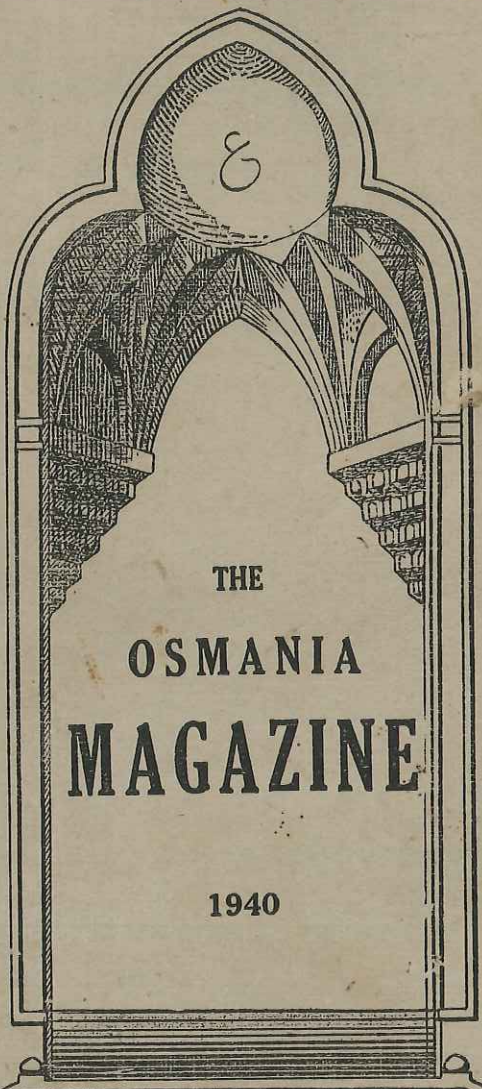


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MAGAZINE

1940

MANAGING EDITOR:
AHMED KHAN B.A. (OSMAN).
EDITOR: SYED MOHAMMED TAQI HASHMI M.A. (OSMAN.) JOINT EDITOR:
GHULAM GHOUS KHAN B.SC.

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**Maharajah
Memorial Number**

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The Osmania Magazine

Vol. 4

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Maharajah Sir Kishan Bahadur ...

The Maharajah's ...

Reminiscences of the late Maharajah Sir Kishan Bahadur ...

EDITORIAL

THIS is the long-awaited special Maharaja Number with which our tenure of office as editor comes to a close. The size of the English section is not as large as it should be, to which various reasons may be assigned. The first and foremost among them is the paucity of the writers in English in Hyderabad, and greater still the small number of those writers in English who had been in contact with the late Maharajah during his life-time; for only such writers are in a position to present a perspective of the late Maharajah's life and work in their articles rather than those whose knowledge of him is confined only to what his friends and admirers revealed to the country. Some of such qualified writers were unable to contribute their articles in time and some of them could not write at all on grounds of ill-health and of multifarious engagements. Nevertheless, we were fortunate enough to get valuable articles from Nawab Sir Nizamut Jung Bahadur, the ex-political minister, and Nawab Mirza Yar Jung Bahadur, the ex-judicial minister—personages, who were once the official colleagues of the late Maharajah during his term of office as the Prime Minister, and among his closest friends at home.—to whom our sincere thanks are due. Again, as the late Maharajah's circle of friends and admirers was not only confined to the Hyderabad State but it compassed the whole of India, so we have been in communication with some of the distinguished personalities outside our Dominions, who affirmed their sincere

attachment to our late Chancellor, by sending their inspiring messages. To them and Sir Tej Bahadur Sapru who has contributed an article to this issue, our heartfelt thanks are due.

We publish, with thanks, the articles of some of our College brethren who had closely and intimately studied the life and work of the Maharajah. This special issue, therefore, contains generally three view-points those of the Hyderabad administrators, of the distinguished British Indian personalities, and of the Osmanians, and sheds a considerable flood of light upon the most prominent aspects of the late Maharaja's life. We are, thus content with what and how much we publish in this Number.

Now we dedicate ourselves for a while to the memory of our late chancellor, whose life holds out invaluable lessons to us.

The late Maharajah was one of those few heroic and ideal personages who are born with a message in their mouths, an ideal in their eyes, an example in their actions and a divinity in their hearts. He was in words and deeds an enthusiastic up holder of the cause of communal amity. As a descendant of Todar Mal, the Minister of Akbar, he culturally belonged to the school of Akbar, and was considered to be "the last of the Moghuls." The illustrious house to which he belonged had played an important role in building up the fabric of the "Deccani" culture and nationalism. He was "Chevalier Bayard, without the sword as the advocate of his chivalry. His advocate is his love, spontaneous, inherent, unostentatious, for his fellow men." As an administrator, his name will always shine

through the scrolls of the chronicle of the state. A quality which ran, as it were, in his blood, was his unswerving loyalty to his sovereign. His influence is manifest in every branch of the Hyderabad administration, and during his tenure of office a remarkable advance was made in all directions. "He threw himself heart and soul into his work and surpassed every one by the manner in which he approached all questions with an open and unbiased mind." His sincere love of the people and his devotion to the best interests of the State are the hall-marks of his administration. He was an earnest and untiring advocate of educational advancement. He did not only emphasise the importance of education and enlightenment in his public addresses, but spent his time between his books, and manuscripts, in his private life.

