1585

I am directed by the [illegible]
[illegible] at Darjeeling [illegible]
[illegible] text [illegible] me a [illegible]
the Committee [illegible]
[illegible]

Archives I –10,006—16-8 77.

(1) Number of pages 110

(2) Date of repair Feb 1887

(3) Initials of the Referencer Lms

TAMIL NADU ARCHIVES

GOVERNMENT OF TAMIL NADU

Rule DEPARTMENT

G.O. No. / ~~B.P. No.~~	1585	Press. / Mis.

Dated 22. 11 1887/~~19~~.

to be folded or roughly handled

No 55

Too Brittle

Archives I –10,006—16-8 77.

(1) Number of pages 110

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TAMIL NADU ARCHIVES

GOVERNMENT OF TAMIL NADU

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G.O. No. 1585 Press.
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SS

Too Brittle

E.C. JOHNSON
20 SEP 81

1585
T

To

E. C. Johnson Esquire

Joint Magistrate and Sub Collector

Rajahmundry.

Most Honored Sir,

With reference to your Proceedings dated 16th Instant requesting to form a Committee and to report whether the tomb referred to in G.C Public Department No. 1195 dated 3rd Idem, was a Pir's tomb or not, I beg to state that a Committee Consisting of myself as the President and the Khoja of Rajahmundry, Khoja Mahomed Ameeuddeen alias Dada Sahib, Gulam Khader Sahib of Rajahmundry, Mahomed Fazululla Sahib, the Master of Innes Pett Primary School of Rajahmundry and

... Sheik Imam Sahib, a Sheik in the District Court as Peshkar, was formed and it assembled in the Museum Hall at Rajahmundry on the 1st instant at 2 o'clock P.M. The Proceedings of the Government quoted above, were read over to the Members of the Committee by me and it was resolved by them that the deposition of the leading Members, the Complainant, should be recorded on the point referred to and it was further resolved that some of the respectable and old Mahomedans of Rajahmundry be Summoned in order to ascertain whether the tomb, referred to in the said Government Proceedings, was of a Pir or Vali or not. The Committee in accordance with the above resolution, have summoned some of the respectable gentlemen of the town and the Complainant was also directed to produce any evidence documentary or oral, which he can adduce in support of his statement and to produce them on Monday the 19th.

The Committee again assembled on the 19th and examined ten witnesses, 1585/2 most of whom are the residents of Rajahmundry. The witnesses as would be seen from their depositions, declare that the tomb in question was of a Vali (Saint) and it was in existence for a long time and that they were in the habit of performing vows and offerings there; that the name of the Vali buried there, was Shah Imam Shadali, which they had learnt from their ancestors, and that it is not known from where the Vali had come, but one of the witnesses who is the oldest and most respectable Peryadee & a great Inamdar of this place, stated that he heard from his ancestors that the said Vali had arrived here from Hyderabad (Deccan) and that after living here for some time, he died here and was buried there; & that he had no means to understand by his ancestors that it had existed for the last 150 years. The further adds

adds that one Shaja for Lahaik, a Machayek-
dak, who used to live close to the tomb, used
to celebrate regular annual ceremony called
Urus in remembrance of the said Saint & used
to feed people there in honor of the deceased; that
ever since his death (about 50 years ago) there being
none of his family in existence, the performance
of the said annual ceremony ceased & that sub-
sequently as far as he knows none used in the
habit of going there with particular vows and
offerings, but that whenever he had to pass
by it he used to read Fathihas as he does in
the case of other graves, since it is binding upon
every Musalman to do so when they happen
to come across any Musalman graves; but
in re-examination this witness stated that
he did not know whether anyone had been in
the habit of going there with vows & offerings
up to a recent date as he has not been going
so frequently from his house and admitted that

that he knows others heard that people do go there
for the same. All other witnesses had declared
that the said Shaja Jafar Lahaik had been in
the habit of performing annual ceremony called
Urus & that after his death that celebration
was stopped owing to none of his family being in
existence & that ever since they as well as the
people who may have had occasion to do so,
used to go there for presenting offerings, and used
to make vows up to a very recent date i.e till
the tomb was demolished.

The tomb in question, it appears, was not
built with any massive & costly structure
but it was built solely with rough stones,
nor could the Committee be able to trace out
any stones of the kind with or without any
inscriptions on them, to arrive at a conclusion
that the grave was of a Vali. The Conclusion
that the tomb was that of a Vali solely
depends

adds that one Shajafar Lahaib, a Marakayak-
yadak, who used to live close to the tomb, used
to celebrate regular annual ceremony called
Urus in remembrance of the said saint & used
to feed people there in honor of the deceased; that
ever since his death (about 50 years ago) there being
none of his family in existence, the performance
of the said annual ceremony ceased & that subse-
quently as far as he knows none was in the
habit of going there with particular vows and
offerings, but that whenever he had to pass
by it he used to read Fathihas as he does in
the case of other graves, since it is binding upon
every Musalman to do so when they happen
to come across any Musalman graves; but
in re examination this witness stated that
he did not know whether anyone had been in
the habit of going there with vows & offerings
up to a recent date as he has not been going
out frequently from his house and admitted
that

that he now & then heard that people do go there
for the same. All other witnesses (15 85 / 38 21) had declared
that the said Shajafar Lahaib had been in
the habit of performing annual ceremony called
Urus & that after his death that celebration
was stopped owing to none of his family being in
existence & that ever since they as well as the
people who may have had occasion to do so,
used to go there for presenting offerings and used
to make vows up to a very recent date i.e till
the tomb was demolished.

