

From

The Acting Magistrate
of Coimbatore.

To

The Chief Secretary to
Government
Fort St. George

RECEIVED 16 ENCLOSURES.

Subject.

Wahabee Doctrines

Report on the subject of
Called for in official Memo
-randum No. 341 dated
7th December 1870.

with Mr returns

Mem. No time to
Govt. Mad. Ordinary Secretariat
A. Macleod
Asst. Magistrate

Godaverry District
Magistrates Office
Camp Kákarapárru
Jamakin Táluk
24th January 1871.

No. 21

From James Fraser Esqre
Magistrate

To The Honorable R. S. Ellis C.B.
Chief Secretary to Government
Fort Saint George.

Sir, With reference 6 paragraph
8 of the Government Order dated
13th July 1869. No. 1135, I have the
honor to enclose Copy of a list
of persons who profess the Wahabee
faith in Ellore presented by one
of my Acting Head Assistant
Magistrates. The persons
from whom the greater part
of the Wahabees are descended
appear

14 1871 Department

From

The Magistrate

of the Godavery Dt.

To

The Chief Secretary

to Government

For St George

Dated 24th January } 1871

Received 10

No. 21

Encls 1

Recon

No

Enclosing with reference

to Paras 1 & 2 of the G.O.

No. 1135 of 13th July 1869,

Copy of a letter received

from the Acting Assistant

Magistrate of Yernam

professing the Malabar

faith in Ellore &c.

No. 21

Yernam 10th January 1871.

Sir,

I have the honor to report for the information of Government that the Mahomedans of Yernam are dissatisfied at the Magistrate's refusal to allow the Mahomedan Religious Festival called Mohurrum to be celebrated by firing guns in the Bazaar.

2. The Mahomedans of this place are very few in number, and have not hitherto been in the habit of celebrating the Mohurrum by firing guns in the Bazaar. Their religious festivals are usually celebrated in the Mosques, and the Mahomedans of Yernam have never before made any objection to the Magistrate's order.

3. The Mahomedans of Yernam are not numerous enough to form a Mohurrum Committee, and the Magistrate has no means of knowing who are the leaders of the Mahomedan community. The Magistrate has therefore no alternative but to refuse permission to the Mahomedans of Yernam to fire guns in the Bazaar.

4. The Mahomedans of Yernam have not been in the habit of firing guns in the Bazaar during the Mohurrum festival, and the Magistrate has no reason to believe that they have any religious objection to the Mohurrum festival being celebrated without firing guns in the Bazaar.

5. The Magistrate has no reason to believe that the Mahomedans of Yernam have any religious objection to the Mohurrum festival being celebrated without firing guns in the Bazaar.

I have &c.

(Sd) [illegible]

Asst Magistrate &c.

To

The Chief Secretary

to Government

Fort St George

In a letter from the
Principal of the
Gasauny District
To The Chief Secretary
to Government
Fort St George
dated 24th January 1871
Received
No 21
Inam
Dte

Copy of the list
showing the number
of Wahaldars in Ellore

215

List shewing the names of Wahabees in Arcot

	Names	Present occupation		Present place of residence	Remarks
1	Seoof Beg	Pensioned Subadar of the 37th Regt		Ellore	Seoof Beg is the father
2	Mahommed Ee	No occupation		Do	inlaw of Moulvie Ismael
3	Sheikh Abdoolah	Pensioned Sepoy of the 50th Regiment		Do	Khan, a Wahabee who
4	Lal Mahommed	" Naig	23d "	Do	preached Wahabeeism
5	Sheikh Hussain	Do.		Do	in 1865 in Ellore, Samalcotta
6	Abdul Khader	" Sepoy	24th "	Do	Pittapore and several
7	Mahommed Ismal	"	23rd "	Do	other places in the Retnu
8	Sheikh Hoosain	Merchant		Do	and made many Converts
9	Abdool Gallick Khan	Pensioned		Do	He is reported to have
10	Sheikh Hamed	Merchant		Do	been imprisoned at
11	Sheikh Buddeen	Pensioned Jemadar of the 24th Regmt		Do	Coimbatore.
12	Abdoolah Sahib	Pensioned Sepoy		Do	Sheikh Hussain is
13	Sheikh Imam	No occupation		Do	the discharged Sepoy of
14	Sadeq Sahib	Pensioned Sepoy of the 19th Regiment		Do	the 11th regiment
15	Abdul Khadir	No occupation		Do	Abdul Gallick Khan is
16	Sheikh Ibrahim	Do		Do	the son of Ismail Khan
17	Lal Mahamed	Pensioned Naig of the 23rd Regiment		Do	Sheikh Hamed is the
18	Ali Khan	"	24th "	Do	eldest son of Sheik
19	Syed Ismail	Merchant		Do	Hussain and son-in-law
20	Sheikh Hussain	Pensioned Havildar, 23d Regiment		Do	of Seoof Beg.
21	Sheikh Ismail	Pensioned Jemadar		Do	Abdoolah Sahib and
22	Sahib Khan	Merchant		Do	Sheikh Imam are the
23	Fatch Reddeen	Subadar of the 23d Regiment		Do	sons of Sheikh Buddeen
24	Sheikh Hussain	Pensioned Naig		Do	Brother-in-law of Sahib Buddeen
25	Syed Imam	Pensioned Havildar of the 12th Regiment		Do	.
26	Nattar Khan	No occupation		Do	
27	Syed Ibrahim	Do		Do	
28	Seoof Khan	Do		Do	
29	Khader Khan	Do		Do	
30	Sheikh Hussain	Do		Dommagoodem	

31	Sheikh Omar	Pensioned Havildar of the 9th Regiment	Jellore	
32	Abdul Khan	No occupation	do	Discharged Sepoy of the 2d Regt
33	Sheikh Fareed	Sepoy of the 9th Regiment	Dommgondee	
34	Moulvee Gul Mahomed	Supported by his disciples	Ellore	Gul Mahomed reported to be the teacher of Servant Khan & Brother in law of Gul Mahomed
35	Abdul Wahab	do	do	
36	Chan Sahib Bhai	do	do	
37	Sheikh Hassan	Pensioned Havildar 3rd Regiment	do	Sheikh Hassan and Gool Cam Sha are suspected to be disciples of Gul Mahomed
38	Gool Cam Sha	Subadar of the 29th Regiment	do	
39	Sheikh Ismail	Pensioned Havildar	do	The Sheikh Ismail & Sheikh Hassan are pensioned Havildars, both speak Hindostanee & Mahratta. Their disciples are mostly Mussulmans & Mahratas.
40	Abdul Gafoor	No occupation	do	

(Signed) W. K. Kaspell
Ag Head Asst Magistrate

Secretary Dubnet
Head Assistant Magistrate's Office
Cuddapah 17th January 1821

(A True Copy)

Sanpai Thangeishakei Office
Vellam, Cuddapah District
26th January 1821

Sir,

In obedience to your Circular Order of the 13th instant, I have the honor to report for the information of Government, that there are no Persons in this District, who have been Pensioned by Government, for Services rendered to the State.

I have &c.

(Signed) Sanpai Thangeishakei
Collector & Magistrate

To
The Chief Secretary to Government
Fort St George

Bellary Masulipatam COLLECTOR'S OFFICE.

No. 12 Dated. Camp Cumbum Taluk 3rd February 1870

From,

The Collector Masulipatam COLLECTOR OF BELLARY

To

The Chief Secretary to Government Madras

Sir,

With reference to Para 8 of Government Order No. 1135 dated 13th July 1869 and to the Circular Secretary's Circular No. 326 dated 7th Ultimo, calling attention to the Famine Commission Report as follows -

2 Before the Circuit season of 1869-70 claims officially addressed each of the European Divisional Officers, asking them to obtain the information regarding the liabilities which was sought for by Government -

3. Pattungs there is a large number of Mahommedans scattered among the Hindoo population of the district & the Circuit was unable to speak any language except the vernacular of the locality in which they were and therefore had to call in Interpreters to communicate to them the wishes of the Government -

4. In many of the villages where Famine

Petitions that Petitioners Memorandum of Petitioners Claim may be received & filed

To The Collr. Masulipatam

Dated 26th January 1870

Petitioner

The Chief Secretary to Government Madras

Sir,

I have the honor to forward herewith the Petitions of the Petitioners mentioned in the margin praying that their Memorandum of Claim may be received & filed

I have the honor to be
Sir
Your most obedient Servant

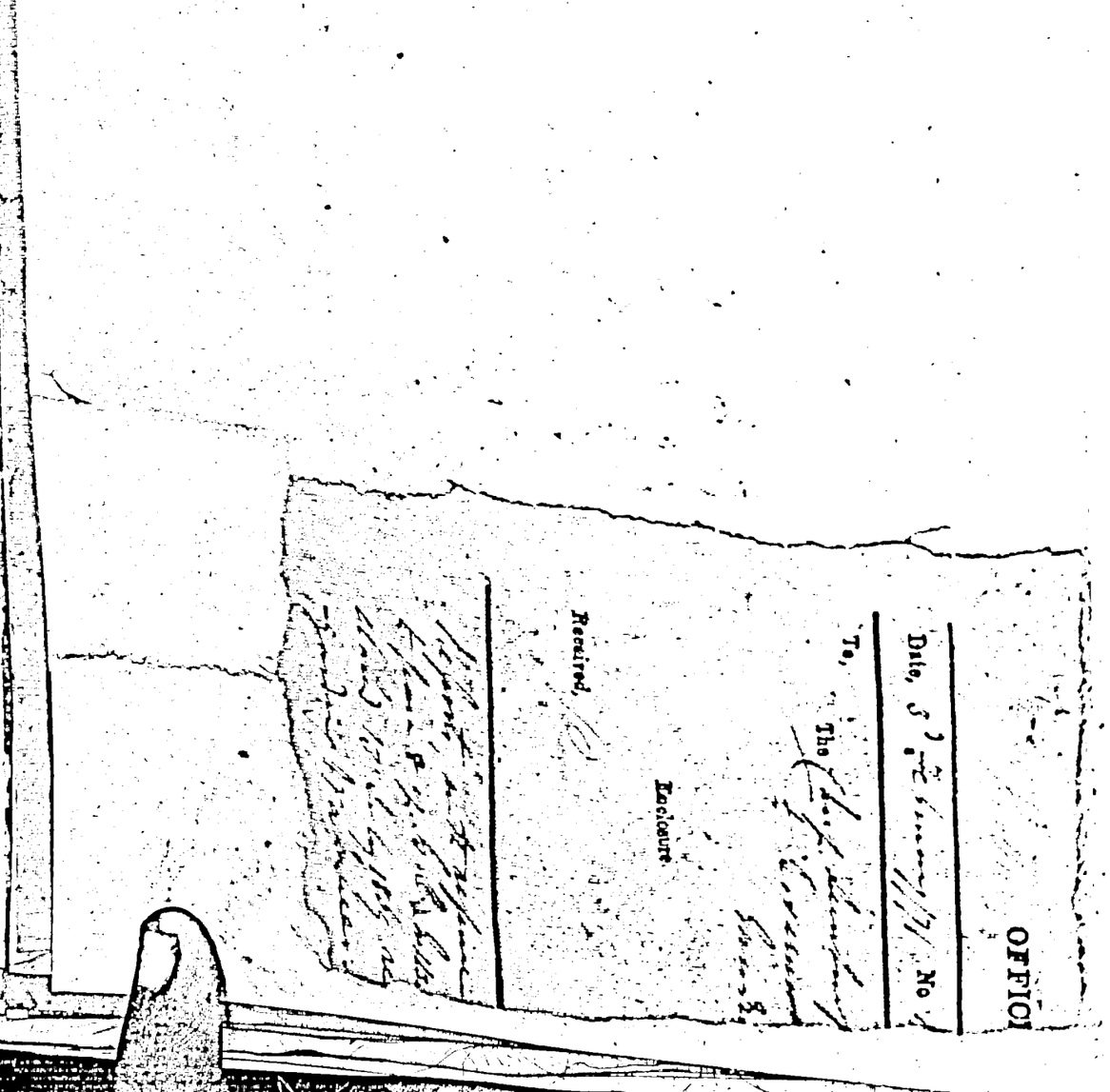
called [illegible] was over the head of Government to go a Regular ruler but even there the Head Assistant Magistrate reports that he could discover any Wahabees. The people repudiate the idea of there being any of that sect. Again in the Southern part of the district Ramanad all contains as many Mussulmans, but as far as the Joint Magistrate could ascertain there were no Wahabees.