The quality that was foremost in him was that of generosity. He embodied the spirit of his glorious grandfather, Maharajah Chandoolal, the first Hyderabad Statesman, who laid down a tradition of charity and philanthropy in the family. The needy and the poor have lost in him their greatest benefactor and friend, and their perpetual prayers for his welfare have turned into divine blessings upon his peaceful soul.

The versatility of his genius may be gauged by his profound scholarship in Persian, Arabic Urdu, Theosophy, and Art. Under the non-de-plume Shad he loved to write verses both in Urdu and Persian, mostly lyrics full of mystical thoughts. Sufism was ingrained in his nature and he pinned his faith to the oriental spiritual philosophy which colours almost all his literary compositions—letters, epistles, poems, essays and eulogies. He is remembered and admired as a great literary artist in

all literary circles. His great hobby was sketching particularly landscapes in water colours. As an amateur artist, he is considered as foremost among India's noblemen as a painter.

Socially considered, he was a man of wide sympathies. Men of all ranks, tastes, and accomplishments were his companions. His genial temper, refined humour, and amiability attracted persons from the four corners of India.

Such a personage of extraordinary virtues, and of wide, comprehensive and deep nature, passed away on the 13th of May 1940, and left a void in the literary and social life of Hyderabad that will be impossible to fill. Blessed be his soul and God's grace attend him !

MAHARAJA NUMBER



A LANDSCAPE

PAINTED BY
MAHARAJA SIR KISHEN PERSHAD
BAHADUR

SOME MESSAGES UPON THE DEATH OF
MAHARAJA
SIR KISHEN PERSHAD BAHADUR

NOTE:— By the kindness of the family of the late Maharaja Bahadur we have been permitted to publish here copies of some of the messages of condolence received on the passing away of the Maharaja Bahadur. They are from all parts of India, and reveal the universal esteem which our late Chancellor enjoyed.

MUCH grieved sad news my heart-felt sympathies
and condolences in your great bereavement.

AZAM JAH

We send you and the family our heart-felt condolences in your sad bereavement.

MOAZZAM JAH

Your reverend father's death great loss am extremely grieved offer condolence.

SIR MOHD. YAKUB

Greatly shocked fathers death irreparable loss to me and Hyderabad heart-felt condolences deep sympathy with self family.

RAJA BAHADUR KRISHNAMACHARI

Profoundly grieved to learn of the passing away of a great personality a great statesman and pillar of Hyderabad. Your illustrious father Maharaja Sir Kishan Pershad Saheb Bahadur. It would be very hard to fill his place within Nizam Dominions. H. E. Highness lost one of his devoted and loyal servants, whole Hyderabad will mourn the great Maharaja's loss. Tender you and your family my heart-felt sympathy may Almighty grant strength to bear with resignation is my fervent prayer.

RABINDRANATH TAGORE.

Please accept my sincere condolences on the death of my old and respected friend Sir Kishan Pershad. He was a nobleman of the widest sympathies and great force outside the State regarded as a sound advisor and trusted friend.

SIR C. P. RAMASWAMY IYER.

Deeply grieved at sad news of death of His Excellency Maharaja Sir Kishan Pershad. Kindly accept this sincere expression of our heart-felt sympathy and condolence.

MAHARAJA PRATAB SINGH of Nabha.

Deeply sympathise with you in your bereavement India loses fine gentleman and great statesman.

TEJ BAHADUR SAPRU.

Sorry for your bereavement heart-felt sympathies with you.

SADRYAR JUNG.

46, F. Warden Road,
Bombay, 15th May 1940.

Dear Sir,

I have learnt with the deepest regret that your distinguished father, Maharaja Sir Kishan Pershad Bahadur passed away on the 13th instant. By his death the country has lost the services of a great, nobleman, scholar and statesman, and I write to convey to you and the members of your family my deep sympathy in your bereavement.

Yours sincerely,

M. VISVESWARAYYA.

Shoodan House,
Via. Nilguries, 16th May

My dear Syed Alambardar,

It has been a great grief to us that the Maharajah has passed on and that we were not present to pay our last respects. His has been a long and very distinguished life and Hyderabad mourns the passing of its most distinguished public servant. To me the recollection that I most especially cherish of Hyderabad is that I was privileged to serve for three years under Sir Kishan Pershad. He was the last of the great nobles of the old order and of a great tradition. Please convey to his family my very real sympathies for them in their sad bereavement.

Yours sincerely

R. M. CROFTON.

Glenview, Fernhill,
16th May 1940

It was with the deepest regret that I read of the death of Maharajah Sir Kishan Pershad on Monday, and I am writing to express my sincerest sympathy with you in your great sorrow.

Like many thousands, I feel I have lost a great and good friend in him.

Yours Sincerely,
MIRZA M. ISMAIL

MAHARAJAH SIR KISHEN PERSHAD YAMINUS SALTANAT

A NOBLE spirit has passed away from our midst and Hyderabad is the poorer for the loss.

Of the greater nobility Maharaja Sir Kishan Pershad was the last connecting link between the calm and dignified life of the past and the progressive tendency of the present age. As the representative of an ancient family, one of whose members, Raja Chandoo Lal, had played an important part in the History of the Deccan, Sir Kishan Pershad was always mindful of his responsibility for maintaining its prestige by his own reputation as a loyal servant of the State eager to preserve peace and harmony. Fully trusted by the master who chose him for the highest office of trust on Sir Vikarul Omra's retirement from the Premiership in 1901-2, he knew what his position was, and what it should be, both with the master who had honoured him, and with the people of Hyderabad who expected much from him. He prepared himself accordingly, by becoming a dutiful disciple of his master, whose inherent greatness was well understood by him, and for whose perspicacity and foresight and unerring judgment he had profound respect; and this was his best approach to the heart of the people.

