

Revenue Department

No 417

Dated 28-3-1859

Fort Saint George, Revenue Consultation of 1st April 1859.

No. 55. Read the following Extract from the Proceedings of the Board of Revenue, dated 4th March 1859, No. 802.

Read petition No. 490 of 1859, from Syud Akbur Ali Shah, dated 17th February 1859.

Resolved that the above case be brought under the consideration of Government, with special reference to the Endorsement of the Collector dated 16th September 1854, forming an enclosure in the above petition.

From Collector dated 7th in Con. 17th July 1826.

To do „ 7th August „

From do „ 1st in Con. 8th February 1827.

To Government „ 19th March „

From do „ 30th „ in Con. 9th April 1827, No. 246, R. D.

2. The correspondence noted in the margin has already passed regarding the Yeomiah of which Petitioner seeks renewal to himself, on the ground of its having been really a grant for the maintenance of the Takeah inside the Fort at Madura, and not merely for the subsistence of an individual Takeahdar.

3. Mr. Peter originally recommended its continuance as being an endowment of a mosque, but as observed by Government in their Secretary's letter of 30th In Con. 9th April 1827. March 1827, there was no mention in the Enyetnamah of any mosque, and they therefore were pleased to direct that it should be treated as a personal allowance for charity, and as such it has been wholly discontinued since the death of the last of Petitioner's paternal aunts.

4. The Enyetnamah however which relates to this and another grant, makes mention of "the Takeahdar within the Fort," and "the Takeahdar without the Fort," thus assigning to each of them a distinct locality, which it appears is still distinguished by its Tomb and rude "Makan."

5. Mr. Parker in his Endorsement above referred to lays stress on the etymology of the word "Takeahdar," and the Board may observe that in Bellary and elsewhere endowments for the maintenance of Takeahs are not uncommon.

6. The Enyetnamah moreover seems to shew that the allowance was no new one when that document was executed, and on the whole the Board are of opinion that there is good reason to believe that the grant was not originally intended to be a merely personal one, but to aid in the maintenance of the Takeah which appears to be still kept up, and they resolve therefore to submit the case with the foregoing remarks for the re-consideration of Government, with their recommendation that the allowance of 2 Cully fanams per diem be renewed to the Petitioner Syud Akbur Ali Shah, grandson of the last Takeahdar Rajoo Shah, on the condition that the Takeah be properly maintained. The Mahzurnamah included in the original correspondence shews that Lamps were regularly burnt, and annual ceremonies performed at the "Mosque" as the word "Takeah" had evidently been mis-translated.

7. Should Government be pleased to accede to this recommendation, the Board request authority for the payment of the arrears from the death of Petitioner's last surviving aunt, who enjoyed one half of the amount as a subsistence allowance.

(A true Extract.)

(Signed) W. HUDLESTON, *Sub-Secretary.*

No. 56.

ORDER THEREON, No. 417; dated 28th March 1859.

A Yeomiah of two Cully fanams a day formerly enjoyed by one Rajoo Shah, a Durvaish or Mussulman religious beggar, at Madura, was stopped at his decease in 1827, by order of Government, on the ground that it was a personal grant only. The claim to it as having been granted for the support of a Mosque, was* rejected, as being unsupported by the terms of the grant or Enayetnamah.

Fort Saint George, Revenue Consultation of 1st April 1859.

2. A moiety of this Yeomiah or one Cully fanam a day, was continued however as a charity to the four daughters of the deceased Rajoo Shah; but they are all dead, and this second Yeomiah has long since been discontinued.
Collr.'s endorsement dated 16th Sep. 1854, now submitted.

3. Application is now made by Syud Akbur Ali Shah, stated to be a grandson of Rajoo Shah, for the renewal of the original Yeomiah stopped in 1827. This claimant again asserts that there is a Mosque, though this is denied in the Collector's endorsement just referred to. The Board however support the application, on the ground that the grant was not originally intended to be merely personal, and on the condition that the "Takiah" for which it is supposed to have been given shall be properly maintained.

4. The Governor in Council will not enter into the verbal discussion found in the Collector's endorsement as to the meaning of the word Takiah. Even if, as the Petitioner appears to have maintained before the Collector,* the grant was intended for the maintenance of a place of tombs and Makan, of which however the Government are by no means satisfied, such objects are not recognized as reasons for making a grant permanent, and still less for renewing one so long extinct. The Governor in Council has referred to the Enayetnamah and Mahzarnamah, and finds nothing to lead him to doubt the justice of the decision of 1827 that the grant was a personal one. He therefore declines compliance with the Board's recommendation.

(Signed) J. D. BOURDILLON,
Secretary to Government.

Kaseer ool
Molk Bahadur
door Intizam
ood dawlah.

Copy of a letter bearing date the 10th of the
month of Ruffiah ool Noorujjib, Hegere year 1209,
addressed to Shah Kaseer ool Molk Bahadur.
(Received on the 17th day of the said month & year)

My dear & worthy son.

Rajoo Shah the grandson of Boodna
Shah a Mohammedan religious mendicant who
resided near the market in the Fort of Madura
and Imam aly Shah the grandson of Barum
aly Shah a religious mendicant who resided
without the Fort in the direction of its western
gate, near the land Custom office, declared
that a yeomiah of 3 fanams of Madura
currency was granted to their said grandfather
as per Sanud of Abulor Fakher Shah, and
under a Purvanah bearing my seal, out of
the revenue of the District of Madura. that
during the time of Muhammad Ubrar Shah,
the said Sanud and Purvanah were burnt in
conflagration. that the said Shah (i.e.
Muhammad Ubrar Shah) continued to pay

Dated 10th Ruzjeh 1209.

