

[Mr. Speaker]

which militates against article 15 of the Constitution.

Shrimati Alva: That was what I wanted to say, that it does not militate against article 15 of the Constitution.

Mr. Speaker: Of course, girls attain maturity earlier than this. But it is a matter for consideration whether even at this age, they are sufficiently mature enough to decide for themselves, whatever might be their physical condition. That is a matter for the hon. Minister to consider later on.

The question is:

"That the Bill be passed".

The motion was adopted.

HAJ COMMITTEE BILL

The Deputy Minister of External Affairs (Shrimati Lakshmi Menon): I beg to move:

"That the Bill to establish a Committee in the Port of Bombay for assisting Muslim pilgrims to Saudi Arabia, Syria, Iraq, Iran and Jordan and for matters connected therewith be taken into consideration".

The present Bill relates to the Haj pilgrims going from India on pilgrimage to Saudi Arabia, Iraq, Iran, Syria and Jordan. Last year, we had more than 19,000 pilgrims who went on the annual Haj. In order to facilitate the annual traffic, the Government of India had enacted legislation as early as 1932.

According to the Port Haj Committee Act of 1932 three Port Haj Committees were constituted at Bombay, Calcutta and Karachi. Consequent upon the Partition of the country, the Act was suitably amended to provide for the continuance of the Calcutta and Bombay Committees only, the reference to the Karachi

Committee being omitted therefrom. The Calcutta Committee, however, ceased to function from 1948, owing to the Partition of Bengal, and there is now a balance of about Rs. 15,000 lying to the credit of the Port Haj Fund of Calcutta, which cannot be utilised for any other purpose or transferred to any other Port Haj Fund unless the Act is amended.

All pilgrim traffic to Saudi Arabia, Iraq, Jordan and Iran is now concentrated in Bombay. The Government of India, therefore, have had under consideration for some time past, the question of revising the Port Haj Committee Act of 1932, to bring it in line with the present requirements of the Haj pilgrims. A committee consisting of six members, five non-officials and one official, was set up in 1955 to undertake the revision. As a result of their recommendations, certain important changes were made in the Port Haj Committee Act of 1932, and the present Bill seeks to incorporate the recommendations of the committee.

I would point out here that the important changes that are contemplated in the Act are as follows. To begin with, the scope of the Bill is being widened in order to include pilgrims not only going to Saudi Arabia but also to Iraq, Iran, Syria and Jordan. Then, the entire pilgrim sailings, as I pointed out earlier, will be concentrated in Bombay and will take place from Bombay. Then, the composition of the committee also has been changed, and we shall have six official members and three Members of Parliament to be nominated, two by the Speaker of the House of the People from amongst its Members, and one by the Chairman of the Council of States from among its Members. One Member will be nominated by the Government of Bombay and two members of the Bombay Legislative Assembly will be nominated by the Speaker of that Assembly. Two members of the Municipal Corporation of Greater

Bombay will be nominated by the Bombay Government on the recommendation of the Muslim members of the Municipal Corporation of Greater Bombay. Three members, of whom two shall be Shia Muslims, are to be co-opted by the elected members of the Committee.

The changes in the composition of the Committee will make it more representative, particularly as it provides for three Members of Parliament to serve on the Committee and for the inclusion of two Shia members to be co-opted. The Fund lying to the credit of the Calcutta Port Haj Committee and the Bombay Committee also will be vested in the new Committee. These are the changes contemplated. The whole purpose of the Bill is to make the movement of the traffic of pilgrims easy, smooth and under proper control.

For these considerations I move that the Bill be taken into consideration by the House.

Mr. Speaker: Motion moved:

"That the Bill to establish a Committee in the Port of Bombay for assisting Muslim pilgrims to Saudi Arabia, Syria, Iraq, Iran and Jordan and for matters connected therewith be taken into consideration".

There are two amendments, one for circulation of the Bill and the other for reference to a Select Committee. They may both be moved and the discussion may take place on both the original motion and the amendments.

Shri Naldurgkar (Osmanabad): I beg to move:

"That the Bill be circulated for the purpose of eliciting opinion thereon by the 31st December 1959." (1)

Shri Mohammed Tahir (Krishnaganj): I beg to move:

"That the Bill be referred to a Select Committee consisting of Shrimati Lakshmi N. Menon, Dr. Syed Mahmud, Shri M. Hifzul Rahman, Shri Abdul Latif, Shri Amjad Ali, Sheikh Mohammed Akbar, Shri J. M. Mohammed Imam, Shri Diwan Chand Sharma, Shri Jiyalal Mandal, Shri Frank Anthony, Shri Ajit Singh Sarhadi, Shri Ansar Harvani, Shri A. M. Tariq, Shri M. Gulam Mohideen, Shri Joachim Alva, Shri S. M. Banerjee, Shri M. Thirumala Rao, Shri K. R. Achar, Shri Mool Chand Jain, Shri T. C. N. Menon, Dr. Ram Subhag Singh and the Mover, with instructions to report by the first day of the next session". (2)

Mr. Speaker: Both the original motion and these two amendments are now before the House.

Shri Naldurgkar: There are nearly 6 to 7 crores of Muslim brethren residing in India. This question pertains only to their religious feelings and susceptibilities. Therefore, in my humble opinion, if this Bill is circulated, we will have some opinions from our brethren as far as the management of these affairs is concerned.

This Bill, as explained by the hon. Minister, is to amend the previous Act, the Port Haj Committees Act, 1932. Formerly, there were three Committees—at Bombay, Calcutta and Karachi. After independence and partition of India, the Act was amended omitting the reference to Karachi because Karachi was included in Pak-istan. Then Bengal was also divided and the Calcutta Committee which was managing the affairs in that part was rendered defunct. The Bill also provides for the transfer of Rs. 15,000 lying to the credit of the defunct Port Haj Fund, Calcutta, to the Committee that will be newly-constituted.

[Shri Naldurgkar]

The important feature of this legislation is that the proposed Committee shall be a representative body of the country which will cater for the needs and requirements of the people concerned. Article 15(1) of the Constitution prohibits discrimination against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them. A citizen as an individual is given a guarantee against his being subjected to discrimination in the matter of his rights, privileges and immunities pertaining to him as a citizen. The expression 'discriminate against' connotes an adverse distinction or unfavourable distinction with regard to these rights from others. The discrimination thus involves an element of unfavourable bias. The present Bill symbolises the impartial, unbiased and constitutional working of the Indian democracy with due respect for the religious rights, feelings and susceptibilities of the minority communities in India. Therefore, I welcome this Bill.

But there are various matters to be taken into consideration as far as the constitution of the Committee, the rules to be framed by the Committee and the other rules by which these affairs are to be regulated are concerned. According to me, it is essential that in clause 4 from items (g) to (l), wherever there are words connoting number and members, they should be Muslim members. On this score, perhaps there will be criticism to the effect that I am giving rather a communal colour to clause 4. But I would invite attention to article 26 of the Constitution which says

"Subject to public order, morality and health, every religious denomination or any section thereof shall have the right—(a) to establish and maintain institutions for religious and charitable purposes; (b) to manage its own affairs in matters of religion."

Therefore, I am of opinion that as far as the members of this Com-

mittee or the number of persons by which this Committee will be constituted are concerned, they should all be Muslim brothers. That is quite consistent with the provisions of article 26 quoted above.

Again, there is a certain flaw as far as clause 4(1)(k) is concerned. It reads.

"two members of the Municipal Corporation of Greater Bombay to be nominated by the State Government of Bombay on the recommendation of the Muslim members of the Municipal Corporation of Greater Bombay".

There is no procedure laid down as far as the recommendation is concerned. How many persons are to recommend? If there is no unanimity among the members, what should be the procedure? Therefore, it is necessary to lay down that the Muslim members may nominate two members by a majority of votes. If this procedure is not followed, I am afraid there will be anomalies in future.

Then again in regard to sub-clauses (1) and (4) of clause 6, there are various defects, and perhaps, they will lead to rather an unhappy construction in future. Under sub-clause (1), the Chairman is to be elected by the members of the Committee. Then it is provided in sub-clause (4) that the Committee shall elect from among its members not more than two members to be Vice-Chairmen, who shall exercise such powers and discharge such duties as may be determined by bye-laws made in this behalf by the Committee. The anomaly arises in this way. According to sub-clause (1), the Central Government may frame the bye-laws or bye-rules by which the election of the Chairman is to be regulated. Under sub-clause (4), the Vice-Chairmen are to be elected

according to bye-laws framed by the Committee. The election of the Chairman will be on one day and that of the Vice-Chairmen will be on another. When the Vice-Chairmen will be vested with the power exercised by the Chairman I do not know why the election of the Chairman and the Vice-Chairmen should be on different dates and should be governed by different bye-laws framed by different bodies. This is a contrast as far as these rules are concerned.

Mr. Speaker: The hon. Members will kindly remember that at this stage the general principles accepting or rejecting the Bill or the grounds on which they feel that it must be sent round for circulation or sent to the Select Committee should be discussed in general terms. We shall come to all the other things when we take up the clause-by-clause discussion. It is only the general principles underlying the Bill that can be referred in a discussion on the motion for consideration of a Bill. Further details need not be referred to here.

Shri Naldurgkar: These are matters which I want to point out as far as the interests of the Muslims are concerned. Again in clause 8(2) it says

"No person shall be ineligible for nomination or co-option to the new Committee on the ground that he is or has been a member of the Committee"

I think there should also be some restriction as far as the nomination is concerned. In view of the fact that this is a purely religious matter of the Mussalmans, I am of the opinion that this Bill should be circulated to elicit public opinion thereon.

Shri Mohammed Tahir (Krishanganj) Sir, before I say a few words about my amendment for referring it to the Select Committee, I must congratulate the Government and also the Minister in charge of the

Bill that they have really felt the need of the hour.

I want that this Bill should go to the Select Committee for one or two reasons. From the Statement of Objects and Reasons, it appears that formerly there were three Haj Committees—Karachi, Calcutta and Bombay. After Partition, Karachi went off and only two remained functioning. After sometime, Calcutta was also discontinued. Our country is such a large country and people from Assam, Tripura and Manipur go to Haj and all of them had to go to Bombay. You can very well imagine as to what difficulties they are having in taking this journey from one end to the other. This imposes a great burden on the railways also, and is one of the causes of congestion. If the Calcutta Haj Committee also remains functioning, people of Manipur, Tripura, Assam, Bengal, Bihar, Orissa and some parts of Eastern UP also can conveniently go to Calcutta and sail for Haj. In the usual course, I have personally seen at Bombay at the Haj time that people come from such long distances after a good deal of trouble. Therefore, I think it would be more convenient to the people of this country to have at least two Haj Committees at two ports so that they can sail for Haj from these two places.

As regards the constitution of the Committee we have to give some considered thought.

13.25 hrs.

[MR. DEPUTY-SPEAKER in the Chair]

Besides, this Committee has not been given ample powers to look into the grievances of the pilgrims. They have many sorts of grievances and it sometimes becomes very difficult for the committee to give relief. Therefore, it is very necessary that some sort of power should be given to the committee so that it can be of help to the pilgrims at the time of their sailing. All these three points require careful and thoughtful consi-

[Shri Mohammed Tahir]

deration which can be done, I hope, if the Bill is sent to the Select Committee where we can sit and think over the matter and then decide.

श्री डॉ० मु० तारिक (जम्मू तथा काश्मीर) . जनरल डिप्टी स्पीकर साहब, मैं हुजूमने-हिन्दुस्तान और बजारते-खारिजा को इस बिल को इस हाउस में लाने के लिए मुबारकबाद पेश कर रहा हूँ । इस बिल को इस इजान में लाने से हुजूमत ने फिर एक बार इस बात का सुबूत दिया है कि हुजूमने-हिन्दुस्तान के तेजेनजर यहा की अकलियतो की जरूरियात पूरे तौर पर है और उस को इस बात का पूरा ख्याल है कि यहा की अकलियतो को उन के मजहबी फरायज पाया—तकमील तक पहुंचाने के लिए हर किस्म की सहूलियात बहस पहुंचाई जाये । लेकिन मुने इस बिल की एक बात से इख्तिलाक है और मैं चाहता हू कि बजारते खारिजा उस पर गौर करे । इस बिल मे कहा गया है—

“Two Members of the Municipal Corporation of Greater Bombay to be nominated by the State Government of Bombay on the recommendation of the Muslim members of the Municipal Corporation of Greater Bombay.”

