

Chapter – VI

THE SEMINAR AT HAMIDIA GIRLS DEGREE COLLEGE ALLAHABAD ON 25TH & 26TH NOVEMBER- 2007.

The Management, staff, students of Hamidia Girl's Degree College-Allahabad, under the sponsor-ship of ICHR, organized a Seminar on 22nd and 23rd November, 2007. I was one of those who were invited to read the paper. My book, "Excavation of Truth – Unsung Heroes of 1857 war of Independence" was already published and released on 10th. of May 2007. After the release of my said book on 10th. May 2007 I was invited as an exclusive speaker at a seminar organized at Khudabaksh Oriental Public Library – Patna on 3rd. July 2007, on Maulvi Peer Ali Khan the main character of the book. The press at Patna gave full coverage on front page. The invitation by Hamidia Girls Degree College, became more important, because a "Girl's College" of Allahabad took up the great task of exposure of the Martyrs of 1857 war of Independence, when hundreds of Degree and Post Graduate Colleges, and Universities of Poorvanchal having majority of men in their faculty & management were sleeping over such an important Nationalist and patriotic event. The ICHR a Government of India undertaking woke up from the slumber in 2006 and allocated crores of rupees to feed their favorites to write on dotted lines to a particular direction even if the same may not be the truth or may be half truth. The emphasis of ICHR has been to project Bahaddur Shah Zafar as the leader of the revolt organized by Hindus of the Country where Muslims also supported. The emphasis was to project that there was complete communal harmony during 1857 between Hindus and Muslims. In fact this was the basis on which funds were granted to the organizations who were ready to tow this line and not to those who wanted to project the real situation as existed during that period. In accordance to this policy while granting funds to the said college ICHR restricted them to the following subject theme:-

1. Review of the nature of First Freedom struggle,
Key role of Bahadur Shah Zafar- a symbol of
communal unity.
2. Non-communal approach of the political leaders:
Pragmatic role of Pandits and Ulema particularly in 1857.

3. Role of Hindu and Muslim women for the cause of freedom in general and Rani Laxmi Bai, Begum Hazrat Mahal, Begum Zeenat Mahal in particular,
4. Positive role of intelligentsia with special reference to Persian and Urdu sources.
5. Scenario of freedom struggle at Allahabad and composite efforts by the people of Allahabad.

Besides above the broacher published by the College had the title reading, "Two-day National Seminar Communal Unity and Indian Freedom Struggle".

Since my findings regarding communal atmosphere during 1857 struggle was just otherwise I sent an article with the title "Communal Unity and Indian Freedom Movement" and the contents were completely in agreement with the following remarks of Karl Marks while writing about the Indian Mutiny of 1857 wrote:-

**"A country not only divided between Mohammedans and Hindus,
Between tribe and tribe,
Between caste and caste,
A society whose frame work was Based on a sort of equilibrium, resulting from
general repulsion and constitutional exclusiveness, between all its members.
Such a country and such a society were they not predestined pray of conquest?"**

Dr. Yusufa Nafees Reader Dept. of History who was the organizing secretary, called me over the phone and expressed that It was very appropriate paper and the same will be published in their Journal to be issued during the seminar. However after about a week She again called me and apologetically said that the screening committee of the seminar, responsible to clear the articles has expressed their reservation to publish my article as it does not match with the directions of the ICHR. She requested that I should contribute another article which should be on lines of ICHR's directions.

I refused point blank and told her that my willingness to participate in the seminar was not to make money but I wanted to use the occasion to express what I feel is the truth. I also told her