Perhaps he was at a slight disadvantage in the beginning of his career in not having near him many able and experienced officers of the old regime, yet there was compensation in the fact that the oldest and most experienced

of secretaries who had served under four prime-ministers from the days of the great Sir Salar Jung was yet alive and able to work with him. His path was thus made smooth for a time, and when Nawab Emad Jung died in 1904 there was Mr. (afterwards Sir George) Casson Walker, Asst. Minister for Finance at his side, whose weight and firmness served to balance the administration. And there was also Mr. A. J. Dunlop, a veteran in whose hands the Revenue Department was quite safe. The City Police was under the strong hand of Nawab Akbarul Mulk, a man of mark, and the District Police was under Mr. A. C. Hankin, one of the best British officers Hyderabad ever had. In this way Sir Kishen Pershad's regime began under favourable conditions and his administration became steadily prosperous till the demise of H. H. the late Nizam in 1911.

In 1912 circumstances induced him to resign and he retired into seclusion. But he was not idle. He was following the course of events, observing the signs of the times and meditating and maturing! Thus he was on the whole better fitted for the Presidentship of the Council when the call came in 1927. He had watched Sir Ali Imam's meteoric career, he had seen the ups and downs in the Presidential path and he had probably arrived at the conclusion that it was not only cleverness and tactics, but a fine combination of ability and tact and sincerity and good-will and sympathy with the nobler aspirations of the people that made a good minister. And he knew that moral weight and prestige, which personal character alone could give, were necessary to success. These qualities he possessed in an eminent degree and therefore he merited and enjoyed the confidence of the public. By

nature a reconciler of opposites and a moderator of extreme views, he always remained remarkably free from communal narrowness, and his whole life typified Hindu-Muslim unity as an achievable success. In this way he set the best example for all India to follow if it would reach the object of its political ambition. His public service, in this respect, is of the highest value, and whatever portion of his reputation as Prime Minister or President survives him, the memory of this most characteristic aspect of the man should not be allowed to fade.

When thinking of some of his many accomplishments, which made his private life beautiful, it is a pleasure to recall that he was a scholar and poet by natural inclination, that he was a seeker after some comprehensive creed uniting the best elements of all religions; that he was an amateur artist who devoted hours to painting, and a lover of Indian music. But, far above culture and elegance of taste I would place his native qualities of the heart, for the charm of his personality always made itself felt as an influence for good. He was as true and sincere to his friends as he was firm in his loyalty and to his master. His sympathy with all men was like a perennial stream; at times it became an irresistible impulse and made his generosity seem almost like a fault when its bounty exceeded the limits prescribed by prudence. Thus his heart was always full and his purse empty!

Though his rank gave him the first place among courtiers, he never stooped to servile flattery but maintained his self-respect unimpaired to lend support to his representations to his master. He was never afraid of speaking the truth, and managed it so gracefully that it never gave

offence. Devoid of self interest he was free from fear, because his conscience and his hereditary high rank gave him confidence in his ability to serve his master and the State from the best and purest of motives.

I first began to know him in 1901 and I served under him in various capacities, and several times as Judicial Secretary and as Political Secretary between 1904 and 1912. I was a member of the Executive Council in the Political Department when he became President in 1927, and I had the opportunity of comparing the past man with the present; and I found that the best in him had survived. My personal knowledge of him extends over a period of nearly forty years, and I am proud to say that I always felt honoured by his friendship, the remembrance of which compels me to pay this last tribute to his memory.

NAWAB SIR NIZAMAT JUNG BAHADUR,
KT., C.I.E., O.B.E.

AN APPRECIATION OF THE LATE MAHARAJAH BAHADUR.

NOTE :—Upon the editor's request, Sir Tej Bahadur Sapru was kind enough to send us the following lines, for which we are very grateful.

BETWEEN 1920 and 1940 during my repeated visits to Hyderabad I had the honour and privilege of meeting the late Maharaja Sir Kishan Pershad Bahadur on numerous occasions and was the recipient of much kindness and courtesy and hospitality at his hands. He was one of the most remarkable men whom I have in my long experience met anywhere. I have not come across a better type of representative of the old culture, which, I regret to say, is fast disappearing. A nobleman of the first rank he combined in himself most attractive manners, a perfect command over polished language and most winning manners. Throughout my conversations with him I discovered that his ruling passion in life was loyalty to the State and its great Ruler but this did not prevent him from entertaining the most sympathetic and generous views on some social and economic questions affecting the welfare of people at large. Naturally from one who belonged to his school of thought one could not expect that he would subscribe to some of the modern theories and ideas which many people believe in or affect to believe in at the present moment. One might almost describe him as a liberal-minded conservative but this does not mean that is conseratism prevented him from reading the signs of the times correctly and bringing about re-adjustments in response to the needs of the time. In his death

not only Hyderabad has lost a great statesman but a still greater moral influence for the development of those feelings of unity between the different classes of people in which alone lies our future success in the political field. Above every thing else he was a great gentleman. I deeply regret that Hyderabad should have been deprived of his wise guidance at this juncture but I have no doubt that his memory will always be a valued treasure.

(Sd.) TEJ BAHADUR SAPRU.

A MEMOIR OF THE LATE MAHARAJAH SIR KISHEN PERSHAD BAHADUR.