मे समझता हू कि यह फिका लिख कर इस बिल के लाने वालो ने हिन्दुस्तान के सकुलरिज्म की तोहीन की है । मे बहुसियत एक मुसलमान के अपने आप को हिन्दुस्तान में अपनी मौजूदा हुकूमत के हाथों में उतना ही महफूज समझता हूँ, जितना कि अकसरियत समझती है । मैं किसी सूरत मे वह नहीं चाहता कि अलाहिदा अलाहिदा मजाहब के लोगो के लिए अलापहदा अलाहिदा बजारते हो । मैं नहीं चाहता कि एक वजीर है, ऐसा हो, जो मुसलमानो के फवायद को देखे, एक वजीर ऐसा हो, जो सिखों के

फवायद को देखे, एक वजीर ऐसा हो, जो हिन्दुओं के फवायद को देखे और एक वजीर ऐसा हो, जो अकलियतो के फवायद को देखे । इस बिल की एक तारीख है और वह यह है कि आज से बीस साल पहले ऐसी ही छोटी छोटी बातों पर तक्सीम की गई और यह तय किया गया कि मुस्लिफ कमेटियो में मुसलमानो के लिए अलग मेम्बर हों, सिखो के लिए अलग मेम्बर हो, हिन्दुओ के लिए अलग मेम्बर हो । उन तमाम गलतियों का नतीजा यह हुआ कि १९४७ मे हिन्दुस्तान बट कर रह गया और हिन्दुस्तान के लोग कट कर रह गए । उस दका ये बाने हमे मामूली दिखाई देती थी और उन के दूर रस नतायज, आगदा जमाने मे पडने वाले असगत हमे दिखाई नहीं देते थे । अगर आज आप जुदागाना इन्तखावात की तारीख को देखे, पीरपुग रिपोर्ट पर नजर डोने, तो आप को मामूम होगा कि उस वक्त की लिखी हुई चन्द मामूली सतरे, जिन में सिर्फ मजाहब के नाम पर, मुस्लिफ मजाहब के लोगो के लिए चीजे मागी गई थी, और वे छोटी चीजे एक कडी मे जुड कर, एक जर्जर मे जुड कर पाकिस्तान, जूट-मार, कल्लो-गारत, हिन्दु-मुस्लिम फसादात की शबल में हमारे सामने आई । आज बजारते-खारिजा एक ऐसे आदमी के हाथ मे है, जो कि सेकुलरिज्म की बुनियाद है, जो सेकुलरिज्म की भ्रमली तस्वीर है । मुझे इन्तहाई अफसोस है कि उनकी मौजूदगी में उन की बजारत एक ऐसा बिल पेश करे, जिस के मुताबिक गेटर बाम्बे की स्पूनिसिपल कारपोरेशन के सिर्फ मुसलमान मेम्बर ही इस कमेटी के लिए मेम्बरो की नेज सके ।

इस के साथ ही पेज दो पर एक और फिका लिखा गया है—

"Three members of whom two shall be Shia Muslims".

अब देखिए कि किस तरह छोटी छोटी बातें आगे बढ़ाई जाती हैं। पहले तो मुसलमानों की हिफाजत करने की बात की जाती है और फिर मुसलमानों के एक हिस्से की हिफाजत की बात की जाती है। एक तो मुसलमान और फिर शिया मुसलमान और हुन्की मुसलमान। यू० पी० के रहने वाले लोग—मेरे ख्याल में त्यागी जी और पंडित जी—शिया—सुन्नी फसाद का काफी मजा चख चुके हैं। हम अपने मजहब की हिफाजत चाहते हैं, लेकिन मैं समझता हूँ कि मेरे मजहब का अगर इस मुल्क में कोई जामिन है तो वह अक्सरियत है। अगर मुसलमानों का मुसलमानों को वोट देने का सवाल है, तो मुझे तो यह कहना चाहिए कि हिन्दुस्तान के आईन में यह रखा जाय कि इंग पार्लियामेंट में हिन्दुस्तान के मुसलमानों की नुमायदगी के लिए सिर्फ मुसलमान ही वोट दे। इस कमेटी में जाने से इसलाम कहा महकूत्र रहता है, मुसलमानियत कहा महकूत्र रहती है? मुझे उम्मीद है कि इस बिल के बारे में बजारने खारजा हिन्दुस्तान के मुस्तकबिल को देखने हुए, हिन्दुस्तान की पुरानी तारीख को देखते हुए और हिन्दुस्तान के अजीम-उल-शान को देखते हुए अचड़ी तरह से गौर कर लेगी।

इसके साथ ही मैं देखता हूँ कि हिन्दुस्तान के शुमाल, मगरिब, जनुब और मशरिक में रहने वाले मुसलमानों के लिए जिन्हे कि हज के लिए जाना होता है, कोई इतिजाम नही किया गया है चाहे कोई मद्रास से जाना चाहता हो, चाहे त्रिवेद्रम से जाना चाहता हो, चाहे कोई आध्र से जाना चाहता हो, चाहे कोई कोचीन से जाना चाहता हो, हर किसी को बम्बई पहुँचना होगा। आप जानते ही हैं कि इस मुल्क की इत्तसावी हालत कैसी है।

अक्सरियत की ही हालत अचड़ी नही है और इससे ही आप अक्सरियत की हालत का अदाजा लगा सकते हैं। इस से हम लोगों पर दुगना लर्च पड़ जाता है। मद्रास के आदमी को जब बम्बई आना पड़ेगा और हिन्दुस्तान के दूसरे आदमियों को भी जब बम्बई आना पड़ेगा तो उनको सफर में चार पाच दिन लग जायेंगे और जो ज्यादा लर्च होगा वह अलग। इस वास्ते मुनासिब होता हकूमत के लिए अगर वह ज्यादा से ज्यादा सहूलियतें पढुचाना चाहती है तो कोचीन की पोर्ट पर भी इस किस्म का इतिजाम कर दिया जाता ताकि वहा रहने वाले लोगों को भी फायदा पहुच जाता।

इन अल्फाज के साथ मैं इस बिल की ताईद करता हूँ और साथ साथ यह भी कहना चाहता हूँ कि कलकत्ता में हज कमेटी को कायम रखा जायें और कलकत्ता पोर्ट पर भी इन लोगों के लिए मुनासिब इतिजामात किये जायें। आखिर में मैं इतना ही कहना चाहता हूँ कि जो मैंने गुजारिश की है, उन पर हकूमत की तरफ से गौर कर लिया जायें।

[شروی اے - ایم - طارق: جب ڈپٹی سیکر صاحب - میں حکومت ہندوستان اور وزارت خارجہ کو اس بل کو اس ہاؤس میں لائے کے لئے مبارکباد پیش کرتا ہوں - اس بل کو انھیں ایوان میں لائے سے حکومت نے پھر ایک بار اس بات کا ثبوت دیا ہے کہ حکومت ہندوستان کے پیش نظر یہاں کی اقلیتوں کی ضروریات پورے طور پر ہیں اور اس کو اس بات کا پورا حوالہ ہے کہ یہاں کی اقلیتوں کو ان کے مذہبی فرائض پایہ تکمیل تک پہنچانے کے لئے ہر قسم کی سہولیات ہم پہنچائی جائیں - ان معجز

[شری اے۔ ایم۔ طارق]

اس بل کی ایک بات سے اختلاف ہے اور میں چاہتا ہوں کہ وزارت خارجہ اس پر غور کرے۔ اس بل میں کہا گیا ہے:-

"Two Members of the Municipal Corporation of Greater Bombay to be nominated by the State Government of Bombay on the recommendation of the Muslim members of the Municipal Corporation of Greater Bombay."

میں سمجھتا ہوں کہ یہ فقرہ لکھکر اس بل کے لانے والوں نے ہندوستان کے سیکولرزم کی توہین کی ہے۔ میں بےشک ایک مسلمان کے اپنے آپ کو ہندوستان میں اپنی موجودہ حکومت کے ماتوں میں اتنا ہی مستحکم سمجھتا ہوں جتنا کہ اکثریت سمجھتی ہے۔ میں کسی صورت میں یہ نہیں چاہتا کہ علیحدہ علیحدہ مذاہب کے لوگوں کے لئے علیحدہ علیحدہ وزارتیں ہوں۔ میں نہیں چاہتا کہ ایک وزیر ایسا ہو جو مسلمانوں کے فوائد کو دیکھے۔ ایک وزیر ایسا ہو جو سکھوں کے فوائد کو دیکھے۔ ایک وزیر ایسا ہو جو ہندوؤں کے فوائد کو دیکھے اور ایک وزیر ایسا ہو جو اقلیتوں کے فوائد کو دیکھے۔ اس بل کی ایک تاریخ ہے اور وہ یہ ہے کہ آج سے ہمس سال پہلے ایسی ہی چھوٹی چھوٹی باتوں پر تقسیم کی گئی اور یہ طے کیا گیا کہ مختلف کٹیگوریز میں مسلمانوں کے لئے الگ ممبر ہوں۔ سکھوں کے لئے الگ ممبر ہوں۔ ہندوؤں

کے لئے الگ ممبر ہوں۔ ان تمام قلمروں کا نتیجہ یہ ہوا کہ ۱۹۴۷ میں ہندوستان بٹ کر رہ گیا اور ہندوستان کے لوگ کٹ کر رہ گئے۔ اس وقت یہ باتیں ہمیں معمولی دکھائی دیتی تھیں۔ اوو ان کے دور رس نتائج۔ آئندہ زمانے میں پورے والے اثرات ہمیں دکھائی نہیں دیتے تھے۔ اگر آپ جداگانہ انتخابات کی تاریخ کو دیکھیں پھر پور رپورٹ پر نظر ڈالیں تو آپ کو معلوم ہوگا کہ اس وقت کی لکھی ہوئی چلند معمولی سطریں جن میں صرف مذاہب کے نام پر۔ مختلف مذاہب کے لوگوں کے لئے چوڑیں مانگی گئی تھیں اور وہ چھوٹی چھوٹی ایک کڑی میں جڑ کر۔ ایک ونچر میں جڑ کر پاکستان۔ لوٹ مار۔ قتل و غارت۔ ہندو مسلم فسادات کی شکل میں ہمارے سامنے آئیں۔ آج وزارت خارجہ ایک ایسے آدمی کے ہاتھ میں ہے جو کہ سیکولرزم کی بنیاد ہے۔ جو سیکولرزم کی عملی تصویر ہے۔ مجھے انتہائی افسوس ہے کہ ان کی موجودگی میں ان کی وزارت ایک ایسا بل پیش کرے جس کے مطابق کوریٹر ہمسے کی سونسل کارپوریشن کے صرف مسلمان ممبر ہی اس کمیٹی کے لئے ممبروں کو بھیج سکیں۔

اس کے ساتھ ہی پانچ دو پھر ایک اور فقرہ لکھا گیا ہے:-

"Three members of whom shall be Shia Muslims"

ذرا دیکھئے کہ کس طرح چھوٹی چھوٹی باتوں کے لئے بڑھائی جاتی ہیں۔ پہلے تو مسلمانوں کی حفاظت کرنے کی بات کی جاتی ہے اور پھر مسلمانوں کے ایک حصے کی حفاظت کی بات کی جاتی ہے۔ ایک تو مسلمان اور پھر شہسہ مسلمان اور حلدی مسلمان۔ ہو۔ پی۔ کے دھلے والے لوگ۔ مہرے خہال میں تھائی سی اور پلقت جی۔ شہسہ۔ سلی فساد کا کافی مڑا چکے ہیں۔ ہم اپنے مذہب کی حفاظت چاہتے ہیں۔ لیکن میں سمجھتا ہوں کہ مہرے مذہب کا اگر اس ملک میں کوئی شامن ہے تو اکثریت ہے۔ اگر مسلمانوں کا مسلمانوں کو روٹ دینے کا سوال ہے تو مجھے تو یہ کہنا چاہئے کہ ہندوستان کے آئین میں یہ رکھا جائے کہ اس پارلیمنٹ میں ہندوستان کے مسلمانوں کی نمائندگی کے لئے صرف مسلمان ہی ورت دیں۔

اس کمیٹی میں جانے سے اسلام کہاں محفوظ رہتا ہے۔ مسلمانیت کہاں محفوظ رہتی ہے۔ مجھے اسہد ہے کہ اس بل کے بارے میں وزارت خارجہ ہندوستان کے مستقبل کو دیکھتے ہوئے ہندوستان کی پرانی تاریخ کو دیکھتے ہوئے اور ہندوستان کی عظیم الشان حال کو دیکھتے ہوئے اچھی طرح سے غور کر لہیگی

اسکے ساتھ ہی میں دیکھتا ہوں کہ ہندوستان کے شمال مغرب جنوب اور

مشرق میں دھلے والے مسلمانوں کے لئے جگہیں کہ ہیج کے لئے جانا ہوتا ہے کوئی انتظام نہیں کیا گیا ہے۔ چاہے کوئی مدراس سے جانا چاہتا ہو۔ چاہے تریو ندام سے جانا چاہتا ہو چاہے کوئی آندھرا سے جانا چاہتا ہو۔ کوئی کوچھن سے جانا چاہتا ہو۔ ہر کس کو بمبئی پہنچنا ہرگا۔ آپ جائتے ہی ہوں کہ اس ملک کی اقتصادی حالت کھسی ہے۔ اکثریت کی ہی حالت اچھی نہیں ہے اور اس سے ہی آپ اکثریت کی حالت کا اندازہ لگا سکتے ہیں۔ اس سے ہم لوگوں پر دگنا خرچ پڑ جاتا ہے۔ مدراس کے آدمی کو جب بمبئی جانا پڑے گا اور ہندوستان کے دوسرے آدمیوں کو بھی جب بمبئی جانا پڑے گا تو ان کو سفر میں چار پانچ دن لگ جائیں گے اور جو زیادہ خرچ ہوگا وہ الگ اس واسطے مناسب ہوتا حکومت کے لئے اگر وہ زیادہ سے زیادہ سہولتیں پہنچانا چاہتی ہے تو کوچھن کی پورٹ پر بھی اس قسم کا انتظام کر دیا جاتا تاکہ وہاں دھلے والے لوگوں کو بھی فائدہ پہنچ جاتا۔

ان الفاظ کے ساتھ میں اس بل کی تائید کرتا ہوں اور ساتھ ساتھ یہ بھی کہنا چاہتا ہوں کہ کلکتہ میں ہیج کمیٹی کو قائم رکھا جائے اور کلکتہ پورٹ پر بھی ان لوگوں کے لئے مناسب انتظامات کیے جائیں۔ آخر میں میں اتنا ہی کہنا چاہتا ہوں کہ جو میں نے گزارشات کی ہیں ان پر حکومت کی طرف سے غور کر لیا جائے۔

Shri Ansar Harvan (Fatehpur) Mr Deputy-Speaker, Sir, I join my friend, Shri Tariq, in congratulating the External Affairs Ministry for bringing out this Bill. This Bill has demonstrated that the Government of India, in spite of its being a completely secular Government, is not indifferent to the religious needs of various communities. Haj is purely a religious institution of the Muslims. In the usual course, the fate of the Hajis could have been neglected, but here, the State looks after the various aspects of the needs of this population, and therefore, it deserves congratulations for having brought this Bill.