In Pellay itself of course Mussulmans are numerous but the enquiries of the Town Inspector of Police go to show that there are very few if any Wahabees at all events influential ones. It is possible however, that members of the sect may be amongst us, and that we do not know it. We do not make mention of the native Regiments for although it is observed that there are some Wahabees in the [illegible] my enquiry has not extended to the Regimental lines. The respective Commanding officers will be able to give the information.

I therefore venture to think although in the Madura districts there may be a few Wahabees there is not reason to believe as yet that they are numerous there, actively or that influential men have joined it. I will continue my enquiries on the subject.

To
The Honorable
Sir,
Your most Obedient Servant,
[signature]
Acting Magistrate

No 1
Pymonimbey
[signature]


OFFICE

Date, 5th December 1870 No.

To,

The Chief Secretary to Government

Fort St. George

Enclosure.

Received,

Speechwood by Magistrate's
Office 6th February 1871.

No 6

From, W. Mc Luhae Esq
Offg. 1st Magistrate Pechiwood

To, The Hon'ble R. A. Ellis. C.S.
Chief Secretary to Government
Judicial Department
Fort St. George

Sir,

Para 1. With reference to the
Order of Government dated 13th July
1869 No. 1135 I have the honor
to report that there are reserved
any Workables in this District
except in the Taluq of Pechiwood

2. The three Men in the
Taluq are professed to be the
Chief Workables in the Town. The
Profession [illegible] is
[illegible] Taluq [illegible] Workables
[illegible] Government Claims to the
Pollam and Paramboke [illegible]
[illegible] to be reserved on the grounds
[illegible] Chiefs

3. The Deputy Collector of
Malacca

Mahomed. Ensil stated that a
Wahabee Maolvie named Ismail
visits Trichinopoly from Madras
and was here last about three
months ago. He is the son-in-law
of the late Khan Alim Khan a
relative of Prince Azeem Jah. This
Maolvie is said to be an able and
eloquent preacher.

4. The Tahsildar of this
Taluq reports that a man called
Mahomed Ismail lived here for
a short time about five Years
ago and made about fifty Con-
verts to the Wahabee persuasion.
The Mussulman population rose
against him and he took Refuge
in the Poonallai lines and after-
wards left the place. Another
Wahabee preacher by name Ma-
homed Hoosman came here from
Bengal are about five Months
ago and lived for a week with
Baboo Meyah a Chief Constable
but appears to have met with
little success in the King Country.

He is a man about 33 Years of age,
of a bamboo Color and wears
a beard. In other respects he
is of ordinary Size and it is not
known to what Country he belongs.

5. It appears Certain that
No Subscriptions are raised here
and sent to other parts of India.

I have the honor to be,
Sir,
Your most obedt. Servt.

Trichinopoly
Magts. Office
6th January 1871.

W. Wm. Lukes
Asst. Magistrate

To
The Honble. Col. Ellis &c &c &c
Chief Secretary to Government
Military Department
Fort St. George

Chingleput Dt Magte Office
No 26 Camp Perumbakam 13 July
1871

From

W. J. Blair Esq. As Magistrate of Chingleput

To

The Honble R. S. Ellis C B Chief Secretary to Govt

Sir

With reference to the Government order of the 13th July 1869 No 1135. I have the honor to report upon the Condition of the Wahabee sect in this District

2. Careful, and at the same time unostentatious enquiry has been made through the Subordinate Magistracy and Inspectors of Police with the following results

3 Wahabees are found only at the places and in the numbers marginally noted, besides a very few at Chingleput

Wallajabad	11
Poonamallee	25
St Thomas Mount	40
Palavaram	8

Mahadeen Hoosain Juddee.

Carnatic Pensioner No 4162

Tutor in the family of
the late Mahomed Ghouse the
27th April 1871 Nawab of the Carnatic.

I have a communication to make
in regard to the Wahabees in Arcot - A
Moodeie named Khader Sadshah came from
Bandras with his family about three or four
months ago to Arcot, where he resides in a
house opposite to mine - He left Arcot for
Vaniembady in Salem about fifteen or twenty
- ty days ago. In Arcot and in Vaniembady
there are many Wahabees. One of the Arcot
Wahabees, Hajee Ahmed Hoosain, has lately
come here (i.e. Madras) with a view to reduce
- tion of the Income Tax assessed upon him
He has accompanied by his brother in law
(the husband of his sister) Moulvy Khajum
with his family; they both reside in the
same house. With Khader Sadshah came
two

two disciples named Fattah Ahmed and Abdool Kareem. J. Khassim is still in Arc but the two disciples accompanied their master to Vaniambady. Ali Hoossain the brother of Ghoolam Hoossain the Moodaliar of Tippoo's Dargah at Arcot is another resident Wahabee. Ghoolam Hoossain is not. Ever since these Gentlemen came there have been constant meetings in the house of Hajee Ahmed Hoossain of these religionists. About a month ago Khader Sadahab came over to my house and observing the Municipal number affixed to my house, asked what it meant. I replied it was the mark of the Municipality - he laughed and said all that would disappear in a very short time as they intended in a few days to exile all the Officers of Government. I had nothing to do with them after that. On the 2nd March, Moulvie Khader Sadahab preached to his followers on the bank of the River. Mahommed Ali, the brother of Ahmed Hoossain is a Wahabee, and told me of the circumstance. I asked what was the cause of

of the discourse, but he evaded the question. The persons who came to these meetings came from Madras, Vaniambady, Mallajahpett, Polloor, Tripatoor and other places. they came in threes and fours. their numbers never at any time exceed twenty. the names of the persons who came from these different places I do not know, but I know that they came from these places from my enquiries made on seeing that they were strangers. Hajee Khader Hoossain, brother of Hajee Ahmed Hoossain, is a large merchant of Bangalore and Arcot, in which towns he alternately resides. he will be four months in one, four months in the other. he has been constantly a member of these meetings. These meetings are constant. they try to convert other Mahommedans to their sect. their place of public worship in the Dargah of Tippoo. none go to the Dargah but Wahabees. they have made one convert a Subadar named Kaleal-ur-deen, I understand. he has converted Khader Sadahab. the Wahabees detest not only Europeans, but all Mahommedans who are not Wahabees. I believe them to be plotting against the

Government

Government, but what Seamood says. My
Reason for so believing this is the words
used to me by Moulvie Khader Badshah.
I have never, besides these words on that
one occasion, had any indication of the
designs or purposes of the Wahabees there
assembling. My reason for not giving this
information before is that I was unwell,
and I hardly believed them to be capable
of doing any serious injury. I took the
opportunity of coming to draw my pension
& thus meant to bring to notice that these
assemblies are being thus held. There are
some two lacs of Wahabees scattered through
out the Madras Presidency and their num
bers are daily increasing. It was the Wa.
habees that got up the Delhi Hunting,
and it was they who got up the disturban
ces at Vellore two years ago. Khader Bad
shah was there here (in Vellore) and he
then used to preach sedition in their Mosque.
telling the people that they ought to cut
to pieces every European. Khader Badshah
is a native of Arcot, and is the son of
a pensioned Havildar of the 4th N. I.

named

named Mahommed Yoosoof: he is not
a regular Moulvie: but is a
Mahomedans who are not Wahabees will
oppose them and will not join them in
their designs. Except the Wahabees all
classes of Mahommedans are well affected
to the British Government because they
have been so kind and considerate to them.
If England had been conquered by a Ma-
hommedan it would not have fared so
well. The chief hatred of the Wahabees is
against Moulvie Shah Mohaddeen Sahib
of Vellore and were any timents to occur
he would be the first mentioned. Many Ma-
hommedans are restrained by his influence
from joining the sect. Abdool Ali, Mounsif
of the Small Cause Court at was that gave
information to the then Sub Collector of
the preaching of Khader Badshah and his
Jamaat. The latter is my native town
and am connected by the relations, so was
afraid to be heard but Khader Badshah coming
to the time

Khader Badshah is the Ring Leader

Khader Badshah is preaching Jehad to the Mussulmans

(Sd) Khader Badshah.
(Sd) Nadir Mahommed Khajeem } Arcot

(5) Mondrie Abdool Khader of Vaniyambadi
beyond Goorialtum.

(6) Mahommed Osmian residing at
Triplicane in Madras.

these four are the root and origin of
all the disturbances and disaffection
now and hitherto prevalent. Were they ap-
prehended and punished there would
be but little disaffection even among the
Wahabees. Mondrie Abdool Khader has been
at the meetings I have referred to, as has
Mahommed Osmian of Madras. These
persons are always treated with great de-
ference and honour by the Wahabees. In
Arcot itself there are not many resident
Wahabees, the principal ones are —

(1) Hajee Ahmed Hoosseain Merchant. } Brothers
(2) Hajee Khader Hoosseain Merchant. }
(3) Ali Hoosseain, without employ and poor.
(4) Syed Yaseen, without employ and poor
(5) Wajeeodeen, without employ and poor
(6) Sheikh Meeran partner of No. 1, poor,
and others.

