

some machinery by way of arbitration proceedings should be conceived and laid down. For that purpose special provision has been made according to which, if there are any disputes, either between the Nazim and the other persons who correspond to priests in the other communities—and certain religious questions have been excluded also—these questions have to be decided by arbitration by a body which will consist of one arbitrator each to be appointed respectively by each party and a third arbitrator to be appointed by the Government. This Board of Arbitration will settle the whole question, for the third arbitrator appointed will have judicial experience also. The decision of the arbitrators will be final and binding also. It has also been provided in the Bill, when certain action has to be taken, how it should be taken. There will be certain awards. Now what is the method by which these awards or decisions are to be enforced? For that purpose it has been laid down here that all such directions will have the force of a decree or an order of a Civil Court and then the Civil Court of Ajmer can be approached and they will execute those orders as if they were the decrees or executive orders of the Civil Court. So all these provisions are there.

The functions of the Committee have been described. Lastly, bye-laws have to be made in respect of certain matters so far as the regulation of conduct within the premises of this place is concerned. That is a very important factor. Often times recourse has to be had to certain orders, because the place is not kept properly. Sometimes it became a question of law and order also. Also, it became a question of harassment of the pilgrims. All these things have got to be provided for. For that purpose the Bill provides that the Committee shall make arrangements for the purpose of carrying out the administration properly and for the

purpose of regulating the conduct of all the persons who enter the place. The Bill contains provisions for all these things.

As regards the *Sajjadanashin*, as hon. Members may be aware, in all such religious offices, the principal priest or *Sajjadanashin*, is a lineal descendant of the original Saint. Sometimes, so far as these religious offices are concerned, often the devolution by succession is a matter of litigation. Therefore a clause has been provided here that creates a machinery by which the next *Sajjadanashin* would be recognised and he will be considered the *Sajjadanashin*.

As I pointed out to the House earlier, two villages were endowed to the family of the founder of this great shrine. Those two villages have reverted back and now vest in the Durgah as a result of which some arrangement had to be made for the remuneration of the *Sajjadanashin*. After considering what the income would be and after considering also what the administrative charges and other charges would be, it has now been definitely settled that a sum of Rs. 200 per month would be given to the *Sajjadanashin* as remuneration as he has to carry out certain religious and spiritual functions. Beyond that, you will find that so far as the secular side is concerned, so far as the administrative side is concerned, they vest completely in the Committee and the Committee will work through the Secretary. You will find various provisions made in this Bill for the purpose of a very proper and efficient management.

I am quite confident, Sir, that this Bill will commend itself to your support.

SHRI M. GOVINDA REDDY
Mysore): What is the nature of the property and the income?

[RAJYA

Durgah Khawaja

SHRI B. N. DATAR: The nature of the property is some villages. That property consisting of fourteen villages vests completely in the Durgah. There is no question of income but the income may be about a few thousand rupees. So far as the other two villages are concerned, they had been given to the family of this great Saint but they also have come back to the Durgah now. The Durgah is now the absolute proprietor of these fourteen plus two villages as also of one village which had been given to the *Mutwalli*. Thus, the Durgah now owns seventeen villages and the income derived from these villages is the income of the Durgah.

KAZI KARIMUDDIN (Madhya Bharat): Is there no abolition of zamindari?

SHRI B. N. DATAR: Whatever is done so far as the other properties are concerned will affect this property also but I am quite confident that the Ministry there will take care to see that sufficient remains to meet the administrative requirements of this shrine. The Government of Ajmer is also aware of the fact that this is a very great institution which attracts lakhs of pilgrims every year. There are a number of pilgrims every day and as such this shrine is held in great veneration by all the communities. It would be in the interests of the pilgrims at large that this institution is maintained as properly and as satisfactorily as possible. In spite of the abolition of jagirdari and such other things, I am quite confident that the Ajmer Government would see to it that sufficient funds remain for the administration of this Durgah.

MR. DEPUTY CHAIRMAN: Motion moved:

"That the Bill to make provision for the proper administration of the Durgah and the Endowment of the Durgah of Khawaja Moin-ud-din Chishti, generally known as Durgah Khawaja Saheb, Ajmer,

as passed by the Lok Sabha, be taken into consideration."