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built with any massive & costly structure
but it was built solely with rough stones,
nor could the Committee be able to trace out
any stones of the kind with or without any
inscriptions on them, to arrive at a Conclusion
that the grave was of a Vali. The Conclusion
that the tomb was that of a Vali solely
depends

depends upon the oral evidence recorded herein, besides the evidence taken down in this case, there are many Muralmans who bear testimony to the fact of the said grave being that of a Saint and of a long standing. The Committee was attended with a large number of both Muralmans & Hindus, the majority being Mohomedans. On their being questioned by the President as to their knowledge & belief of the tomb in question, they all unanimously declared that the tomb in question was that of a Vali or Saint & thus supported the statements of other witnesses already examined. Taking the bulk of evidence already on record, it was considered not advisable to recall the record with their depositions also. So there is no doubt to my mind that the said tomb was of a Vali's Tomb & an old one, as it has been unanimously echoed through the whole town as well as by people of the adjacent Villages.

1585/4

The opinion of the members of the Committee who are the petitioners themselves is that the tomb in question was a place of sanctity and belonged to a Vali & that they further strongly declare that the Mahomedan Community of the place held the tomb as such up to the very recent date; some of them further declare that they had personal vows & Faithas there, up to the date of its demolition, but I as a President, beg to observe that though the said tomb belonged to a Vali which seems to have existed for more than a century, Still I presume that it could not have been of a very great sanctity. I say this that because during the days of the Mahomedan Government wherever such Vali tombs of any great sanctity had existed they used to give free grants of lands in Commemoration of them &

depends upon the oral evidence recorded herein, besides the evidence taken down in this case, there are many Muhalmans who bear testimony to the fact of the said grave being that of a Saint and of a long standing. The Committee was attended with a large number of both Muhalmans & Hindus, the majority being Mohomedans. On their being questioned by the President as to their knowledge & belief of the tomb in question, they all unanimously declared that the tomb in question was that of a Vali or Saint & thus supported the statements of other witnesses already examined. Taking the bulk of evidence already on record, it was considered not advisable to swell the record with their depositions also. So there is no doubt to my mind that the said tomb was of a Vali's tomb & an old one, as it has been unanimously echoed through the whole town as well as by people of the adjacent Villages.

1585/4

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1585/15

I beg to enclose the opinions of the
Members of the Committee with the depositions
of witnesses recorded in Teluga & the Court
Proceedings re Connected with the case &
in Conclusion I beg most respectfully to
state that owing to my being sick & suffering
from pains in my right-hand, I could
not take down the depositions & write out
the report in my own hand, so I had
to get the whole thing done by a Clerk from
the Tahsildar's office at Rajahmundry
for which I hope to be pardoned.

I beg to remain most Honored
Sir
Your most obedient Servant

Rajahmundry
20th September 1881

Rel Aly Tehsildar
President

used to appoint some men to look after the
same. Whereas the present one though of
a very long standing, it does not appear,
that any such grants had been given in
support of the tomb & moreover it is highly
probable that therefore the grave has ap-
parently been neglected for a long time which
resulted in reducing the tomb to a miserable
state. This may have been partly owing to
the poverty of the people who could not
have afforded for the expenses in repairing
the tomb or to their not having much reverence
for the same, for if otherwise, they would not
have allowed it to be reduced to such ruinous
Condition. The latter viewer will regard
to the neglect of the people has been partly
strengthened by the 1st part of the deposition
of Penjadar (witness No 10) who is an old &
respectable gentleman.

1585/15

I beg to enclose the opinions of the Members of the Committee with the depositions of witnesses recorded in Telugu & the Govt Proceedings re Connected with the case & in Conclusion I beg most respectfully to state that owing to my being sick & suffering from pains in my right-hand, I could not take down the depositions & write out the report in my own hand, & I had to get the whole thing done by a Clerk from the Tahasildar's office at Rajahmundry for which I hope to be pardoned.

I beg to remain most Honored Sir

your most obedient Servant

Rajahmundry
20th September
1881

Kal Aly Tehsildar
President

and to appoint some person to look after the same. Whereas the present one thought of a very long standing, it does not appear, that any such grant had been given in support of the tomb & moreover it is highly probable that therefore the grave has apparently been neglected for a long time which resulted in reducing the tomb to a miserable state. This may have been partly owing to the poverty of the people who could not have afforded the expenses in repairing the tomb or to their not having much reverence for the same, for if otherwise, they would not have allowed it to be reduced to such ruinous Condition. The latter view with regard to the neglect of the people has been partly strengthened by the 1st part of the deposition of Penjadar (witness No 10) who is an old & respectable gentleman.