If on Friday at 1 P.M. a visit is paid to
Tippoo's Durgah where they assemble for
public worship they will all be found
there.

The principal Wahabee at Wallajahpet
is Hakeem Khader Hoosseain, he is very
wealthy, and his brother Ahmed Maya
is also one of them. There is also Sultan
Sahib a wealthy Shroffkeeper. Wallajahpet
Swarms with Wahabees. I do not know
any of the Vaniyambady Wahabees, but
the place Swarms with them. I believe

* ie the whole Wahabees of them in Arcot.

The principal Wahabee at Pol-
lore is a wealthy merchant named Jaffier
Sahib. I have heard that there are a great
number of the sect there.

My motive in making these communi-
cations is that the Wahabees are a sect
that is to be dreaded and because of the secret
& clandestine Meetings are encouraged & carried
there therefore you should be aware of
the Arcot others who have connected with

the

[illegible]

[illegible]

[illegible]

Bristol. 24th January

My dear Stanbridge

I am much pleased for the copy of the Pickwick definitions. I have already taken in all the information therein contained.

I return the letter from the Resident as desired.

I had a talk with W.
Robinson at Kaukau the
other day about the man
festation at the Tangihi
Track - He knows the
Hospital facilities well
& thinks the prohibition
necessary. I had felt
since down myself

Fin Fowler -

Oct. 9th 1871

My dear Hallock

I am writing in the perfect
of much importance. We intended
coming on Monday, for the purpose of
seeing it is no use my expressing how
they should prefer the decision
that Mr Purdon should give it in
a charitable - but can one expect it
per se - but for the solicitor responsible
it may in many ways seem even a case
Probably it was - I believe Fanny
being perfectly
expressing - Mrs Like Mr Hallock
& Berlin - Mrs

more inquiries to take [illegible]
letter of more [illegible] explanations
just now - Should [illegible] their
religious (of such sort) be only under
stood [illegible] in [illegible]. The
Rev. then talk by all means - but he
only to deal with acts - & their talk
may [illegible] as against them -
them, found Evidence in 2 or 3 pa
of the country lately of the conversion
Judaism to Mahometanism & this I can
hope [illegible] - The first [illegible]
Rev. [illegible] in [illegible]. The
[illegible] - I enclose a letter just re
[illegible] from Colonel Fergusson about
Hospitals in Palestine like the Jew

consider it desirable to communicate
with the Political Agent at Aden regarding
the Yemen Tangle? The people who
could give us most trouble if acting
in combination, are the Mopplahs of
the West & the Lubbays of the South -
They are active bold & enterprising &
strong enough to the Arab Mahomedans
of the South, whereas effete & contemptible
in India like rot in a barrel of pumpkins
Sir is not at all likely to blow up but
it may: looking upon Jeddah from
in India both with reference to the pilgrim
of the country & to other matters Aden
agents our forces in the East with jealousy
it is in my opinion [illegible] to keep

from that there may be an endless [illegible]
of political intrigue in India, the [illegible]
which would be to foster dissensions
existing in the classes of Native society
in every other form - If this be so it
is very satisfactory to think that
we know nothing about it - The Police
Office nothing - or next to nothing -
indeed has their attention been [illegible]
turned in this direction until lately
The usual battle with local criminals
first to be fought & the Executive of
justice - What must be expected in an
Native Police somewhat before their

capacity for these more delicate
functions - But Officers are becoming
more more alive to the importance of
these branches of inquiry & I hope the
Police will improve although Native
of the country must always be more or
less instrumentally agents in such
matters -

On the whole I think it very possible
that there may have been increased
activity of preaching on the part of the
Wesleyans of late - whether with any
Direct Legard that of more religious
Impression it is our business to find out.

But I do not see that Legislative Council
can take any action in the matter, in
as much as such action would
be finally - This Despatch indicates the
principles of Government, & the
Kaffirs - but Correspondence from the
Cape Colony will furnish full information
on these points - I have also
written privately to Sir George Grey -
I am sorry that the difficulty
of this Native Question must
add to the Embarrassment of Circumstances
as well as Expenditure in New Zealand
Millions of full Kaffirs - They are
enemies at home - & must be watched
but I do not see any thing else

recent proceedings to indicate the
design of prosecuting active operations
the part: & it is time to see how
such views would be entertained with
Her Majesty's Ministers - I do not
believe in the Native disposition to
attack, but I do believe in their
wishes & in the necessity of keeping
our eyes open in a country like this.

Faithfully
yours
C. J. Brand

I have taken note of Mr Brand's letter
Wanganui is full of rubbish & dangerous
men who would like to have a row

J. E.

Chemin pour arrangement for keeping
the Pier at Pellew (as marked by
Mr. Whitelaw) & fencing for Capt.
Cross Shearlaw.

of South Carolina.

But I submit that reversal of Dunglison would practically annul the Act—it would leave it a dead letter—and there is no doubt that no one would have it. I am entitled to practice there if I see any object to me, the prime force of the word after par. 2 pleto under the act. Whether that the Supreme Court of the State is free. I think we both know of persons of high

Madras
11th September
1871

My dear Mr. Ellis

~~Khoothā~~ "Vāz" - or "Wāz" - (ಬಿಜ್ಞ) is not a term peculiar to the Brahmans. It signifies merely a sermon on points of doctrine - "Khoothā" is a sermon of a common character, containing praises of God and the

Prophet, prayers for
the reigning King, &c
but may contain an
exposition of the true
meaning of some parts
of the sacred writings
It is not necessarily stated

Yours Sincerely

R. L. Wilson

Chancr
Le. Pr
Ms. Ct
Cert

I do not see that
there can be done
in the matter, re-
specting the Master
of Rolls, can make
the Injunction
Prayed in Order
to the Writ
of Subpœna being
issued, the Defendants
Counsel, and Solicitor
not having had
Notice of the
Motion, and
Time to move
to discharge
the Injunction
on Affidavits
answering the
Plaintiffs Bill
Case

Lincoln's Inn
Feb. 15th 1808

The Reports on the Wahabee
movement at Bellaire and
Avon appear to refer
mainly to the persons who
came under suspicion
in 1869. and who are
stated to have become active
again as preachers of doctrine
We are well acquainted with
the persons which Reports
determine the local centres of
their communications and may
assume their movements to be
largely contained in the
Reports forwarded by Abdool
Ali Saheb and shall be alert
to suspicious incidents in that
locality. I am
Khadim Rasool and
Friend

as with members of the
Wahabee sect. I admit
it is from these last being
subject to much visit addition
and active opposition —

The action of these two
amongst the troops, is the
most serious feature, and
must be closely watched.
It is abhorrent to take
any very decided
steps, for we must
have talents & genius
to the helping us to
traitors, and must have
proof of violations, double
or acts in the heart of his
Provinces or Aboriginals
before action can be
taken against them or
the attention of
Officers

Graham Seymour Esquire &c.

Your Report on Cabul
should be closely watched
by the Police and their
Movings responsible to Government
should not fail to be known
to the Colony from time
to time, by the Police appointed
for this purpose, so that
such Police is ordered
to be active & faithful
in the discharge of
duties

N.B. No time may be taken
in establishing Religious
Institutions by the Natives
Government, but the Natives
are to be left entirely free
to their Religious Worship
& Ceremonies, but not to be
allowed to practice any
Cruelties, such as Burning
Widows, Infanticide &c &c
Government

H.E. the Commander in Chief's Memo:-

Note:
In case H.E. if the instructions to Commanding officers in respect of watching the Wahabee movements have been renewed and suggests that instructions should be specially sent to the officer commanding Vellore.

R.C.
To mention Robinson's idea of dealing summarily with Wahabee Regimental Monkeys & Watkins's of moving Arabic Reader Persian from Arcot. R.C.

Abdool Ali Sahib
Moonshee Court of Small Causes
Vellore.

29 April 1871

I have served the Government for 35 years
My father was in the service for 40 years; he
was a first Class Munsiff. Two years ago
the 28th M.N.I. came to Vellore from Kurnool.
They brought with them a Moulvie named
Khader Nadeshah; he is a Wahabee. The
Regiment clubbed together and subscribed
for him a monthly pay of R25 which I
have reason to believe is still paid to him
though he has been in Madras ever since the
outbreak here two years ago when he was sent
off without letting any one know. In the
Regiment the two principal parties to this
arrangement are Soobadar Lalla Meerk and
Duffadar or Naick (I am not sure of his
rank) Mahommed Yzoof. The Regiment
is full of Wahabees, but these are the chief.
On the arrival of the Regiment here Moulvie
Syed Kasim or Olem also a Wahabee came
to Vellore to join them. These two live in the
habit of preaching & then followed from
time to time. On the 7th or 8th of the month the

the Mahurrum of that year (ie 2 years ago) they represented to the Colonel of the Regiment that they wished to have permission for three Moulvies to preach in their houses. He without fully understanding the nature of the request gave his sanction: the preaching took place that night about 8 or 9 o'clock in the house of the Soobadar. I then heard from Syed Ali, a merchant of Vellore, who though not a Wahabee had gone that night to the house of the Soobadar. Before the preaching began the Moulvie asked if there were any strangers present: they looked round and seeing Syed Ali asked him who he was: he replied that he was an inhabitant of Vellore: they told him that he must go out: he did so and did not therefore hear the sermon, which from the precautions taken to guard against the presence of strangers may be regarded as suspicious. All the Mahommedans, not Wahabees, at the time suspected that the subject of the sermon was a Jehad. In some time thereafter the Wahabees in the Regiment were in the habit of going to the house where these Moulvies resided in Vellore, and holding conferences with

with them until about that time. Abdool Wahab, a Wahabee without employ or ostensible means of livelihood, but dependent upon his father in law Sipper Saheb a pensioned Subadar residing in Vellore procured from Somewhere in Arnicotam a book in which the manner of Jehad was prescribed, and the duty of making them inculcated upon every Mahomedan. The house wherein Abdool Wahab lived had no verandah or Dewan Khanah: mine has: my house immediately adjoins: he asked my permission to allow him to sit in my Dewan Khanah to read to certain pupils he said. One day when entering my house I heard him reading aloud from that book and explaining its contents to Mahomed Sahib a Wahabee disciple who resides and carries on business in Vellore as a Coconaut Merchant. I asked of Abdool Wahab what was the book he replied that it was an explanation of Jehad and their manner, and told me that nothing was so pleasing to Allah as a Jehad. The book so lulling what Mahommed Sahib was

was reading from was an extract lesson for the day. I told Abdool Wahab that I also wished to read with him, and would like to see the book. Abdool Wahab replied that he kept it at the house of Mahomed Sahib but he would let me have it the following day. Next day I learnt that he had gone to Coomalavaga on receipt of intelligence of the illness of some relative. I thus did not see the book. I was daily being informed by the Talook peon Syed Ahmed and Mahomed Sahib and a Pathan whose name I do not know but who resided in the same street as myself, that the Wahabees of the Regiment were in the constant and daily habit of going to the house of the Moulvie Syed Nyam-oodeen and holding conference there with closed doors. One day when I went to the Mosque of Meer Kadoolah Khan (which I attend) at 7 in the evening while I was engaged in my devotions