KAZI KARIMUDDIN: Mr. Deputy Chairman, I really congratulate the Government for bringing this measure with a view to regulate the administration of the Durgah which had really degenerated and deteriorated in the past and, in spite of the previous legislation, the administration of the Durgah had not improved. I join in the sentiments expressed by the Minister in charge that this is the Durgah of a very famous Saint who was professing Chishti ideas. He came from East of Persia and settled down at Ajmer, preached love and inspired the people by his love irrespective of caste or creed and distinction of any religion. Khawaja Saheb had stated once that love implied an illuminative life and a state of communion with reality. As a result of his saintliness he gathered several devotees round about him. Those who served him formed the institution of *Khadims* who are even under the present Bill called *Khadims*. They are the descendants of those original *Khadims* who had served the Saint. There is no doubt and I frankly admit that several *Khadims* did not behave well. Their duty has been and is even today to take the visitors to the tomb and to relate the traditions of the Saint. It is because of this that the Government has a provision in the Bill, in order to regulate their presence. The words used is 'to regulate their presence' a license may be introduced. The Report of the Enquiry Committee—the particular paragraph is 11 on page 102—itself had a recommendation about this. It was stated by the Enquiry Committee that a test examination should be held, religious education and education in the traditions of the Saint should be imparted to the *Khadims* and then a Sanad should be given to them. The recommendation was not that a license may be issued. The recommendation was that a list of the *Khadims* should be prepared and, after pre-

[Kazi Karimuddin.]

but who don't believe in the traditions of the Chishti Saint and they disregard it, then on that ground there cannot be any dissolution of this Committee although in clause 15 there is a direction that those traditions will have to be followed. Therefore my submission is that in compliance with clause 15, there ought to have been a penalty of the dissolution. In my opinion it is only an omission and the Government had no intention to omit this thing.

Then my submission to the Minister in charge is that while nominating people, lists may not be called for from certain leaders but those who believe in the rites and traditions of this Saint should be nominated on the Committee and not those who claim to be only Hanafi Muslims because the Government should realise the difference that even the Hanafi Muslims do not believe in the rites and ceremonies of the Chishti Saint. So unless the Government is satisfied that those nominees of the Government have a faith in the traditions of the Chishti Saint, they should not be the persons who will be nominated.

There is another minor matter to which I want to draw your attention, viz., all the nominees will be Government nominees. Personally there is no objection even if Government nominates because they will be Muslims and it is mentioned that they will be all Hanafi Muslims but in all other Acts which Government has framed regarding Wakfs and particularly Sunni Wakfs of Delhi that five Members of both Houses of Parliament, who are supposed to be representatives of the people, are to be elected by both the Houses. In this the Muslim Members of both the Houses have no representation by way of elections. There is no doubt, and I have not the least doubt, that the Government has nothing personally in it and persons who have faith in the traditions and who are Mem-

bers of Parliament can also be nominated. There is no doubt about it but in my opinion, in order to satisfy the public opinion, it would have been much better if the representation of two Members of Parliament would have been mentioned in this Bill.

Now another thing that I wish to bring to the notice of the Minister in charge is about the appointment and salary of the Nazim. Now in the past we have seen that very big salaries are given to the administrators. He may be a man of great position but the Committee must be consulted when the salary of the Nazim is to be fixed because if the finances are not very good, if the finances are not sound, and if very high salary is paid to the Nazim, the rites and ceremonies of the Chishti Saint are likely to suffer. Therefore while the Nazim is appointed, the Government should consult the Committee regarding the salary. Now the Minister has said that the *Sajjadanashin* is a lineal descendant of the great Saint. Different versions are there about this. I am not going to dispute his heritage. Akbar the Great, in his Diary, has said that there was no lineal descendant but subsequently, on reconsideration, it was found that there was some lineal descendant and the Government has to be congratulated on the provision that those children of the lineal descendants will be provided with education and other facilities. That is one of the clauses of this Bill. He was getting Rs. 500 from the Nazim as his salary or as emoluments and he had two villages, the income of which must not be less than Rs. 5,000. Now in this Bill his remuneration is settled at Rs. 200 only. In order to keep that dignity of that office and to provide for the education of his children and for his status in life, when the Nazim is to get about Rs. 800 as the administrator was getting, and *Sajjadanashin* is to get only Rs. 200

such other word suitable, which would give them the right to attend to the activities of the Durgah. Similarly the point that some of the Members of Parliament also may be taken also deserves your consideration. And I am sure that the hon. Minister will bear this in mind. After having given these suggestions, Sir, with great respect, I commend this Bill for the approval of this House.