1585

I am directed by the
[illegible] to inform you
that the Committee
[illegible]

I am directed by the Government
in the Proceedings No. 1195 dated
3rd Sept. 1881 to be a member of
the Committee formed to ascertain
whether the tomb in question was
that of a Vali (Saint) or not

The committee invited

I am directed by the Government
in the Proceedings No. 1195 dated
3rd Sept. 1881 to be a member of
the Committee formed to ascertain
whether the tomb in question was
that of a Vali (Saint.) or not

The Committee invited

some Lin tolerable Mohomedans

Musa Khadarkay

1585

I am now 74 years old

Thiruvalluvar

Allen Thirumalai

Pallis Black

Commencement

Musa Khadarkay

Pallis

(a Pallis saint) and that many

persons resorts to his tomb to perform

their vows and offer Pattikas to his

soul - I have always looked upon

it as a sacred spot and offered

Pattikas several times -

Taking all these things into consideration

I am fully convinced that the mosque

pulled down was that of a Pallis saint

Rajakumary

17/9/81

Tamil translator

Some Lies unbelievable Mohomedans

Musa Khadarz

Quite believe their Maleterali — 1585/8

I am now 74 years old

Khwaja Ali

Allen Mitonga

Ali his black

Fourth Day

Commemoration

Shah Mina Khadarz

Saint Mina

Saint) and that many

persons resorted to his tomb to perform

their vows and offer Fatihas to his

soul — I have always looked upon

it as a sacred spot and offered

Fatihas several times —

Taking all these things into consideration

I am fully convinced that the money

pulled down was that of a Valid

Rajahmundry
19/9/81

Inner
translation

1585
9

مطابق گورنمنٹ آرڈر نمبری ۱۱۱۱ مرقومہ ۱۰ ستمبر ۱۸۸۱ء ایک مجلس منعقد ہوئی
جس میں صاحب بہادر ضلع گورداسپور نے مجھ کو اس کا ایک ممبر مقرر کیا
صاحبان کمیٹی نے اس مجلس میں مجھ سے حلفاً دریافت فرمایا کہ
کیا میں قبر معروف بہ پیر بابا کے متعلق بیان کر سکتا ہوں اور صاحبوں کے بیان کو
جو کچھ میں کہہ چکا ہوں کی تصدیق کرتا ہوں یا نہیں میں نے آگاہ ہوا
کہ تا بحال تک کہ شہر بٹالہ کے تمام معزز مسلمان بالاتفاق یہ رائے ظاہر کرتے ہیں
کہ اس قبر میں جو مدفون ہے وہ ایک ولی اللہ تھا اور اس کے خاندان کے
بہت سے لوگ اس شہر میں آباد ہیں جو اس قبر کے متولی ہیں اور ہر سال
بہ تاریخ ۱۴ ماہ جمادی الثانی عرس بڑی دھوم دھام سے کرتے ہیں جبکہ
مکان گنبد شریف کے چوگرد جہاں تک نگاہ کام کرتی ہے میلہ کا سا سماں ہوتا ہے
شاہ جنوب صاحب مرحوم کے بارہ میں بھی سب معزز مسلمان بالاتفاق یہی شہادت دیتے ہیں
کہ قبر مذکور شاہ جنوب صاحب کی ہے اور وہ ایک ولی اللہ تھے۔ فقط

Jan Bhat Shah Jamma Khadim
Wali (Saint) and that
A committee was held under G.O. dated 30th Sept 1881 of which
under order from Joint Magt
Fatih Shah Committee invited
Taking all these
some of the respectable Mohamedans of the
town to state what they knew about the tomb
in question - I certainly believe of those
who state that the tomb was that of a Wali

1585

مطابق گورنمنٹ آرڈر نمبری ۱۱۱۱ مرقومہ ستمبر ۱۸۸۱ء ایک مجلس منعقد ہوئی
جس میں صاحب بہادر ضلع گورداسپور نے مجھ کو اس کا ایک ممبر مقرر کیا
معائنہ کرنے اس مقبرہ کے جس کو عوام خاص لوگ بابا نانک کی قبر بتلاتے ہیں
اور اس قبر معلوم ہونے کی نسبت بیان کریں میں اوس صاحبوں کے بیان کو
جو کہ جن کو اوس کی قبر ہونے کی امید تھی جیسا کہ پایا کہ سال بیان کیا آگے اوس ہوا
کہ شاہ حسن کہ شہر سبزوار کے خاندان سے تھا اور تخمیناً سنہ ۱۵۳۰ عیسوی
کا اظہار کیا بعد معتبر ہونا اوس کے بیان کا اس بات سے کہ اوس کے پیرزادے ہیں
کہ جن کو اوس کے اولاد سے ہونے میں شک نہیں اور اوس کا عرس ہر سال کیا کرتے تھے اور
جو اوس کے ہر سال عرس میں جمعہ کے دن ایک مقدمہ شیخ کیا کرتے تھے جبکہ
مکان گھنڈ شریف کے عجائب خانہ کو گرداسپور سے کلکٹر صاحب کے پاس ہونا تھا
شاہ حسن صاحب مرحوم کے بارے دیکھنے کے بہ شہادت مجکر بیان ملاقاتی
کہ قبر مذکور شاہ حسن کی ولی کی ہے۔ فقط فد
مہر