Syed

Syed Nyam-oodeen accompanied by Boman Khan, Abdool Wahab, and two cotton thread merchants, Pensioned Havildar Syed Boorhan (a rank Wahabee) came to the Mosque. After they had prayed for a certain time the Moulvie Syed Nyam-oodeen asked the Minister of the Mosque (Sheik Imam) Bally why do you all not pray in common with us? He made no reply. I however said to him that they were Wahabees and that if we mingled our prayers with them they would cease to be effective, and that was the reason we did not. To that he replied "What is the use of talking to those who have eaten the salt of Kaffirs, Infidels and Nazarenes." I asked him in what book it was written that those who did not pray with them were classed with Kaffirs, Infidels and Nazarenes. He said that if I were a Mussulman

Moosulman indeed, I should, seeing how
that Kaffirs had turned all things upside
down, girid on my sword and fight. I
replied "you tell me that I am joined
"with Kaffirs, and that if I am a Moosul-
"man indeed I should take up arms: you
"who are a preacher of righteousness (Deendār)
"why do you not take them up." He replied
"that by the grace of God he was ready
as was the Regiment at Vellore as well
as the people of the country around."
Then my co-religionists rose in haste, and
saying that these persons had come to
create the tumult told them to go as
they would have nothing to say to them.
My co-religionists then told me that
if I did not lay information of
these proceedings before the authorities
they themselves would report to the
authorities

authorities that one of them servants
had in not informing them failed in
his duty. I replied that I was too well
aware of the character of the men of Vellore
to lay an information upon their mere
word of support, but said that if they
would all sign a Mahazarnama or
what had just occurred I should lay
the information. This I said because
I had no confidence in them. The document
was accordingly drawn up and signed
by myself, by the Sah-Imam, Mulook
Peer Syed Ahmed, the Pathan, Ma-
hommed Sahib and a few others whose
names I cannot now remember. The
Sah-Imam told the Wahabees never
to come there again, whereon Venkoma
Naikdar (Wahabee) Syed Hussain and

is this your father's property, did your father build it". Both took their shoes they fought. Mr. Gordon the Judge under whom I serve was then on the hills for the rains. I did not well know how next to bring the matter to notice. While I was considering I heard that some of those who had signed the Mahazar. -nama had written petitions to Govern- -ment requesting their names to be re- -moved from it. They told me afterwards that they had done so. The story of the Row at the Mosque was known all over the town. One day when going along the bazaar I passed the shop of a cloth merchant named Syed-ullah. he called home and asked me what the facts of the Mosque disturbance were. While I was telling him a drummer (East Indian) of the Regiment was sitting in the next shop and

heard it all - whether he told it or not I do not know; but next day the Town Inspector Mr Burke, the Head Constable and a few Constables came to my house and enquired of me the facts of the Mosque disturbances I told them to sit down - seeing the Inspector &c at my house my co-religionists who had been present at the Mosque on the occasion came also: I related the whole matter Mr Gordon had by that time joined as acting Sub Collector; there was a meeting of the authorities, before which I was summoned; no one was called upon but myself: to them also I related the whole matter. This town is a blackguard town; for four courses you may witnesses to anything - I was told by the gentlemen (the Sub Collector, the Deputy Inspector General and the Asst. Superintendent of Police) to bring any witnesses that could speak to those things - I asked the persons who knew the facts to go and testify to what they knew; they made excuses and put me off with promises to go - I got them to go with me to one co-religionist Moulvie Shah Mohadeen Sahib who advised them to go and give their information; they would not though they promised I got also Mohammed Beg (one of Tippoo Sultan's family) who has great influence with them to speak to them; but with no

no better result; they were summoned but absconded. Their attendance was afterwards procured by warrant. At the enquiry, (I except myself and the Small Cause Court Ameen Khadir Nawaj Khan, not a witness but turned in some point - they had all told the facts to the Police as they were recorded in the Mahazarnama, but they) turned at the enquiry which broke down: and the prisoners arrested were discharged. Those arrested were:

(1) Syed Nizam-o-deen
(2) Mahomed Sahib
(3) Abdool Wahab

Search was made for the Book of the Jehad in the house of No 2 but nothing was found. The search and enquiry were against my advice. I recommended a little waiting when the book would probably be discovered (I did not even know then where Mahomed Sahib lived) and the whole matter would come to light - the proceedings were too hasty - the publicity given to the matter at so early a stage defeated the possibility of success - There was no enquiry held in the Regiment which I know to be still engaged on the same designs - if I dec remember that I said so - what is the reason for their consulting with this Moulvie with

with closed doors - what is the cause of their supporting a Moulvie by a monthly pay - why if the matter of their conversion to Religion do they never go near the Moulvie Shad Mokadeen Sahib (a descendant of the prophet) to whom in rank and honor among Mahomedans there is no equal in these parts - why were their designs good, should such words as those used by the Moulvie Syed Nizam-o-deen as to the readiness of this Regiment and of the people in the country around ever have been used: Pensioned Havildar Abba Sahib, Pensioned Subadar Mahomed Yacoob (just outside Vellore) about 7 or 8 years ago they built a Mosque at Allapooram to which only Wahabees resort - this contrary to our practice is built close to the old one. The pensioned Havildar Abba Sahib is the chief of the Wahabees in Vellore he is a great proselytizer and gets hold of every one he can as a convert. There is a Regimental Order forbidding the Sepoys of the Regiment to go to that Mosque but they go notwithstanding by stealth.

Since the enquiry Moulvie Syed Nizam-o-deen has come on several occasions from

from Madras and put up in that Mosque.
The last time he came was about four
months ago. I have no particular information at present except that the Wahabees
of the Regiment go where they can get
an opportunity to this new Mosque to
converse with Pensioned Havildar Akbar
Sahib. Wahabees are not to be trusted;
the number in this Regiment will be as
many as 40. Subject to men taking the
pay of Government and plotting to subvert it. If they do not like the Government
let them leave its service and give up
its pay. Thirty years ago Moulvie Mahomed Ali, a disciple of Moulvie Syed
Ahmed and Moulvie Ismael Sahib who
both died in battle in the War in Hindostan
came to Madras. He was deported and
subsequently died in battle; he was succeeded by Khan-i-Alum Khan-father
in law of Prince Azim Sahib of Arcot.
After his death his son Jan-i-Jahan
Khan who is now the chief priest of
the Wahabees in Madras succeeded him.
Disciples of his are Moulvie Osman
of Triplicane, Moulvie Khader Padshah
and Moulvie Syed Nizam-oo-deen-
Moulvie Abdool Khader of Peranampatt
in the Vaniembady direction. Moulvie Khizzer
Mahomed of Bangalore: these have

under the orders of Jan-i-Jahan Khan
come to different stations throughout the
country which has been parcelled out
among them for the spread of Wahabeeism.

(1) Mahomed Osman's district is Walla-
jahpetta, Poloor, Arcot &c.

(2) Moulvie Abdool Khader's is Tripattoor
Vaniembady, Goniattum, &c.

(3) Moulvie Khizzar Mahomed has the
Mysore Country.

(4) Moulvies Khader Padshah & Syed
Nizam-oo-deen have Vellore.

None of the witnesses who turned in
their evidence were ever punished and
the Jaloor person is still in the Service. Owing
to what I did in this case I have many
enemies among the Wahabees who about
me and say I have become a Christian.
I used to live in Allapooram, but six
months ago through fear changed my
residence and came into Vellore. The
Wahabees are increasing in numbers-
We call them Kaffirs - we don't acknow-
ledge them to be Musulmen.

Abdool

30 April 1871.

Abdool Ali Sahib - Moonshee.

Ahmed Hoossain a cloth merchant of Arcot is a disciple of Moulvie Khader Padshah, who is his Gooroo - he has had him in his house for the last two months - ten days ago he left Vellore for Peranampett (in the Vaniembady direction) on receipt of a letter from Moulvie Abdool Khader who is stationed there to the effect that he had been summoned by the troops at Bellary and that he wanted to consult with him on the matter - they are still there. This I learnt last night from a man* who came here from Arcot and is halting here - I saw him last night at the Mosque and on seeing him I asked him whence he was and when he came - he told me that he had been to Ahmed Hoossains house in Arcot where Moulvie Khader Padshah was residing and learned in this way that the letter had come and that he had gone upon receipt of it.

The name of the Pathan whom I mentioned yesterday is Toorab Khan.

About

* name forgotten

About 15 or 20 days ago I gave to Mr. Inspector Burke a list of the names of the Wahabees in Vellore, Allapooram and the Regiment here. It is the Army that chiefly supplies the ranks of the Wahabees; comparatively few of the Civil population join them. Wherever there is a Regiment there they creep in.

Sd/ W. Wilson

Lydia Brown

Brompton Rectory.

Rt. Hon. & Rt. Rev. Father in God.

I beg to inform your Lordship that I was married to Lydia Brown at the Parish Church of Brompton on the 25th March 1872 by the Rev. Dr. Vaughan.

I am sorry to trouble your Lordship with this matter, but I am anxious to have my marriage registered correctly, as I am informed that it is not so at present.

I am, My Lord,
Your Lordship's most obedient servant,

1,05

years ago, Solsbury informed me
says — The building deeds that he
believes is was Hinckley Somewhere —
I have not seen it — it is all in process
of a deficit — you'll better know its
translated
Under you'd say that it is
actually written, but my information
says it is — Hadas Helens Book
from Sharon Rossetin a friend many
years ago — Emmie of Mrs Richards —
We can discuss this when I see you
or the whole when meeting, as my
the initiated can all connect to be

2

presumably
I am thinking of getting a new to
take the walks & joint home — it
might be done, but could we trust
them with the truth, ?