Haj is a great institution of the Muslims. It is enjoined on every Muslim, who has means, to go once in his lifetime to holy Mecca and to perform Haj. It gives an opportunity indirectly to the Muslims all over the world to build up international contacts and international unity. Therefore, purely from that viewpoint, this institution deserves to be encouraged and deserves to be promoted.

This Bill provides for a committee only in Bombay. As has been referred to by a number of hon Members here, let us remember that a huge population of Muslims lives in the South, especially in Kerala, in the Malabar district. If we go through the figures in regard to the Muslims who go for Haj every year, we will find that a substantial number of Muslims go from that area. Therefore, it will be quite useful if we make shipping arrangements from the port of Cochin or some other South Indian port for these Muslims to be transported to Jeddah for performing the Haj and if we set up a committee at one of the ports in South India.

The port of Calcutta has been referred to. It is true that after the partition of India, the biggest chunk of the area in which Muslims lived

and who used to go for Haj has gone to Pakistan. They mostly use the port of Chittagong today. But here, there is a huge population of Muslims in West Bengal, Assam and Hyderabad who prefer to use the Calcutta port. Therefore, the suggestion that Calcutta port should also have a Haj Committee is quite sound and should be accepted by the Government.

At the same time, I support the amendment of my friend Shri Mohammed Tahir that the members should not be elected only by the Muslim members of the Municipal Corporation of Bombay or, if the committees are formed in Cochin and Calcutta, by the Muslim members of those committees. When we are elected to a Municipal Corporation or to any legislature of a State or to Parliament we are not elected as Muslims but only as Indians. I can, however, foresee the possibility of there being occasions when there is no single Muslim who is elected to the corporation. If that contingency arises, the result will be that there would be no one to elect anybody to the Haj Committee. Therefore, it should be more general and it should be laid down that they should be elected by the members of the Corporation irrespective of the religion to which they belong. They may belong to the Christian religion, they may be Parsees, they may be Hindus and they may be Jews. India is a country with a composite culture of all religions and it is populated by people belonging to hundreds of religions. Therefore, to discriminate between the members of the Corporation on grounds of religion is not sound.

With these words, I support this Bill, and I support the proposal of my friend Shri Mohammed Tahir that the Bill may be referred to a Select Committee so that certain improvements may be made. In the end, I again congratulate the External Ministry and the Government of India for their concern for the Haj pilgrims.

श्री सु० हि० रहबान (भररोहा) : जनाब डिप्टी स्पीकर साहब, आज की जर्नल-रियायत को देखते हुए जो बिल महकमा खारिजा की तरफ से यहाँ पेश किया गया है, वह बहुत ही जरूरी बिल था और मैं समझता हूँ कि उसने अपने फर्ज को सही तौर पर भ्रदा किया है ।

इस बिल में मिलेकशन के बारे में कुछ वफात रखी गई हैं । और बताया गया है कि किस तरह में मुसलमान मंम्बरान का चुनाव होगा । मेरे मोहतरिम भाई तारिक साहब और हरबानी साहब ने ताज्जुब का इजहार किया है और कहा है कि यह संक्यूलरिज्म की तौहीन है । मैं इस हाउस में हर चीज के बारे में संक्यूलरिज्म और संक्यूलरिज्म की तौहीन जैसे जुमले सुनता रहता हूँ । लेकिन साथ साथ मैं यह भी महसूस करता हूँ कि ऐसे मामलात पर यह बात सही तौर पर लागू नहीं होती है और ऐसे रिलिजस मामलात में हकीकत को भुला कर, हकीकत को फरामोश करके संक्यूलरिज्म का जिक्र करना मैं समझता हूँ ठीक नहीं है । जहाँ तक संक्यूलरिज्म का ताल्लुक है इस हालत में भी वह सही है । हिन्दुस्तान में हिन्दू, मुसलमान वगैरह कई मजहबों के लोग रहते हैं और अपनी जगह पर काम करते हैं । लिहाजा मुसलमान का लफज संक्यूलरिज्म के खिलाफ नहीं है ।

श्री अ० सु० तारिक . जनाब डिप्टी साहब, मैं एक बात .

उपाध्यक्ष महोदय इनको खत्म कर लेने दीजिये, बाद में आप अपनी बात कह सकते हैं ।

श्री सु० हि० रहबान इसलिये चाहें वे अपनी जगह मिल कर काम करते हैं फिर भी संक्यूलरिज्म के बावजूद मैजोरिटी और माइनोरिटी एक हकीकत है जो मुल्क में मौजूद है । कई ऐसे सवालालात हो सकते हैं जिन में इस किस्म के संक्यूलरिज्म का चर्चा किया जा सकता है कि मैजोरिटी ने या माइनोरिटी

ने अपना हक भ्रदा नहीं किया है और माइनोरिटी ने मैजोरिटी के सवालालात को सही तौर पर समझा या नहीं समझा । ऐसे तरीके से माइनोरिटी और मैजोरिटी को भ्रगर एकसादी तौर पर, इकोनोमिक तौर पर तकसीम किया जाये तब तो बात समझ में आ सकती है । लेकिन इस किस्म के रिलिजस मामलात में, या सोशल मबानालात में संक्यूलरिज्म का नाम लेकर तौहीन करना ये बात संक्यूलरिज्म के खिलाफ है, मेरी समझ में नहीं आया है, मैं तो समझता हूँ कि इससे संक्यूलरिज्म को और भी तक्वीयत पहुँचती है और माइनोरिटी को एहसास होता है कि उनके मजहबी मामलात में, उन मामलात में, जिस परपजेज के लिए उन चीजों को सोचा और बनाया जाता है, उनको और बहतर बनाये और इस तरह से जो मैजोरिटी है वह माइनोरिटी में अपने तई और भी ज्यादा एतमाद पैदा कर सकती है । इस वास्ते मैं इस चीज को हकीकत के खिलाफ नहीं मानता हूँ और नहीं समझ पाता हूँ कि क्यों इस चीज को दूसरी लाइट में लिया जाता है ।

हम देखते हैं कि हरिजनों के लिए, सैंडयूल्ड कास्टम के लिए, गैडयूल्ड ट्राइब्स के लिए बहुत से मुक्तलिफ तरीको में कुछ न कुछ इम्तयाजात ऐसे मौजूद हैं जो अगर्षों संक्यूलरिज्म के उस माने में सही न भी उतरते हैं लेकिन हकीकत के पेश-नजर उनका होना जरूरी है और उनसे ज्यादा सैटिसफैकशन उनमें पैदा होता है और ज्यादा एतमाद पैदा होता है बनिस्बत इसके कि खाली संक्यूलरिज्म का ही नाम लिया जाये और इसको उन परपजेज के साथ, उन मकासिद के साथ जो माइनोरिटीज के हैं, बाबस्ता न रखा जाये । इस बिना पर मैं समझता हूँ कि भ्रगर मुसलमान मंम्बरस की शर्त इस में रखी गई है तो इसमें कोई एतराज की बात नहीं की गई है । मैं तो उससे भी भ्रगो जा कर यह भ्रज करूँ करना चाहता हूँ कि जो क्लाज ५ है उसमें जो लोक सभा और राज्य सभा से मंम्बरों का चुनाव

[श्री मु० हि० रहमान]

स्पीकर साहब के हाथ में दिया गया है, उसे भी मैं चाहता हूँ कि लोक सभा और राज्य सभा के मुसलमान मੈम्बरो के हाथ में दे दिया जाये, उन्नी तरह से जिस तरह से कि कारपो-रेगन बम्बई के मामले में मुसलमानों को हक दिया गया है ।

इसी तरह से मैं यह भी कहना चाहता हूँ कि जो ड्यूटीज और फराइज क्लाज नौ में बयान किये गये हैं, उन में इस बात का भी इजाफा हो और वजारत खारिजा इस बात को तसलीम कर ले कि इस कमेटी को इस बात का हक हासिल हो कि वह एजेंसी हासिल कर सके, यह भी बेहतर होगा । वह कमेटी आज हम से घाट रुपये इस बास्ते लेती है कि जो जरूरियात हज से ताल्लुक रखती है, उनके इतिजामान के लिए खर्च कर सके और अगर इस तरीके में उसको राइट मिल जाये कि हवाई जहाज के मिनसिले में या बहरी जहाज के सिलमिले में इस तरह की एजेंसी मिल जायेगी तो अच्छा होगा । मुस्तलफ मुमालिक में और मुस्तलफ हानान में एजेंसीज दी जाती हैं और मैं चाहता हूँ कि उसी तरीके से इस कमेटी को भी यह राइट मिलना चाहिए कि वह एजेंसी का हक ले और उसको यह हक दिया जाना चाहिए । एजेंसी देने वालों के लिए यह जरूरी नहीं है कि वे एजेंसी दे ही दे लेकिन अगर कानून में इस चीज को रख दिया जाये कि इस कमेटी को भी यह राइट हासिल है कि वह एजेंसी हासिल कर सकती है तो इससे इखराजात में काफी कमी हो जायगी और जो लोग हज के लिए आते हैं, उन पर जो बोझा पडता है, उसमें भी कमी हो जायेगी ।

इन अलफाज के साथ मैं इस बिल की ताईद करता हूँ और मैं उम्मीद करता हूँ कि जिस तरीके से यह बिल पेश किया गया है इसको पास किया जायगा और जहा तक दूसरे मुकामात का ताल्लुक है, कलकत्ते

बगरह का ताल्लुक है, उसकी भी मैं ताईद करता हूँ । बाकई अगर इन लोगों की जो दिक्कतें हैं, उनको दूर कर दिया जाये तो अच्छा होगा । मैं सैदुल एडवाइजरी कमेटी का बहुत बरसों से मँम्बर हूँ इसलिये मुझ को मालूम है कि एक बार उस कमेटी ने अपना एक डेपुटेगन कलकत्ते भेज कर इस बात का पता लगाने की कोशिश की थी कि वहा अगर एक उसी तरीके में पोर्ट बन जाये और कमेटी बन जाये तो काफी फायदा हो सकता है या नहीं । लेकिन उस डेपुटेगन की रिपोर्ट हमारे नुक्तेनजर के खिलाफ थी, हमारे लिये हीसला शिकनी करती थी । उसका खाल थ कि कलकत्ते में पोर्ट हज कमेटी नहीं बन सकेगी और वहा दिलचस्पी लेने वाले आदम नहीं मिल सकेंगे । रुपया ज्यादा खर्च होगा और जो नतीजा निकलेगा वह बहुत कम निकलेगा या बराय-नाम निकलेगा । फिर भी जैसा कि मुहतरिम ताहिर साहब ने फरमाया और दूसरे मँम्बर साहिबान ने फरमाया कि असम है, उडीसा है, बंगाल है, बिहार है जहा से कि लोग हज के लिए जाते हैं और उन सब को मजबूर करना कि वे बम्बई ही जाये ठीक नहीं है और उनके लिये अगर कोई और इतिजाम हो सके तो अच्छा होगा । हरवानी साहिब और तारिक साहब में कहा कि आवणकोर कोचीन के लोगों को मजबूर करना कि मद्रास को छोड़ कर वे इवर बम्बई जाये, ठीक नहीं है और उनके लिए अगर कोई इतिजाम हो जाये तो अच्छा है । यह ना-मुम्किन बात भी नहीं । रास्ते में थोड़ी सी डिफिकल्टी जरूर आयेंगी, कुछ अडचनें जरूर होंगी लेकिन उनको दूर करने की कोशिश की जा सकती है । कम से कम कलकत्ता में तो एक पोर्ट हज कमेटी अगर बन जाये तो यह बहुत बेहतर होगा ।

इन अलफाज के साथ मैं इस बिल की ताईद करता हूँ ।

श्री स० मु० तारिक जनاب डिप्टी स्पीकर साहब, मैं इतना ही कहना चाहता हू कि मौलाना साहब के लिए मेरे दिल में बहुत इज्जत है और मजहब के बारे में वह मुझ में बहुत बेहतर जानत है .

Shri Mohammed Tahir: On a point of order, Sir, is my hon friend replying to the debate?

Shri A. M. Tariq: I am not replying; I am addressing the Chair

Mr. Deputy-Speaker: Personal explanation, as I have already said.