Committee appointed to enquire into the tomb of Shah Hasan Khadim Vali (Saint) and Later-

A committee was held under G.O. No. 495 dated 30th Sept 1881 persons resorted to his tomb to of Shah Hasan and after whom I was ordered under orders from Joint Magistrate

Shah Hasan This Committee invited Taking all these things

some of the respectable Mohamedans of the town to state what they know about the tomb in question - I certainly believe of those who state that the tomb was that of a Vali

ans that Oors was performed every year
in his time before 60 or 60 years —
I give great credence to the statement
of our Rustic Sahl & Peerzada, Syed
Shah Hussain Shah — Hazarvi Khairi of
90 years of age, that he and his
father always attended the previous
Urs which was annually per-
formed by one Jaffir Sahl who
lived near the tank & by that name
Khairi was not a Vali (Saint) Shah
Jaffir would not have undergone
the Sufferings of the Oors — this makes
me believe that the tomb was
beyond doubt that of Shah Musa
Khairi Vali (Saint). 1585/10

(Urdu translation)

نمبر ۶

ans that Oorus was performed every year
in his time before 60 or 60 years —
I give great credence to the statement
of our Rattie Pahel's purzada, Syed
Shah Hutta Khan — Kurrain Khan of
90 years of age that he and his
father always attended the procession
to Peer a Bish who annually pro-
ceeded by one of the Pahel who
lived near the Tank — If that pro-
cession was not a Pahi (Saint) Shah
Jaffer would not have undergone
the Expenses of the Oorus — this makes
me believe that this tomb was
beyond doubt that of Shah Musa
Kharri Vali (Saint). 1585/10

(Free translation)

فصل ۲

RECD 4[illegible]
1586[illegible]

1586

[illegible] was held under G. O No 1195
dated 8th September 1881, was a member
[illegible] from the Govt of J. & K.

The Committee invited
[illegible] of the respectable Mahomedan gentlemen
[illegible] to state what they knew about the
[illegible]

[illegible] Mahomedans
[illegible] Shaikh Ghulam Ahmed
[illegible] Shaikh Ghulam Mohiuddin
[illegible] Shaikh Ghulam Qadir
[illegible] Shaikh Ghulam Rasul
[illegible] Shaikh Ghulam Muhammad
[illegible] Shaikh Ghulam Nabi
[illegible] Shaikh Ghulam Hussain
[illegible] Shaikh Ghulam Ali
[illegible] Shaikh Ghulam Sarwar
[illegible] Shaikh Ghulam Jilani
[illegible] Shaikh Ghulam Rahim
[illegible] Shaikh Ghulam Karim
[illegible] Shaikh Ghulam Ahmad
[illegible] Shaikh Ghulam Muhammad
[illegible] Shaikh Ghulam Nabi
[illegible] Shaikh Ghulam Hussain
[illegible] Shaikh Ghulam Ali
[illegible] Shaikh Ghulam Sarwar
[illegible] Shaikh Ghulam Jilani
[illegible] Shaikh Ghulam Rahim
[illegible] Shaikh Ghulam Karim
[illegible] Shaikh Ghulam Ahmad

SYED ALI
16 SEP 81

In obedience to G. O. No. 1195 dated the 3rd Sep. 1881, a meeting was held on the 17th & 19th Instant.

1585
12

From the evidence of the old & respectable Brahmans who stated before the Committee it is quite clear that the tomb in question was that of a Vali. The evidence says that Dorus was annually performed in honour of the Saint by Peerzada Jaffar Shah which till lic dents which took place some 40 years ago. Since Dorus is performed only when the person buried is a Pir or Vali, I believe beyond the shadow of a doubt that it was a Vali's tomb. My belief is further confirmed by the fact that the dome-like structure which stood over the tomb was and as is only built over the remains of Valis & not over those of all other Muhammadans. I have therefore every reason to believe & say that the tomb destroyed was that of a Muhammadan saint (Vali).

Rajahmundry
19th Sep. 1881

Syed Ali
Member

1582
B

SYED ALI
17SEP81

1580
16

Correct
Sealed

1672

SYED ALI
ISSEP.01

SYED ALI
1586P01

1582/19

1582/21

BYED 4.2.
1586P.01

SYED ALI
15 SEP 31

15805/23

Correct
Sheikh Imam

SYED ALI-
1956P31

Correct

Rabbi

SYED ALI
16SEP81

1585
28

1585/29

Correct

Sheikh Imam

Dr. Fazlullah

SYED ALI
1858781

SYED ALI
16SEP81

1585
32

Correct

Correct

Rabbi

Rajahmundry
17th September 1883.

1585
34

1st Witness

Name Gulam Hussain

Caste Mohamedan

Profession Landholder

Age About 60 years

I have laid a petition to the Joint Magistrate of the Godavery District alleging that Sarvala Viraluvaru Pattagar Minadiff of Rajahmundry is taking up the tomb of Pathi Shah Moorka Khadiri & cannot say who built this tomb or when it was built. I was given to my elders to know that the tomb had existed there. I saw it existing there till it was dug up and the stones were carried away. I say he was a Saint or Pathi because I heard my elders say that vows to take Sweetmeats to the tomb with a flourish of music and there to distribute it would cure diseases. I have a grant deed and therefore we could have our wishes thus satisfied and this has led us to say that he was a saint. There is a similar Darga or shrine in the temple of Samalamba.

