

Muslims in Dakshina Kannada

A. Wahab Doddamane





MUSLIMS IN DAKSHINA KANNADA

(A Historical Study upto 1947 and Survey of Recent Developments)

A. WAHAB DODDAMANE

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Dedicated to my late Father

Muhammed Abdul Khader Alkazi

Born : 13-3-1902

Died : 15-3-1987

Who inspired and shared his knowledge for this work
but could not share to see his vision in final form as this book.

FOREWORD

History is philosophy in motion. Its scientific research is so essential to understand the real significance of many sided achievements of man. It is the historical consciousness that kept the Chinese the Japanese and the Jews united and integrated. But the distinguished Historian Ranke has cautioned us that shallow treatment of history "will be visited by divine punishment". This has happened in the case of historical research in India. In this context, one historian remarked "In Prussia history under Hegel and Ranke was used to unify a divided land. In India, history was unfortunately used to cut a unified land into two. While writing history of India a few European historians dragged Muslims into controversy and their activities (Muslims) in India were depicted in distorted colours as to create division between the Hindus and the Muslims. The European scholars and their followers could not make distinctions between the nature of spread of Islam in North and South India.

In this context, Dr. Wahab's work is a good sign in the study of Indian historiography. The author has taken keen interest to assess the role of the Muslims in the cultural evolution of his district, Dakshina Kannada. To depict the role of the Muslim in the region of his study, Dr. Wahab has collected a large number of sources of different nature and tried to analyse them. His work "**Muslims in Dakshina Kannada**" district is pioneer work on Islam in Karnataka in general and his district in particular. His work is historical exploration guided by various sources.

Based on unpublished and published sources the author of the Muslims in Dakshina Kannada a historical study has put forward curious and interesting conclusions. A few of them are as follows.

- (i) Islam made its appearance along with trade and commerce in the South Kanara district in the 7th century A.D. Its progress was peaceful, steady and consistent. Mosques at Barkur, Mangalore and Kasargod were constructed by Malik Dinar as early as 644 A.D.
- (ii) Cordial relations existed between the Muslim traders and the Hindus in the sea trade activities in the ports of Tulunadu. The Muslims mingled with the Hindus.
- (iii) The advent of the Portuguese and their predatory trade activities had adverse effect on the Muslim trade activities. Consequently, the Muslims developed

fear complex. They heroically resisted along with the Hindu chiefs against the Portuguese.

- (iv) With the establishment of the rule of Hyder in the Dakshina Kannada district, the position and the status of the Muslims improved and they fought on his side against the English. The Nawab recognised the importance of religious toleration and respected all faiths in his kingdom.
- (v) The reign of Tipu Sultan witnessed the emergence and renovation of the Muslims religious institutions. The Muslims of interior Karnāṭaka (especially from the Mysore region) became officers in the Dakshina Kannada District. Tipu recognised and honoured the Hindus customs and traditions so long these did not land his kingdom in trouble. Besides, Dr. Wahab tries his level best to refute allegation against Tipu who was described as religious fanatic and disturbed religious harmony in the region. At the same time the author of this work points out a few defects of Tipu's reign in the Dakshina Kannada District.
- (vi) The Muslims who had stunted progress under the British raj did not lag behind in the freedom movement and they participated along with the other local population in "the Canara rebellion" in 1834 against the British raj.

The chapters twelve to nineteenth contain useful information on many facets of the Muslims in the region of study.

Although the scholars may differ or question some of the conclusions of the author, these certainly induce them to further historical investigation on the Muslims in the region.

Since Dr. Wahab is not professional historian, a few flaws might have cropped in here and there, but his sincerity in the treatment of the subject is commendable.

Mulki 20th August 1993

K. G. Vasantamadhava

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PREFACE

A comprehensive volume on Muslim Community in Dakshina Kannada as such is still not available. A section of people with roots in this soil began to follow Islamic faith since 7th century onwards and it would mean many other communities with different religious beliefs entered Dakshina much later than the Muslims. Islam is therefore one of the oldest faiths in Dakshina Kannada. On Dakshina Kannada, in general, only a few authentic historical books are available. It was therefore felt all the more necessary to make good this desideratum and that an earnest attempt should be made to bring out a book on one of the very old and backward community of this region i.e., Muslims, so that the present and future generations may be aware of their achievements and deficiencies. At the same time, the writer of this book is fully conscious of the fact that it is as yet far from being complete book on Muslim Community but honestly believes that it may serve as a curtain-raiser for the future scholars and open new avenues in research and enable them to bring out a fuller and at the same time authentic publications on Muslims in Dakshina Kannada.