Trust me the translation — I can
never trust of this, but it is upstairs
work — the man who brings it
home read it over with me —

Do not show it to anyone — it
is nothing new, and the book
writing in mine is only pure made-

Yours ever
A Balmer

1. Praise be to God and the Prophet-
2. The Writer of the Pamphlet begs
   of readers.
3. Influenced by worldly motives
   be ever ready for that religious
   war.
4. called Jahad ... glorious
   command.
5. The Koran and the Traditions
   speak very highly of the
   beneficial consequences
   flowing from Jahad
6. Which we now relate very briefly
7. Jahad is obligatory on every
   Mussulman
8. Every Devotee should be pre-
   pared with all the requisites
   of Jahad
9. Whoever touches the dust
   of Jahad
10. Is not subject to perdition
11. He who undertakes Jahad
12. Enjoys eternal Bliss
13. Oh! brothers steady the tradition
    of Jahad

14. Which leads you to Paradise.
15. He who spends money for Jahad
16. shall have a free seat with
God on the day of Wrath.
17. He who encourages Jahad with
every possible means.
18. shall be rewarded by the
Omnipotent.
19. Who ever does not Voluntarily
encourage Jahad
20. shall share eternal misery.
21. Those who hold up their
hands to a Jahid shall be
of Jahad
22. Are indeed happy beings.
23. Those who die in Jahad
24. shall be seated in the
abodes of bliss
25. The sins of the Martyrs
of Jahad
26. Are washed away by the
Grace of God.

1. The mighty sound of the awful
bugle of the Angel Israfeel
the dread of the grave and
the fire of hell
2. Do not at all frighten
the martyrs.
3. God is ever pleased with
those.
4. Who stand in full array
for Jahad
5. Ye faithful, who appre-
ciate the healthy effects
of Jahad
6. Undertake it at once
forgetting home and its
comforts.
7. Forsake wife and Children
8. and rush out for Jahad
for the sake of God
9. Because your wife and
Children do not follow
you to the grave. Nor

10. Nor do they [illegible] you from hell.
11. If you gain the day, you shall return home joyfully
12. But if you perish, you have Paradise before you.
13. Now the Faith of Islam is slow in its progress.
14. There is a danger of the Faith being wiped out under Kafir influence.
15. Had our predecessors been backward in Jehad
16. Our Faith would not have extended so much in India.
17. Sword ever defends Islam
18. Ever ready has been our sacred motto.
19. How long are we to be subjected to Kafirs

20. And therefore we intensely feel the effects of our apathetic indifference.
21. Shame for you, yield not Cowardice.
22. Appoint Imam & Soon slay Kafirs.
23. Thanks to God after the lapse of twelve hundred years.
24. A man had been born among the Faithful who invites them to Jeh[illegible]

Page 3-

1. The Faithful have had no Jehad hitherto.
2. But now a man come out of the family of the prophet to direct them to Jehad.
3. Ye friends - listen to our advice.

The

4. Be [illegible]
[illegible]
5. You shall [illegible]
You [illegible]
6. And [illegible]
You [illegible]
7. Do not spend your time
in needless [illegible]
8. But diligently [illegible]
to [illegible]
9. You are [illegible]
(Walk) of Wisdom and discre-
You should be the first
to advance for [illegible]
10. If you do so, many will
ready to join you
11. Yet be [illegible]
principles
12. Understand that [illegible]
necessary.
13. Give up [illegible]
14. And come [illegible]

y[illegible]

15. You [illegible]
Resolution to the [illegible]
16. Remember that there is a power
of penetrating the disposi-
tions of men
17. You will Overthrow all
[illegible] and of a Christian
or give up for your-
18. [illegible] the Cause you have
undertaken [illegible]
19. If you succeed you
will return home
20. But if you die, you
are Martyrs.

Page 4th

1. A day shall come when
[illegible] must for want of
[illegible] of the world.
2. And find yourself in
the [illegible]
3. Yet [illegible] who are destined
to [illegible]

4 Give up your lived in Isha
5 Thousands go to the field of
battle and return home
safely -
6 Thousands stay at home
and yet die -
7 Ye wise men attend,
the time of death is fixed
8 Why then are you afraid
of death -
9 As long as we are fated
to live, we will live -
10 But when death comes,
we are cut away from
our friends -
11 Be bold and brave against
troubles -
12 Ye are men, Resist them
Valiantly and disdain
the luxuries of life -
13 Man is an imitative
creature -
14 He can safely give up the
luxuries of the world -

This is from the Pirates Isha Vakshitha [illegible] Hunter [illegible]

15 Look to the Sepoys, who to gain
renown -
16 Give up their precious lives
in battle -
17 Shame on those of the faithful
18 Who by false reasoning deter
others from following in the
Holy Path
19 Elated with Pride, you have
entirely forgotten God -
20 And your hearts are taken
up with the love of wife
and Children -
21 How long will you remain
at home smothered in their
embraces
22 A day will come, when
death shall pounce down
upon you -

1 Should you this day lose your
life gladly in Isha
You

2. You shall rest tomorrow
in Paradise.
3. I beseech you in the name
of God to give up the
luxuries of the World.
4. You will then enjoy im-
mortality.
5. (Do not die at home.)
6. But sacrifice your life
for the Sacred Cause of Jehad.
7. Should you fail to do so?
8. How can you show your
face to the Prophet.
9. Bind yourselves to Imams
10. If not, there is no use of Jehad
11 Selfishness, if they join
in Jahad
12. Will loose their lives in Vain
13. The Devotees of God and the
Prophet.
14. Obey heartily their Imams.
15. This p[illegible] suffices for true
Believers.

Let

Risala
Jehad.
Urdu
Bl

16. Let me close my speech
with thanks to the Almighty
17. Oh! Creator of Heavens and
Earth.
18. Inspire the minds of the
Faithful with yearnings
for Jehad
19. Breath Courage into their
hearts.
20. Give them Victory.
21. Spread the True Faith over
India.
22. So that we may have every
where the cry of
(God is Great)

30th March 1872

Remarks on Mr Gentoo's book,
called "the Impertinence of Education"

This is a valuable book which
would be more valuable if it were
did it more sober tone. The author
a love of generalisations and of
Hereunto all prior expectations
the public he announces - and
ginches to his subject, which is
ence of the significance
I. which the work dis
the author uses concerning
ick - This book is, that the
mon sense-sparing characters -
contains much which can be
tradition which can most advantageously
III. The author has studied
side of the book this question -
Impertinence of Studies brought
against the Press? The answer given

in the Letter, to the question, is very curious and deserving of study - but even if it may be gathered something else more important. It is clear that whether or not it be the duty of the Indian Mahomedans to rebel against the Queen, it is not their wish to do so. That it is the duty of every Mahomedan to rebel against a Non-Mahomedan Government is undoubted - but the Mahomedans of Bengal are so averse to doing so, that they have removed themselves beyond our reach to prove that it is not their duty. This is the best answer ever promulgated on the subject.

IV. As to the slave taken in the Frontier war by the Indian Mahomedans, it is not necessary to speak of it here - for as regards Bengal it is a thing of the past - and in the Presidency no such thing has ever existed - The point above is how the Mahomedans in this Presidency are to be dealt with - To this Slavery no objection in

Temporarily. The defeat of the Mahrattas in 57/58. did not prevent recruiting in Bengal by Mahratta preachers and spies for the Mahratta campaign & they got both men & money.

principle can be urged - but the question is whether it is not better to abolish it gradually than suddenly - and whether it is not better to abolish it in Bombay and Madras before we do so in Bengal - Slavery is not a thing to be encouraged - but it is a question whether the abolition of it would not be a great discouragement to the Mahomedans - and whether they would not be more likely to rebel than to submit to it - I am not sufficiently acquainted with the subject to express an opinion on it - but it is one which requires to be carefully considered before any step is taken.

V. As to the Mahomedan Law of Succession - I am not aware that any inconvenience has ever arisen from it - and I believe the English and the Mahomedan Law of succession has always been settled in Bengal by the Judges according to the Law of the defendant - By always observing this rule - and by the Judges acquainting themselves with the Mahomedan Law of succession - and by observing it - no inconvenience has ever arisen from it - and I see no reason why it should not be so observed in future.

VI. Nothing has occurred to me in the Mahomedan

Madras to interrupt the good feeling between Englishmen and Mahomedans - I do know no doubt that the last feeling which existed in Bengal between these two races, prior to the Mutiny of 1857, tended much to do in causing that outbreak and I do also that the outbreak tended much to do in exasperating and perpetuating the bad feeling - There were two causes and nothing of the sort in the Mutiny in Bengal, Mahomedans remained quite quiet - This has had the best effect, by creating a pride in both races, in the loyalty of the Presidency - In the Madras Native Army both officers and men feel proud of the part they played when the Bengalees broke down - and this feeling extends to the bulk of the Mahomedan population - The Mahomedans feel generally that they have acquired a reputation

for loyalty to the British Government, by their conduct during the Mutiny - This feeling having struck root, only requires favourable treatment to grow to any extent -

5th - English education has made immense progress amongst the Mahomedans of Madras during the last thirty years - When I entered the service, thirty five years ago, a Mahomedan who learned English was thought by his co-religionists, to have ceased to be a Mahomedan - and it was believed, both by Mahomedans and English, that Mahomedans were unfit for Government employment - They made good progress but it extended the second generation - Now worthy of note - There are nine out of a hundred Mahomedan boys and young men studying English in the City of Madras alone - and there is no branch of the Civil service in which they are not to be found, and

and brigade they are met & commanded by
Dr Bowles shows that in Bengal they have
been shouldered out of every employment
by the Hindoos - Down here it is otherwise -
The Mahomedans hold their own in every
business, Governmental & private - and
are prized for their intelligence and energy -
They are therefore better affected towards
Religionists in Bengal - therefore is
liable to be influenced by seditious
preachers - and many therefore be treated
leniently in such matters, as a body -

5th - Mahomedanism has never been
so powerful in the south of
India, as in the North - Here only Mahomedan
Kingdom that has ever existed South of
the Kistna, is that of Hyder Ali and
Tippoo Saheb - on affair of yesterday - the
Hindoos in these parts have never amal-
gamated with the Mahomedans as

they have done in Bengal - They have no
common language - Hindustanee is called
here, both by Mahomedans and Hindoos,
"Moorshuree" see Lab - The Mahomedans
form only one ninetieth of the population
and they are scattered loosely over the
whole country - being Foreigners and
numbering every where, no great number - There is in the Madras Presi-
dency, no great Mahomedan City or
Mahomedan centre of any sort - The
Mahomedans therefore feel themselves
every where overlaid by the Hin-
dus -