[illegible] [illegible] [illegible] [

Pattukottai
19th September 1881.

1580/36

Name - Appa Sahib

Caste - Mohammedan

Profession - By birth

Age - 70 yrs

I know the tomb known as Durga and situate on the bank of the Godavari. It was Shaik Moorsa Khadiri Durga. I am now 70 years old. I have known it from my childhood.

Mashayakh Tada Jafar Sahib who lived on the banks of the Godavari 50 years before had his residence there. He was a large house. In my house in the old town got order I had to live in his house with my family for two years. I had thus daily opportunities of seeing (this tomb) That Mashayakh Tada used to read Fatiha darud or to say prayers over the tomb. He used to celebrate the annual festival of ~~over~~ and give meals to all the men that attended the festival. The Mashayakh Tada lived there aged 90 years.

He related to me what he heard from his

(Signed) Syed Ahmed

Corrected

(Sd) Khaja Inchamma alias Syed Ahmed

(Sd) Shaik Ahmed

(Sd) M. Kazabella

(True Translation)

W. L. Foster
Magistrate

10/10/81

dolars of the Arabis coming there from a certain
place and of his settlement and death at
that place. He, that is the said Sayd Ahmed
left word to celebrate the annual feasts of me
after his death and therefore the feast
which had every year been celebrated before
ceased. But persons making vows ought to go there
and perform them each for himself or herself
ago I too used to read fatehas there. There was
one to guard the durga and Pujaree or Reyker.
the durga died or [illegible] was therefore
arded it. From there [illegible] for many
rd it from our elders we also regarded the
urga as a Wali.

Heard it read and [illegible]

(D) Aga Lebbe
Contd

(D) Sayd Ahmed

(D) Kotapa Mohandiram

(D) Cassim Rawther

(D) Sheikh Ismail

(D) M. Fazalbhoy

(True Translation)

W. Hoole
Registrar

Comp. B.

Pasikudah

9th September 18[illegible]

No. Witness 158/37

Sworn - Bhaiben Libbé

Caste - Mohamedan

Profession - Trader on both

Age - 80 years

I built the first latticed on the bank of the Gotawan and known as Darga. It was Shah Moosa Khadir's Darga. I know it ever since my child-hood I heard it from my elders that it was Sha Moosa Khadir's Wali's darga. I performed vows there till 2 or 3 years ago. From dotage I have not been there for the last 2 or 3 years. But my son continued to go and perform vows there till it was dug up about a year ago. I do not know if his history is preserved nor do I know whence I came in. My elders and all others however called him a Wali and I too believed him as such. I have no more evidence to offer. A certain Mashayakh Sada had a large house built on the bank of the Gotawan and lived in it for many a year prior to this durga. As long as

he Circle he celebrate every year the feast of ma
in honor of his God. He distributed meat also
I do not remember in what month it was celebrate
The Markayakh Sadar was the God Jafar
Saheb. On his death, they ceased to celebrate
the urus feast and it ended. He ended 40
years ago. Now gandak to please of towards

Heard it read to Cazee

(sd) Bhaiba Saheb

Cazee

(sd) Seyd Ali

(sd) Khaja Saheb Shaw

(sd) Colandhaiya

(sd) Sheik Shaw

(sd) M. Kazabella.

(Two Rupees)

W. L. Foster
Asst. Agent.

Cuttack 1/8.

Rajahmundry
19. September 1881

1585
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I. Witness

Name Kamanabadu Jan

Caste Telakamaru

Profession Trade in Clothes

Age about 80 years.

I live near the Durga in the ale
on the bank of the river Godavari near
Yarra Peta. I was the tomb of shah
Moosa Khadari Valingaru. I advanced
80 years in my age. From my childhood
I used to hear my elders say that the
Valingaru was a sage that he came from
some place and died here and that when
people are sick or in danger, they used to
offer vows to this, and after finding relief
they used to fulfill their vows near this tomb
When my wife fell sick 5 or 6 years ago I
offered vows to this Dek gave. After she
recovered the health I went to this Dek
& offered Pattu. Up to 32 years ago
Shujaparsheik otherwise called Markayak
Jadadar

[illegible] aged about 80 years
[illegible] the Kings [illegible]
[illegible] the feast of [illegible]
[illegible] to distribute [illegible]
[illegible] the celebration [illegible]
from my childhood [illegible]
till the death of the [illegible]
Sarur, I used to [illegible]
the Celebration of the feast of Urus
and dine there. [illegible]
what induced the [illegible]
give also Dresses to [illegible]
Celebrate only [illegible] feast of
Urus in honour of the [illegible]
Moosa Khadari Bahadur [illegible]
Day & better the Jugeerdars
was a devotee to Shah Mardi Khan
Sarur (who was a [illegible]
However there is no [illegible]
the glory of Shah Mardi Khan
if the celebration of the feast of Urus
and the fight with [illegible]
celebrated are taken [illegible]

There being none in the family after the death of [illegible] gafer Jubbergeers to carry on the celebration, the Urus feast ceased there who have gone once to offer there, till the tomb was dug out. There is no inscription on the tombstones of Balgam as to the date of his death, his glory, or anything connected with him, nor I remember if there is any thing written on them. From that time there was no one engaged a priest to read. Correct

(Signed) in Persian
Kamaun Jubbergeer

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Type Translation.