The methodology adopted for this study is referring to contemporary records, books, travelling around the area of study and meeting knowledgeable people. In the 'Introduction' Chapter, I have tried to focus attention on Islam, Islamic trade and Islamic relations with the west coast. Today Muslims are misunderstood and are the victims of aggression everywhere. I feel that at this juncture in our country's political and social conditions giving a correct idea of Islamic faith and its contribution for human development is a must. The second Chapter 'Olden, Golden Days' is about Islam as existed in earlier periods in Dakshina Kannada. Visitors, traditional customs and beliefs, cultural affinity, religious ethos, inscriptions and communal interaction with other communities. The next chapter 'Pepper, Portuguese and Moors' dwells upon Portuguese i.e., Christian interaction with Muslims of the area, a conflict between two great religious faiths and how a religious conflict in the distant Iberian Peninsula was brought to the shores of Dakshina Kannada. A word of caution on this chapter. In the middle ages, every religious faith had barbarious face. But it does not follow that we must reminisce that dark and dismal period and take revenge for it. Admittedly, the present day Christians are most peace-loving people. With all the bad blood that was flown in the long past, Muslims and Christians are living in brotherly relationship at present and facing the common destiny of the country. Hence, we cannot blame wholesale any religion or faith for the folly of a few individuals or nations in the course

of history. The period of Hyderali and Tipu Sultan is explained in Chapter "The Rule of Crescent Moon" when Dakshina Kannada witnessed only once the brief Muslim rule. We had a hectic political and religious activity during this period. The last Chapter 'Our Ancestors - under the British Crown' refers to the exploits of Muslim community in commercial, religious and educational fields during the British period. In fact, this was the period of missing the bus, when other communities marched ahead of us in various fields. Muslims lagged behind others on account of psychological reasons. Ignorance and petty-mindedness also contributed to make it worse. We have abundant testimony of this period in the Tamilnadu Archives. An exclusive volume on this period alone would be most apt and appropriate. I feel that 'Muslims during the British period' by itself could be a separate huge volume. But mere an individual effort could hardly cope up with the enormous cost of research involved in such matters. It is hoped that the future scholars at least will not miss the opportunity to write on this as yet untold history.

Further, a study of the sociologically different cultural groups among Muslims of this region was attempted. The author's earlier unpublished Kannada essay 'Tulunadina Beary Muslimaru' came in handy to write descriptively on Bearys. Narrations on Dacknees, Navayaths, Memons and Boharas are incorporated for this book. Masjids, Dargas, Institutions and personalities are referred to here based on historical evidence and subsequent developments.

Now, many people whom I met during the course of my laborious study for the completion of this book, were curious to know what prompted me to undertake this kind of study. Being a primary physician by profession, it is not at all a strange question. The fact is that the book has its origin in the instructions and blessings, I received from my late revered Father, Dr. M.A. Alkazi who was a veritable storehouse of knowledge on Muslims of this region. He used to narrate to me unknown accounts of men and matters all of which created such an absorbing interest in me to pursue the subject in greater details in the years to come and it almost became a obsession for me. He was to me the true inspiration to take up to writing this book. Unfortunately, I lost him while I was still half way in my pursuits and that was a great blow for me.

One noticed that later on the rich heritage and culture of the local Muslims was slowly vanishing with the advent of modern civilization. The present generation is missing a lot of good things in the heritage of our ancestors. In the meanwhile, a particular section of the media backed by vested interests is also up to, making mischievous' propaganda against the Muslims who are also sons of the soil of

this great country. It is therefore the bounden duty of every patriotic citizen to protect the Muslim cultural heritage which also contributed in no less measure to enrich the heritage of our country and protect the social fabric of Indian society as a whole.

I would also like to state that if ever this work succeeds in inspiring the intellectuals to project the rich contributions of Islam in this region my ten-years of hard and tireless mission would not have been in vain.