SHRI B. N. DATAR: Sir, I am happy that the provisions of this Bill have been generally welcomed. Certain very constructive suggestions have been made, but I shall point out how it is difficult for Government to accept them. And I would reply to some of the points made by others.

Sir, so far as my hon. friend, Kazi Karimuddin, is concerned, he made a reference to the *Khadims*. Now, I might point out to him that so far as the *Khadims* are concerned, they are carrying out a very important piece of work as 'pilgrim guides', and therefore I desire that whatever they might have done in the past, we should forget it. They have done a lot which has been very strongly criticised by the Committee to which I made a reference. They referred to a number of acts of omission and commission. But so far as we are concerned, we are prepared to forget that completely. Therefore, you will find, Sir, that in the provisions of the Bill, as it exists, we have suggested that bye-laws should be made for educating indigent *Khadims* as well.

Now, Sir, he contended very strongly the expression 'licence'. He objected to it very strongly. So far as this is concerned, Sir, the word 'licence' had to be put in in view of what has happened over decades. And secondly, it will kindly be noted by this House that we have not made it compulsory that in all cases licences should be issued as a matter of course. I would like to read out to this House what we have said in sub-clause (f) of clause 11, where we have stated very clearly that "to

determine the privileges of the *Khadims* and to regulate their presence in the Durgah by the grant to them of licences in that behalf, if the Committee thinks it necessary so to do." The word 'presence' is wide enough to include also their conduct, if it is not proper, if it is not dignified. Therefore you will find, Sir, that we have not made it compulsory or imperative that in all cases licences should be issued. What we have done is that we have left it entirely to the discretion of the Committee and in case they find it necessary, they would issue licences, otherwise not. Therefore so far as the *Khadims* are concerned, it will be seen that there are special provisions which are beneficial to the *Khadims*, and I am hoping, Sir, that no contingency will arise for the purpose of instituting licences, because that will depend upon the way in which this Bill will be received and upon the conduct that these *Khadims* will have. And I am appealing to all the *Khadims* to realise that after all what is most important is the sacredness of the shrine, and before that everything ought to bend itself. And I am quite confident that in the ultimate analysis they would be great guides to the pilgrims. After all we have seen that on account of the misconduct of *Khadims* amongst Muslims and *Pundas* amongst Hindus, when the pilgrims return after visiting the holy shrines, their faith is considerably shattered, in the sacredness of those particular places. That is all on account of the way in which some of these *Khadims* or *Pundas* behave. I am therefore appealing to all the *Khadims* to forget the past entirely and to keep the sacredness of the shrine before them, and to consider that whatever they do to the pilgrims is by way of service to the Khawaja Saheb. And if the appeal is accepted in that spirit, then I am sure no difficulty will arise at all.

Then, Sir, he stated that so far as clause 15 was concerned, it was quite all right, but that we should lay down

[Shri B. N. Datar.]
 a rule or a qualification that those who are proposed to be, or who are going to be, appointed Members of this Committee, should have faith in the Chishti tradition. Now purposely the matter has been kept in such a way that Government would consider the question of qualifications in a very proper manner. They would take into account the circumstance whether the particular man to be appointed as a Member has or has not got faith in the doctrine attached to this shrine. They would also consider the question if it would be desirable for them to appoint Members of Parliament. Now, Government would take into account the qualifications and usefulness of all the Members of Parliament in this respect. And therefore it is perfectly open, Sir, in a proper case, to appoint some Members of Parliament on the Committee also. It all depends upon the circumstances then existing. And therefore no particular restrictions or no particular condition should be laid down that certain persons should belong to a particular class.

And lastly, Sir, if anything is done in contravention of clause 15, that itself would constitute a violation of the rules, and that itself would constitute gross mismanagement of the affairs of the Durgah. Clause 8 deals with supersession of the Committee. And if for example certain principles which have got to be followed are not followed, then you will find, Sir, that that particular Committee will be guilty of mismanagement. I have no doubt about this matter, because then in that case, the fundamental principle of the Administration is that it ought to be carried on according to certain well-laid-down religious and traditional principles. And if they are not carried on, then naturally that Committee will render itself liable to that charge of gross mismanagement.