6th - Quite recently a white knight
have become dangerous here, has been
driven away during the last few years
to Hyderabad where it becomes respect-
the dynasty of the Carnatic Nabobs be-
became

became extinct in 1855- the family
was numerous- the dependants still
more so- & all who had been depri-
=ved by the deceased Nabob, Genera-
=lly- granted Pensions or Allowances
and that on a liberal scale- therefore
it was impossible but that the families
of those people should be injured by the
change- their expectancy had come to
an end- and the allowances granted
them were for life only- they saw no
prospect of support for their families-
a Rule in Salar Jung was willing to grant
a sicca of them as were Jet, employment
in the Nizams service- Numbers have
therefore gone to Hyderabad, but are
now employed there- useful to them-
=selves and the country- Whereas had
they remained here, in the state of depen-
dancy

declaration

dancy they are, and will soon be forgotten,
in no paying what they owe- and
done- there can be no doubt but that
a bed- is situated in exactly the state of
debtors- managers would find to their
purpose-

7th. Q. Munter says that in Bengal
the descendants of the old Mahomedan
families will not accept subordinate situ-
ations in the service of Government- the
in Madras it is otherwise- the people
not specially assigned, but the Jacke-
=rs- there is no objection- there is no
in the Madras Police, called the Dub-
=he is a descendant of Haidar Ali-
grandson of the famous Hyder Ali,
who was the ancestor of the Carnatic
in the days of the Mallasahs- He is said to
be the best horseman in the Army- Upwards
of years ago one of the Subedars of my Regiment
was

This may be a mistake - But the Subedar is - but the descendants of the Mahomedan families will not accept subordinate situations - Hyder Ali was very much -

was the representative of the Arabs of Guel-
-dapalo- He was one of the last men
in the Regiment of Mohammed Ali, with
Yesulaut Agent, Chapaud, is deemed
from one of the Chief Officers of the
Wallajah- He was an excellent Officer.
Two young men applied to me, not long
ago, for Pensions- They were relations
of the late Padsha Begum, mother of the
Arab Azeem-oo- Dow Lah- They remain
in the Police, and doing well- The Arabi-
-medans in these parts have a proverbial
saying on the subject- "Agarché beché
hath, naheen becheé Zat:" "although I have
sold my land, I have not sold my ori-
-gin"- That is, by entering into service
I have not forfeited my position as a
gentleman- This is the feeling of the
subject in the South of India- and its
consequence men descended from old

family are to be found in every branch
of the Government Service- It were not
likely it should be otherwise in Bengal
for it is otherwise- but the question is
deserves inquiry-

V. For these reasons I believe
that Mohammedanism in Madras is a
much milder disease than it is in
Bengal- and should be treated accord-
-ingly- Sedition-mongers there always
will be- Their power however will be
in proportion to their number & respectability
in the Country- In Madras the Maho-
-medans (with one exception to be noticed
hereafter) are not disaffected; they are
little inclined to Mahometanism, or any
other form of sedition-

VI- On inspection of these views
I beg to point out that the surviving
system

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

now existing between the higher and the Mahomedans also, the spreading of English education among the Mahomedans, and of the Mahomedan languages amongst Englishmen also, the employment of qualified Mahomedans to a fair amount in all branches of the service also the examination of Candidates, stipends, and the employment of Candidates stipendiaries if deserving also the recognition within just limits, of the social claims of old families.

I would like to see an open Walalee movement and I would do this openly and avowedly the movement is one in Madras is certainly not formidable. I would show no fear of the Government but I presume my intention of presenting these people to Government as fine men to their office. They would as fine men to their office. I would communicate with him openly on the subject and let these people know that he and Government will not let them suffer by [illegible] but themselves. If they confine themselves to legitimate branches of their business as good as neighbours to preach as their neighbours. Whether they do so - confine themselves to their respective which Government has a regard to enquire into - if they themselves are willing to give information on the subject Government will not let them suffer by [illegible] of their [illegible] if they refuse to give reasonable enquiries, they cannot complain if they cannot [illegible]

The

VIII- If the acquiescence should be observed
manifested by some other Barba-
dian- a distant connection of the Family
should- We was formerly a Counties
Stipendiary, but has now commuted his
Stipend- We was educated as a Physi-
cian- but does not now practice this
profession- We is not a man of any
great force of character, and has not
a man should be the head of the part
is sufficient to show that the person is not
dangerous- His abilities are no more than
ordinary- We is well read in controversial
works, but is not considered a great
debater- He is a countryman- We speaks
English and has now a clerk in the
Government Office, to whom he shows him
to be no linguist- We is very rarely
IX- I suppose seeing the gentle-
man, and explaining the position to

him- I will ask him how many Slaves are
in the congregation- who are the principal
members- what they preach- what they
collect- necessary- how they expend it-
whether they send Missionaries- preachers
through the country- and how many-
whether the Missionaries collect money- and
for what object- whether they pay it
communicate with Bengal or Guzera-
I do not suppose the Baha'dees
will answer these questions frankly and
X- fully- I will probably obtain
from some other source- I will probably have
the list- but I do not doubt the
union of the two bodies- We has spoken
to me on the two ways- We has spoken
his communication more than this- I
do- We wishes friendship for his country
and esteem for his Government- as regards the
Negro's Government- as regards the
parts

part of the constable, barrack & his accusations from the Alcaldes, who hold them dearly. To refuse all information would be to put himself and his party in the wrong with Government & does not do so therefore that he will counteract understanding.

XI. I do not mean that Government should not enquire into the information given by him. On the contrary information should be sought from every source and should be collated. This will have a good effect on both sides. If the Bahadoor Rulers that we do not act entirely on him, he will not denounce so much as he otherwise might. If the informers know that the Alcaldes are allowed an opportunity of telling their own side of the story, they will not make false charges as they will now be frequently as they now regard them as frequently do.

XII. There are some other points in Dr Hunter's book - especially one connected with the appointment of Engineers, concerning which I propose saying something - But as regards the present question - how to deal with the Alcaldes in Bundar the above seems sufficient. The spirit of my remarks to quite accord with Dr Hunter's book.

Yours Sincerely

R. L. Wilson

To The Hon'ble R. L. Evans &c &c

1872
Received &c
The Hundred
Bank.

Confidential

30th March 1872.

My dear Mr. Ellis,

I send you herewith a letter about Valuables and the reasons for thinking that the necessary inquiries cannot be conducted through the Police. To those reasons I beg to add the following. The Madras Police have recently disbanded their detective force, and laid down the whole establishment. The few detectives remaining are occupied with ordinary duties, and have neither the time nor the means for the detection of crime. By this measure they have rendered themselves incapable of carrying on the thorough and searching inquiries which are now felt to be necessary in political and religious matters, such as this about Valuables and the numerous other inquiries which are constantly arising, in which secrecy is essential. The Madras Police have also become too powerful. This is without doubt the reason of the abolition of the detective force. The possession of a detective establishment is necessary for confidential

to

he must be allowed great latitude - and that latitude I do not doubt he uses to good advantage - Cleaning this, look at the alternative - Without a skilled body of detectives, you have no means of obtaining information - to say that every man in the Force must be a detective, is simple nonsense - You might as well say that every soldier in a Regiment must be a good drill - Sergeant - There is no royal road to learning - Nothing will be learnt but the making of a good drill - and the qualities that make a good detective are even more rare - His information is to be obtained by Special Agents must be employed - This is the case in Countries - but more especially so in India, where the people are divided into castes having little or no private intercourse with one another - How could a Hindoo constable obtain

access to a Mosque during service? and if he got in, what would he understand of what he heard?

II. But now, if we had a few good detectives (I say this only of the inferior part of what we want - Eyes and ears I do not say - but a head able to move to - Now I said that we should Agents in Quadras is required - but still more is necessary - What is really wanted is such an Agency as was formerly employed for the suppression of Thuggee - There should be an Agent in Bengal with assistants in Madras and Bombay - and a regular correspondence with all our Agents in Mahomedan Countries - the Residents at Bushire and Bagdad - the Ministers at Teheran - the Consul at Jedda, and the Consul General at Cairo - also, with any Agents we may have in the countries between India and Persia - Wherever there is Mahomedanism, there is or may be

he must be allowed great latitude - and that latitude I do not doubt he uses to good advantage - Attaining this, look at the alternative - Without a fitted body of detectives, you have no means of obtaining information - to say that every man in the Force must be a detective, is simple nonsense - You might as well say that every soldier in a Regiment must be a good drill - Sergeant - There is not one man in fifty who has in him the makings of a good drill - and the qualities that make a good detective are even more rare - Information is to be obtained only by special Agents must be employed - This is the case in Countries - but more especially so in India, where the people are divided into castes having little or no private intercourse with one another - How could a Hindoo constable obtain access to a Mosque during divine service and if he got in, what would he understand of what he heard?

II. But more, if we had a perfect detective force, that is only the inferior part of what we want - Eyes and ears are necessary - but a head also is more so - I have said that one special Agent in Madras is required - but still more is necessary - What is really wanted is such an Agency as was formerly employed for the suppression of Thuggee - There should be a Head Agent in Bengal with Assistants in Madras and Bombay - and a regular correspondence with all our Agents in Mahomedan Countries - the Residents at Bushire and Bagdad - the Ministers at Teheran - the Consul at Jedda, and the Consul General at Cairo - also, with any Agents we may have in the Countries between India and Persia - Wherever there is Mahomedanism, there is wanted

the numb the allowd grab latitude - and that latitude I do not doubt he now is good enough for his own advantage - Cleaning this book at the alternative - Without fitted body of detectives, you have no means of obtaining information - to say that every man in the Force must be a detective is simple nonsense - You might as well say that every soldier in a Regiment must be a good drill - Sergeant - There is not one man in Company who has undertaken the makings of a good drill - and the qualities that make a good detective are even more rare - If information is to be obtained Special Agents must be employed - This is the case in Countries - but more especially so in India, where the people are divided into castes having little or no private intercourse with one another - How could a Hindoo constable obtain access to a Druggist during periods

and if he got it, what would he understand of what he heard?