श्री स० मु० तारिक में दतना ही कहना चाहता हू कि जो मसला आया है, उसके बारे में मैं उनमें बनिवादी तौर पर इत्फाक करता हू । इस कमेटी का यह मसला नहीं कि वह मुसलमानों को हज कराये या हज के फायदा में आगाह करे

श्री मु० हि० रहमान ये चीजे भी इसमें शामिल हैं और यकीन, तौर पर शामिल हैं ।

उपाध्यक्ष महोदय यह बात बहम की हो गई है, इस मामले इन्हें बर्दाश्त कीजिये ।

श्री स० मु० तारिक लेकिन इस कमेटी का बनिवादी मसला यह है कि

उपाध्यक्ष महोदय मसला क्या है, इसके बारे में झगडा नहीं हो सकेगा और न कोई फंसला हो सकेगा ।

श्री स० मु० तारिक इस कमेटी का मसला यह है और उसका फर्ज यह है कि जो मुसलमान हज पर जाये उनके लिए सहूलियतें बहम करे और ये सहूलियातें मुसलमान भी पहुंचा सकते हैं, गैर-मुसलमान भी पहुंचा सकते हैं, वे भी इसका इतिजाम कर सकते हैं, यही मेरा प्वाइंट है ।

श्री अम - अज - رحمان :
جناب ڈپٹی سہیگر صاحب - آج کی ضروریات کو دیکھتے ہوئے جو ہل متعہدہ خارجہ کی طرف سے یہاں پیش کیا گیا ہے وہ بہت ہی ضروری

ہل تھا اور میں سمجھتا ہوں کہ اس نے اپنے فرض کو صحیح طور پر ادا کیا ہے -

اس ہل میں سلوشن کے بارے میں کچھ دفعات رکوی گئی ہیں - اور بتایا گیا ہے کہ کس طرح سے مسلمان مسلمان یا چٹاؤ ہوگا - میرے معتزم بھائی طارق صاحب اور مروانی صاحب نے تعصب کا اظہار کیا ہے اور کہا ہے کہ یہ سیکولرزم کی بوہن ہے - میں اس ہاؤس میں ہر چیز کے در سیکولرزم کی توہین جیسے جملے سننا دھتا ہوں - لیکن ساتھ ساتھ میں یہ بھی متسوس کرتا ہوں کہ ایسے معاملات پر یہ چیز صحیح طور پر لگو نہیں ہوتی ہے اور ایسے دلچسپ معاملات میں حقیقت کو بھلا کر - حقیقت کو فراموش کر کے سیکولرزم کا ذکر کرنا میں سمجھتا ہوں ٹھیک نہیں ہے - جہاں تک سیکولرزم کا تعلق ہے اس حالت میں بھی وہ صحیح ہے ہندوستان میں ہندو - مسلمان وغیرہ کئی مذہبوں کے لوگ دھتے ہیں اور اپنی جگہ پر کام کرتے ہیں - لہذا مسلمان کا لفظ سیکولرزم کے خلاف نہیں ہے -

شروی اے - ایم - طارق : جناب ڈپٹی سہیگر صاحب - میں ایک بات . . .

مسٹر ڈپٹی سپر :
کو ختم کر لیاے دیکھتے ہمد
میں آپ اپنی بات کہہ سکتے ہیں -

شروی ایم - اچ - رحمان :
اسی لئے چاہے وہ اپنی جگہ مل کر کام کرتے ہوں پھر بھی سیکولرزم کے باوجود مسیحورٹی اور مسیحورٹی ایک

[شری ایم۔ ایچ۔ رحمان]

حقیقت ہے جو ملک میں موجود ہے -
 کئی ایسے سوالات ہو سکتے ہیں جن
 میں اس قسم کے سیکولرزم کا چرچا کیا
 جا سکتا ہے کہ مہجورتی نے یا مائٹورتی
 نے اپنا حق ادا نہیں کیا ہے اور مائٹورتی
 نے مہجورتی کے سوالات کو سہی طور پر
 سمجھا یا نہیں سمجھا - ایسے طریقے
 سے مائٹورتی اور مہجورتی کو اگر اقتصادی
 طور پر - اکونومک طور پر تقسیم کیا
 جائے تب تو بات سمجھ میں آ سکتی
 ہے - لیکن اس قسم کے دلچسپ معاملات
 میں یا سوشل سوالات میں سیکولرزم
 کا نام لے کر توہین کرنا یہ بات سیکولرزم
 کے خلاف مہری سمجھ میں نہیں آیا
 ہے - میں تو سمجھتا ہوں کہ اس سے
 سیکولرزم کو اور بھی تقویت پہنچتی ہے
 اور مائٹورتی کو احساس ہوتا ہے کہ اس
 کے مذہبی معاملات میں ان معاملات
 میں جس پرہیز کے لئے ان چیزوں کو
 سوچا اور بلایا جاتا ہے ان کو اور
 بہتر بلائیں اور اس طرح سے جو
 مہجورتی ہے وہ مائٹارتیز میں آئے
 تھیں اور بھی زیادہ اعتماد پیدا
 کر سکتی ہے - اس واسطے میں اس
 چیز کو حقیقت کے خلاف نہیں مانتا
 ہوں اور نہیں سمجھ پاتا ہوں کہ
 کیوں اس چیز کو دوسری لائف
 میں لیا جاتا ہے -

ہم دیکھتے ہیں کہ ہریجنوں کے
 لئے - شہدہ ولڈ کانس کے لئے شہدہ ولڈ
 ٹرائس کے لئے بہت سے مختلف

طریقوں سے امتیازات ایسے موجود ہیں
 جو اگرچہ سیکولرزم کے اس معنی
 میں سہی نہ بھی آتے ہوں لیکن
 حقیقت کے پورے نظر ان کا ہونا
 ضروری ہے اور ان سے زیادہ سٹینڈیکشن
 ان میں پیدا ہوتی ہے
 بلکہ اس کے کہ خالی
 سیکولرزم کا نام لیا جائے اور اس کو
 ان پرہیز کے ساتھ اور ان مقاصد کے
 ساتھ جو مائٹورتیز کے ہیں وابستہ نہ
 رکھا جائے - اس بنا پر میں سمجھتا
 ہوں کہ اگر مسلمان ممبرز ہی شرط
 اس میں رکھی گئی ہے تو اس میں
 کوئی اعتراض کی بات نہیں کی گئی
 ہے - میں تو اس سے بھی آگے جا کر یہ
 عرض کرنا چاہتا ہوں کہ جو کلاز ۴
 اس میں جو لوگ سبھا اور راجہ سبھا
 سے ممبروں کا چناؤ اسبیکر صاحب کے
 ہاتھ میں دیا گیا ہے اُسے بھی میں
 چاہتا ہوں کہ لو؟ سبھا اور راجہ سبھا
 کے مسلمان ممبروں کے ہاتھ میں دے
 دیا جائے اسی طرح سے جس طرح سے
 کہ کارپوریشن بمبئی کے معاملے میں
 مسلمانوں کو حق دیا گیا ہے - اسی
 طرح سے میں یہ بھی کہنا چاہتا ہوں
 کہ جو قیوتیز اور فرائض کلاز ۹ میں
 یہاں کئے گئے ہیں ان میں اس بات کا
 اور بھی اضافہ ہو اور وزارت خارجہ اس
 بات کو تسلیم کر لے کہ اس کمیٹی کو
 اس بات کا حق حاصل ہو کہ وہ
 لچھسی حاصل کر سکے تو یہ اور بھی

بہتر ہوگا۔ وہ کمیٹی آج ہم سے آتھ
 روپے اس واسطے لیتی ہے کہ جو
 ضروریات حج سے تعلق رکھتی ہیں
 ان کے انتظامات کے لئے خرچ کر سکے
 اور اگر اس طریقے سے اس کو وائٹ مل
 جائے کہ ہوائی جہاز کے سلسلہ میں
 یا بحری جہاز کے سلسلہ میں اس
 طرح کی ایجنسی اسے مل جائے گی
 تو اچھا ہوگا۔ مختلف ممالک میں
 اور مختلف حالات میں ایجنسیوں
 دی جاتی ہیں اور میں چاہتا ہوں
 کہ اسی طریقے سے اس کمیٹی کو
 بھی یہ وائٹ ملنا چاہئے کہ وہ
 ایجنسی کا حق لے لے اور اس کو
 یہ حق دیا جانا چاہئے۔ ایجنسی
 دینے والوں کے لئے یہ ضروری نہیں
 ہے کہ وہ ایجنسی دے ہی دیں
 لیکن اگر قانون میں اس چھڑ کو
 رکھ دیا جائے کہ اس کمیٹی کو بھی
 یہ وائٹ حاصل ہے کہ وہ ایجنسی
 حاصل کر سکتی ہے تو اس سے اخراجات
 میں کافی کمی ہو جائے گی اور جو
 لوگ حج کے لئے جاتے ہیں ان پر
 جو بوجھ پوتا ہے اس میں بھی کمی
 ہو جائے گی۔

ان الفاظ کے ساتھ میں اس بل
 کی تائید کرتا ہوں اور میں اُمید
 کرتا ہوں کہ جس طریقے سے یہ بل
 پیسے کھا کھا ہے اس کو پس
 کھا جائے گا اور جہاں تک دوسرے
 مقامات کا تعلق ہے۔ کلکتہ وغیرہ کا

تعلق ہے اس کی بھی میں تائید
 کرتا ہوں۔ واقعہ میں اگر ان لوگوں
 کی جو دلتھیں ہیں ان کو دور کر دیا
 جائے تو اچھا ہوگا۔ میں سیکرٹری
 ایڈوائزی کمیٹی کا بہت برسوں سے
 ممبر ہوں اس لئے مجھے کو معلوم
 ہے کہ ایک بار اس کمیٹی نے
 اپنا ایک ٹیپوٹیشن کلکتہ بھیج کر
 اس بات کا پتہ لگانے کی کوشش کی
 تھی کہ وہاں اگر اسی طریقے سے
 رپورٹ بن جائے اور کمیٹی بن جائے
 تو کافی فائدہ ہو سکتا ہے یا نہیں
 لیکن اس ٹیپوٹیشن کی رپورٹ ہمارے
 نقطہ نظر کے خلاف تھی ہمارے لئے
 حوصلہ شکنی کرتی تھی۔ اس کا
 خیال تھا کہ کلکتہ میں پورٹ حج
 کمیٹی نہیں بن سکے گی اور وہاں
 دلچسپی لینے والے آدمی نہیں مل
 سکیں گے۔ روپے زیادہ خرچ ہوگا اور
 جو نتیجہ نکلے گا وہ بہت کم نکلے گا
 یا ہوائی نام نکلے گا۔ یہ بھی جیسا
 مستحکم طاہر صاحب نے فرمایا اور
 دوسرے صاحبان نے فرمایا کہ آسام
 ہے اریسہ ہے بلنگال ہے بہار ہے جہاں
 سے کہ لوگ حج کے لئے جاتے ہیں
 اور ان سب کو مجبور کرنا کہ وہ
 بمبئی ہی جائیں تھیک نہیں ہے
 اور ان کے لئے اگر کوئی اور انتظام
 ہو سکے تو اچھا ہوگا۔ ہروائی صاحب
 اور طارق صاحب نے کہا کہ توراں کو
 کوچھین کے لوگوں کو مجبور کرنا کہ
 مدراس کو چھوڑ کر وہ اندر بمبئی

[شری ایم-ایچ-رحمان]

انہیں ٹھہک نہیں ہے اور ان کے لئے اگر کوئی انتظام ہو جائے تو اچھا ہے۔ یہ ناممکن بات ہی نہیں۔ راستے میں تھوڑی سی قہقہائی ضرور آئے گی۔ کچھ ازچنیں ضرور ہوں گی لیکن ان کو دور کرنے کی کوشش کی جاسکتی ہے۔ کم سے کم کلکتہ میں تو ایک پورٹ حج کمیٹی بن جائے تو یہ بہت بہتر ہو گا۔ ان الفاظ کے ساتھ میں اس بل کی تائید کرتا ہوں۔

شری اے۔ ایم۔ طارق : جناب قہقہائی سہہکر صاحب - میں اننا ہی کہنا چاہتا ہوں کہ مولانا صاحب کے لئے مہرے دل میں بہت عزت ہے اور مذہب کے بارے میں وہ مسیحہ سے بہت بہتر جانتے ہوں

Shri Mohammed Tahir: On a point of order, Sir, is my hon friend replying to the debate

Shri A. M. Tahir: I am not replying, I am addressing the Chair

Mr. Deputy-Speaker: Personal explanation, as I have already said

شری اے۔ ایم۔ طارق : میں اننا ہی کہنا چاہتا ہوں کہ جو مسئلہ آیا ہے اس کے بارے میں میں ان سے لہادی طور پر اختلاف رکھتا ہوں۔ اس کمیٹی کا یہ مقصد نہیں کہ وہ مسلمانوں کو حج کرائے یا حج کے فرائض سے آگاہ کرے

شری ایم-ایچ-رحمان : یہ چہیز ہی اس میں شامل ہیں اور پتیلی طور پر شامل ہیں۔

مسٹر قہقہائی سہہکر : یہ بات بھصا کی ہو گئی ہے اس واسطے اس کو دھلے دھوئے۔

شری اے۔ ایم۔ طارق : لیکن اس کمیٹی کا لہادی مقصد یہ ہے کہ . .

مسٹر قہقہائی سہہکر : مقصد کہا ہے اس کے بارے میں چہکوا نہیں ہو سکے گا اور نہ کوئی فیصلہ ہو سکے گا۔

شری اے۔ ایم۔ طارق : اس کمیٹی کا مقصد یہ ہے اور اس کا فرض یہ ہے کہ جو مسلمان حج پر جائیں ان کے لئے سہولتیں بہم کرے اور یہ سہولتیں مسلمان ہی پہونچا سکتے ہیں۔ مہر مسئلہ ان ہی پہونچا سکتے ہیں وہ بھی اس کا انتظام کر سکتے ہیں۔ یہی مہرا پروانڈت تھا۔

Shri Achar (Bangalore) Mr Deputy-Speaker, I want to refer only to one aspect of the question I heard some of the Members also mention the names of Cochin and Travancore As the speeches were mostly in Hindi, I could not follow Probably, they have mentioned the point I would like to emphasise this aspect of the question that this Bill does not seem to contemplate anything about the conveniences of the pilgrims that go from South Kanara, my district, from Malabar, Cochin and Travancore side My hon friend Shri Ansar Harvani (हरवाणी) also referred to this question.