VERY few people emerge successful from the trying ordeal of life. Maharajah Sir Kishan Pershad Bahadur was one of the rare successes. He was born on the 28th January 1864. He was the only son of Raja Hari Kishan. His mother was the only daughter of Maharaja Narainder Pershad, grandson of the celebrated minister Maharaja Chandoo Lal.

Maharaja Narainder Pershad had no male issue and therefore adopted his grandson, the late Maharaja Sir Kishan Pershad as his heir. He received his early education at the Madrasa-i-Aliya, under the guardianship of his grandfather, on whose death he succeeded him to the hereditary jagirs, in which he was given full civil and criminal powers over his people. This is only enjoyed by the highest nobles of the state.

On the 21st May 1893 he was appointed to the hereditary post of Peshkar, and was also given the portfolio of the Military Department. This happy occasion was celebrated by a Firman of His Highness the late Nizam, when all offices were closed for two days, and the Maharaja received several pieces of valuable jewellery from His Highness.

In 1897 he was made a member of the council of Nobles. On the 25th August 1901 he began to officiate as Prime Minister and received in this connection six

pieces of jewellery from the late His Highness Mir Mahboob Ali Khan Bahadur. He received the title of Raja Rajayan Maharaja Bahadur, which had been held by his ancestors.

He justified the confidence placed in him by fulfilling his duties with the just and generous disposition, which so much characterised him. His uncommon genius, his enormous energy and courage, won for him golden opinions, and on 13th November 1902 he was finally confirmed as Prime Minister.

On the 1st January 1903, during the New Year celebrations the Maharaja Bahadur received from the British Government, the insignia of Knight Commander of the Indian Empire. By now the Maharaja Bahadur had distinguished himself by his loyal services, and had gained the trust and confidence of his Royal Master who during the Bakrid Durbar of 1903 decorated the Maharaja Bahadur with the title of Yaminus Saltanat, as a mark of appreciation of his loyal services.

His brilliant career, noble descent, and high ideals had made him one of the most distinguished men in Hyderabad; and therefore in 1905, it fell to his lot to entertain their Royal Highnesses the Prince and Princess of Wales (later H. M. King George V and Queen Mary) when they visited Hyderabad during their Indian tour.

During their stay in Hyderabad, the Maharaja Bahadur, discussed all matters of interest with the Prince who, impressed by the noble bearing and dignified appearance of the gifted conversationalist, presented the Maharaja Bahadur with a photograph of his. This

photograph is still to be found in the Central Hall of the Maharaja Bahadur's city palace.

The Royal appreciation of the firm character and fine qualities of the nobleman did not stop at this, for during the birthday celebrations of H. M. King George V in the year 1910, the Maharaja Bahadur was honoured with the title of G. C. I. E. by the King-Emporor. This was an unparalleled example of Imperial favour since no ruling chieftain had been decorated with a G. C. I. E. till then.

The late Maharaja Bahadur may well be termed a versatile genius. His brilliant capacity for administrative work, proved very beneficial to the state, and under his able guidance rapid advancement was made in every sphere of life in Hyderabad.

When in October 1911, Lord Hardinge then Viceroy of India, come to Hyderabad to offer his condolences to His Exalted Highness the Nizam on the death of His Highness Mir Mahboob Ali Khan Bahadur, he congratulated the Maharaja Bahadur on his excellent administrative and constructive genius, and on the rapid strides made in all directions during his ten years' Premiership.

In 1912, after having served for eleven years as Prime Minister he tendered his resignation. As a great scion of a great house that claimed a still greater ancestor, Maharaja Sir Kishan Pershad had during his long period of service, proved his worth, and his unbiased mind won for him universal applause.

Though he resigned in 1912, as Prime Minister, yet he retained the hereditary office of Peshkar, and for the next fourteen years the statesman in him was definitely subordinate to the poet. These fourteen long years he devoted to the pleasures of Arts—literature and painting being his hobby. During this period the great statesman and politician, was slowly and steadily moulding into a greater writer and a still greater poet.

But after a gap of more than fourteen years, the accomplished poet and veteran statesman was again recalled to the "helm of the state." This was the first instance in the History of the Administration of Hyderabad that in one reign a Premier was recalled to his post, after his resignation.

Maharaja Bahadur resumed office as the Sadre-Azam on 24th November 1926. He succeeded Sir Ali Imam as chancellor of the Osmania University, and remained as chancellor till 1937, when he was succeeded by Sir Akbar Hydari, our present Sadre-Azam.

In his qualities he very much resembled his great ancestor, Maharaja Chandoo Lal. An interesting incident might be recalled. It is said that His Highness the late Nizam, who was two years younger than the late Maharaja Sir Kishan Pershad, once remarked before his courtiers, "what a remarkable likeness the young Raja bears to Maharaja Chandoo Lal," and continued, "I think he will be another bright star in his family." This Royal remark bears ample testimony to the promise the late Maharaja showed ever since he was a boy.

He had two distinct sides, the aesthetic and the practical. While his tender heart, quickly responsive to human affections and keenly sensitive to the beauties of nature, marked him out as a born poet, his foresight and tact gave ample proof to show that he was a statesman as well.

Thus when we study his character in the light of these two distinct traits, we find that he combined in himself the gentleness, the tenderness and the broad-mindedness of the poet, with the keen insight, the tact, and the toleration of the statesman.

His generosity was boundless and he took such a pleasure in these lavish distributions that he may well be termed the Hatim Tai of Modern Hyderabad. It is through the channels of charity that the virtue of compassion must flow, for it is through almsgiving that the rich can show their compassion towards the poor, and probably it was this that the late Maharaja believed and practised.

