

Judicial (1895) Department.

ORDINARY MS.

G.O., No. 1974

Dated 20 Sept. 1895

INDEXED.

[Despatch Abstract.]

DASARA FEAST IN NELLORE.

Informing certain Muhammadans of Nellore that their request to pass orders prohibiting the Hindus from disguising themselves after the fashion of Muhammadans during the Dasara feast, is inadmissible.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.
	4491		1895		2015		27-5-96
	5056		1895		2358		16-11-95

Sajjadu Khaja Syed Sha
Habibulla alias Rajah
Hussain Shahib of and
Cottain ^{thor} Muhammedan Nellore

Dated 12th Aug, }
Recd 3rd } Sept^r } 1895
Rec^d 4th }

Encls: 2

Subject
Re the Dasara feast to
be observed by ^{3111/93} Hindus

no 1078

Judicial Dept.

§ 20th September 1895, no 19

Orden

Mit

W
25 Sep

The petitioner's request is inadmissible, - The District Magistrate of course ^{any} ~~may~~ special orders consistent with his ^{proper} conduct of the ensuing Dussara festival which may in his judgment be required.

18/9/95

70
 The 9th & 10th
 with 1 line
 the 1st m. (Pro)
 } Copied
 23/9
 Despatch
 20/9
 H. 10.
 Please return with
 five - Darius
 then I am
 10/10

I should like to get a report from the District Sup^d of Police as to the Dasara in ^{this year} hellore with any remarks he may like to make on the relations between the Mahomedans & Hindus in that place.

25 Sep

Company, before both Daseera and the
 happened at one and the same time, the
 tract for the time being, consumed a number
 of both Mahomedan and Hindu gentry, and
 having injured the interests of both
 communities. The District Magistrate
 to their Mamool without any Nillom.

The undersigned signatories and members
 of the Mahomedan Community, residing
 within the Municipality of Nellore, most hum-
 -bly and respectfully request your honor
 to be kind enough to peruse this Mahaja
 petition and pass orders for the future pre-
 -vention of peace among the Hindus and Maha-
 -medans who have been hitherto from time
 immemorial in terms of fraternity and thus
 preserve their Mamool religious rights.

2. Once in 33 years both the Daseera and
 and the Daseera festival occurs at one and
 the same time and this cannot be avoided.
 During such occasions in the times of Maha-
 -medan and Hindu Rulers there happened
 no quarrel at any time and everything went
 on peacefully.

3. After the advent of the East India

Company, when both Dasara and Moharom
happened at one and the same time, the mag-
-istrate for the time being. Convened a meeting
of both Mahomedan and Hindu gentry, and
having enquired into the Mamool of both
communities passed strict orders to adhere
to their Mamool without any innovation and
thus preserved their religious rights.

4. After the spread of the English education
into this country, the people, without coming
either for their religion or Mamool, took all
sorts of privileges into their own hands. And
the Hindus during their Dasara for the last
two years began to put on disguises as Maho-
-dams during Moharom. And when we
represented ⁱⁿ 1893 to the District Magistrate that
the Hindus have commenced to act contrary
to their usage that so long prevailed, he
passed orders against Mamool; viz.

- 1st. That the Kalasam of Dasara should
not be taken to nor brought through the
street which forms the heart of the town.
- And the second was that the Hindus
during Dasara can disguise themselves in
any way they choose excepting that of
a tiger.

5 By the said order there has been a cause for increase of quarrels between the two communities. The one because there has been a long ban on the passage of the Darsa Kabasim through the heart of the town, interruption of which has hurt the Hindus, and the other because the feelings of the Mahomedans are hurt by the order that Hindus can disguise themselves in any way they excepting that of a tiger, which is quite against this ban.

6 We feel it a necessity to narrate here the real nature of the institutions of the Hindu and that of Darsa.

Moharam:— Hazarath Imam Hussain the grandson of Mahomed was cruelly put to death at Karbala together with his family and 72 persons in a great battle which is fresh in the minds of Mahomedans as if it took place recently. It is commemorated during the ten days of Moharam. During these days the males read or hear some read their religious books on the subject and lament over the atrocities committed on that Hazarath Hussain; some in token of their sympathy with the sufferings of said Hazarath Hussain.

in the last beam of this professional during those days and wangles about wearing as his on this forehead and sing sacred songs relating to the same subject. And some kissing marks of the standards of Hazarath Hussain in the battle in shape of gold and silver in this house wangle about among this community. While this is the case with ^{the} males, the females in this house in token of this sympathy remove their ornaments ~~from~~ from their bodies and abstain from eating flesh ~~and~~ and lie down on the unmatted floor during these ten days; and the low class people wearing all sorts of disguises go on begging. And the well-to-do people give charities to fakirs in shape of jaggery, dates and Konds carrying them on handies throughout the streets while some give charities to fakirs in shape of money and thus attain and enjoy the results of virtues done in the above narrated way in commemoration of Hazarath Hussain.

7th as-ara:— This happening yearly in the month of Aswajam, the Telugu School masters, training their boys in the verses of Mahamawani

G.O.

we wander about from street to street together with
 school boys during the first ten days of the Lohri
 month for presents from their boys' elders. On the
 fourth day the Hindus, accompanied by music
 go to the river through the main streets of the
 and bring there from one vessel filled with water
 accompanied by the very same music, and fix it
 some place and worship the same. On the next
 day they keep this along their respective professions
 implements and worship them. On the fifth day
 they take the Kalasam accompanied by music
 to 2 ammi tree and shoot it with arrows and
 away.