II. But more, if we had a few good detectives (face that is out of the question) for what we want - eyes and ears are necessary - but a head still more so - I have said that over Special Agents in Madras is required - but still more is necessary - What is really wanted is such an Agency as was formerly employed for the suppression of Thuggee - There should be a head Agent in Bengal with Agents in Madras and Bombay - and a regular correspondence with all our Agents in Mahomedan Countries - the Residents at Bushire and Bagdad - the Minister at Teheran - the Consul at Jedda, and the Consul General at Cairo - also with any Agents we may have in the countries between India and Persia - Wherever there is Mahomedanism there is wanted

[illegible] Wahabeeind- Wahabeeind is not [illegible]
[illegible] organized- the prevention of it being
[illegible] to be effectual, must be well organized
[illegible] also- Thuggeeism ramifies all over
[illegible] India- Thugs apprehended in Bengal
[illegible] gave information about murders
[illegible] committed in Madras- Legends about
[illegible] how Jews Bengal obtained valuable
information about the Thugs in Bengal
Wahabeeism ramifies in the same way-
it must be tracked in the same ways-
It cannot be put down as Thuggee-
ism was- Jewism is not an offence
like murder- but it can be rendered
innocuous- If the Cochin Hungeers
who make a cloak of Wahabeeism
find themselves known and watched
they will soon lead off the trade- A Jew sincere and honest Jonathan will be

[illegible]

[illegible] be dealt with individually-
by caution and denunciation- and then
if these prove ineffectual by restraint-

Yours sincerely
R. L. Pilleau

To
The Hon'ble R. L. Ellis- &c &c

Confidential

30th March 1872

Chief Police Agent

Valparaiso

Police Detection

30th March 1872

My dear Mr. Ellis,

I have read the Wahabee pa-
-pers you gave me. I beg to submit the fo-
llowing remarks.

I. I think those papers should have
been communicated to the Persian Agent
at the time they were sent to the other offi-
cials. I think so this was due to the Agent,
which is a small matter, and to the in-
-terests of Government, which is a great
matter.

2. The Persian Agent is the only
Officer in Bombay whose duties are specially
connected with Mahomedanism. Those
duties, properly speaking, are limited to the
Barmaby Family, but practically he has
been called on during the last two years,
to report on all sorts of questions connected
with

the Quakoondaw Caunaub enclosed. The
great questions on these subjects have been
before Government for four years, and
the Agents have not been allowed any op-
portunity of studying the papers have
been communicated to the Auditor Gen-
eral, the Police, and all Magistrates.
The only person to whom they have not
been communicated, is the one person
in the Presidency especially bound to
know something about the matter.

3. In the papers now given me,
there are several points on which I could
have given useful information. Also, three
or four general points, a knowledge of which
would have been useful to me in the
discharge of my ordinary duties.

4. Amongst the Reports sent to
Government in 1865 there is one drawing
up of a new Act regarding Stamps
& to be passed in 1869, been withdrawn
and which have added much useful matter
to it.

III. Many of the Reports now shown
to me, seem excellent. So the general
tenor of all the Reports, I quite agree with
that Watkins, in the Presidency is
not, at present dangerous - and ought to be
watched carefully and systematically.

IV. Also your Orders attached to
Government Proceedings with Municipal
the above necessity is clear. I shewed this
to the members thereof suggested, they
to add one, which seems useful to
complete the policy recommended. You have

have pointed out that our inquiries should be systematic, not accidental & ambitious be conducted by officers selected for the purpose. The selected officers should work under a selected head. To mend system and continuity there should be an Office for the purpose, not of making Wahabeeism, but of studying Mahomedanism - and the head of the Office should be a person of position in the service or Civil Officer if possible.

V. Wahabeeism is merely a branch of Mahomedanism. It cannot be understood, except by understanding the general subject. The state of Mahomedanism in the South of India is a question of such importance as ought to justify the employment of a special Agency for its study. Nothing short of such Agency will do. Without such special Agency it cannot be understood and so long as it is not understood Government will be liable to alarm and annoyance from it.

VI. The Mahomedans are one eighth of the whole population. They are scattered over the whole Province - and they are in religious communication and sympathy, not only with the other Mahomedans of India, but with all Mahomedan Disaffection amongst the Sepoys cannot spread beyond the limits of the countries inhabited by those races. Disaffection amongst the Mahomedans may be felt at Bokhara, Constantinople and Morocco.

VII. No measure could be more agreeable to the Mahomedans of Madras than the appointment of an Officer specially

especially employed on their account. such
an Officer would be looked on by the
whole body, as their Agent. He would
gratify their national pride - and give
them confidence as to their interests. He
would go far to subdue the gross conduct
by the extinction of the Carnatic dynasty -
so long as there was a Nabob of the Carnatic,
the Mahomedans felt that their interests
were represented - that they had an head,
and an intercession with Government -
since his death, the people who came to
him with Petitions, complaints & purposes
their request by saying that Azim was
their Nabob. Making allowance for Ori-
ental exaggeration, this is true. The
Sherpaur Agents is maintained especially
for them - and is bound to lay their

Should succeed the present Government - there has been a talk lately of abolishing the appointment of Government - to be abolished as to Salaries - and, but as to all causes of Mahomedan discontent, it would be better to merge the appointment in another with some extended duties, and higher position.

VIII. It may be asked "why should there be a special Agency for Mahomedans when there is none for any of the various Hindoo races?" I reply, first that there is a special Agency for Hindoos - Government have long recognised the propriety of employing their civil officers in those districts with which they are best acquainted - Formerly such officers were sent here and there as they were wanted. Now, an officer acquainted with the language

language of one part of the country, and
language of another, is not common there
is, if is even the accident. Such such
arrangements is not practicable for the
Mahomedans, because they are confined
all over the country - & they all learn
one district & do not double that Govern-
ment would employ in that district -
Officers specially conversant with their
language, &c. - As it is the only means
by which the desired result can be
attained, is even such measure as this
one now recommended.

Secondly - Officers of the Civil Service
do not now study the Mahomedan
languages. This is owing to the present
Regulations - and the Regulations are
right. There are so many languages
in Madras that it is impossible for
all the Civil Officers to know them all -
or indeed more than two - and in
such selection the language least spoken
naturally is least studied. No Civil Of-
ficer has any inducement to examination
in any Mahomedan language since
1854 - and none will ever up in future -
Ino a few years there will be a complete
change in the Mahomedan portion
of the Civil Service - There is a
serious matter - I do not see how
it is to be remedied except by some
such measure as that now recom-
mended -

IX - Again, it may be asked, why
should there be a special Mahomedan
Agency for Madras, when there is none
for Bengal - Simply, first, that there
appears

appears to be a special agency, in despite
of the prevention of Calcutta, which
would probably never have been required
had there been such a special agency
as is now recommended for the Chuttag-
ong Arakan and Assam agency
years a treasonable organization existed
in Bengal under the name of the Govern-
ment, without any body suspecting it.
Thousand Money with Justice Grown
Eastern Bengal to Silhet without the
least hindrance - and no body in Bengal
was the wiser. If they had no Agency there
ought to have had. Thirdly the position
of Mahomedans in the South of India is
quite different to what it is in the North-
ern Bengal they are Natives - here they are
Foreigners. They consider themselves, and
are considered by the Hindoos, as aliens -
they speak a language peculiar to them-
selves - they are subservient by
their creed, and are in danger of
being completely crushed by them - they
require protection and especial encour-
agement from the Government, but to enable
them to hold their own - to do this, an Agency
such as recommended, is the most effect-
ual - for this cheap Government
may spend lakhs in other directions
without doing so much good as by this
one measure -

X - It may be said that the Police
furnishes the proper Agency for dealing
with such matters - to this I answer, that
the best Police in the world cannot
be able to deal with such matters as
are in question - connected as they are
with the most subtle questions of theology
and

and answered that the Police has quite enough to do in the discharge of their ordinary duties.

2- But if the agency of the Police is to be employed, by whom is it to be employed? What is required is not the subordination of agency, but the employment of some head who knows what & what is not desirable & who can direct enquiries, and appreciate information received. In the alarm given at Calcutta in 1869 it is clear that none of the officials concerned had any clear idea of what they were to do, & there was no one person to whom they could apply for advice and orders, & there was no person at Madras who was empowered to deal with such a matter in the absence of Mr Maclean. If the danger had been real, the whole Council and Government might have been ex-

tinguished and the Railway torn up half way to Madras before any news of it had reached them.

Captain Chamberlain wrote a most foolish note to Major Babington that the Regiment had mutinied - Babington acted as most men always do: he called as Commissioner - and then took a miserable half measure. He neither telegraphed to Madras for effectual assistance - nor did he resolve to confide in his own men. He called out some 100 or 150 of the old Burgean pensioners, and armed them - these were forced & of no use in case of danger - but the calling it out showed a want of confidence in his men, which they would soon forget - If there had been a Home Government in Madras -

Maj

31st March 1872

From Shefferd

Esqr &c

Wakefield

Suggestions for keeping
Govt better informed
regarding Mahomedan
population -

25

1th April 1872

My dear Mr. Ellis

I have been enquiring about Valiahees for the last two days. Yesterday morning I received a report, which shows that the matter is less important even than I thought it.

The whole number of these people in the Zemindary of Madras is not more than a hundred - and these do not meet in one congregation. The head is Sunday Selvan; but his hereditship is not very authoritative. He performs divine service only Friday in his own house - to about thirty people - of whom half may be his own family, dependants, and a

few: neighbours - the rest are known the Malone's relations - Uncle Ale about 8 or 10 travelling shanties attached to the sect, all Indian fami are educated men - the rest, middle people, of small account - Of the four, one is called Lawson, a son-in-law of Fanny Wilson - he is known about as a Track to Bellamy - another is called Alec Lead - son of the fake-faring - a third named Parkinson - teacher in the Presbyterian school - the fourth Tobacco Irish - Lawson and his son, have, each of them, small congregations of their own, to whom they read prayers on Sundays - None of the sect are

x about 50 in each

meeting - nor few are gentlemen - Even now they are shy of avowing their belief, not from fear of persecution, but because people give them nicknames, and the boys call after them in the streets - Several of them speak English - Magistrate, it seems certain, that as to the Sect of Mudlar (including the whole Mudlarocracy) the Sect is, at present, not dangerous - and I think, on consideration, that it will be better that I myself should speak to them, as I equally intended - They are not of such importance as to call for the agency of a Minister of Interior - and it is not desirable to give

Words underlined in the first instance suggested but I should use Fanny Wilson's Name -

thereof prior inheritance - I know
several of the principal people
of the sect, and I will see them,
& as well as Jacey Solen - and I
do not doubt that in this way
we can do all that is necessary -
Also, in two or three days week,
I expect to be able to obtain accu-
rate information about the sit-
uation of the late Nabob, not long before his
death, created a test to be made,
of all people suspected of Polygamism
or a leaning towards it - and
had those confirmed as to the
either of their wives. This test is
supposed to be ~~not~~ still extant,
however much it has got to worse

[illegible] - but we can find out
and then we shall know, I believe
all that is to be known about it.

I never could understand
how Jacey Solen came to be the
head of the sect - for I take see
him to be merely a weak enthusiast,
tho clever enough, and learned to
some extent - it never appeared that
he
has not so much authority as I
thought - and that he owes his
leadership to his being the only
man of family in the party -

Yours sincerely

R. L. Wilson

Cabalees in Town of Madras.