श्री स० म० बनर्जी (कानपुर) हरवाणी ।

Shri Achar: I did not mean any harm Excuse me if I have made a mistake When Members from North pronounce names, they make as many mistakes as we do.

Shri S. M. Banerjee: We do more.

Shri Achar: Have some mercy on us.

Mr. Deputy-Speaker: Why should I be dragged into this controversy?

Shri Achar: I was appealing to Members to have some mercy on us if we committed mistakes in pronouncing names.

I was mentioning about this aspect of the question. A considerable number of Haj pilgrims go from South India, especially from the West coast. There is a considerable Muslim population in South Kanara, in Malabar, Cochin as well as in Travancore. As the Bill stands, there is only a Committee for Bombay. I was not able to appreciate that position. Are not difficulties and inconveniences felt by the pilgrims that are travelling from Mangalore, Cochin, Calicut and other places? I find there is not even mention of having a member from that side. I would at least suggest that this Committee must have representation not only from Bombay, but from other parts also, if it is not possible to have a separate committee. If the Committee can only meet in Bombay, I would, with all humility submit that there may be some sub-committees. A considerable number of Muslims travel from Mangalore, from Cochin, etc. I am certain, it is a fairly big number. Probably Members from that side are voicing the views and grievances of the people from that side. As I said, South Kanara district has a considerable Muslim population. I wish very much that some representation at least is given in the Bombay Committee or a separate sub-committee is appointed so far as the West Coast area is concerned.

One point was raised, Ours being a secular State, whether the Members should be Muslims or non-Muslims also should be there. I do not think it is correct to bring in this idea of secular or non-secular, when we are considering the question of certain specific difficulties. We have got, for example, our

Hindu pilgrims going to Badrinath or Kedarnath. Suppose we want to have committees to look after their comforts and conveniences, it is usual to have only Hindu members in that committee. That does not mean that there is any sort of discrimination. It is persons who feel the grievances, who feel the difficulties who can sympathise and who know actually what those difficulties are. It is these people who ought to be in the Committee, who can help them. If a committee is set up to help Hindu pilgrims going to Banaras or Badrinath or Kedarnath, there is nothing improper in having only Hindu members in such committees. Of course, so far as official members are concerned, I can understand—persons to represent the Bombay Corporation or the Bombay port authorities of that nature. It must be the officer—ex-officio—who becomes a member of the committee. So far as others are concerned, I felt that, in a committee which has to look after the comforts or conveniences of Muslims, it is proper only Muslims are put in that Committee. There is no question of any discrimination there. It is a particular grievance of a particular community, and it is people who know what those facts are. There is nothing wrong if a Haj Committee is only composed of Muslims.

As I submitted, apart from everything else, one thing that I wanted to point out was that this committee should not be only confined to Bombay. It may be that the largest number of Haj pilgrims go from Bombay, but there are people going from other parts of the country also. Especially I feel there should be representation from Malabar, South Kanara and Travancore, because we have not even got a proper railway connection from Mangalore to Bombay. They have to go to the east coast and traverse a long distance to come to Bombay. So, for the convenience of those pilgrims, it is necessary that in this committee there must be representa-

[Shri Achar]

tion from South Kanara, Malabar and Travancore

Shri Narayanankutty Menon (Mukandapuram) Sir, I am very sorry that in introducing this amending Bill to the original Act of 1932, Government have not taken into consideration even a small part of the real grievances faced by the pilgrims who go for Haj. From the statement of objects and reasons, I find the only business of Government in introducing this Bill is the problem of disposing of Rs 15,000 lying to the credit of the Calcutta Port Haj Committee and nothing more has been taken into consideration.

While supporting this Bill, I submit that Government should not be so blind to the real problems facing pilgrims who are going in large numbers for Haj every year. During the last session of Parliament, myself and Shri A. K. Gopalan jointly tabled a Private Member's Bill, which gives a reflection of the real difficulties confronted by the Muslims, especially those who are in the south. It seems Government have not even considered the provisions of that non-official Bill, because once they decide to amend this Act, I cannot see any reason why they should close their eyes to all the amendments required in the original Act. I am sorry that Government have not brought in what is necessary in this Bill and the whole purpose of the Bill seems to be the disposal of the insignificant sum of Rs 15,000 lying to the credit of the Calcutta Committee.

Incidentally, I shall refer to Shri Tariq's remarks, because I have also given an amendment regarding the election of members. While we accept the provision in the Bill that Muslim members of the Bombay Corporation should elect the members of the committee, we have gone a step further by introducing an amendment that the Muslim members of the Bombay Corporation should elect Muslim members themselves as members of the committee. A criticism was made by Shri Tariq that this runs contrary to the

spirit of secularism accepted in India. We are very sorry we cannot agree with that contention, because this amendment and also the acceptance of the provision in the Bill have got nothing to do with secularism. If at all, it is more in consonance with a secular society, as accepted by the Constituent Assembly and not contrary to it. It is a very easy affair to talk about secularism, but practising is more important than profession of secularism. Because it is said that Muslim members of the Bombay Corporation should elect the members to the Haj Committee, Shri Tariq smells communalism there and says it is contrary to secularism. The Constitution basically guarantees the religious and cultural rights of minorities and it is abundantly clear that the minorities should have cent per cent say in their cultural and religious affairs. Any attempt on the part of this House or a State legislature to transgress upon that freedom guaranteed by the Constitution as far as cultural and religious affairs are concerned, is a transgression upon the rights of the minorities guaranteed by the Constitution. It would not have been possible for Government or any hon. Member to introduce a piece of legislation in which there is a provision that to manage the affairs of Haj pilgrims, non-Muslim members of a particular statutory body should elect non-Muslim members to that committee. So, that provision is completely in consonance with the principles of the Constitution and there is nothing running against the spirit of secularism in this country.

I will put before you the possibilities whereby both the minority and the majority in this country have got complete freedom to manage their cultural and religious affairs. There are so many enactments in the States like the Hindu Religious Endowments Act, which provides that when a member is nominated to the Hindu Religious and Endowments Board, the Hindu members of the Legislature are the sole electors of that body and that is also

in consonance with the principle that the cultural and religious rights of minorities and majorities are to be decided by either Parliament or the State legislature. So, it is impossible for us to say that there is nothing wrong about that particular provision that regarding the cultural and religious rights of the minorities, the majority should not have any say at all. It should be the unquestioned right of the minority to determine their cultural and religious affairs. Those who talk about secularism in this context transgress that right and we do not propose to be a party to question their right to manage their cultural and religious affairs.

How the provisions of this Bill are so inadequate to meet the requirements of the Muslims has been pointed out in a way by hon. Members who spoke in the beginning. There were three committees in Karachi, Calcutta and Bombay. The Karachi Committee automatically got abolished after partition. The Calcutta Committee became defunct, even though statutorily it was not abolished, because Bengal was divided and East Bengal went to Pakistan. The amount of Rs 15,000 lying to the credit of the Calcutta Committee, which is non-existent, is sought to be disposed of by this Bill.

Now, directly the question arises as to why there were committees at Karachi, Calcutta and Bombay at that time. It was because a large number of Muslims went for Haj pilgrimage through the ports of Karachi, Calcutta and Bombay. Karachi went outside India, the Calcutta Committee became defunct but the directly connected problem of the large number of Muslims going from the south is not taken into consideration. Also, a large number of Muslims from West Bengal also go through the Calcutta port. Now, this is a sort of compulsion upon the Muslim population of India that they should go to Bombay and use that port only for Haj. There are 2 million Muslims in Kerala today and every year about 15,000 to 20,000 Muslims go

for Haj. Most of them, except a few, are poor Muslims. First of all they will have to find out Rs 500 or Rs 1,000 and then in addition, they will have to find Rs 250 to go to Bombay. Then, they have to travel in the heavily crowded third-class compartments, when there is so much congestion in that particular season. Then, they have to go and stay in the over-congested city of Bombay. They cannot get even a small room in a hotel. Mostly they sleep on the pavements in the name of Haj.

When one Muslim goes on pilgrimage, the entire family travels to Bombay and he is seen off at the port. So, the entire family sleeps on the streets of Bombay and returns. That is the miserable situation of Muslim people. In spite of the fact that there is a major port in Kerala, viz. Cochin, it is not allowed to be used by pilgrims going for Haj pilgrimage for going to Jeddah.

14 hrs.

Apart from this, there is another racket also and I am surprised Government did not see it. In Bombay, there are certain monopolistic shipping firms who only are given licence to run their ships for this pilgrimage from Bombay to Jeddah. Why should this monopoly be not broken? Because, these shippers are fleecing the poor Muslims by dictating fares, dictating terms and conditions for their being taken from Bombay to Jeddah. I suggest that the monopoly by the shippers in the transport of pilgrims from Bombay to Jeddah should be broken and more licences should be granted from Bombay to Jeddah for running ships on a competitive basis wherever pilgrims are to be taken, so that there will be more of facilities and cheaper fare for the pilgrims. That is regarding Bombay.

Another important suggestion is this: why not the Government consider running ships from Cochin also? Cochin has got a major all-weather port, and a better port in the sense that it is not congested. Cochin and the neighbouring towns can accommodate any number of Muslims that are

[Shri Narayanankutty Menon]
coming from Kerala, Madras and even Mysore. It has got plenty of accommodation, and the cost of living there is less than that of Bombay and so these people who are going in pilgrimage from Southern States, included in the Southern Zone, should have facilities to go from Cochin port. Therefore, the Government should certainly accept the amendments introduced in this House and a committee should be appointed for Cochin also.

The difficulty of the Government will be, not in appointing a committee at Cochin, or in not appointing a committee at Calcutta. The whole basis of the Government's stand on this issue is that Government is not prepared to burst the racket that is going on in Bombay, which is monopolising the entire Haj pilgrim traffic. I ask the Government: what is the difficulty in running ships from Cochin to Jeddah? What is the difficulty in granting more licences for plying ships from Bombay to Jeddah? If more licences are granted, there will be more competition, more accommodation for the pilgrims and cheaper fares. Why don't you grant more licences from the next season onwards? Then, just over two million Muslims will be thanking you for better accommodation, better curtailment of the difficulties and better pilgrimage transport facilities. I possibly cannot find any reason why Government should stand in the way of granting more licences.

The position is the same in Calcutta. In Calcutta there was a committee and ships used to be run. Even now they are running. Just because that particular committee did not work after 1948, the Government is forgetting the fact that thousands of Muslims are going from Calcutta to Jeddah. This is not a party question; no politics is involved; it is only a reality against which the Government is shutting out its eyes. When thousands of people are going from Cochin, Calcutta and Bombay, the Government should select at least the three major ports, because the majority of the Muslims are passing through these three ports. Let

the committee be formed in all these three major ports. Then there will be an easing of the situation and the main difficulties confronting these pilgrims can be taken away. I hope that the Government will accept at least that part as it will give great relief to a large number of Muslims.

Then I come to another point. My friend, Shri Achar, wanted that sub-committees should be appointed. I do not think it is possible to incorporate in this Bill sub-committees, because, unless statutory committees are appointed in each port, and there is a plan for running ships and also having pilgrim centres there, unless that policy is accepted by the Government, it will not be possible to incorporate that in this Bill.

It is also surprising that the Government makes an observation in the Statement of Objects and Reasons:

"Further, all pilgrim traffic to Saudi Arabia, Iraq and Iran is now centralised at Bombay."

It is a very peculiar state of affairs, a very interesting state of affairs. When the Government closes the ports of Calcutta, Madras and Cochin, and all other major ports for pilgrim traffic, it is in the Government's own power to open those ports. After closing those ports they now say that the entire traffic is centralised in Bombay. What prevents the Government from opening these ports for pilgrims and reducing the congestion in the Bombay port? Now, all the pilgrims, irrespective of the place from which they come, have all of them to go all the way to Bombay to get a ship to Jeddah. Why should the entire pilgrim traffic be concentrated in the port of Bombay? Therefore, the reference to that in the Statement of Objects and Reasons is unrealistic. It is their own creation which they can remove by appointing committees in other ports.

There is another important problem. Now they seem to be very much concerned with these Rs. 15,000 lying to the credit of the Calcutta committee. The situation actually is that the way in which these pilgrims go to Saudi

Arabia is very disgraceful and shameful. We must remember that they are going there as Indian citizens. For the last so many years I have heard sorrowful tales from the mouths of pilgrims who have gone there, whose relatives have died in the roads without even a glass of drinking water when the temperature was something between 127° to 130°F. What has the Government of India been doing? What has the External Affairs Ministry been doing when thousands of our brethren are dying like this in that country in the burning climate without even a glass of water to drink? They are treated just like animals in those countries.

Some Hon Members No, no

Shri Narayanankutty Menon I can produce before this House sworn testimonies of Muslims who have gone there whose relatives have died because of want of medical attention in that country without getting even drinking water. Even their dead bodies could not be disposed of. The Muslim pilgrims from Kerala have told me this.

Mr Deputy-Speaker I thought he has gone there himself.

Shri Narayanankutty Menon I have not gone. It is impossible for me to go.

Therefore my suggestion is that the Government of India should give more attention in forming committees, instead of allowing the pilgrims to concentrate the port of Bombay. Also, they should pay more attention to the welfare of these pilgrims even after reaching Jeddah when they travel in Saudi Arabia. So, I appeal to the Government, firstly, that they should grant more licences for ships of our own from the ports of Calcutta and also Cochin and that they should amend this Bill for constituting committees in the three ports and that they should see that more amenities are given to them and that they are looked after very well in Saudi Arabia when they reach there.