9 The Hindus say that Moharam is Peela festival where it is hot at all so. The dis-guires which the Mahomedans wear are in commemoration of Hazrat Hussain. The Peela being placed in token of the Standard of Hazarath Hussain in the battle, in some fixed places and worshipped, are also carried throughout Streets where in some places of celebration ^{the} mawrozgi. Money &c are bestowed by
t on this day. The

to realize their wishes on their prayers at some
celebrate the very same place the following year
grandly.

10. There are royal grants, existing amounting to
some lacs of rupees in shape of both lands &
money, given by the rulers of Kamatic and
Deccan for the performance of Moharam.

11. If those rulers had not thought of the
Moharam being an important one to the Mu-
- medans they would not have given the abo-
mentioned grants.

12. If the Raoara also is as important to
Hindus as Moharam to Muhammedans they i.e.
former also would have similarly received
support by the grant of Inam lands &c.

13. Religion means the orders given by a
prophet to his followers and the duty of protecting
them with the ruling nation. Those nations
in exercise of their sovereign power have made
enactments for the preservation of those religious
customs and ceremonies.

14. As an example to the above Statute, the custom
of Malabar Country is quite against the law of
inheritance of the Muhammedans and the Legislative
Council there have framed enactments suited to the
customs of that Country.

15. The laws relating to the observances of religion

G.O.

G.O.

through the streets of Malabar, and riding
horseback, accompanied by Indians. though the
British could exercise their right of way on
public roads; and when the Madigas please
that privilege for and the Magistrate for order
to pass freely, this request was not complied with
18. Both the Protestants and Roman Catholics
are the followers of one prophet; but customs
they differ from each other to some extent. As the
Majesty Queen herself is a Protestant all Her Com-
manders of arms are also the same. We hear that
the Governor General has ordered that the
-circular which should not be presented with
arms. So why should not all the people
as here to their own religious customs and manners
19. If the Hindus during their Dasara festival
like Mahomedans during Moharam, and thus
cause excitement to the feelings of the latter,
are not the former guilty under Section 297
of the Indian Penal Code
20. The suppression of Sauter among the
Hindu people is an example to show that the
Government is empowered either to abolish some
ancient customs or to introduce some new rules
either for the well doing of the people or for the sake
of humanity.

*Wounded the
feelings of any
person & tres-
passing on a public
place &c.

21 In Hindustan it is a custom for Mahomedans to kill cows during their Bakri festival. While this is the case, as the Hindus have prayed that the killing of cows should be prohibited by an enactment, the Government, foreseeing the results by the introduction of such an Act, has selected for them a place for the slaughter of cows, where a compound wall was ordered to be raised so that the said slaughter may not be seen by the Hindus. And this order was passed to the satisfaction of both the communities.

22 It has also been believed that your honours consider well and pass an order to put an end to the existing hatred between the Hindus and Mahomedans. On the contrary, we find that the orders passed are quite inconsistent with the above object and the hatred of the Hindus towards the Mahomedans is more than the ordinary degree.

23 We also hear that the Hindus have ordered washermen, barbers and batters not to render their services to Mahomedans and thus have boycotted them.

24 In this Municipality the Hindu population is 21055 whereas that of the Mahomedans is 5609 and we are not assured, that on the average, five percent at least satisfy themselves with their meat & milk.

G.O.

G.O.

[Faint, mostly illegible handwritten text in Devanagari script, likely bleed-through from the reverse side.]

The sources of income to the Mahomedans, i.e. Shan
and Gormas, have gradually faded away. The
worse is the history of some of them. For the Mun
cipality has rendered their poor huts doleful by
attaching the doors thereof for the house payment of
house tax and thus rendered their house existence
insupportable.

26 And under the above harassed circumstances
we humbly request your honor to consider well
what these poor Mahomedans who form so small
a population, could do against the hatred of the
Hindus so large in numbers, being men of influence
and foresee the results of such ill feeling between
the Hindus and Mahomedans.

27 At a distance of half a mile to the N.
town there lies a mosque. That being a newly built
one the Hindus had objected to stopping musc
when Bochi Masham having inspected the
spot ordered that the said mosque also should
have the same rights as all other mosques. The
Mahomedans as they could not get that order
have hitherto seen nor read the said order. Now we
hear the Hindus say that by the section quoted in
the said order it cannot be enforced as in a mosque.
We therefore request your honor will be kind enough
to give a decided order on this subject also so that we
may have the said order posted at so prominent
place near the mosque.

To

His Excellency the Governor in Council

SECRETARY
-3 SEP 1895
GOVERNMENT OF MADRAS

SECRETARY
-3 SEP 1895
GOVERNMENT OF MADRAS

May it please your Excellency:

We most humbly and respectfully beg to state that contrary to the long standing custom the Hindus in their Dasara have been disguising themselves in the garb of Mahomedans during their Moharom to wound the feelings of the latter. Then the Mahomedans presented a petition to the District Magistrate requesting to order the Hindus strictly to act according to their custom. The copy of the petition together with the endorsement thereon is herein enclosed for your Excellency's perusal. As the Dasara falls in the month of ensuing October we most respectfully and humbly request your Excellency to pass orders that the Hindus should not act contrary to their custom which becomes second to nature and thus wound the feelings of another class of Her Majesty's subjects.

We most humbly beg to remain
your Lordships most obedient
Servants

12th August 1895
Nelloru.

Handwritten signatures and stamps in Urdu script.

189

DATYI

No.

to C. No.

VERNMENT

OF GOVERNMENT.

MENT WITH DITTO.

IS NOT FILED UP, BEING MEANT FOR DESPATCH
IN ORIGINAL.

V B.-

A = Copy in full. •
B = Not to be copied.
P = Copy abstract only.
Q = Copy heading only.