To Mrs [illegible]

Very dear Mrs Siller

I heard yesterday evening from Christiana & found her good. Mrs Reinecke is a respectable housekeeper, of good position, who has several times stayed with us & is very fond of children. She writes a nice letter & spells correctly. I send the books by Christiana & hope she will be pleased with them. Mrs Reinecke is to receive 16 Thalers a month & Christiana 4 Thalers.

Your Husband will tell you exactly how to get to Christiana's home & I hope you will be very happy together. [illegible]

pecking respectfully made some
more pleasant in manner and
speech - then much he got altogether
a cat because last married to
the account of Peter is known -
In succession first, he acted as
the second murderer of a beggar
on Baldock - He began to make
fine clothes - said he was the successor
of a Turkish - officials who of ingenuity
and inventiveness - and gave ex-
temporaneous to entertain who
would come to them - He also
seemed to have imitated speaking
the dialects of a religious leader -
but to have been afraid of
committing himself with the

second Trial -

I can now confidently
say positively that he killed a
male swindler - He was a very
quiet lonely to disposition
he should find it in his interest -
but he is not a homicide - but he
appears in every possible way -

He declared to have been sent
to jail as a lunatic - but I do not
see how he can be considered as a
lunatic that is known to
be well known to colleges and
had his learning were collected
may not have been elicit with
different people - I cannot
see that almost

having been a sufficient protection
religion - I think the epistle that
before alone he must be called
on to give an account of himself, and of the talents trusted
in his hands - which I think cannot
reasonable, more certainly intended
to convey an implication of the second
He may be called on to fulfil
his ministerial duty - it would
also, I think, be a good thing to
have a Photographic of him taken,
and copies of it circulated, as that
of a venerable philosopher to be a
Dear - Yours sincerely
R. J. Wilson

Trinity Hall
Cambridge.

St Thomas's Hospital

My dear Sir,

I write to give a
days ago, recommending the
tion of a claim against
cation of Italian
than I have seen
in the case of
Shuckburgh -
Proceedings
the views I have

The
sensible - but
himself out
leader - if
he might
St
him of
free of
to them

because it mentions [illegible] respect to the Market - This means here just [illegible] as a position of little [illegible] to the East end of the Market place [illegible]

But if he had said that he [illegible] been to Indiana he would have been asked what business he had made but the errand of his friends telling his disease - The Headers told that it was usual [illegible] to [illegible] the following [illegible] [illegible] he [illegible] [illegible] of the [illegible] [illegible] [illegible]

Ryzier, le chevalier fait le mal-
heureux pleurer la vie, et lui donne
battre ; mais il ne le tue pas. Il
lie à nouveau, mais cette fois
avec moins de force ; mais
il ne peut pas s'échapper -
Il est en effet lié par les pieds
et les mains à terre, sans
pouvoir bouger -

Alors le chevalier fait un feu sur
lui avec effluves de sa bouche -
Il veut nous brûler et nous dévorer -
Mais nous nous sommes échappés
par les pieds et les mains -
Nous nous sommes enfuis -
Il nous a poursuivis -
Nous nous sommes cachés
dans un arbre creux -
Il nous a cherchés -
Il ne nous a pas trouvés -
Il est parti -
Nous sommes sortis -
Nous nous sommes enfu

Tickle was acting and thinking
that it quite absurd to hinder
Foster.

The Leahy who came to his house
was Denis Leahy and some
others. Tim was sentenced to pen-
alties. The object of their meeting would
not have been legitimate. The Prisoners
do not wish with the others to
say any thing about it.

I have heard but have not
believed by Magistrate he would
not have been shocked. as he was
shocked. and he would not
have given it up. He would not
as reconcilable with the letters
I saw Neale. but why recollect

[illegible] of a declaration of [illegible]
had been made, it would have
been heard and the fellow had
played the same game in Neales
case till such late. and that it
had been played by many others
that in fact it is simply being
played. The Leahy knew a man by
in Kilmacow, and messages [illegible]
into. of course that the mines
[illegible] to take advantage of
that belief and [illegible]
explain according to [illegible]

St Assizes

said may be varied by the Agreement of Marriage or the first Deed of Settlement executed in pursuance thereof and their Lordships have also agreed that the Settlement to be executed pursuant to the said Articles shall be framed so that in case the said Intended Husband should survive the said Intended Wife and there should be no issue of the said Marriage living at the time of his decease the Property settled by the said Settlement shall not be subject to any power of appointment by will which he may have reserved to himself over the same but shall go to the Children of the said Intended Wife by any former Husband equally among them if more than one and if only one then to such one Child and their Lordships have also agreed that the said Intended Husband shall not be entitled to any part of the personal Estate of the said Intended Wife which she may be entitled to at the time of her decease but that the same shall go to her Children by any former Husband in such manner as she may by her Will direct and appoint and in default of such appointment shall go to her Executors Administrators and Assigns as part of her personal Estate

cannot which can be legal and
central. If all the Indemnities
could be levied in one district,
it would in any to have a
certain number of bail
Lawsuit elevated for supplement
in that district. But as long as
they are retained all over the
country, it cannot be matter
which to have public elevated
for each sole district.

Yours sincerely

R. L Pilcher

Wakhabees.

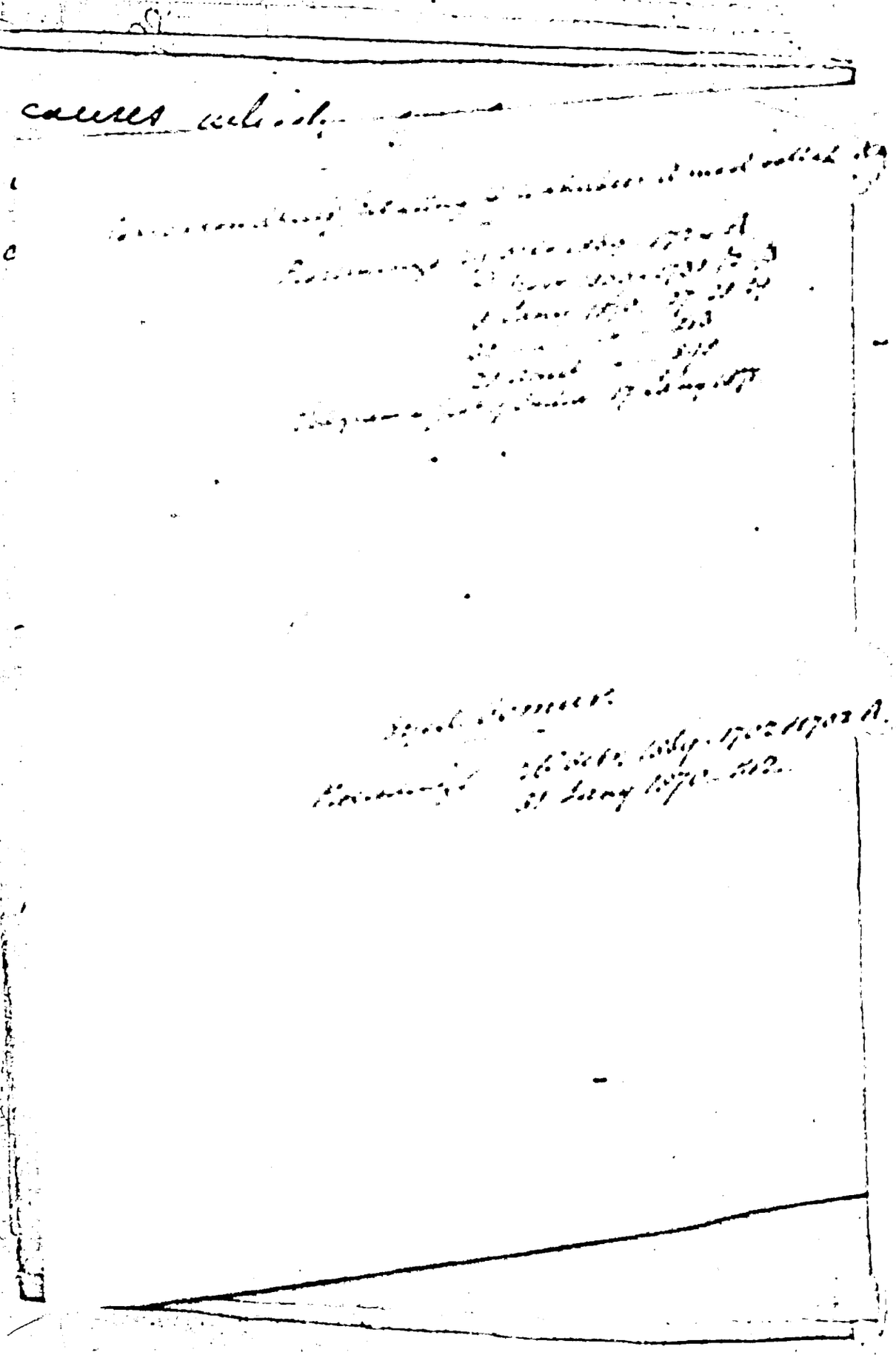
General

Bombay. 13 July 1869. 1135.
22 Aug — a — 3099. Military
22 Sept — a — — 3555
22 Oct — a — 1870.
16 Dec 1868. 1871.
— do — 256. Political.

Correspondence from the Home Dept of the Govt of India – & Bort various Correspondence regarding Wahabee movements and a file containing depositions on the same subject.

(1) Searches at Vellore in 1869.

(2) depositions taken by the Collector, Ahmednagar in May 1871.



Correspondence relating to Barbados Almanac called

Proceedings 29 Oct 1680 1750 A

[illegible] Barbados Almanac called [illegible]
[illegible] Barbados Almanac called [illegible]
[illegible] Barbados Almanac called [illegible]

Correspondence relating to Barbadoes Admiralty Affairs

Proceedings 29 Octr 1669 - 1720 A.
2d Book 1669 - 1731 B-B.

Correspondence relating to Wahabee Armed attack

Proceedings 29 Oct 1869 - 1724 A

Correspondence relating to Barbados Council &c

Proceedings 29 Octr 1869 - 1724 A

Correspondence relating to Wahabee Armed collect

Proceedings 29 Octr 1869 - 1754 A

(1) பக்கங்கள் எண்ணிக்கை .....

(2) புலத்தே திருப்பி தரவும் .....

(3) ஆதாரம் குறிப்பாக தரப்பெற்றது .....

தமிழ்நாடு அரசாங்கம்.

தமிழ்நாடு அரசு

T.D.C. Pl. ... எண்

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