I have spoken about the Muslims of Kerala and the difficulties that they are encountering in their Haj pilgrimage. A large number of them wish to go there, but it is impossible for them to go today because possibly they cannot make Rs 100 or Rs 200 more. Therefore, I expect the hon Minister to accept the amendments introduced, because there is no statutory provision required for granting licences for the ships. The amendments tabled in this House for the constitution of statutory committees in those ports can be accepted. The other one is a question of procedure, and there cannot be anything which could stand in the way of the Government in accepting those amendments. Therefore, I hope that the basic necessities of these pilgrims who go every year will be understood by the Government, and the amendments accepted so that the whole problem that is before the Government today can be dealt with, not in a piecemeal way but in a whole way, and we can find out a satisfactory solution of the whole problem that is confronting the Haj pilgrims.

Shri D C Sharma (Gurdaspur) Haj is an institution and a unique institution. I do not think there is any institution like that in any part of the world. I am speaking on this Bill because I am reminded of my village, Daulat Nagar, in the district of Gujrat, Punjab, where every year we used to find pilgrims going on their Haj pilgrimage. Those pilgrims were given a very hearty send-off by their Hindu brethren. I also occasionally, took part in those functions. I am also reminded of the send off at Lahore.

Mr Deputy-Speaker: "send off" or "sent off"?

Shri D C Sharma Send off. I am reminded of Lahore where the Muslim pilgrims were given receptions and send offs jointly by their Hindu and Muslim friends. I remember seeing off some of them at the railway station of Lahore. This has been a cause of cementing the Hindu-Muslim relations. It has been a source of bringing together Hindus and Muslims in villages and in cities also.

[Shri D C Sharma]

So, I welcome this Bill and I am glad that the Government of India is undertaking a legislation of this kind. But my feeling is that it is not doing well by abolishing the two haj committees and having only one Haj Committee in its place. Formerly, before India was divided, we used to have three haj committees, in Bombay, Calcutta and Karachi. Now we are going to have only one haj committee. I believe that this is going to be very hard on pilgrims. I join my feeble voice with the strong voices of all those hon friends, who have said that there should be similar haj committees in Calcutta, Cochin and Madras. I think this will be a very useful way of providing facilities for our Muslim brethren to undertake this holy pilgrimage.

Now, there may be some difficulties in the way of the Government. But I believe those difficulties must be overcome. It is no use giving Bombay the monopoly of this kind of traffic, if I can use that word. It is no use centralising everything in Bombay for this purpose. It is no use making Bombay the focal point for all the pilgrims from all the parts of India. I think this thing should be dispersed regionally in all the different parts of the country. There should be equitable dispersal so that a pilgrim from the south of India or a pilgrim from the central part of India or a pilgrim from any other part of India is not to incur additional expenditure in going to Bombay.

My second point is that I do not agree with my hon friend, Shri Menon, when he talked about hardships of the pilgrims in that strain. He was trying to paint a very dark picture and I do not think that he was justified in doing so. But it is his business always to overdraw such pictures for one reason or other. But all the same

An Hon. Member. Whose business?

Shri D. C. Sharma: The business of Shri Menon. But all the same I would submit very respectfully that our

Ambassadors—I think we have an Ambassador in Saudi Arabia now.

Some Hon. Members: Yes, yes. We have. Shri Kidwai is there.

Shri D. C. Sharma: I think that all our Ambassadors in Saudi Arabia, Iraq and Iran should be alerted properly and should be told that one of their great duties is to look after the welfare of these pilgrims, very thoroughly and very conscientiously. The kind of stories which Shri Menon told have not come to my notice and they are not correct. But all the same I would say that these Muslims, who go for this holy pilgrimage from our country should be taken not only as pilgrims but also as our ambassadors to the holy place, spreading the message of goodwill amongst all the Muslims of the world. If they are properly treated if they are given proper facilities I think they will be the best friends of India so far as the Muslim world is concerned.

There are some other points which I want to make and the first point is this. I find that the committee is overloaded with *ex-officio* and nominated members. Now I have no objection to *ex-officio* members and nominated members but I think in a business of this kind the elected element should have a greater say. So, I would suggest respectfully that we should increase the element of election for these committees.

A point has been raised by some hon friends of mine that it is not consistent with the secular objectives of the State that the Muslim members of the Municipal Corporation of Greater Bombay should elect Muslim members of this committee. Now, to that some reply has been given by Shri Menon. He thinks that it is perfectly in keeping with the objectives of a secular State that this thing should be done. I think I do not mean by a secular State what he means or what he tries to mean so far as this thing is concerned. My feeling is that we should make use of these committees for disseminating goodwill amongst the different religious

sections of our country. We should make use of this committee for extending the scope of our religious sympathies. We should give people the impression of oneness. We always talk of the fundamental unity of religion. We should give people a feeling of brotherhood of man, the feeling of unity of all religions, the feeling of being one so far as the great religions are concerned. I think a Hindu should not be found wanting in paying homage to Islam or to the Prophet of Islam, and a Muslim should not be found wanting in paying homage to other religions. We all do that. Now if you keep these things in water-tight compartments and in denominational compartments I think the mischief is done. But it is the outlook of us all that is responsible for this. I do not blame the Muslims for this. I do not blame the Government for this. Somehow things are happening like that. The Sikhs want to live in one compartment. The Hindus want to live in one compartment. The Muslims want to live in one compartment.

An Hon. Member: All of us want a first-class compartment.

Shri D. C. Sharma: Some of us do not come always together. I think we should promote unity through our religious observances, our religious practices, our religious institutions. I think this should be the objective of our secular State. But perhaps the time is not ripe to do so and therefore this trouble is arising. But I think we should not lose sight of this objective which is the only useful objective for building up of a great and unified country.

I find in this Bill something said about the inspection of pilgrim ships. I am very glad that it is going to be done. But I would suggest to the Committee that they should try to make this inspection as tight as possible. I am told that some of these companies which run these ships do not show much of social conscience. They do not show much of that kind of feeling for these pilgrims which

they should show. I believe that some kind of punishment should have been provided for against those ship-owners and companies who do not fulfil the proper and legitimate needs of these pilgrims.

I feel that the Haj Fund is going to be very, very limited. I do not know as to what the fees are going to be and what the sums are going to be which are going to be realised from the effects of diseased pilgrims. All this seems to be something which does not meet with my approval. I feel that the Government should have set apart a sizable sum for this, and given here the maximum sum that it is going to give. As it is the Haj Fund is left as vague as possible. My feeling is that the Haj Fund should have been properly defined and we should have been told how this fund is going to accumulate and how it is going to be used.

In clause 16 I find that we have made provision for an executive officer. I like it but I think in a Welfare State you need not only executive officers but also welfare officers, and I believe that in this clause we should have provision for a welfare officer to look after them. These executive officers only give orders. I do not object to their giving orders, but they are sometimes more keen on showing their authority than on rendering service. These pilgrims are going on a great mission and I believe that their interests will be served more by welfare officers than by executive officers. Therefore, in the Bill we should provide some kind of use for welfare officers also.

I think there is some hurry with which this Bill is being passed. Otherwise, the Bill could have been sent to a Select Committee and some of the suggestions that I have made and others have made could be incorporated in this Bill. However, I hope, as I always hope when I am speaking on a Bill, that the Government in its wisdom and out of its experience will bring forward an amending Bill as soon as possible incorporating some of

[Shri D. C. Sharma]
our suggestions and also making use
of some new suggestions

With these remarks I support this
Bill, and I send my hearty good
wishes to all those pilgrims who do
this great and noble thing and to
whose lot it will fall to perform this
journey

An Hon Member: The hon Minis-
ter is not present

Mr Deputy-Speaker: There is one
hon Minister here

Shri Narayanankutty Menon: What
time is allotted for the first reading
may we have some idea?

Mr Deputy-Speaker: At about 2.30
I will call upon the hon Minister

Shri Gulam Mohideen (Dindigul)
I am speaking as one who has exper-
ienced the difficulty of the Haj-going
people, because last year I went to
purchase tickets for my relatives to
go to Haj. As Shri Menon has point-
ed out, the monopoly being given to
a company, it does every havoc there.
We are not even allowed to purchase
tickets in the ordinary way. They re-
serve seats before hand and they do
all sorts of mischief. For example,
the first day when I went they said
the booking was closed. The next
day people who came after we came
got tickets, and the day after that
they again said that the booking was
closed. So, the monopoly of the
company should be avoided. More-
over, as Shri Menon pointed out, the
Bombay people do big business also.
So as far as possible competition
should be introduced and any company
that can run a shop on this line should
be given a chance.

More people from the South go to
Haj because there are large facili-
ties and generally in the South they
are more religious minded. Bombay
being far off place from the South,
they experience difficulty. They do

not know the language, and there is
no one to help them. Even if they go
there, preference is given only to
Bombay people. So, as far as possi-
ble, centralisation of this kind should
be avoided. Since Cochin is a good
port from where ships can go to
Jedda, arrangements can be made
by the Government to see that passen-
gers from the South go from Cochin
and thus fulfil their pilgrimage. I do
not see any reason for making Cal-
cutta a port for pilgrims because it is
a long way off, and people may find
it difficult. Cochin and Bombay can be
made the places for the present
from where pilgrims can go to
Jedda. I would have myself tabled
an amendment but for Shri Menon's
amendment. I quite welcome the idea
of making Cochin a secondary port
because the cost of living in Bombay
is very high and the pilgrims have to
spend a lot of money there even for a
short stay, though some people have
donated sarais for these pilgrims. So
to avoid the difficulty of language
and this high cost of Bombay to the
people of the South Cochin can be
made a port for this purpose.

Now, representation is given only to
Bombay, but it is not only the Bom-
bay people who are going. Facilitie
are needed for passengers from all
parts of India. So I have tabled a
amendment that representation should
be given to each State. In case
Bombay is made the only port, at
least representation should be given
to all the States. If not to all the
States, at least the people from the
South should get preference because
they do not know the language.
Bombay and they experience har-
ships, and arrangements may be made
at Madras or any other important
place in the South so that the people
from the South can get the facili-
ties. If Cochin is made a port and
if facilities are given for travellers
from Cochin, I do not think the other
things are needed. Anyhow, repre-
sentation should be given on the
committee for all parts of the coun-
try.

So, I welcome this Bill and I emphasize that Cochin should be made a port for this purpose, and representation should be given to the various States.

Shri Menon might have heard of the experience of some people, but I am told by those who go to Haj frequently that the Government of Saudi Arabia and our Government are taking proper steps to see that all facilities are given to the pilgrims. Of course, we require more, and any facilities that are available may be utilised. Anyhow, I thank the Saudi Arabia Government for taking proper steps to give facilities to our Haj Pilgrims

Dr. Melkote (Raichur): I shall be very brief. I congratulate the External Affairs Ministry for bringing forward this piece of social legislation, as I call it, at this juncture. Government look at this matter not from the point of view of a particular community but from the point of view of people going to pilgrimages maybe to Banaras, maybe to Haj or maybe to any other place. From that point of view, it becomes the duty of Government to legislate for the comfort of the citizens of India, and I believe it is in that context that the Government of India have brought forward this piece of legislation

Normally, I would have supported every word of this legislation, but I personally feel that there are one or two matters on which Government have possibly tried to satisfy the sentiments of the Muslim community and have not been wise in including certain provisions. I could very well understand the members of the Muslim community being represented in the committees in order to air their views. And as it is, the committee does not consist entirely of Muslims; it consists of various other groups as well; and Muslims who would be chosen could be chosen either by nomination if they fail to get in by election. But this kind of

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election of two Muslims by the Muslim community is the most objectionable thing one could find. No one would have objection to Muslims being elected by the Muslims, provided they always elect people of the type of Shri M. H. Rahman or people of his type who have a breadth of vision to see things. But generally speaking, the people who go on Haj are people who are aged enough, who have lived in this world and who are trying to find out the answer to the question. 'From here did we come? Where are we going hereafter after this life is ended?' These are people who try to go on pilgrimages in a very orthodox manner; they want to perform Haj pilgrimage in the most orthodox manner. And every facility for that should be created and should be given to them. I have no objection to that. But if we say that Muslims should elect Muslims there, then it would happen that usually the fanatical elements will come in there, and anything that would be done would not satisfy those fanatical elements. Who could say that should be avoided, and generally speaking, only very good Muslims would be elected, then I have no objection to Muslims electing Muslims alone.

Similarly, in all committees set up under this type of social legislation, maybe for the Hindu, or maybe Sikh or maybe anything else, I personally feel that this idea that Hindus should elect Hindus only or that Muslims should elect Muslims only, or that Sikhs should elect Sikhs only is very objectionable; I object to that. It should be applicable to every community. I do not see why a Muslim should not be a member of a committee to run a Hindu temple or any other place. Such things have happened in Hyderabad, and I have had occasion many times, as Shri D. C. Sharma himself has pointed out, to send many of these Muslim brethren of mine to Haj, and welcome them back again. It is a very big event in their life.

In the past I had heard of pilgrims going on Haj suffering a lot in the

[Dr. Melkote]

ships I understand that recently, a good deal of improvement has taken place, and many of those sufferings are not there. It is up to Government to find out what the difficulties are and to remove every bit of it, so that when pilgrims with certain psychological temperaments are satisfied that their spiritual needs and their sentiments have been attended to up to the last iota, and that he goes there happy and comes back also happy. It is necessary to attend to their needs. For that purpose, it is not who is elected that counts, but it is the attitude of the person elected that counts. The person who is elected may be a Hindu or may be a Sikh or may be a Christian or may be even a Jew or anybody else, but he must have the breadth of vision to attend to the spiritual needs of the community equally so any Muslim may also have the breadth of vision to attend to the needs of the Hindu community completely.