W. Foster
Magistrate.

Comp 78.

Rajahmundry
19th September 1854

5th Witness

Name Imamulla Sahib 1585/40

Caste Mahomedan

Profession Anjuman

Age About 50 years

I do know from my childhood the existence of Veligandla tomb, on the bank of Godavari. My elders calling him as Veli we also used to call him so and in my childhood ie 35 or 40 years ago one Shahzajee Ruomas, Mashanjek judging buried close to this Durga & used to celebrate every year the feast of Urus & distribute meals also There being no one after his death to carry on the celebration the feast ceased since that time it has been the custom for the people who have vows on account of their diseases & difficulties to make Fatcha according to their abilities. 2 or 3 years ago when I was attacked with cold fever

I do

I applied several medicines without any effect. Then at last I made a vow to Ellaw and got rid of the fever which I had suffered from for about two months. Then in about one month having had my son born several times I offered some Jaggery for the sake of the then born son. That son is still living by the favour of Ellaw. My vow being fulfilled I offered sweet meats & made Pelicha as viewed.

Read & read Correct

(Signed) in Tamil

Manullacheb

(True translation)

A. W. Foote

Magistrate

Conf.

Rajahmundry
19th September 1861

6th Witness

Name Alimullacheb of Avurangabad

Caste Malomedan

Profession Planet.

Age 86 years.

I was from my childhood that the tomb of Shah Mirsha Khadari Vilgon excited on the bank of the Godavari I have been a resident of Avurangabad on the other side of the Godavari. We used to see the shrine from the other side of the Godavari. Not only myself but several residents of my village used to make vows, whenever they are attacked by diseases or put to trouble. Accordingly our wishes were fulfilled. I remember a special case, when one Mahomed Yacub an inhabitant of my village, whose boat was about to run the risk of running down the Anicut at the time of the freshes of the Godavari, he made vows to this Dargah and by his favour passed over the difficulty

And

arrived safe. According to this order
I myself and all of us went to the Durga
and offered Puban (Bali) Mariah
to believe the Durga to be truth &
Veda and there is no doubt & Bible
belief.

Signed in Hebrew
by Gunlambah.

[illegible]

W Foster
Magistrate

Rajahmundry
19th September 1881

7th Witness

Name Jannulaiah of Annavaragahan

Caste Mahomedan 1585/42

Profession Cultivation & Village Munsiff

Age 70 years

I am the Village Magistff Annavaragahan
I am now 70 years old. A male named
Shamshah Abdulah lived on the bank
of the Godavari in a place called Lallanka
I knew from my Childhood this being
my elders that the Pali Jatra has been in
burial there from several years and they
this Jatra he is called as Pali.
35 years before one Chi Jaferahb chief
Mackanzah Durga used to live close to the Durga
and used to celebrate an Annual festival
Jatra. During the festival all the
Mohamedans of my village were wont
to be invited for meals. All of us used to
make vows to make Patcha & direction

Those

Who [illegible] to offer them after
they [illegible] relief from [illegible] troubles
[illegible] the [illegible] Case whereas
Mariamma [illegible] assembled
[illegible] Gangadevi who took with her
to [illegible] the rest of running down the
Amount owing to the relief of the
Godavari stream, he made vows to the
Deities and by the favour of the same
of God kept out of these difficulties
and his back without any thing serious so
After words myself followed by three of my
village went to the Vatti Durga & there
the fulfilment of our vows we offered Salem
(meals) & we all dined in the house of Jaffer
Chakib [illegible] Maryadu & others came by
for Darsan that the Durga harbours from
time immemorial Vatti Durga. Although
we are residents of another village yet
we believed him as God for his great
Glory

Read it read — Correct

(Signed) Jamal Chariff

Correct

(Signed) Rayapalla

(True Translators)

W S Foster

Magistrate

Rajahmundry

19th September 1882.

8th Witness.

Name. Mahomed Hamidzahib of
Rajahmundry

Caste Mahomedan 1585/43

Profession Cultivator.

Age 44 years

I know from my childhood that a
Durga Vilakku on the bank of the Godavari
at Rajahmundry near Gaddamalle was
called that Moosa Khadari Vatti Durga.
I cannot say whence that Vatti Durga came
nor was I ever told of it by my elders.
I used to hear him to be Vatti. All of
us were in the habit of going there several
times and making Pattikas. I saw personally
two or three people performing a festival
called "Sandalu" followed by Meesies.
Their names are Khana Sahibgaru the
Contractor, Khaja Allerie Pacha Sahibgaru
and Choudavaram Hassen Sahibgaru. Hamza
Sahibgaru celebrated this feast 5 years
ago. Khaja Allerie Pacha Sahibgaru and

Khaninsahib

Rajahmundry
19th September 18[illegible]

No. 9 Printed.