Writing history is altogether a novel experience for me. But in this venture I was singularly lucky. Prof. Vasantha Madhava, Ph. D. (Vijaya College, Mulki), a well-known authority on history of coastal Karnataka, guided me at every step from the beginning to the end. He is very particular about authenticity and authority for every statement made in the book. Accordingly, I had to shape my writings as historical evidence and not mere hearsay. I am highly indebted to Prof. Vasantha Madhava for his unfailing courtesy and ungrudging cooperation which also prompted me to study more and more in completing the work.

Prop. Vasanth Madhava has also been graciously pleased to write a scholarly foreword for this work and enhanced its real worth. I am highly indebted to him for his gift.

My sincere thanks are due to the Director of Tamilnadu Archives, Madras for kindly permitting me to go through all the relevant original records. I also got excellent co-operation from the establishment of the Archives especially Mr. Ravindran, Smt. Kalavathi and the Staff of Research Hall. I am profoundly grateful to Dr. (Mrs) Zaibunnisha, M.A., Ph. D. of Oriental Manuscript Library, Madras for her valuable assistance in procuring rare records. I am also thankful to the authorities of the Connemara Library, Madras - particularly to Mrs. Kamalakshi and Mr. Christian Johan of the Old Books Section.

Dr. Suryanath Kamath, Editor Gazetteer of Karnataka, Bangalore who hails from Dakshina Kannada gave me invaluable guidance to procure the required records and books from his office library. I tender my grateful thanks to him and his staff. My thanks are also due to Mythic Society Library, Bangalore for their help.

Dr. (Mrs.) Suseela Upadyaya and Dr. U.P. Upadyaya of Tulu Lexicon and Govinda Pai Samshodhana Kendra, Udupi who took keen interest in my work and they always encouraged me, advised me and helped me in my work. They both deserve my gratitude for their unfailing assistance. Dr. Amruth Someshwar, well known Tulu Cultural Scholar had taken rare personal interest in my work

and supplied me useful information and literature on cultural relationship between Muslims and Tuluva people. His sincere and selfless service will always be an example for any scholar. I offer him my grateful thanks.

A number of other scholars had tendered their advice to me in the preparation of this book. I will be failing in my duty if among them, I do not make mention of Dr. Syed Azam Saheb of Manasa Gangotri, University of Mysore, Miss. Aruna of Usmania University, Prof. Vivek Rai of University of Mangalore, Noori Saheb Bangalore and Dr. Purushotam Billimale of Kannada University, Hampi and Vaman Nandavar of Mangalore. Mrs. Shameemunisha of Government College, Mangalore. All of them deserve my gratitude.

My excellent friend and relative Mr. Samad Boobkhan stood by my side through thick and thin and encouraged me in all possible ways. I find no adequate words to thank him. Mr. Hyder Partipady, Mr. Harris and Mr. Riyaz Hussain helped me in various ways. Even my own little children Roshni and Tahzeeb also helped me in their own ways in my work and I feel proud of them.

My thanks are also due to the Deputy Commissioner of Dakshina Kannada for permitting me to go through the old records of his office. Many libraries in Dakshina Kannada were also helpful to me - mention may be made of Mangalore University Library, St. Aloysius College Library, Mangalore, C.S.I Library, Mangalore, Govt. College Library, Mangalore and Vijaya College Library, Mulki. In this context I have to thank my old High School-mate Mr. Vaman who is now in Mangalore University Library and Miss. Nalini of the same Library. My special thanks are due to Mr. Mohan Rao, Librarian of Vijaya College and his staff for their extra ordinary service.

I am fully aware of my limitations to write a book in English language. Luckily for me, my late father's friend Mr. Gopalakrishna Achar, Retired Assistant Commissioner, Mangalore helped me in corrections of manuscript. His command over the English language was a boon for me. I am highly indebted to him for his selfless service. My sincere thanks are also due to Dr. Habeeb Rehman Director of Unity Health Complex, Mangalore who also went through the manuscripts and made useful suggestions.

My own friends circle helped me by their patronage. Among them, Mr. Ataulla Fareed now in Bombay took an abiding interest in my work and he is the best patron I had secured so far. In this connection I had to face certain financial strain in the end in the completion of this work and at this stage

M/s. Yenepoya Moiddin Kunhi Educational and Charitable Trust, Mangalore came forward by granting interest free loan partially. I am indeed thankful to the chairman and members of the Trust.