Therefore, I have objection to this aspect of the question, namely of Muslims electing two Muslims to represent them. It is from the point of view of secularism that I feel that Government, while attending to the needs of the Muslims or of the Hindus or others, should not bring forward this kind of legislation. We can settle this matter in any other manner, but I feel it should not be done in this manner.

Some of my brethren have voiced the feeling that the question of giving the monopoly of this to a particular shipping company is one of the most obnoxious things. Those who are rich and who want to go on Haj may be able to satisfy the black-market and pay any price and go there. But there are also many poor people who go with the same kind of a feeling on Haj, and if they have no money, they are not being attended to properly.

So, if the monopoly is removed and more committees are set up at the different ports, many of these

difficulties encountered by the pilgrims may be removed. I personally feel, therefore, that more committees should be set up in ports like Cochin, or Mangalore or Madras or Calcutta, and many more ships may be permitted to carry these pilgrims so that many of the obnoxious things that are happening today may be removed.

I have nothing more to add. I personally feel that this measure is most welcome at this juncture, and I do hope that the Ministry will pay attention to what I have said.

Shrimati Lakshmi Menon. Unfortunately, I was not here during the debate and, therefore, I depend on the points that have been supplied to me and also the amendments which have been proposed.

To begin with, I shall deal with the question of referring this Bill to a Select Committee. Hon. Members would have known by this time the very restricted scope of this Bill. There is no need for eliciting public opinion or to delay the Bill further by following any of those procedures. This is only an amending Bill. From the Statement of Objects and Reasons you will find that the purpose of the Bill is very simple. The original Bill had to be amended because of the Partition of the country and because of certain other political circumstances. We wanted to channelise all pilgrim traffic visiting the countries mentioned in the Bill in such a way that the maximum amount of amenities could be provided to them under proper supervision and control. That is why you will find that only Bombay has been chosen as the port of embarkation for these places of pilgrimage. Therefore, I do not see any reason at all why we should delay the Bill further by referring it to a Select Committee.

Secondly, what is the total population affected by this Bill? Last year, which was the peak year, we had 19,000 pilgrims.

Shri Narayanankutty Menon: How many from Kerala State?

Shrimati Lakshmi Menon: I have not got the figures here, because we are not legislating for the pilgrims from Kerala or for the pilgrims from Bengal or Kashmir or anywhere else

Shri Narayanankutty Menon: What is the proportional figure?

Shrimati Lakshmi Menon: The port of embarkation is Bombay, and the concentration is at Bombay. If the hon Member wants the figures for the various States, I can supply, but as far as this Bill is concerned, it is not at all necessary to refer this Bill to a Select Committee or to accept Shri Narayanankutty Menon's amendment that we should have so many Port Haj Committees in Cochin, Calcutta and other places. It may be a very popular suggestion, but it is not a feasible suggestion, considering the fact that only a very few pilgrims have been going from those areas

काजी मतीन (गिरिडीह): बगल म
तो बहुत जाते हैं।

[قضى مدين : بلکال سے سو بہت
جاتے ہیں -]

Shri Narayanankutty Menon: The hon Minis'er has no idea of the number of people going from Kerala every year

Shrimati Lakshmi Menon: I dare say that the number is small though I may not be in a position to give my hon friend the actual figures. Let not my hon friend put words into my mouth which I have not said

Mr. Deputy-Speaker: Because the total figure was 19,000, therefore she comes to the conclusion that from one part it must be less

Shri V. P. Nayar (Quilon): That was only for one season.

Shrimati Lakshmi Menon: Fewer people come from one part than from other parts

Government do not consider it necessary to refer the Bill to a Select Committee or to accept Shri Narayanankutty Menon's amendment suggesting that we should have so many other Haj Committees

As I had pointed out in my opening speech, the purpose of the Bill is very simple and is a restricted one. Originally, we had three ports of embarkation, but now those have been given up. Now, the purpose is to centralise everything through Bombay, because Bombay is the port of embarkation, whether it be by boat or by air

Shri Mohammed Tahir: I want to ask the hon Minister whether the pilgrims are meant for the Haj Committee or the Haj Committee for the pilgrims. We must see to the convenience of the pilgrims. Pilgrims coming from Assam or from Bengal or from Tripura have now got to go to Bombay. Why should they take so much of trouble? The hon Minister does not appear to realise the inconvenience that those people would be put to in undertaking such a long journey on the railways. These are very troublesome things. Therefore, we want that at least one port of embarkation should be Calcutta, so that the people from Assam, Bengal, Bihar etc can go to Calcutta and sail from that place without difficulty

Shrimati Lakshmi Menon: I think the hon Member must by now know whether the Haj Committee Bill is for the pilgrims or the pilgrims are for the Haj Committee Bill. The entire purpose of the Bill and all the things that have been stated in the clauses must have indicated to the hon Member that the Bill is for providing for the conveniences and amenities of pilgrims. The very fact that the Calcutta Haj Committee had to be given up just because there are not enough pilgrims going through Calcutta after the partition of Bengal—they have gone by some other route, via Chittagong or other places—shows that Calcutta had ceased to be

[Shrimati Lakshmi Menon]

a port of embarkation for this purpose. Then I would ask the hon. Member, who is so concerned about the pilgrims from Tripura, Manipur and Assam, to tell me how many pilgrims went last year from that area. He wants all the amenities that are provided at Bombay to be provided in Calcutta when there are hardly a handful there.

Mr. Deputy-Speaker: Those figures should have been better provided by the Minister.

Shrimati Lakshmi Menon: I said the total number was 19,000.

काजी मतोन : डिप्टी स्पीकर साहब, मुझे एक मिनट दिया जाय। मुझ को जहाँ तक मालूम है कि वैस्ट बंगाल और आसाम से पचास फीसदी से ज्यादा लोग हज को जाते हैं। ज्यादातर हज करने वाले बंगाल की तरफ से आते हैं। आने ९० हजार उनकी तादाद फरमाई तो मेरे खयाल में बंगाल और आसाम से हज के लिए आने वाले लोगों की तादाद मेरे खयाल में ४५ हजार से कम नहीं होगी। "इट इज वैरी एम्पोर्टेंट"। बहुत काफ़ी लोग जाते हैं।

[قاضی متین : ڈپٹی اسپیکر صاحب مجھے ایک منٹ دیا جائے - مجھ کو جہاں تک معلوم ہے کہ ویسٹ بنگال اور آسام سے پچاس فیصدی سے زیادہ لوگ حج کو جاتے ہیں۔ زیادہ تر حج کرنے والے بنگال کی طرف سے آتے ہیں۔ آپ نے ۹۰ ہزار کی تعداد فرمائی تو میرے خیال میں بنگال اور آسام سے حج کے لئے آنے والے لوگوں کی تعداد میرے خیال میں ۴۵ ہزار سے کم نہیں ہوگی۔

اِتِ اِزْ وِیْرٰی اِیْمَہَارَ تَیْمَہٗ بِہٖتْ کَافِیْ لَوِگْ جَاتَے ہِیْنِ -]

उपाध्यक्ष महोदय : मगर वह तो १६ हजार हो गये हैं और आप कह रहे हैं कि ४०, ४५ हजार गये ?

He was under the impression that the figure mentioned by the hon. Member was 90,000. So he said that 40,000 or 45,000 were from West Bengal.

काजी मतोन : जितने भी हज को लोग जाते हैं उनका ५० परसेंट वहाँ से जाता है। ५० परसेंट हाजी उस साइड के होते हैं बंगाल और आसाम के। हम लोग क्या करेंगे।

[قاضی متین : جاتے ہی ہج ہج و لوگ جاتے ہیں ان کا پچاس پرسینٹ وہاں سے جاتا ہے - پچاس پرسینٹ حاجی اس سائڈ کے ہوتے ہیں بنگال اور آسام کے - ہم لوگ کیا کریں گے۔

Shri Gulam Mohideen: More people are going from the south than from the north.

Shrimati Lakshmi Menon: As it is, the people who go to Haj know the difficulties that we have even for arranging transport from Bombay by ship. Not only that. We have to have welfare committees, not only a central welfare committee but also a welfare committee at the port of embarkation to look to the conveniences and amenities. Most of these people who go there are also illiterate. So we have to see that they are not exploited by the shipping companies. All care has to be taken in order to make the traffic easy and convenient for the pilgrims. Therefore, I beg to differ from the mover of the amendment which says that we should have Haj Committees in Cochin, Calcutta and I do not know which other places.

Shri Narayanankutty Menon: The amendments are not moved.

Mr. Deputy-Speaker: She can anticipate.

Shrimati Lakshmi Menon: All the amendments are here, whether moved or not. I only anticipated them.

So I will confine myself only to the amendment for reference of the Bill to a Joint Committee—I am sorry, the amendment for reference to a Select Committee.

Mr. Deputy-Speaker: It is for her to choose.

Shri Mohammed Tahir: There is an amendment for reference to a Select Committee. If the hon. Member wants to have a Joint Committee, it can be so.

Shrimati Lakshmi Menon: I have already said that Government will not accept the suggestion to refer the matter to a Select Committee and have given my arguments in support of that stand. Therefore, Government cannot accept it.

Mr. Deputy-Speaker: I shall now put amendment No. 1 to the vote of the House.

The question is:

“That the Bill be circulated for the purpose of eliciting opinion thereon by the 31st December, 1959.” (1).

The motion was negatived.

Mr. Deputy-Speaker: I shall now put amendment No. 2 to vote.

The question is:

“That the Bill be referred to a Select Committee consisting of Shrimati Lakshmi N. Menon, Dr. Syed Mahmud, Shri M. Hifzur Rahman, Shri Abdul Latif, Shri Amjad Ali, Sheikh Mohammad Akbar, Shri J. M. Mohamed Imam, Shri Diwan Chand Sharma, Shri Jiyal Mandal, Shri Frank Anthony, Shri Ajit Singh Sarhadi, Shri Ansar Harvani, Shri A. M. Tariq, Shri M. Gulam Mohideen, Shri Joachim Alva, Shri S. M. Banerjee, Shri M. Thirumala Rao, Shri K. R. Achar, Shri Mool

Chand Jain, Shri T. C. N. Menon, Dr. Ram Subhag Singh and the Mover, with instructions to report by the first day of the next session”. (2).

The motion was negatived.

Mr. Deputy-Speaker: The question is:

“That the Bill to establish a Committee in the Port of Bombay for assisting Muslim pilgrims to Saudi Arabia, Syria, Iraq, Iran and Jodran and for matters connected therewith be taken into consideration”.

The motion was adopted.

Mr. Deputy-Speaker: We shall now take up clause-by-clause consideration of the Bill.

The Question is:

“That clause 2 stand part of the Bill”.

The motion was adopted.

Clause 2 was added to the Bill

Shri Narayanankutty Menon rose—

Mr. Deputy-Speaker: Before putting the clause to the vote of the House, I was looking round. No hon. Member stood up to move his amendment. Shri Narayanankutty Menon was making up his mind. He could not be certain about it.

Shri Narayanankutty Menon: The difficulty is that in the order paper it is not shown what the page number and line a particular amendment refers to.

Mr. Deputy-Speaker: But the clause number is shown against it.

Clause 3—(Incorporation of Haj Committee)

Shri Narayanankutty Menon: I beg to move:

Page 1, line 18,—

for “Committee shall be a body corporate” substitute “Committees shall be bodies Corporate”. (22)

Mr. Deputy-Speaker: I shall now put this amendment to vote.

The question is:

Page 1, line 18,—

for "Committee shall be a body corporate" substitute "Committees shall be bodies Corporate". (22)

The motion was negatived.

Mr Deputy-Speaker: The question is.

"That clause 3 stands part of the Bill".

The motion was adopted.

Clause 3 was added to the Bill.

Clause 4- (Composition of the Committee)

Shri Narayanankutty Menon: I beg to move:

Page 2, line 20,—

for "two" substitute "four". (24)

Page 2,—

for line 21, substitute—

"to be elected by the Muslim members of that Assembly". (25)

Page 2, lines 23 to 25,—

for "to be nominated by the State Government of Bombay on the recommendation of the Muslim members of the Municipal Corporation of Greater Bombay" substitute "to be elected by the Muslim members of that Corporation". (26)

Page 2, line 30,—

after "nomination" insert "and election". (27)

Shri Mohammed Tahir: I have amendments Nos. 35 and 36. With your permission, I will move both these amendments but in amendment

No. 36 I will move only (n) and not (m). So (n) actually becomes (m).

I beg to move:

Page 2, line 21,—

add at the end—"on the recommendation of the Muslim members of that House". (35)

Page 2, after line 29, add—

(n) one member to be nominated by the President, Jamait-Ulme-Hind" (36).

Mr. Deputy-Speaker: These amendments are now before the House.