He had also inherited this quality from his generous ancestor Maharaja Chandoo Lal, about whom it is well-known, that he so lavishly distributed alms that it often passed the bounds of discretion, and in the north people talked of Hyderabad as "Chundoo Lal's City". History repeats itself, and four generations later there was to be born one who was to possess the same benevolent disposition which characterised his ancestor.

Maharaja Sir Kishan Pershad's charity is so widely known, and so much appreciated, that we need not dilate

upon it. It would not be an exaggeration to say that no other nobleman of Hyderabad ever gave larger sums towards benevolent funds than the late Maharaja. The real inspirer of the late Maharaja in this connection seems to have been his revered master the late Highness Nawab Mir Mahboob Ali Khan Bahadur, who was himself famous for his great generosity.

Most of us have still fresh in our memories, the scene on the streets and roads which the Maharaja happened to pass. We only need to look back a few months. What do we see?

We see the naked and semi-naked sons and daughters of India, crowding the footpaths, so hopeful, so glad, so relieved— nay even so thankful to the one who has not yet passed that way. But listen! there goes the whistle, and there comes a huge black car, slowly and gracefully, with a black flag flying on its bonnet, and a dignified old man sitting next to the driver glances pitifully at the bystanders, while another from behind throws out silver coins among them — and in a moment everything is over. But many are the prayers that rise from the depths of the hearts of the bystanders as they are engaged in hurriedly picking up the coins.

Thus the Maharaja Bahadur passed through the streets of Hyderabad, his A.D.C. always throwing money out as the car passed. This was an old Moghul custom followed by Moghul Emperors and noblemen.

This made the Maharaja Bahadur immensely popular among the masses of the people who now bemoan his loss.

He stood as a monument of kindness and love for the weak, the disabled, and the distibute. Just like Abdur Raheem Khan-i-khana of the Moghul times, Maharaja Bahadur will go down to posterity as a legendary figure, as far as almsgiving is concerned.

The late Maharaja Bahadur was a true aristocrat. Through Maharaja Chundoo Lal he claimed to be a direct descendant of Akbar's famous Ministers Raja Todar Mall. He received a good training and upbringing. "The surroundings which nourished his refined soul have given his personality the dignity it richly deserves," observed a writer. He respected the old Moghul traditions, maintained the old ideals and was proud of the culture of bygone days; hence he tried all he could to maintain the dignity and status of the premier state of India.

Maharaja Sir Kishan Pershad was very broadminded, and therefore tolerant of all castes and creeds. He believed in toleration, for as the poet said,

"So many castes, So many creeds,
So many paths that wind and wind;
But just the art of being kind
Is all this sad world needs."

He fully realised this need, and always tried to fulfill it. "His catholic vision, and genial temper had attracted all those who had come in contact with him."

His indefatigable industry and thoroughness, unweary vigilance, sense of justice and purity of character, produced that keen insight into affairs of state, which many a statesmen lacks. His understanding was quick,

and his memory retentive. He was of a kind disposition and his tender heart made him highly sensitive and extremely affable in his manners towards the lowest person. He was never severe and was never responsible for an unjust order.

The Maharaja Bahadur's manners were modest and unaffected, and this made everyone feel at ease in his company. He did not spend much on himself but lavishly distributed whatever he had among the poor. He was great among the great, and lowly among the humble.

He was very fond of travelling. As he himself said, "How can we become cultured and refined? Can we attain the goal of culture and refinement by confining ourselves to our homes? Never. For this we need to travel and see the wonders of the outside world, so as to acquaint ourselves with the culture and civilization of the various peoples inhabiting the numerous countries."¹

This indicates how much he cared for travel, and gives us a true insight into the love he possessed for social contacts. He thought that travelling also helps to enrich one's ideas and to cultivate broad-mindedness and toleration, so vital to human progress. His genial disposition and fine manner acted as a magnet in attracting people towards him and wherever he went he endeared himself to both young and old.

We may here recollect how fond of children the late Maharaja was. His sole joy was in being surrounded by children. One usually saw him with his grand children, for it was a source of happiness and recreation to him to take them out to the pictures or carnivals.

1. Taken from "Sair-i-Punjab."

In his religious beliefs people have mistakenly compared him with Dara Shukoh or other free thinkers. A free thinker, we should remember, is a person who feels bored when religious discussions go on. This was not the case with the late Maharaja Bahadur, for, on the contrary, he took great delight in the company of sadhus and sanyasis, and listened with keen interest to all.

His religious views are fairly expressed in two of his books, the "Eeman-i-shad," and the "Deen-i-Hussain." The former is in Persian while the latter is in Urdu.

The late Maharaja once said, "some people carry their politics into religion, while I carry my religion into politics." But the religion he carried into politics remains somewhat unknown.

Some people hold that like Akbar diplomacy and tact had absorbed his religious instincts and that his underlying purpose was mainly political.

But whatever might have been his religious belief, we must here note that he was tolerant of all religions. He was a Sufi and a mystic, and an ardent seeker after truth.

He left no stone unturned in trying to bridge the gulf which existed between the Hindus and Muslims of his time, and has contributed much towards the communal harmony that exists now.

He can be compared to Mr. Winston Churchill in that he was a statesman as well as a literateur.

Before joining the Madrasa-i-Aliya he had learnt to read and write Persian, Arabic, Sanskrit, Telugu, and Marathi, which he could speak fluently.

Maharaja Sir Kishan Pershad's Urdu and Persian poetry have made him a "conspicuous star in the galaxy of contemporary poets of our country."