Then, Sir, a number of other points have been raised by my friends. But I would not make a reference to all of them. So far as the question of salaries is

concerned, generally, for some time at least, we desire to follow the practice that, as far as possible, a senior Government officer, say, of the status of a Deputy Collector would be appointed, and therefore his salary would be the same which he would be drawing as a Deputy Collector or as a senior Government officer. And therefore in such cases, it would not be practicable, Sir, to fix any salary, so far as the present Bill is concerned.

Then, Sir, my friend stated something about the dignity of the *Sajjadanashin*. That is quite true. We are aware of the dignity of the *Sajjadanashin*. We have also made a provision that the person who has been recognised as *Sajjadanashin* as a result of the decree of a civil court will continue to be recognised as such, unless there is a decree to the contrary by a higher court. For that some special provision has been made. And then, so far as remuneration is concerned, as has been pointed out by many other members, it might be difficult to have a larger income than the one that we have. In fact the income is likely to dwindle and sometimes I wonder whether we shall be in a position to pay even Rs. 200 per mensem as we have done in clause 12. Therefore let the figure remain as it is. I am quite confident that the dignity of an office does not depend solely upon the amount that it carries. After all, he belongs to the family of a great Saint and is held in great esteem. Therefore, the Government of India thought that there ought to be no difficulty about livelihood.

Some friend spoke about the secular character of our State, but these are religious institutions, and religious institutions have to be carried on according to religious principles and religious traditions. That is the reason why we have to respect the opinions of the Muslim

ing practice of Khadims asking for and realising Nazars in the Durgah."

These were the misdeeds practised by the guides. That was the reason why Government was obliged to bring forward the former Bill.

But there was a lacuna in the Act. Although the Act prohibited the receipt of any nazars or the soliciting of any nazars from the public by anybody except with the permission of the Nazim himself, there is no provision for penalty in case nazars are solicited and the Khadims can still collect nazars. They are not just hundreds but thousands of Khadims, whose main business is to fleece money from the pilgrims. Many a time, I have had occasion to visit these Durgahs. But after one visit, one does not feel like going again because of the attitude of these Khadims. It is most deplorable that even today such a state of affairs exists in these Durgahs. The present Bill contemplates to make the receipt of such nazars and offerings from the public a penal thing. That is a very good cause.

I hope that the hon. Minister will see that when more funds are collected for this Durgah, the moneys will be made use of for really good purposes, for instance, for educational purposes. Let Arabic schools be opened, and let true Islam be taught in such places so that the five crores of Muslims in India may become true Muslims. Let them also teach theology and such other things there. If that is done, then, I think that the purpose of the Bill will be served.

श्री काशी रास गुप्त (अलवर) : जनाब नायब सदर साहब, अजमेर शरीफ की जो ख्वाजा साहब की दरगाह है वह सिर्फ हिन्दुस्तान के लोगों के लिये ही नहीं है बल्कि सारी दुनिया के लोगों के लिये है, जो कि जियारत के लिये यहाँ आते हैं जब इन के लिये भी हमें पहले कानून बनाना पड़ा और आज उस में

संशोधन लाना पड़ रहा है तो यह इसकारण कि आज तीर्थों और पवित्र स्थानों में आज जो पैसे से खिलवाड़ होता है उस से हमारा जो स्तर है वह गिरता जा रहा है। यह एक फिक्र की बात है। जनाब वाला, एक जमाना था जब ऐसे स्थानों पर लोग बहुत साफ दिल से जाते थे और वहाँ पर जो लोग रहते थे वह उन के रहनुमा होते थे न कि उन के कफनकश होते थे। आज हम को इस के लिये भी कानून की शरण लेनी पड़ रही है। मैं तो मंत्री महोदय से यह निवेदन कलंगा कि वह कम से कम यह देखें कि आज यह कानून जो बन रहा है वह कागज में ही बन कर रहे जोये, उस के अमल की ज़रूरत न पड़े, क्योंकि अगर इस के अमल की ज़रूरत पड़े तो उस से यह जाहिर होगा कि हम इन पवित्र स्थानों की दरअसल दिल से जियारत नहीं करते और वह लोगों को परेशान करने का एक तरीका बन जाता है। मुझ से पहले कई साथी बोलें। जनाब सर्राफ साहब ने वहाँ की तकलीफों के बारे में जो कुछ वहाँ वह बहुत जायज है। हमारे वनर्जी साहब ने कहा कि उन को डर है इस बात का कि कहीं लोग इस से और ज्यादा मुसीबत में न फँस जायें।