that I am not interested to send any other article based on falsehood nor I am interested to participate in the seminar where "TRUTH" is going to be the victim. I thought that the capter is closed as far as my participation was concerned. After about one week She again called me on my mobile and requested that it is because of the restrictions from the ICHR who are funding the event the Organizing committee is finding it difficult to publish my article but she had read my already published book "Excavation of Truth- Un-sung Heroes of 1857 war of Independence," and she is keen that I must participate in the event and also provide another article. On her persuasion I agreed and sent another article with the title , "Have we done Justice to the Real Heroes of 1857 War of Independence?". The said article was accepted and was published in their Journal as the last article because it was received late. The said article is also part of this book. I participated in the seminar and read the said paper. It is however necessary to mention that certain portions of my 2nd article also were deleted. On my enquiry form Dr. Yusuf Nafees, as why certain portions have been deleted she told me that, I had questioned Dr. R.K. Misra as how in his interview published in Times of India issue dated 27th. April 2006 he used the word "traitors" for those who died fighting British or who were hanged and killed by British. Dr. Misra is one of guest invited in the seminar. Another portion about the role of the Malee of the Company Bugh of Allahabad, who communicated to the British Collector about the presence of Shaheed Chandrasekhar Azad in the Company Bagh. She said that the family of the said malee is one of the rich famies of Allahabad and has the patronage of the political leaders. In view of the above reasons any adverse reference about them has been avoided. The Seminar Jornal was already published hence I kept quiet.

My decision to participate in the Seminar was with the expectation that the participants of the seminar from University of Allahabad and other colleges of Allahabad will enlighten on Maulana Liaqat Ali who was the main person to lead the revolution in Allahabad region. However only one participant Prof. A. Q. Jafri, Head of Department Arabic and Persian University of Allahabad, read a paper on Maulana Liaqat Ali. Later I found from the book published by Publication Division Aligarh Muslim University Aligarh with the title of, "Seminar Papers " of the Seminar held by the Institute of Islamic studies A.M.U. Aligarh, that the same paper was already read by Prof. Jafri in Aligarh on 18th/19th March, 2007, similarly same article was also published in the U.P.Government's Journal "Naya Daur" April 2007 issue.

Mr. Amrish Misra in his book at page 293 has given a very brief account of Maulana Liaqat Ali. According to him by 7th June, 1857 Liaqat Ali had arrived in Allahabad. He rescued prisoners from the fort. Aware that Ghulam Khan Tarin would be amongs the prisoners and sought him from those who got released from the prison. After discussions with Liaqat Ali Tarin immidieatly started for Fronter. Liaqat Ali's plans of a violent Allahabadi revolution had succeeded. A teacher and a scholer, proficient in English, a Modern Muslim. Liaqat's followers stretched from the city's courtesan quertar to Mahgoan, his Chail Pragana Village. Supported by Shias of Karrari, specially the Quasim Land Loards, he managed to librate the district. Sukhram Rai the Bhumihar Raja of Jhusi arrived with his troops, setting up his quarters at Khusro Bagh, Liaqat Ali convened a Darbar under Bhadur Shah Zafar's name. He appointed officials and began making plans to attack the Fort.

As per the article of Dr. A Q Jafri Reader of Allahabad Movement Maulvi Liyaqat Ali's area of operation was spread over up to Kanpur, Rohelkhand and Oudh. Maulana Liaqat Ali was arrested and transported to Andaman & Nikobar Islands not for crime but for espousing patriotism. Thousands of his followers sacrificed their lives properties not for any personal gain but for the Nation India. The present generation hardly know about their great deeds for the nation. They are buried in Basta No. 43 file no. 37 of Allahabad Archives and the people of Allahabad slept over it for the last 150 years and once again intend to forget it. Dr. R. K. Misra Director of Allahabad Museum in his interview published in Times of India issue dated 27.4.2006, Lucknow Edition claimed to have dug out the said basta No: 43 file No: 37 but expressed his helplessness on the ground that the details are in Persion Language and in-spite of his best efforts he failed to get the same deciphered. In-spite of the above interview, no one from Allahabad took up the cause to research in detail on the subject. According to the information the material are voluminous.

How many persons even of Allahaabad or even those living in Civil Lines of Allahabad know the historical facts that the area of Allahabad City which is called Civil Lines consisted of eight villages mostly inhabited by Muslims who were surrounded by British army and were burnt. Those tried to escape were shot dead by the army. After all the eight villages and its inhabitants were burnt alive the entire area was utilized for allotment to the British loyal Indians and for construction of Government offices including the Allahabad High Court.