For a long time he was editing two monthly journals, "Dabdabai Asifia," and "Mahboobul-Kalam." The former being devoted to prose while the latter was entirely for poetical contributions. These journals were both printed at a private press owned by him.

The late Nizam honoured the Maharaja Bahadur with the title of "Shagird-i-Khas Asafiah" (the special pupil of His Highness), which is considered to have "a very special honour attached to it and is seldom bestowed by a sovereign on his subject."

His keen literary tastes made the late Maharaja a great poet, and since, according to Ben Jonson, "Poets are rarer births than Kings," our respect for his works increases all the more.

His many works indicate the diversity of thought. For instance "Safar-i-Shadnagar" and "Sair-i-Punjab" show us his capabilities as a descriptive diarist. In "Eeman-i-Shad" and "Deen-i-Hussain" he half-heartedly gives some glimpse into his religious beliefs. His "Rubaiyat-i-Shad" show how ardently he was a seeker after truth. His other noteworthy works are, "Jawab-ba-Sawab," "National leader," "Diary of Gulburga," and "Paimanai-Aqidath."

Apart from being a poet and a writer he was also a great patron of letters. Dagh, Jaleel and Sarshaar are a few of the many men-of-letters, for whom the Maharaja did much besides materially supporting them when their fame was not so widespread.

The heavy burden of work could not stop him in his literary pursuits and even after becoming the Prime Minister in 1925, he was as interested in literature as before, and once or twice a week poets used to gather at his palace for the recital of their works.

The Maharaja Bahadur's ideas are very clearly expressed in his Rubaiyat. For instance his unquenchable thirst for knowledge and truth is expressed in one of these where he says, "whatever is seen is merely illusion. What is called the world is a net of deceit. Whoever attains knowledge, Oh! shad, to him will be unfolded everything about the world." ¹

He also holds in his Rubaiyat that self-denial and mortification are more than mere tyranny. He says, "Indulge in self-denial and not in tyranny. Fear God and respect your elders. Perish in the love of God, for he alone is imperishable." ²

Then again in one of his Rubaiyat he speaks in high terms of the virtue of generosity. He says, "A generous man is the friend of God. If you have wealth distribute it among human beings. This will be a bargain for the after world, for what you give, you shall take with you." ³

1. Translated from the Rubaiyat-i-Shad. See No. 34.
2. Translated from the Rubaiyat-i-Shad. See No. 62.
3. Translated from Rubaiyat-i-Shad. See No. 132.

The Maharaja Bahadur continued to take keen interest in literature all his life. His death last May, at the age of seventy-six, has deprived Hyderabad of one of her greatest, worthiest, and noblest sons.

His body was cremated at 2 a. m. on the morning of the 14th may. He leaves behind him, as his successor Raja Khaja Pershad Arjun Kumar, a noble son of a great father.

Maharaja Sir Kishan Pershad, a symbol of Hindu-Muslim unity and a monument of Indian culture, possessing many good qualities of head and heart, has passed away and his loss is felt all the more because such rare qualities as he possessed are rarely found in one single man.

Yet we should not go on bewailing and bemoaning indefinitely, for "let us rather think we have an ideal bequeathed for us, and let us follow, instead, the virtues of the man we extol."

SHAHID ALI KHAN
2nd Year Arts.

MAHARAJA SIR KISHAN PERSHAD

"Lives of greatmen all remind us"

"We can make our lives sublime"

"And departing leave behind us"

"Foot sprints sands of time."

(Long fellow)

THESE lines may well be quoted in the cherished memory of our beloved chancellor the late Maharaja Sir Kishan Pershad.

The character of great men, is said to be deeper than the deepest sea. The depth of their character is unfathomable. Maharaja Kishan Pershad was a man of such a great character. "A man he was to all the country dear." His death is a national tragedy, both for Hindus and Muslims. He was respected more for his character than his wealth and premiership.

He was a Hindu by birth, but had no prejudice towards any community or any religion. Both Muslims and Hindus were the same in his eyes. He respected the Holy men of Islam, Maulana Hasan Nizami, was always a welcome guest to him. He had great respect for him.

Though born in the wealthiest family of Hyderabad he led his life very modestly. He was the grandson of the famous Divan Chandu Lal. His family is very famous for its loyalty towards the Asafia family. Our beloved king

always appreciated his good character. He had no pomp. He wrote his name very humbly as, "Fakir" and "Sufir." He was like an angel to the poor and the beggars. Whenever his car went by, the poor used to shout and call to him.

He was a great statesman and a politician. He was the prime minister of Hyderabad and was very successful in his administration. His door was always open to the poor and he tried his level best to relieve them from their distress. He was the best model of Mogul culture and toleration. In the words of our august master, "He was the last." He was also a great patriot and a nationalist.

Besides being a statesman and a patriot, he was a poet of great eminence. His poetry is both in Persian and Urdu. He had a great reputation as poet. He was a great scholar. He was a great patron of Urdu, specially of Urdu poetry. Many poets were patronised by him. He recognised their merits and rewarded them. He had a fine taste and a quick eye to recognise genius. It was the patronage of Maharaja Sir Kishan, which invited Fani, the famous Urdu poet and Talat Yazdi, the Persian poet to Hyderabad. His Mushairas are very famous. During his chancellorship, he always honoured the University functions with his presence.

He was not only a poet but also a writer of prose. He has written many books, which have a high place in Urdu literature. His literary works are the following. Bazam-e-Khial, Ruba-iat-e-Shad, Armughan-e-Visarat, Prem Durpun, and Sair-e-Punjab.