Name Sayed Shah Khadebibi alias Hussain
Dargah Sahib generally known as
Dargah Rajahmundry 1585
144

Caste Mohammedan

Profession Fakir

Age 89 years

I have been residing in this village
from my youth. I am doing Peishkari
also of Dargah from my attaining
the maturity I got me shrine. From my
youth, there was me named Peerzade
Jafer sahib near the red stones of the
bank of the Godavari at Rajahmundry
There was Dharmadas Khadiri Valigari by
near his home. People used to call that
Durga by the name of Gumatam (shrine)
I came to my knowledge by my elders
that this shrine was made 150 years ago
I heard by my elders that the said Valigar
Came from Hyderabad, & lived here for
sometime

Read it read Correct

(Signed) A Farazi

Mahomed Sahib

True translation

A. J. Foulis

Magistrate

duty of the Musalmans to read Fatiha
volunteer they give to it, & also used to do
the same.

Question by one of the members of the Committee } Does it come to your knowledge volunteer any sacrifice offered in this village.

1580
45

Answer — It does not generally come to my knowledge. because I am not a man that would know any thing of this But I once to hear of sacrifices made there and there by people & the reading of Fatiha when they went there. I used to believe this tho I was a Khadem & a Wali and my elders also believed this as such & I heard it read out- it is Correct

(Sign) Syed Abdul Khattik Alam Hussain Bandanawaz in Persian language.
Syed Ali
Khaja Mahomed Nasim Khan.
Fazalullah
Gholamuddin.

(Sign) True translation
W. Foster
Magistrate.

Corrd.

Rajahmaundry
19th September 1881

10th Witness.

Name. Sheik Alli Sahib inhabitant of Kovvuru

1585
H6

Caste. Mahomedans

Profession. Traders.

Age. 70 years.

I am a resident of Kovvuru. For the last 20 years, I have been conducting my boat for trade. I used to come to Rajahmaundry once or twice for that reason. I know from my Childhood that a shrine existed on the bank of the Godavari near Gerraballu. I used to see the said shrine as we could see it from the other side of the river. For these last twenty years, this shrine is known as Vali Durga. I myself offered vows to it once or twice. From my youth, the people of my village used to come here and offer their vows. As I ceased to carry on boat trade from 2 years, I have not been coming to Rajahmaundry.

VI

Read & read ab the Comrt

Mark of Shaik Ali Sahib

affixed

/true Translation/

W S Foster

Magistrate

Rajahmundry

19th September 1881

11th Petition.

Name Meya Sahib of Dowleswaram

Caste Mahomedans.

Profession Trade in Cloth

Age 50 Years.

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There Existed a Shrine on the bank of the Godavari near Gowraallu. It was called the Shrine of Shah Alumsa Khadari Vali. This was called Kalifa the reason that the wishes of the people used to be fulfilled. I heard this from my Childhood. Besides, I heard that I would celebrate Patiha if I obtain a large profit in my trade. In accordance with my wish, I obtained a profit of Rs 8000 Then I Celebrated a feast in honor of it and offered chadar.

Then it read out. Correct

Signed Meya Sahib

/true Translation/

W S Foster

Magistrate

No. 76

GODAVARI DISTRICT,

MAGISTRATE'S OFFICE, COCANADA,

29th October 1881.

Despd. 1/11/81.

From

W. L. Foster Esquire

Magistrate, Godavari District.

1585/48

To

The Honorable R. Davidson, C.S.I.,

Chief Secretary to Government,

Fort Saint George.

Papers relating to the enclosed.

Sir,

In their order dated 3rd September 1881 No 1195 Government have directed that a Committee be appointed to enquire into the matter of a tomb, which was originally considered in the Proceedings of Government dated 21st June 1881 No 858.

The Committee consists of

Syed Aly Saib

The Haji of Rajahmundry

Khaja Mahomed Ameenaddeen alias Dada saib.

Gulam Khadar saib.

Mahomed Fazullah saib, Head Master of Innespeta Boarding School Rajahmundry

and Sheik Imam Saib, a clerk in the District Court.

I

The President [illegible] the Conclusion
that the Tomb was [illegible] for with
which the other members of the Committee
think it was. The members appear all to have
signed the Petition to Government and they
be proceeded to have been examined to
to the Conclusions they have arrived at.
It is only one of them that speaks of
having heard himself anything about
the Tomb before the present case arose.
Two others mention the fact of the Tomb
having a dome as showing it to be
that of a vali. They all speak of the
evidence as proving it to be so. There is
a Tomb in Rajahmundry still existing
which is that of a vali but it is likely
after by one Gaffur Sahib and is always
kept in repair and is resorted to as
a place of worship by the Mussalmans
of the town. That Tomb has also a
dome which like the one in dispute has
existed on the Tomb in question, but

I certainly do not believe that the
existence of a dome near a tomb proves
it to be that of a vali. I think I can
remember to have seen many tombs
with domes which were erected over
people who in their lifetime had
been anything but saints. 1585/49

3 The men who were chosen as
members were required for their standing
and respectability and knowledge of the
affairs of their Community and I be-
-lieve they were chosen with that view;
but they have to go down to people lower
than themselves in these requirements in
order to find out whether the tomb was
ever held in honor or not.