It is also a known fact that a Brahmin of Bhargava sect was the Malee of Company Baugh of Allahabad, who reported to the British Collector about Chandrasekhar Azad encamping in the company Baugh. The British encircled the area and after shootout when Chandrasekhar Azad found that he can not escape, shot himself to escape the capture alive. The said Mali was awarded by British Government half of the Company Bagh , big baglow at Zero Road and 3 Cinemas for his loyalty to British and treachery to the Nation. After independence of the country the children of the said Malee who had become one of the Richest persons of Allahabad with the grant of the British for treachery, were further rewarded, by our so called national leaders. Instead branding them as the sons of a traitor, no stigma was attached to him or his children.

Late H. N. Bahuguna who was the Chief Minister of U. P. and a Congress Leader was very close to them. As against that does any one know where are the family members of Maulvi Liaqat Ali or even the fact that he was transported to Andaman Nikobar Is-land where he died and is buried by the side of the grave of Allama Fazl-e-Haque Khairabadi. (Ref. "Baghi-e-Hindustan" page 440) Even this information may not be known to the people of Allahabad what to say other parts of India.

Similarly, in-spite of the fact the William Tayllar the then Commessioner of Patna division, detailed about Maulana Peer Ali Khan as early as 1858 our Indian historians buried him under the thick layers of Archives. Years before one Mr. A. K. Biswas wrote about Peer Ali Khan in a book titled, "Un-sung Martyrs of 1857". The book in two volumes dealt basically those martyrs who fought in Patna division and said:- " The sacrifices of dedicated band of Patriot lead by Pir Ali Khan and the lowly Rajwar community of Rajgir during the revolt of Hindustan in 1857-58 remain neglected. Pir Ali was a bookseller of Patna, but that wont describe him fairly."

Even after A. K. Biswas's book no one made efforts to bring Pir Ali to lime light. Due to this reason I took the mantle not being a Historian but only a common man and wrote the book titled, "Excavation of Truth – Unsung Heroes of 1857 war of Independence," which was released on 10th. May 2007 by Janab K. Rehman Khan Saheb the Deputy Speaker Rajya Sabha. The book can be found in various prominent libraries. It was my book which made Dr. Imtiaz Ahmad Director Khud Baksh Oriental Public Library- Patana to invite me to read a paper on Pir Ali on 3rd. of July 2007 and the press of Patna gave big coverage to the event and my speech. After the press report the Bihar Chief Minister, Shri Nitish Kumar took steps to name one of the

Prominent road of Patna as Pir Ali Khan Road and the place where he was hanged as Pir Ali Khan park.

Similarly no body knows about Afridi Sher Ali of Peshawar who killed Lord Mayo, the then Viceroy of India, on 8th. of February 1883 in Andaman and Nikobar is-lands. George Allen a Journalist and Owner of "Pioneer" who was accompanying Lord Mayo, questioned Sher Ali Afridi as to why he killed the Viceroy, Afridi Sher Ali replied, "God had ordered him to kill the enemy of his Country and that he has no associate in the Crime except God." He was convicted to be hanged, just before the hanging he did not beg for his life but spoke to his fellow prisoners who were collected by the British to see his hanging:-

"Brothers! I have killed your enemy and you are witness that I am a Muslim." He then recited Kalema and was given a public hanging. But who knows Afridi Sher Ali. (Ref. God's Terrorist by Charls Allen.)

Another person, Pathan Abdullah Yehya Ali Killed John Norman the Chief Justice of Calcutta who was responsible for summarily sentencing thousands of Indians to death. Abdullah Yehya Ali was exiled to Andaman Nikobar and died there. (Ref. God's Terrorist" a book written by Charles Allen in 2006. He is the Great Grand son of George Allen). Not one percent Indian may have heard the names of Liaqat Ali, Pir Ali, Afridi Sher Ali and / or Pathan Abdullah.

Sardar Udham Singh killed General Dire in 1940, the culprit of Jalian Wala Baugh massacre, and the history books, even school text books have full details of his trial and utterances as mark of respect to the said Brave son of the country then why the above named Heroes are kept under hiding and no one know their deeds for the nation, why? Only because they were Muslims?.