वह भी एक सही हकीकत नज़र आती है, क्योंकि जब कानून बनता है तो उस पर अमल करने वाले लोगों की निगाह इस बात पर लगी रहती है कि कोई इस कानून में कैसे फांसा जाए और अगर वह फँस गया है तो उस के साथ कैसा बग़ताव किया जाए। मेरा उन से निवेदन है कि हमें यह कानून बनाना तो पड़ा, लेकिन इस के बनने से हिन्दुस्तान की शान नहीं बढ़ती। इस से जाहिर होता है कि ऐसे पवित्र स्थान पर भी लोग पैसे के लिए लूटते और मारते हैं। यह दरगाह शरीफ सारे हिन्दुस्तान की ही नहीं बल्कि सारी दुनिया के लिए जियारत की जगह है, और जिन की यह दरगाह है उन्होंने ने मुहब्बत के जरिये इस्लाम को लोगों तक पहुंचाने का प्रयास किया, और लोगों ने भी अपने धर्म में रहते हुए भी उन के प्रति श्रद्धा और भक्ति

[Shri Moshin]

cially to Khwaja Moinuddin Chisti. These tombs of big saints seen all over India are the symbol of the national secularism, and these saints have done a great lot in bringing secularism in the country, and we see the result today. Hindus, Muslims, Parsis and people from all communities and people from all walks of life go and pay homage and offer prayers and nazars at the Durgahs. There, we never see any distinction of caste or creed, any distinction of rich and poor etc. But everybody goes there and pays homage to the great saints. This is the true character of India, the true image of India where the people of all communities go and pay their homage.

Recently, we have heard that the Malayan Prime Minister, Mr. Tunku Abdur Rahman had paid a visit to this Durgah. Often, we see the great personalities not only from India but from all countries of the world going and visiting this Durgah. They hold this Durgah specially in high respect. That is proof of the part the saint must have played in his life-time.

These saints have done a great lot in bringing Islam to this country, true Islam, and yet, they had a secular outlook. They treated all people with the same eye, and loved them equally and treated them equally. My hon. friend Shri Sham Lal Saraf had said that Islam had not been spread by the sword, though it might have been to some extent. But I differ from him. If Islam has been spread in India, it is not by the sword or by the kings but it has been spread only by the saints, by persuasion, by advice and by teaching and preaching. Of course, the kings have come from Iran or Arabia or Iraq or other places; they might have come and invaded, but they wanted to rule here, and some of them came only to loot, and they looted and then went away. They might have called themselves as **Muslim Kings**, but many of them

were not Islamic Kings, and therefore they might have committed some misdeeds sometime or the other, but those misdeeds cannot be ascribed to Islam as a whole.

This Bill has been brought forward to cure some defects found in the original Act. An enquiry was held in the year 1949, and a committee was appointed under Mr. Justice Ghulam Hussain, and that committee had submitted a report. At that time, things were worse in this particular Durgah as is seen in the other Durgahs also. I would do well by quoting some portion from the report of that committee itself. The report says:

"As a result of careful enquiry, the Committee concluded that a large number of witnesses complained about the behaviour of Khadims and the complaint ranged from rudeness to acts of indecency and conduct involving moral turpitude and most of the complaints related to soliciting and recovery of money by all manners or means, and one evil practice resorted to by them was that as soon as a pilgrim got down at Railway Station, Ajmer, he was met and surrounded by a horde of Khadims who would auction him. To avoid a conflict in Khadims' interest, the man was put to sale and one who made the highest bid became his Vakil. The sale proceeds were then distributed among the Khadims. The Khadim who became the Vakil was anxious to make as much profit as he could out of the transaction and tried to extort by all means, fair or foul, the last price out of his victim. Cases have been known when, on a visitor failing to pay the amount demanded of him, his belongings were auctioned or loans were advanced to him by the guide (Vakil) to be repaid on his return home. There was no person of any consequence in India, who regarded, with approval, the exist-