4 I do not myself believe that
the tomb was that of a vali. I do not
believe that it sufficed to make a man
Vali that he should have lived a
pious life and died respected by his
neighbours. It is necessary that he

Judging by the evidence, I think that the occupant of the tomb may have been Shah Musa; that he was respected by his family and neighbours: that after his death, they distributed food at his tomb but his family died out and the ceremonies being no longer performed and the food no longer distributed, the respect and even the memory of Shah Musa began to die out also. I cannot help thinking that all this feeling about the tomb has arisen simply from the fact of the village magistrate being unpopular with the Musselmans. The excitement of Musselmans about religious matters is made use of to frighten us into doing what we ought not to do. I had a letter from a Zamindar a Hindoo, about a month ago asking me to prevent another Zamindar passing by his fort (not a temple) with music. The Zamindar told me that he could not restrain the Musselmans, many of whom

5

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of the other Commissioners
he feared that the Irishmen
would cannot a breach of the
6. Cannot advise the Governor
to take any steps to replace the
It would be unwise to replace the
without undertaking to keep it in
It is not likely that the Munsters
would keep the tomb in repair. They
certainly would not go near it for any
religious motive and the probability
is that they would know as little
what we have done or perhaps pre-
tend to be indignant at our raising
tombs over their saints.

I have the Honble
Sir
Your most obedt Servant

W. Fowler
Magistrate

Public {Judicial} {1881} Department.

(Secret)

From

The Magistrate,

Godavari District.

No. 76

Dated 29th October
Despatched
Received

No. C. No 2361

SUBJECT.

Submitting the report of the Committee appointed to inquire into the matter of a tomb at Rajahmundry

Public Department.

No. 2361. 1585 5352

From

The District Magistrate, Godavari

Dated 29th October 1881, No. 76.

Submitting the report of the Committee appointed to enquire into the matter of a Muhammadan Tomb at Rajahmundry.

Very noble tree - above the tomb of - wali, if not a very holy and celebrated one. But pray look, friend, but it was - Mahometan tomb -

Tell the Collector he will arrange with the police to remove from building over the connected ground, in default of his agreeing to this undertaking be pulled down - Should not in preparing plinth at first, ordering village tank; tank only, upon after appropriated to cemetery. Dr. 13/11/1

Government Collector's report strongly condemning the destruction of the tomb

FOR ORDERS.

Mr. Foster continues to oppose the Col view strongly, but he is not justified in saying that the President of the Committee "has come to the conclusion that the tomb was not that of a wali, as he merely remarks that "though the said tomb belonged

* wali = guardian (ولي) wali = saint (ولي)

belonged to a wall which seems to have existed for more than a century", he presumes that "it could not have been of a very great sanctity."

[illegible]

[illegible] 5/11/87

abstained from [illegible]
the fact that it [illegible]
to exclude persons [illegible]
area of the Dispensa[illegible]
of the Pittacium. or
the Pittah cancelled
Strongly urges that
him transferred for
the Spiritual Court.
Mr. Tolls letter is
very ill judged. Here
can be no doubt
that the Site belongs
for Burial purposes
Jurisdiction. That
persons buried there
has of course lost
But he tells us it
may if it is an
ancient [illegible] Decency

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[illegible] had been
done in this case.
The respect shown by
Parishioners & the
feelings of their co:
Religion is
belittled & all respect
it is not necessary
& Luke or other
motives for their
Encroachment on the
Removal of Religious
of the old Tomb. &
it being levelled
as the Architect
& perhaps it be
converted into a Wall
like by a Wicket.

VJ 14/11/87.

The Surveyor and Collr
at Rajahmundry

FOR ORDERS

Hon'ble J. Carmichael
&c &c &c.

C 10/11/82

Public Department.

1585
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PROCEEDINGS of the MADRAS GOVERNMENT.

READ the following letter from the Dr Magte Godavari
29 Oct 1881. No 76.

Order 22nd Nov 1881, No 1585.

It is evident that the tomb in question was that of a valé, if not of a very holy and celebrated one, and the Govt consider the Collectors letter to be very ill-judged.

2 Mr Foster will arrange with the puttadar* to refrain from building on, or in any way using or abusing the site; and, in default of his agreeing to this, will

1585
No.
55

would altogether with-
draw the puttah, which
was most improperly
granted at first, not
being village but town
land, containing a site
long appropriated
to a Cemetery. —

[illegible]

The Coll.r of
Ft. Magle Godavary

[illegible]
15/11/87

2/11/87

Gobt. of {188 } 3[illegible]

DISPOSED OF

R. 22 NOV 81

BY S.O. N°. 15

Dated

Recd. 188

Nos.

Rec'd 18 Nov 83. Ltr. 26 Oct 83

Govt. of {188 } W

DISPOSED OF

22 NOV 81

BY S.O. N°. 15

Dated

Recd. 188

Nos.

Capt

Depr

4/187