One may give the excuse that during British Rule no one could dare to highlight the brave acts of the Martyrs. However what stopped them after 1947? Documents compiled by British administration during their rule were there but may not have been available then are available now and the true Patriot Scholars should get seriously involved to bring to light the truth and not concocted History.

Here under I give certain details from the article of Prof. Abdul Qadir Jafri which relates directly with Maulana Liaqat Ali:-

Muslims have produced many a great personalities with extraordinary power, intellect and action who carried out revolutionary job in changing the course of events. Among such giants was resident of sub-village Mahgaon in Tehsil Chail in Allahabad District. Mahgaon is situated about 30 kilometers off Allahabad city. Liaqat Ali was born on 5th. October, 1817 in Mahgaon. His great grandfather Syed Gauhar Ali came to India from Khurasan during the reign of Shahjahan and was appointed a judge. The name of Liaqat Ali's father and mother were Syed Mehr Ali and Amina Bibi respectively. His uncle, Syed Dayam Ali, served in British army till even some time before the rebellion broke out in 1857, but in the war of independence, he sided with Liaqat Ali. Liaqat Ali received his basic education and training under the guidance of his uncle, he had been very intelligent and talented since childhood. Though it can not be said with certainty as to which standard did he receive education yet it can be well summarized that he must have received higher education. He started his life with a military job, but he was dismissed from service on the allegation of anti government activities. Afterwards Liaqat Ali returned to his native village and there itself he got busy with teaching in a mosque, soon he got popularity in the vicinity because of his religious preoccupation and fearfulness of Allah. The number of his disciples swelled. He was one of the Shaikhs (leaders) of the Qadriyah Silsilah. Majority of the people of Allahabad swore allegiance to him. Moulvi Sahib was very much impressed by the thought of Syed Ahmad Shaheed and was a preacher and active member of his reform movement.

Freedom struggle started 10th. of May 1857 in Meerut and signs of it began to emerge in Allahabad in May itself. At last on 6th of June, 1857 the commander of the 6th. regiment, Ram Chandra raised the banner of revolt and soon the entire district was engulfed by the fire of revolt against Britishers. Maulvi Liaqat Ali who was expecting this for a long and exhorted his disciple to carry out Jihad, against the Tyrant British. Responding to his appeal for jihad, influential people of the area to name some of them being Shaikh Nizam Ashraf, Ghulam Ismail, Muhammad Husain, Chaudhary Miran Baksh, Maulavi Syed Ahmad Ali, Munshi Ghulam Haider, Maulvi Amjad Ali, Hassan Ali Khan, Sher Khan, Shaikh Lutf Ali, Shaikh Fateh Ali, Shaikh Najaf Ali etc. joined the war.

Maulvi Sahib chose Khusru Bagh of Allahabad as his centre of operation instead of Mahgaon. It is said that the history repeats itself. According to Mr. C. D. Steel and his companions, about 275 year before Khusru Bagh was the refuge of a rebellious and revolting prince, like wise in 1857 it acted as the hotbed for a fanatic and fighting warrior. Reporting to Maulvi Saheb's call for Jihad, Mewati Muslim of Samadabad, Rasoolpur and around as well as the people belonging to other sections including some army men took up the arms and joined him.

Among the most loyal supporters of Moulavi Sahib were Ram Singh, Jai Chandra, Sher Khan, Sayyed Ghazipuri, Ramchandra, Aquiluddin Rahman, Qazi Mohsin Ali, Syed Dayam Ali, Nawab Hikmatullah and Allah Baksh. It was on the suggestion of Ram Chandra that Maulvi Saheb was appointed ruler of Allahabad by Bahadur Shah Zafar. After assuming the leadership of the masses, Maulvi Saheb faced many problems, the most urgent of them being the unity and consensus among Muslims. One section held that no scholar of Islam has any right to give call for Jihad and the other took the arm against the British as a political war and not the religious war.