His death is a national calamity. He has left a gap which can never be filled. Born in the time of Akbar, he would have been more than a Todar Mal and Khankhana. He used to spend a great part of his income in charities. His death is an irreparable loss. He was a great nationalist, great statesman, a great poet, a great patriot and a man of great generosity. He was like a bright star in our darkness to lead us on the right path.

AHMED ABDUR RASHEED KHAN,
III YEAR.

THE MAHARAJAH DUTY SOCIETY

THE Maharaja is dead, but his memory will ever remain in the depth of our hearts. The Maharaja was the embodiment of certain high ideals and thus will always live in us to inspire us to nobler goals. Any human being who is born in this world, is bound to disappear in course of time. This is a rigid law of nature. The physical form of the Maharaja has vanished, but even after his departure from this perishable world, his great name will remain imperishable in our history. He has left behind him the footsteps of service and noble traits of character which will lead us to perfection.

The Maharaja was the Chancellor of our Alma Mater for a number of years, and considered it his proud privilege to serve the University whose ideals were not different from his own. His enthusiasm and keen interest in the progress of the University has endeared him to all of us. The happy old days when he used to be amidst us with extreme joy and interest in all our lives are all dead and gone. How we mourn for them.

The Maharaja was a perfect gentleman, and was the last remnant of the catholicity of taste and temperament which was distinctly characteristic of the Moghul culture. His breadth of affection and largeness of heart and unsurpassing love for the sovereign were his outstanding characteristics.

To our shame we own the prejudice of communities. Sectarian animosities and petty communal jealousies are

eating into the very vitals of our national life. This question, far more than any other question, goes deeper down into our national fabric. There is primarily an individual solution to this question, which shall surely make a collective solution possible. Each person, whether Hindu, Muslim, Parsi, Sikh, Christian or Harijan, should transcend the inherent and personal barriers and limitations that bind us down to narrow ways of thinking. The Maharaja had clearly understood and followed this ideal. In the Maharaja no vestige of this feeling ever found any place in his relations with the people of this country. To him all men were the children of one Heavenly Father, whose love included all and transcended all distinction. We know him today as one who in his own life loved his countrymen and humanity at large. He broke down the barriers of petty communal prejudices. His magnanimity was his most dominant characteristic. The establishment of peaceful relations between two major communities of this country was the professed and practised mission of his life.

The Maharaja's profound devotion and loyalty to the Sovereign of Hyderabad was indeed singularly exemplary. It was his faith that the throne of Hyderabad was the fountain-head of the rights and privileges of the citizens of Hyderabad. This serves as a strong and singular ideal to a united and free Hyderabad. He always pleaded for the attachment and loyalty to the throne, and zealously served it to the very end of his life. I wish the youth made it their ideal.

There is one other gleaming aspect of his life—the genuine, unbounded love for all sufferers. There are daily witnesses of the many expressions of his love for

the poor. The number of persons whom he has helped individually, and the reasons and ways of helping them are too many and various to be described at length. All of us are acquainted with his generosity. It was really true of him that his left hand did not know what his right hand gave. The poor, the needy, the despised, whose lives were spent in dirt and despondency—they were the persons who were helped and loved by him. To help the poor was one of the supreme joys of his life. 'The poor and the needy have lost in him their greatest friend'.

It would gladden the hearts of all the Osmanians who loved and respected him if something were done in the University to perpetuate his memory. The Editor of the Urdu section of the Magazine has sponsored the idea of 'The Maharaja Poor Fund'. What better memorial than the Poor Fund could be founded, for to help the poor and to espouse the cause of the depressed was the chief mission of his life. While I fully appreciate and agree with the foundation of such a Fund, I despise the humiliating word 'Poor' which should not be associated with any of our humanitarian activities. To help our fellow-students is our principal duty. It is a sad reflection to me that we have deferred very long in establishing a Duty Society in our University. Our late Chancellor's unbounded love for the poor inspires us to the establishment of a Duty Society in the University. Every individual who has keenly studied the students of the University, will appreciate the idea.

I request my fellow-students and members of the University to make an effort for this noble cause. The writer has taken an initiative in this connection, and was assured of full support from various quarters. I consider this the purest ideal of humanity. Let us all unite and move as one man for raising funds, I dedicate myself to it.

"ONE OF YOU" LL.B., (PREVIOUS.)

REMEMISCENCES OF THE LATE MAHARAJAH KISHEN PERSHAD

THE late Maharajah Kishen Pershad was a typical nobleman of Hyderabad Deccan. In his rank as nobleman, he stood first and foremost. In his qualities as nobleman it is difficult to surpass him. He was a born Maharajah and maintained the traditions of his position up to his last moment. He lived as a Maharajah and died as a Maharajah. A few traits of his character which struck every body who came in contact with him threw a flood of light on the qualities of his head and heart.