the event of a dispute or difference, between the Committee and the *Sajjadanashin* or *Khadim* or any other employee. One of the members of the Board will be from the Committee, one member will be from the opposite party and one member who will act as the chairman will be nominated by the Central Government. The decision of this Board will be final. In my opinion this is the most important thing. Administration cannot be carried on like this, because under this clause, any person including an ordinary employee can make a demand for the appointment of a Board for getting his dispute resolved. Retaining this clause in its present form would be highly improper. On the one hand you give power to the Committee and on the other you give a right to the *Sajjadanashin* or *Khadim* or other inferior employees to make a demand for the appointment of an Arbitration Board at any time they please and for any matter they like. I regard this as very serious. In my view this clause should be deleted and in its place a provision should be made to the effect that in the event of a dispute between the Committee and the *Sajjadanashin* or *Khadim* and *Sajjadanashin* the matter should be referred to the Central Government for decision. By doing so, day to day matters will not be referred to the Central Government for decision. If this proposal is not accepted, the Board will have to be set up every day and it would become difficult to carry on the administration.

Regarding the powers of the Committee, it has been stated that if the Committee deems it necessary, it can start the practice of issuing licenses for the *Khadims*. These *Khadims* have long periods of service to their credit and they include good men as well as bad men. Doing service is a religious sentiment and it has been carried on as a convention. I believe that so far as control is concerned, it should vest in the Committee, but there should be provision in the Act and the bye-laws under which the Committee should have a right to award punishment or impose fine on

a person committing a breach, considered by the Committee to be against the interest of the Durgah. This punishment can be of various kinds. It would not be proper to kill the sentiment for service or the religious convention regarding it and to start the business practice of issuing licenses. I would like the provision regarding license to be omitted. It is not a business or trade but a desire for service handed over from one generation to the other. I would suggest that you should increase your control by inserting a section in the bye-laws.

I would say one thing more and close. A stipend of Rs. 200 has been fixed for the *sajjadanashin* or the Diwan. From the time of the kings till now, the revenue of two villages was set apart as expenses for the Diwan. In spite of enquiries I have not been able to find out the income from these villages. Whether the income is Rs. 200, Rs. 300 or Rs. 400 you have entrusted the whole of the property to the Committee. This is of course right, and the *sajjadanashin* should have no administrative work, but I think that the incomes from these two villages should continue to be paid to him. These are days of dearth. Therefore this amount should not be reduced. A hundred or hundred and forty rupees would not make any difference in the income of the Durgah. But the head of the Durgah, called the Diwan in Islamic technical language, should continue to get his old stipend. It might be increased, but in no case should it be reduced.

With these words I support this Bill as I consider it very opportune. I hope it would lead to better administration. I have certain amendments which I would move at the proper time.]

Shri Mohiuddin: (Hyderabad City): I am very glad that the hon. Home Minister has, after two years of the introduction of the Bill, now thought it proper that it should be pushed through the House. As he himself indicated in his introductory speech,

or something of that type. As the devotees enter, so many people surround them asking for alms. This nuisance is very great. Then there is the nuisance of these attendants who always go and pester these devotees; that also continues. These two things—whether we call it beggarism or nuisance, imposition or infliction—must be ended, and there should be provision made for these 500 people for some employment within the premises or within the 17 villages that are the property of this Durgah. I understand there is ample scope for providing employment, at least to some extent instead of allowing any member to get himself abandoned in the street.

Then education among the Khadims is a matter of great importance. The pay of Rs. 200 to the Diwan seems to be very much low. He was enjoying two villages, as I understand from the report. All the income from these villages must be given to this Diwanship. He is entitled to it. It may be Rs. 150 or Rs. 500; and there need be no stigma created, which is repugnant to these devotees, that the hereditary lineage of that great saint has been subjected to salary or something of that type in the form of service. So whatever income remains out of these two villages, deducting the expenditure, may be handed over to these Diwans, and that will be an honourable position.

These are my observations on the present Bill. The Home Minister should try to steer right through to the end of passing. Whenever a Bill is brought, whatever may be the arguments, reasonable or unreasonable, there is always a tendency to say, 'things work well and the present state of things is very good; we do not see any reason to traverse back and if any occasion arises, we will look into it.' I do not want to describe this attitude in harsh language. But some of the opinions that are expressed by several hon. Members in this House on so many Bills—so many suggestions—are very sound, based upon a perfect study and also based upon a proper interpretation. Whether the Government agree with them or not, they must

necessarily pay attention to them and consider them and give in their replies certain reasons why they are able to agree or unable to agree with them. In this sense, some of the suggestions made deserve the attention of the Government. I want that the machinery of administration must be simplified. We must not linger on to the traditional committees of 1929 or 1930, advisory bodies, managing bodies and others. Instead, a modern outlook can be imposed upon the conception of the Bill, and in that way I wish the Bill should be passed. These are the things which should predominantly deserve the consideration of Government, and I wish they will deserve due consideration.