To forster national sentiments among the people, Maulvi Liaqat Ali penned a poem "Azadi Ka Tarana" (song of freedom) which the freedom fighters (Named as rebel in British documents) went about singing holding green flags in hands. The tarana read as under:-

**"Hindustan Hamara Hai,
Hum hain iss ke Malik Hindustan Hamara Hai,
Pak watan hai Qaomon ka yeh,
Jannat se bhi Pyara,
Hamri yeh Milkiyat Hindustan Hamara,
In kii roohaniyat se roshan hai Jag Sara,
Hindustan Hama,
Kitna Qadeem Kitna Nafees Sub Duniya se Neyara,
Kartee hai zerkhez isey yeh Gang-o-Jaman ki dhara,
Oper burfeela parbat hai Pehredar Humara,
Neeche Sahil Basta hai Sagar Ka Jhalkara,**

**Hindustan Humara,
Is ki kanain Ugalrahi hain sona heera para,
Is ki Shano Saukat ka hai Duniya mein Jaikara,
Hindu Musalman Sikh Humara Bhai Peyara,
Yeh hai Azadi Ka Jhanda Esey Salam Hamara,
Hindustan Hamara”.**

After assuming the control of the administration bestowed by Bahadur Shah Zafar, Liaqat Ali appointed Saifullah Khan as the administrator of the District, Mr. Sukh Rai was appointed as the Tahsildar while Qasim Ali Khan and Nemat Ashraf the Kotwals. Chaudhry Shahabuddin was appointed Naib Kotwal while Faizullah the commander of the army. With the assumption of administration by Liaqat Ali on 7th. June 1857, the British retreated and took refuge in the fort. There was no dearth of arms and articles of daily need in the fort. Apart from the British there were 400 Sikh soldiers in the fort. The companion of Maulvi Saheb were large in number but not trained soldier as compared the British and Sikh soldiers, hence could not capture the fort held by British.

The Maulvi's men were busy and concentrated their attention towards the city and the bridge. The British got re-inforcements on 7th. and 9th. June by boats and entered the fort from the river side unchecked by the Mujahids. In the meantime the Governor General Lord Canning appointed Colonel Garden, who was also joined by Colonel Neil on 11th. June.

Meanwhile Maulvi Sahib and his companions gained control of the city and many important positions of the city. They took control of the bridge at Daraganj and declared their rule in the parganas around. The Muslim landlords of Samadabad, Rasoolpur, Salori, Shadiabad, Minhajpur and Bakshi etc. whole heartedly supported Maulvi Sahib. However the Raja of Manda supported the British hence Liaqat Ali could not take control of the trans Yamuna area. The Raja of Manda suppressed the revolt in his area. Thompson has written that the entire Muslim population of the Dwaba region was ready for a fanatical religious war under the leadership of Muslim Landlords.

The people of trans Ganga under the leadership of Tej Bal Singh, Taalluqedar Faaquir Bakhs, and of Jhusi Ishwari Prasad were in belligerent mood. Chhatrapati Singh was leading

the masses in Nawabganj while Raja Gulab Singh was already in the front in the rebellion. Most of the area in Allahabad had already come under the sway of the rebels yet it was felt as if there was no coordination among various leaders despite the best efforts of Liaqat Ali.

Liaqat Ali was increasingly felt crunch of the weapons and logistic support due to sustained confrontation with the British army found it very hard to continue the struggle. The British army constantly was getting re-inforcements. The British captured Daraganj on 12th. June 1857 after a bloody showdown with Liaqat Ali's army. Thereafter Colonel Neil and his associate Sikh soldiers presented the worst example of atrocities on the helpless people. After this victory Colonel Neil wrote to the secretary, Government that he would completely destroy the city and the sub-villages around as the rebels would get help from there.

On 14th. June 1857 British army along with Sikhs attacked Liaqat Ali's army but the brave men of Liaqat Ali made them kiss the dust and take refuge in the fort. However Colonel Neil took military action on 16th. June in Allahabad and its suburbs. The Pathan population of Sadiyabad and the Mewati Muslims of Rasoolpur became victims of worst type of massacre. They demolished the Jama Masjid situated on the Western side of the fort and converted it into an army barrack. Liaqat Ali had to take retreat along with his 3000 companions to Khusrubagh.

Colonel Neil tried to capture Khusrubagh but could not succeed hence he spread news that he will undertake the massacre of the city of Allahabad. Liaqat Ali had seen the beastly act of British in Samadabad, Rasoolpur and other areas, so he decided to leave Allahabad with the hope that with his departure from Allahabad the innocent people of Allahabad may escape the massacre by British beasts.