उपाध्यक्ष महोदय . आपने कह तो लिया जो कहना था, अगर कुछ और कहना चाहते हैं तो कहिये ।

श्री मुहम्मद ताहिर मेरा प्रमेडमेट नम्बर ३६ आपके सामने है । इसमें मैं एम० को तो मूव नहीं करूंगा लेकिन एन० को मूव करूंगा । मैं इसको इभलिए मूव करना चाहता हूँ कि, जैसा आपने देखा है, इस हज कमेटी में एक नान आफिशियल मॅम्बर भी रखा गया है । मैं अपने प्रमेडमेट के जरिये यह कहना चाहता हूँ कि वह नान आफिशियल मेम्बर इसमें वह रहे जिसको कि जर्मैतउल उलभाए हिन्द के प्रजुडेट नामिनट करे । यह मैं इसलिए चाहता हूँ कि जर्मैत ही हमारे मुल्क में एक ऐसा आरगेनाइजेशन है जो कि मुसलमानों के भजहंबी उमूर का किसी दूसरे आरगेनाइजेशन से ज्यादा ब्याल रखता है । इसलिए यह जरूरी है कि इस कमेटी में जर्मैत का एक नामिनी जरूर होना चाहिए । मैं समझता हूँ कि आन्तरेबिल मिनिस्टर भाहिबा इस पर गौर करेगी और इसको कबूल करने की कोशिश करेगी ।

[شری محمد طاہر : میرا
امقدمت نمبر ۳۶ آپ کے
سامنے ہے - اس میں میں ہم
کو تو سرو نہیں کرونگا - لیکن میں

کو موو کروٹکا - میں اس کو اس لئے
 موو کرنا چاہتا ہوں کہ - جیسا آپ
 نے دیکھا ہے - اس حج کمیٹی میں
 ایک نان آفیشل ممبر بھی رکھا گیا
 ہے - میں اپنے اہلحد ملک کے ذریعہ
 یہ کہنا چاہتا ہوں کہ وہ نان آفیشل
 ممبر اس میں وہ رہے جسکو کہ
 جمعیت العلماء ہند کے پریسڈنٹ
 نامزد کیا کریں - یہ میں اس لئے
 چاہتا ہوں کہ جمعیت ہی ہمارے
 ملک میں ایک ایسا آرگنائزیشن ہے
 جو کہ مسلمانوں کے مذہبی امور کا
 کسی دوسرے آرگنائزیشن سے زیادہ
 خیال رکھتا ہے - اس لئے یہ ضروری
 ہے کہ اس کمیٹی میں جمعیت کا
 ایک نامی ضرور ہونا چاہئے - میں
 سمجھتا ہوں کہ آنرہبل منسٹر صاحبہ
 اس پر غور کریں گی اور اس کو قبول
 کرنے کی کوشش کریں گی -

Shrimati Lakshmi Menon: The hon. Member has already suggested a name. That can be included in item (g) under which two members are to be nominated by the Central Government. The suggestion made by the hon. Member will be taken notice of without actually including the name.

Shri Mohammed Tahir: The nomination will be made by the Government?

Shrimati Lakshmi Menon: Under item (g) two members are to be nominated by the Central Government.

Mr. Deputy-Speaker: They will consult.

I shall now put all the amendments to the vote of the House.

Amendments Nos. 24, 25, 26, 27, 35 and 36 were put and negatived.

Mr. Deputy-Speaker: The question is:

"That clause 4 stand part of the Bill".

The motion was negatived.

Clause 4 was added to the Bill.

Clause 5

Shri Narayanankutty Menon: Sir, I beg to move:

Page 2,—

After line 31, insert—

"4A. (1) The Cochin Committee shall consist of the following members, namely:—

- (a) the Collector of Customs, Cochin, *ex officio*;
- (b) the Administrative Officer, Port of Cochin, *ex officio*;
- (c) the District Superintendent of Police, Ernakulam;
- (d) the Commissioners of Municipalities of Ernakulam, Mattancherry and Fort Cochin;
- (e) the Health Officer, Port of Cochin;
- (f) two members to be nominated by the Central Government;
- (g) one member to be nominated by the Kerala Government;
- (h) three members of Parliament, two to be elected by Lok Sabha from among its members and one by Rajya Sabha from among its members;
- (i) four members of the Kerala State Assembly to be elected by the Muslim members of that Assembly;
- (j) two members elected by the Municipalities of Ernakulam, Mattancherry and Fort Cochin;

[Shri Narayanankutty Menon]

- (2) Every nomination and election under this section shall take effect as soon as notified by the Central Government in the Official Gazette. (28)

In moving my amendment No. 28, I am going back to my original suggestion about the appointment of committees at least in the ports of Calcutta and Cochin. The hon. Deputy Minister was not here when the debate went on and she was kind enough to say that she would reply to those parts of the speeches of which the delegated authority had taken notes. The misfortune of those who have participated in the debate is that certain portions of the speech have not been taken note of and so she did not get those notes.

Shrimati Lakshmi Menon: I have got them.

Mr. Deputy-Speaker: It is rather my misfortune that I have to allow time afresh to the hon. Member.

Shri A. M. Tariq: How can you say this when you have not seen her notes?

Shri Narayanankutty Menon: Sir, I am not replying to Shri Tariq.

Mr. Deputy-Speaker: He need not.

Shri Narayanankutty Menon: The hon. Deputy Minister has asked those who have suggested this amendment: how many persons are going from a certain part of the country? We have asked her to give us the numbers going from Bombay. As far as Kerala State alone is concerned, I find that more than thousand persons are going every year. I cannot give the exact figure because I have no official figures. So, if a licence is granted for two or three voyages for a particular ship from Cochin to Jeddah, that would be enough. She referred to the amenities that are to be provided at Cochin if this is conceded. If it is very easy to provide amenities and accommodation to pilgrims in Bombay

which is admittedly so congested, where the cost of living is so high, it will be easier to find them around the port of Cochin. I am sorry that the hon. Deputy Minister who comes from Kerala could not have an idea about the people going for pilgrimage.

Shrimati Lakshmi Menon: I am coming from Bihar.

Shri Narayanankutty Menon: I am glad to know that the hon. Deputy Minister comes from Bihar. I had myself some apprehensions when I began. So, she cannot say that there will not be passengers enough even for one voyage. I press this amendment in the interest of the people who are really suffering. I am not saying this on account of the expenditure involved in travelling from Kerala to Bombay but because of the difficulties in Bombay and also because the racketeering ship-owners in Bombay exploit the situation. Licence is exclusively granted there and no competitive terms are available. I therefore request her to accept the amendment as no conceivable difficulty could be placed before the Government.

Shrimati Lakshmi Menon: Sir, I know Shri Menon has moved his amendment more on account of patriotism than on account of an assessment of the actual facts. Even if we grant that there are a thousand pilgrims from Malabar—which I am not accepting—out of 19,000 it cannot be a big portion. It is 1/19th of the total pilgrims.

An Hon. Member: How many go from Bombay?

Shrimati Lakshmi Menon: It is not that all are from Bombay. But Bombay is the port of embarkation. People cannot embark at Delhi or Lucknow. They have to go to a port of embarkation. This is the most convenient port where proper amenities can be provided. All this question of people roaming in the streets, or not having accommodation or amenities—it is a figment of imagination. The Haj Committee goes there and sits there

and sees that all these amenities are provided to the pilgrims also. They are not exploited; exploitation takes place not in India but in Saudi Arabia. Therefore, I do not think it is possible for us to make the necessary arrangements nor is it necessary to make these arrangements in Madras, Cochin and other places.

Mr. Deputy-Speaker: I shall put amendment No. 28 to the vote of the House.

The question is:

Page 2,—

after line 31, insert—

“4A. (1) The Cochin Committee shall consist of the following members namely:—

(a) the Collector of Customs, Cochin, *ex officio*;

(b) the Administrative Officer, Port of Cochin, *ex officio*;

(c) the District Superintendent of Police, Ernakulam;

(d) the Commissioners of Municipalities of Ernakulam, Mattancherry and Fort Cochin;

(e) the Health Officer, Port of Cochin;

(f) two members to be nominated by the Central Government;

(g) one member to be nominated by the Kerala Government;

(h) three Members of Parliament, two to be elected by Lok Sabha from among its members and one by Rajya Sabha from among its members;

(i) four members of the Kerala State Assembly to be elected by the Muslim members of that Assembly;

(j) two members elected by the Municipalities of Ernakulam,

Mattancherry and Fort Cochin;

(2) Every nomination and election under this section shall take effect as soon as notified by the Central Government in the Official Gazette. (28)

Those in favour of the motion will say ‘Aye’

Some Hon. Members: Aye.

Mr. Deputy-Speaker: Those against will say ‘No’.

Some Hon. Members: No.

Mr. Deputy-Speaker: The Noes have it.

Some Hon. Members: The Ayes have it.

Mr. Deputy-Speaker: Those who are in favour of the motion may rise in their seats—I find there are seven. Those against—there are a very large number. So, the Noes have it. The Noes have it.

The motion was negatived.

Mr. Deputy-Speaker: I shall put clause 5 to the vote of the House.

Unless I am stopped, I will just go on. The question is:

“That Clause 5 stand part of the Bill.”

The motion was adopted.

Clause 5 was added to the Bill.

Clauses 6, 7 and 8 were added to the Bill.

Shri Narayanankutty Menon: Sir, I beg to move:

Page 4, line 5,—

after “Bombay” insert—“and at Ernakulam, Mattancherry and Wellington Island.” (29)

Shri Mohammed Tahir: Sir, I beg to move:

Page 4,—

after line 26, add—

“(j) to see that arrangements for all requirements and amenities for pilgrims are properly and adequately made by the owner of the pilgrim ships” (34)

This is to see that arrangements for the amenities for the pilgrims are properly and adequately made by the owners of these ships.

I beg to move:

Page 4,—

after line 26, add—

“(j) to enter into agency with railways, shipping companies and airways for sale of travel tickets” (37)

I will submit by way of explaining this amendment.

Mr. Deputy-Speaker: They are quite self-explanatory

Shri Mohammed Tahir: I want that the Committee should have power to enter into agencies with the companies. I say this because the companies do allow agencies in other spheres of business

15 hrs.

Shri Tariq: May I know if the committee is to help people to do business?

Mr Deputy-Speaker: Whatever it is, Shri Mohammed Tahir will conclude soon

Shri Mohammed Tahir: Why I want this committee to enter into agencies is this. The companies, when they give agencies, allow a certain percentage for the profit to the agencies. If the committee takes up the agency and the company allows the committee to have five or six per cent, as

the companies generally do, then, a huge sum of money will come into the funds of the committee itself. Therefore, it will be a great help to the committee to run the organisation.

On the other hand, the committee is realising about Rs. 7 or Rs. 8 per pilgrim. In that case also, it will have to give some relief to the pilgrims by decreasing the amount that it realises from them. So, if the committee has got the powers to enter into agencies of the railways and the airways, certainly, it will have some commission. In that way, the committee will have a sufficient amount at its disposal.

Shrimati Lakshmi Menon: All these things are taken care of by sub-clause (i) of clause 9, which says:

“to discharge such other duties in connection with pilgrim traffic as may be prescribed.”

So, they can prescribe these things under the rule-making powers. Whatever things the hon. Member wants, it is not necessary to include them here through the two amendments suggested by him

Mr. Deputy-Speaker: I shall now put amendments 29, 34 and 37 to the vote of the House

Amendments Nos. 29, 34 and 37 were put and negatived

Mr Deputy-Speaker: The question
is

“That clause 9 stand part of the Bill”

The motion was adopted.

Clause 9 was added to the Bill.

Clauses 10 to 16 were added to the Bill.

Clause 17—(Power to make rules)

Shri Narayanankutty Menon: I beg to move:

Page 6, line 38, after “nomination” insert “and election”. (36)

Mr Deputy-Speaker. The question is:

Page 6, line 38, after "nomination" insert "and election" (30)

The motion was adopted.

Mr Deputy-Speaker. The question is:

"That clause 17 stand part of the Bill"

The motion was adopted

Clause 17 was added to the Bill

Clauses 18 and 19 were added to the Bill

Clause 1, the Enacting Formula and the Title were then added to the Bill.

Shrimati Lakshmi Menon I beg to move

"That the Bill be passed"

Mr Deputy-Speaker The question is:

"That the Bill be passed"

The motion was adopted

15-03 hrs

MOTIONS RE ANNUAL REPORTS
OF THE REGISTRAR OF NEWS
PAPERS

Mr. Deputy-Speaker Shri C K, Bhattacharya

The Minister of Information and Broadcasting (Dr Keskar) May I know the time allotted for this discussion and the time that I shall get in order to give a reply?

Mr. Deputy-Speaker Perhaps he may know it after the mover has spoken. Rather, I would like to know from him how long he would like to take for the reply. There are two hours allotted for this discussion. We have to conclude by 5 O'clock. Perhaps after the speech of the movers, the hon. Minister may know the time that he is likely to take. But, may I ask him how long he is likely to take?

Dr Keskar: A large number of points have been raised in the reports. Even if I mention them briefly, it will take about half an hour. So, I may take about 40 minutes for the reply. That is why I raised this point earlier.

Mr Deputy-Speaker 40 minutes may be taken by the movers and 40 minutes by the Minister. There will be 20 minutes left for all the other Members.

Shri Ram Krishan Gupta (Mahendragarh) There are two reports. I am also one of the movers.

Mr. Deputy-Speaker: I will distribute the remaining time among all the other Members.

Shri C K Bhattacharya (West Dmajpur) In the beginning, I may submit to you that when the report of the Business Advisory Committee was placed before the House, at my request, the hon. Speaker agreed to extend the period by half an hour. He said, "I shall use my discretion and extend the period by half an hour." So, on the whole, we may take for this discussion 2½ hours, as the hon. Speaker had stated that day.

Dr Keskar That is for the Chair to decide.

Shri C. K. Bhattacharya: I only place before you what the hon. Speaker had stated that day.

Mr Deputy-Speaker. I find that he had stated so on that day. Therefore, we will go up to half past five. I have got a discretion to extend the time by half an hour which I shall do in this case.

Shri V. P. Nayar: Then it will be up to 6 O'clock.

Shri C. K. Bhattacharya: I beg to move.

"That this House takes note of the Annual Report of the Registrar of Newspapers for India for