In the preparation of this book, I have received the co-operation of many others whose number is too large for individual mention. I take this opportunity of offering them all my thanks collectively. How can I forget all those good people I met, who gave me love and affection during my study? Their spontaneous gestures shines all the brighter in contrast to the rebuff I received from some of my own people.

In this world of joy and sorrow which go cheek by jowl, I must mention about my beloved friend late M. Krishna Gopal, a well-known secular writer, dramatist and social worker of Mangalore who designed this book for me with keen interest and blessings. It is my great misfortune that he is no more, when the book is about to be released, when the dream of his master-mind is to become a reality. With deep sorrow, I respectfully bow to him in gratitude.

I have a responsibility to thank my typists. Mrs. Veena Sudhaker and Mrs. Pushpa had taken hard job of typing with keen interest.

Artist Shevgoor has designed the cover attractively. Finally Codeword Process & Printers of Mangalore have done a fine job of printing. My sincere thanks goes to proprietor and the staff of the Codeword.

A. WAHAB DODDAMANE

Mangalore
8-8-1993

INTRODUCTION

It is an acknowledged fact that Islam played a vital role in shaping the life of mankind. Islam has given a rich culture, heritage and civilization to the human race. The early Arabs before pre-Islamic era, that is before 7th century A.D. were the main traders of the Indian continent by the sea routes. That is why the sea on the west coast itself was called as the Arabian Sea. After the advent of Islam preached by Prophet Muhammed (S.A.) in the 7th century A.D., Arabs who were a nomadic tribe till then changed to a new way of life, thus became cultured and civilized in a true sense. They were imbued with insatiable zeal to spread the precepts of Islam. "One hundred years after the death of Prophet Muhammed, the Prophet's followers were the masters of an empire greater than that of Rome at its zenith, an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the Upper cataracts of the Nile. The name of the Prophet son of Arabia, joined with the name of Almighty Allah, is being called five times a day from thousands of minarets scattered over South-Western Europe, Northern Africa and Western and Central Asia. In this period of unprecedented expansion, the Moslem Arabs assimilated to their creed, speech, and even physical type, more alien than any stock before or since, not excepting the Hellenic, the Roman, the Anglo-Saxon or the Russian"¹. With the birth of Islam in the seventh century A.D. the Arabs emerged both as a political and religious power. Within a short time the Arab empire embraced the whole of West Asia and also stretched across Northern Africa to reach the Atlantic. To the East, Iran was conquered in the early years of Arab expansion and at the beginning of the eighth century A.D. they had extended their power to the Sind and Multan in India. The early growth of the Arab empire was the achievement of the Northern Arabs who had no experience of oceanic trade. The Arabs of the South, however, had enjoyed a long history of maritime activity and their expertise was now put into very good use. But much more important was the rapid spread of Arab power as well as Islam into Iran and Egypt both well known for their navigational and commercial experience. The Persians were the foremost navigators of the Indian Ocean at this time and now their trade became part of the general Muslim trade. Thus in a sense continuity of the early trade of the Indian ocean was maintained. However the entry of the Arabs as a controlling

1) Hitti. K. - "The Arabs" P. 1. London-Macmillan Co. Ltd., 1948.

Muslim community - which comprises one fifth of global population controls more than 45 percent of global oil reserves.

Sona Ruwla - 'Sunday Observer' 15th March 1992. P. 8.

power brought in a fresh dynamism and also a different pattern to this trade.

The expansion of Arab power to the West was bitterly challenged by the Byzantine rulers, resulting in a long drawn-out struggle between them in the Mediterranean Sea. In the East, Arab activities were relatively peaceful, their political aspirations having stopped with the conquest of Sind and Multan in India. Arab, Persian and East African Muslims carried on their business ventures in the East through trading settlements established at port towns in India, Sri Lanka, Indonesia and China. By about the eighth century Indians too came into the category of Muslim merchants. The extension of Muslim power into India was not the achievement of the Arabs but of certain Turkish dynasties who had become independent with the break up of the Arab empire around the tenth century A.D. Many Bengali and Gujarathi merchants embraced Islam by the Twelfth century and by the fourteenth and fifteenth centuries. Indian Muslim merchants are noticed on the Malabar and Coramandel coast. Therefore by the end of the period of this survey, Muslim merchants were an amalgamation of many nationalities united under the common banner of Islam. The significance of this common denominator should not be underestimated. Islam itself favoured sea-faring and commercial pursuits and the merchants enjoyed a great deal of respect in Muslim Society. The Muslim trader could travel from Europe to China confident of the hospitality of fellow-Muslims at almost any sea-port at which he called. The pilgrimage to Mecca also kept most Muslim traders in touch with the centre of Islam and created among them a feeling of brotherhood. ⁽²⁾