After leaving Allahabad Liaqat Ali met with Nana Sahib. Maulvi Saheb's tactical escape from Allahabad was a rude shock for the Britishers hence they announced a reward for his arrest. For some time Liaqat Ali kept fighting British shoulder to shoulder with Nana Saheb. But Nana Saheb's escape along with his Chief Associate Azimullah Khan it became difficult for Liaqat Ali to keep on fighting with British in Kanpur single handedly. Thereafter Liaqat Ali kept on moving and joining various groups who were fighting British till 1872. In the process he even joined the Begum Hazrat Mahal and went upto Nepal but did not like to remain in hiding.

Ultimately On 16th. of July 1872 Liaqat Ali went to Gujrat via Bhopal and made Lajpur 10 km off Surat his next stop. The influence of Liaqat Ali spread in Lajpur hence its Nawab informed the police. On 16th. of July 1872, Steel an English Officer arrested Liaqat Ali in Bombay railway station while he was going to attend an important meeting. Liaqat Ali was brought to Allahabad and there he was put to trial in the court of session Judge A.R. Pollack who asked that as an Islamic scholar as he was if he would tender an apology British government would favourably consider it. Liaqat Ali stoutly replied that he would not tell the lie fearing personification or death. Finally Maulvi Liaqat Ali was exiled to Andaman and Nicobar Islands. There he died on 17th. of May 1892.

Prof. Jafri summed up his article with the following :- **“ In short Maulvi Liaqat Ali was a daring proponent of the independence of India who started the movement for the freedom of India in Allahabad preached it and let it be a popular spirit and at last put the seal of confirmation on the loftness of his ideals goals by sacrificing his life.”**

A book titled **“Tareekh-e- Jang-e-Aazadi-e-Hind—1857”** written By Syed Khurshid Mustafa Rizvi, 1st. Edition was published in 1959. 2nd. and revised edition was published in 2000 with Foreword by Dr. Weqarul Hasan Siddiqui O.S.D. Raza Library Rampur. At pages 520 and 664 the writer has given certain details about Maulvi Liaqat Ali which are more or less same as mentioned by Dr. Jafri however certain facts given in the said books, which are not mentioned by Dr Jafri is given hereunder:-

Page 522: Liaqat Ali left Allahabad city on 17th. June 1857 and via Sangroor camp, reached Kanpur to join Nana Saheb with his 3000 supporters. It is said that from Kanpur Liaqat Ali went to Delhi and obtained Farman from Bahadur Shah Zafar. Liaqat Ali inculcated such selfrespect among the people that village after village from Kanpur to Delhi, British were unable to hire any labour for any work. Liaqat Ali left Allahabad on 17th. June 1857 to save the common man of Allahabad from the atrocities of British but Neil repeated the cruel task of mass killing and hanging of the people and burning the villages around Allahabad. Neil resolved such cruelties that even small children if found carrying green flags, were hanged. A British business man of Allahabad was authorized to collect information about the revolutionaries of Allahabad. This British Business man was heavily indebted to various local Businessmen. First thing he did he

got all the creditors hanged for fake charges of revolt so that he may not be required to pay his debts. Mahalla Chowk had seven Neem trees which were used to hang the people indiscriminately.

Page 528 : Out of Muslim dignatories the following were prominent with Liaqat Ali. Sheikh Niaz Ashraf, Ghulam Ismail, Mohammad Husain, Chaudhary Meeran Baksh, Maulvi Syed Ahmad Ali, Maulvi Ghulam Haider, Maulvi Amjad Ali, Husain Ali Khan, Sher Khan, Sheikh Lutf Ali Khan(He was Raja Sindia's wazeer), Sheikh Fateh Ali(Darogha), Sheikh Najaf Ali (Asst. Kotwal), Najaf Khan (Naib Thanedar), Masood Ali r/o Bheekpur, Tahir Ali r/o Ujhaoni, Saqib Ali r/o Jalalpur, and Dildar Hu;sain etc.