Charity in the broadest sense of the term, was the most distinguished feature of his character. Ever ready to forgive and ever anxious to help the needy and the oppressed was his guiding principle: In the streets of Hyderabad, the scene of a passing motor and its occupant throwing money right and left over the begging poor came to an end with the passing away of the Maharajah. During his tenure as the President of the Executive Council the beggars kept themselves in touch with the Council days and the routes he followed on his way to and from the Council House, in order to be sure of some silver pieces. The formation of queues of the poor and the decrepit in the court yard of his palace daily at the time he was expected to come out, and distribution of alms and charities to them reminded one of a noble's life in the old moghul days. One can easily imagine the height of the magnanimity of a spirit which seldom thought of

what it gave in charity, but often felt ashamed of not being able to give more. Nothing but resources could restrain the promptings of his charitable heart. Everyday the treasurer must set apart a certain sum for charity, however much disconcerted he might feel on certain occasions. Happy the Maharajah felt when he gave to others, depressed he found himself when there was nothing to give or none to receive. It has never been his concern to see whether the man who begged him deserved his charity or not. He himself once explained the distinction between 'Sakhe' and 'Karim' words of which I find difficult to convey the exact idea in English. He said "Sakhe (Charitable) was one who gave to the man who deserved his charity, where as "Karim" was one who did not care to probe into the question whether the begger deserved his charity or not. The Maharajah lead the life of a Karim.'

In his mode of living, he was a happy combination of the East and the West. The 'Farsh' would go side by side with a drawing room furnished in Western Style. In his society a Pundit or Molvi would feel as comfortable as a European. Simple in dress, but Royal in style were the garments he put on. At his table one would find Pulao, Kurma, Kufta, Biryani and Kheer served as sumptuously as 'Almond Soup', Chicken Cutlets or fruit pudding. How often I noticed him eating simple rice with Kurma and pass on other dainty dishes which came one after another in succession to his guests.

Another distinguishing feature of his personality was the stream of affection which flowed continuously towards all those who came into contact with him. Everybody who sat near him thought he was his most intimate and

affectionate friend. His simplicity of manners free from all show, outward form, or affections touched the hearts of all those who approached him. A day before he handed over charge of the Presidentship of the Hyderabad Executive Council when I went to see him, I was so much touched by the affection and courtesy which he extended to me on that occasion that I could not help exclaiming "Maharajah! Your rule over me as Sadr-E-Azam might cease tomorrow but the rule over my heart will never cease. I remain yours for ever."

His tolerance appeared most prominently in matters relating to Religion so much so that a Muslim would sometime be lead to think that the Maharajah was a Muslim at heart, where as a Hindu would always accept him as a pious Hindu. How often I saw him weeping in Majlises in which the martyrdom of Imam Hussain was graphically described. How often I saw him in coloured clothes on Holy occasions. Congratulatory cards would be exchanged on both Dasara and Id days. A stranger may feel some difficulty in believing that the Maharajah had both Hindu and Muslim wives, but it is a fact. The Muslim wives were not treated as concubines. They occupied the status of wives and their children were treated as his legitimate issues for all worldly purposes. They were married in Muslim families with all the formalities and pomp befitting the Maharajah. Their names alone would show whether they born of Hindu or Muslim wives. This aspect of Maharajah's life would be inexplicable to a foreigner but I have seen with my own eyes how nobly he conducted himself in that branch of life.

As to his religion, he apparently believed in the Unity of God in the sense taught by Islam, but he did not think

that belief would take him out of the category of Hindus. He used religion for his own spiritual advancement, and not for identifying himself with a particular sect or creed. Amongst Muslims he was a Sufi. Amongst Hindus, he was a theosophist. He never cared for what people thought of his religion. He would not discuss religion with anybody as he considered that religion was the most sacred possessions of a man's own conscience over which nobody had a right to trespass, but the essence of religion guided every moment of his life. A Hindu temple where Hindus carried on meditations about the creator of the Universe would command as much respect from him as a Mosque where Muslims worshipped the same Creator though in different surroundings. Ordinarily a name can be given to the religion of everybody, but in the case of Maharajah no name can be given to his religion, for, it resembled so little with existing religions. Apparently he left it to others to give to his religion whatever name they wanted to give, without bothering himself about the same. His corpse was burnt on a Chita but I believe there were Muslims who shook their heads over this method of disposal. Probably the Maharajah himself never cared how the residence of his Soul should be disposed of after his demise. His Soul would probably say to the body 'Dust thou art and to dust shalt thou return in some form or other,' but as to the form itself his Soul would not trouble itself.

Descended from an ancestor who came with Asaf Jah the founder of the Nizam's dynasty—loyalty to the Asaf Jahi throne was another feature of his character. To him disloyalty to the Nizam was a sin and crime. He inherited this spirit from his ancestors, and it was apparent on every occasion that I saw him. It was a sight to

see how Maharajah "Salammed" and showed his obeisance to his august Sovereign. His ancestral office was that of a Peshkar or Chief Secretary to the regining Sovereign of Hyderabad Deccan and this office he valued more than any other office the duties of which he might be asked to perform. He virtually looked upon His Exalted Highness as his master in the true sense of the term. One who sat in his society can alone get an idea of the reverence with which he could refer to his Sovereign in the course of conversation.

As an administrator, he was an asset to the State. Though he was born in the old school of thought, yet he easily adapted himself to the new surroundings. I never went to him with a reform proposal which was not eventually accepted by him. As a Sadr-E-Azam there was no question of his being inaccessible to a Government servant even in the lowest rung of the ladder. A peon could not Salaam him without being responded to in eastern style. He fully understood the feeling and the prompting of every branch of society found in Hyderabad. If there was an agitation in the State and the Maharajah wished to give some advice to the agitators, it was difficult for them to say 'No'. Such was his hold upon their hearts.

This was Maharajah Kishan Pershad about whom his Exalted Highness whom he so much loved and respected, is said to have remaked at his bier "Shatranj-Ka-Akhira Mohra utgaya" (The last Chess man on the Chess board is also gone.)

MIRZA YAR JUNG.