Col. Zaidi (Hardoi Distt.—North-West cum Farrukhabad Distt.—East-cum Shahjahanpur Distt.—South): First of all, I would like to congratulate and thank the Home Minister for making himself interested in this very important Bill and taking it out of some dusty pigeon-hole where it has been lying for a long time. I need not dilate on the importance of the Durgah as the most important Muslim shrine in this country. But, it is something more than just a Muslim shrine. Ajmer has always stood as an example for the large-hearted tolerance and the catholic outlook of the people of this country. Those who have been to Ajmer which has got the Durgah and also the great and well-known temple of Pushkar have seen how thousands of Hindu pilgrims who come to Pushkar also went their way to Khwaja Saheb Durgah and that has been the feature of our national life of which all of us feel very proud and happy.

So, this Durgah Sharif has stood for something very fine and very distinguished in our national life and deserves the attention of our national government. As the last speaker has pointed out, the shrines in India have often been centres of corruption and malpractices and it is only fair and proper that the Government should move in the matter and see that these

committee appointed by Government, in the first instance, and they subsequently stated that it should be a self-appointing committee, so that certain members should retire and others should be appointed by the remaining members. This recommendation of the committee was not found to be satisfactory. It was considered, in view of the peculiar position at Ajmer, and in view of the fact that there had been mismanagement for centuries together, that the ultimate authority should vest in the Central Government. That is what the committee recommended and with certain modifications the recommendations of the committee have been fully accepted by Government. An hon. Member contended that there was a very complicated machinery. We have no complicated machinery at all. Formerly we had the Sajjadanashin who also was a Diwan so far as holding of certain jagirs was concerned. There was also a mutwali and between themselves the management was not carried on very properly. Therefore, what the committee has recommended is this. So far as Sajjadanashin is concerned, he is a religious officer. He is the descendant of the Khwaja Sahib and therefore his position should be kept as it is and that position is not affected at all. Because he deals with the rituals he deals with the spiritual side of the management and so far as that is concerned, it is entirely left to him. So far as the temporal management is concerned, formerly there was a mutawalli; but that mutawalli will no longer be there. In his place there would be an officer who would be known as Nazim. He would be a purely executive officer who would carry on the orders and act under the directions of a committee that would be appointed by the Central Government and the committee would work for five years.

So far as the composition of this committee is concerned, we have got two conflicting views. Certain members suggested that there ought to be more members on this committee. It is very difficult to find out very good people for the constitution of the

committee and if the number is raised to twenty or twenty-five, then besides being highly expensive, it would not work at all. Therefore, it was found that the number ought to be as small as possible, so that they could meet more often and transact business properly.

Then it was found that persons directly dealing with Durgah Khawaja are not Hanafi Muslims. The Khadims are Hanafi Muslims. Therefore, the original proposal was that they should belong to Sunni Muslims. But it was considered that it would be better to confine the membership of the committee as also the advisory committee only to Hanafi Muslims, so that no particular difficulty, or deadlock or bitterness may arise so far as membership is concerned. Now all that has been done is that there will be a principal officer known as Nazim. The committee would consist of five persons appointed by the Government of India. Now there are certain matters which it may not be necessary for this committee, this larger committee with its overall management to deal with. It is only for this purpose that something like a local committee but of an advisory nature has been appointed and that is known as the advisory committee. In all laws dealing with *devasthanams*, as you may be aware so far as Tirupati *Devasthanam* is concerned, under the Religious Endowments Act, there are two committees, one a general committee of management corresponding to the advisory committee and the other dealing with the ritual or spiritual matters. Therefore, it will be extremely wrong to say that either the committee should be very large and that the committee should be an elective one or on the other hand that there should be one officer all along. Sometimes, if you appoint a good officer, he might carry on well, but that would not be proper because we should have a committee where the deliberations have to be carried on and the advice has to be tendered properly. It is for this reason that we have introduced a committee and that committee will