Translated
Syed Shah Ali
Translator

the said yomiah according to Mamsob
as long as his administration continued, which yomiah
^{however} was afterwards stopped by the pircar officers.
and that the said two Durmishes or men
dicants ^{have} departed this life. They solicited
that in consideration of a Mahzernamah
they have produced, the said yomiah may
be continued to them. Looking to the right
of the applicants, the said yomiah has
been granted to the said two grand sons
of the Mendicants above alluded to as men-
tioned herein after, according to an Entry
made on the Record of Sudarat or
Ecclesiastical department. you should
on the receipt of this order continue to pay the
^{yomiah} to the said persons after taking from them
a Warisnamah (or a document setting forth
a claim to inheritance).

3 Fanams of Madura Currency.

To Rajoo Shah the grandson of
Boodua Shah a religious mendicant
who resided near the market in the
Fort of Madura. - - - - - Fanams. 2

To. Inam aly Shah the grandson
of Barum aly Shah a religious
mendicant who resided out of the
Fort of Madura - - - - - Fanam 1

43
The most insignificant Creature Rajoo Shah
Durrani do hereby require ^{the evidence} of the Mahomedan
and Hindoo gentlemen residing in the Port to this
effect that Boodna Shah and Baram aly Shah
were two brothers - they were Durranies of Saiyed
Caste - the Makan or place of residence of Boodna
Shah was situated near a wholesale shop within
the Port of Madura, and that of Baram aly Shah
was without the Port near its western gate, and close
by the Land Custom Office situated in that place.
These Durranies were reputed for their good qua-
lities and accomplishments. Nabob Abdool Ra-
heem Khan during his administration as the
Ruler of Madura, visited them, and granted
under his own handwriting a Purnanah allowing
a yorniah of 3 Panams per day. This yorniah
was continued for a length of time, and was
applied towards defraying the charges of Sakeers
as well as those of Travellers. Afterwards His
Highness also with a view to support the
Sakeers according to Mamool, granted a
Purnanah under his own seal as done by
Saiyed Abdool Raheem Khan. Under these

two Sunuds the said yomiah continued uninterrupted during the administration of ^{each of} the subsequent Rulers. but during the time of Mohammed Ubrar Khan the said Sunuds were accidentally burnt up in conflagration. the said Khan (i.e. Mohammed Ubrar Khan) as long as he held the administration used to pay by order of His Highness, as per Mamool a daily allowance of 2 Fanams to Doodna Shah, and of 1 Fanam to Karim aly Shah for the support of Makans as well as for meeting the expenses of lighting lamps &c. at the Tombs. afterwards the civil officers insisting on the production of Sunuds discontinued to pay the said yomiah. As the said two Durwishes departed this life, no one tried to apply for its restoration. Now, (the most humble Creature) who am the grandson of the said two Durwishes, have with a view to carry on the Charities of the Makam of my ancestors, as a lawful heir to them, submitted a petition to His Highness the Nizam Naseer ool Mulk Bahadoor, soliciting the continuance of the said yomiah. and the said Nizam has sent a letter to Shaik Abdul Cader Bahmany the Center of the Salook of Madura requesting him to hold a minute

5)
inquiring into the merits of this case, and send a Mahzernamah. Therefore the persons who are acquainted with these circumstances are requested to put their seals & signatures as witnesses to the above facts, so that I may succeed in getting my right.
11th Rabee ul Unwal -
1207. Hegere.

Here are the seals and signature of 27 persons, vouching for the above facts.

(Translated)
Syed Shah aly
Translator.

Revenue Dept.

N^o 417
Extract from the Minutes of Consultation
Under date the 28th March 1859.

Read the follow-
ing Extract from the Pro-
ceedings of the Board of
Revenue.

More enter 4th March 1859
No 802

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of two Cully fanams
a day formerly enjoyed
by one Rajoo Sheik, a
Dervish or Mussulman
religious beggar, at
Madura, was stopped
at his decease in 1827,
by order of Government,
on

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Wp

will

Q 3/12

Consultation

on the ground that it was
a personal grant only.
The claim to it as
having been granted
for the support of a
mosque, was rejected,
as being unsupported
by the terms of the
grant or Enayethnamah.

To the Board of Revenue 30 March 1827.
No 246

2. A moiety of
this yomiah or one
catty fanam a day,
was continued however
as a charity to the
four daughters of the
deceased ^{Shah} Rajoo; but
they are all dead,
and this second yomiah
has long ^{since} been discon-
tinued.

Collector's endorsement dated Sept
16. 1854, now submitted.

3. Application is
now made by Syud
Akbar Ali Shah, stated
to

to be a grandson
of Rajoo Shah, for the
renewal of the original
Yomiah stopped in
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The Board however
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in Council will not
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cussion found in the
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as to the meaning of
the word Takiaib. Even
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maintained before the Coll^y,
~~contended~~ the grant was
intended for the main-
tenance of a place of tombs
and Makan, of which
however the Govt are by
no means satisfied,
such objects are not
recognized as reasons
for making a grant
permanent and still
less for renewing one
so long extinct. The
Governor in Council
has referred to the
Enaystnamah and
Majharnameh, and finds
nothing to lead him to
doubt

+ Collector's endorsement,
Para 2.

doubt the justice of the
decision of 1827 that the
grant was a personal
one. He therefore
declines compliance
with the Board's recom-
mendation. And he

must
W. H.

must add that they
would have exercised
a better discretion
in forbearing to
make it.

3 Copies to the P^r of Sec^y: Dated 29th
with 3 Encl^s

J. H.

Revenue 1859 Departhe
To Cons: 1st April

No 417.

Extract Mins of Cons:
Of 28th March 59.

Declining for reasons
stated to comply with the B^{rs}
recommendation for the re:
newal to Synd A Khur
Ali Shah of a certain
Yerriah in Madras.

No 55 & 56.

57.6