It was not only an empire that the Arabs built but a culture as well. Heirs to the ancient civilization that flourished on the banks of the Tigris and the Euphrates, in the land of the Nile and on the Eastern shore of the Mediterranean, they likewise absorbed and assimilated the main features of the Greco-Roman culture and subsequently acted as a medium for transmitting to medieval Europe many of those intellectual influences which awoke the Western world and set it on the road towards its modern renaissance. ⁽³⁾ The word 'Muslim' means one who submits to ALLAH, the one and only God. "MUSLIM" denotes a religious denomination and not necessarily an ethnic-cultural one but an ethnic-religious one. "The Arabic word for the sentiment which bound together the clan is the same as the modern word for NATIONALISM - QAWMIYAH. In fact, in Arabic, there is no word for NATION. When the Arabs were almost on the verge of achieving nationhood, there was

2. **Serima Kiribamune** - *Muslims of Srilanka* P. 92-93

3. **Hitti** *op. cit* P. 2

revealed a religion which addressed itself not to a tribe, but to the entire mankind" (4). In fact the Holy Quran last and final Testament of Islam. Never addressed to any one Nation or race or community. It never addresses as O' Arabs or O' Aryans, or O' Muslims, it addresses O' Human being O' people or 'O' sons of Adam (4:1), (49:13) (2:21, 22) (35:3). etc. (Al-Quran)

Now, coming to Dakshina Kannada District which is a part of Tulunadu, as in the other parts of the world, Muslims are almost ubiquitous. Albeit, the Muslims constitute an ethnic compendium of Moplahs, Bearys, Dacknees, Nawayaths, Memons and Boharas who may have different cultural diversity. Holy Quran declares **O' mankind Lo. We have created you male and female and made you nations and tribes, that you may know one another,** (Al-Quran 49:13) yet, "the Muslim community (UMMAH) has an electrifying unity. The cardinal lineaments of such a unity are ingrained in the Islamic concept of Divine Unity (Tawheed) which simply means LAI ILAHA ILLALLAH, there is no God but ALLAH. Another practical aspect of the doctrine of Divine Unity is the Unity of the human race", (5).

The origin of the notion of UMMAH lies in the fact that the Arabic lexicon doesn't include the word "State" as the nomadic Arabians who lived among the shifting sands of desert had no concept of fixed territories or boundaries This geographical imperative later took on religious hues and was used to propagate ecumenical notion of Islam as a Universal bounding (6).

The Holy Quran reveals a God, who was not the God of a particular nation, but was RABB-UL-ALAMIN- the Lord of all the worlds. As God was one, so was humanity one. **"All people are a single nation (2:213) and people are naught but a single nation"** (10:19) was the message of the Holy Quran.

This great thought and feeling of belonging to one human kind engendered by Holy Quran and inculcated in every Muslim, also created an all- embracing comradeship amongst the followers of the Prophet, who are bound to one another by the five pillars of Islam.

The doctrines of Islam are few and simple. The Muslims must believe in one God, and worship him only. He must believe that Muhammad was the last prophet of God to whom the Quran was revealed, but who was a human being like any other. The Muslim must pray and fast, and at least once in his lifetime

4. **Shukri**-Introduction - *MUSLIMS OF SRILANKA* P.2

5. Ibid

6. **Mohammed Amin** - V.C. Jamia Hamdard University, Delhi (An interview with Sona Ruvla in *Sunday Observer* (15th March 1992) (P. 8.)

perform the pilgrimage to Mecca (if he can afford). Equal in importance with prayer and fasting is the obligation to pay the ZAKAAT, a tax which is calculated at $2\frac{1}{2}$ percent of savings and capital whatever its form may be. (7).

A Muslim must regard all men as equal before God. No privilege can be claimed or denied on ground of sex, family, social position, race, language or country. No such distinction is allowed as was made among the Buddhists between the MONKS and the LAYMEN or in the Christianity as between the Church and the laity. Asceticism is forbidden. Historically and socially the novel feature of the Muslim faith is the application of all obligations to all members of the community. This is itself an aspect of the doctrine that life cannot be divided into the spiritual and the worldly, that religion is according to nature and nature consists of both spiritual and material elements. The good life is possible only if this unity of the spiritual and the material is recognised, if man is grateful to God not only for his spiritual enlightenment but for all that has been bestowed to him to make life possible and agreeable. (8)

The history of Dakshina Kannada Muslims can not be studied separately without referring to the Arabian sea region. The Arabian sea coast facing the west of India, and Hadramaut and Yemen, with the Arabian Sea spreading out before them and Arabian coast running the Persian Gulf to head waters of the Shatt-Ul-Arab, gave the early semitics greater opportunities for sea faring than the most people around this region. The trade widened still further with tremendous prospects with the spread of Islam. As people around this region became adherents to the new faith, a faith which electrified all followers in one brotherhood.

After the advent of Islam in the 7th century new zeal in trade and commerce emerged. At that period Emperor Harsha (641-648 A.D.) was ruling India. "Harsha's India had close cultural and commercial contact with Iran. Arab and Iranian historians make numerous references to Indian ships in the Persian Gulf and Red Sea and the first Muslim fleet is said to have appeared in the Indian Waters in 636 A.D. Persian and Arabian Writers admit that chess or satranga (Sanskrit Chaturanga) came to Persia from India (8A). Business was carried on with new faith that is Islam. Arab military conquest came to a halt with Sind. But the spread of Islam continued in Port Towns and mainly along the coast through commerce

7. **M. Mujeeb** - *World History Our Heritage* P. 127 Asia Publication 1952

8. *Ibid* P. 8

8A. **Shankar Goyal** - *History and Historiography of the Age of Harsha*. *TheHindu* dated 15th Dec. 1992 P. 24)

and trade. The Western historians allegation that the religion of Islam was spread through wars does not hold good to coastal region of this country. From Karachi to Cochin Arab merchants mingled with local people. Especially Cutch, Gujarat, Marata, Konkan and Malabar coast including Dakshina Kannada they carried on business in Agricultural products like pepper, cardamom, ginger & rice etc. In return their activity included trade and they intermarried to local women and thus augmented their ranks; consequently the Arab maritime trade moved from Persian Gulf to the west coast of India-Cutch, Gujarath, Konkan, Coastal Karnataka (Tulunadu) and Kerala upto Cochin. "The Arabian merchants were the traditional traders who used to hover around the ports for rice from may centuries. One variety of rice in South Kanara was called Muscati rice, owing to its huge exports to Muscat. Only when Bengal offered cheaper rice than did Kanara or when there was internal anarchy or the vagaries of monsoon restricted them, the buggalos¹ of Arabs did not touch the shores of South Kanara. Otherwise, no trading season seemed complete without their exotic presence. ⁽⁹⁾

In the 9th century Cheraman Perumal, the then ruling King of Malabar was converted to Islam by a party of Arab pilgrims after they visited Cranganore or Kodangallur, the capital of Perumal on their way to the foot print shrine at Adam's peak in Ceylon. ⁽¹⁰⁾ After conversion he set out to Arabia and landed at Shahr situated on the Arabian coast. He remained here for sometime and when he was about to return to his country imbued with his plans of taking up erection of mosques and propagating the religion of Islam, he suddenly fell sick and died. At his deathbed, he solemnly advised his companions to carry out faithfully his proposed mission in Malabar and to assist them in their labours. He gave them letters of introductions to his viceroys. The tomb of Cheraman Perumal, who later changed his name to Abdul Rahman Samiri, still exists at Zaphan on the Arabian coast at some distance from the place called shahr where he is reported to have landed. ⁽¹¹⁾

Later on in 1910 a few Arabs came to Malabar for repairing the tomb. The inscription which existed on his tomb ran as "Arrived at Zaphan A.H. 212, died A.H. 216", which corresponds to the years 827-832 A.D. Interestingly the

9. **Malathi K. Moorthy** - *Trade and Commerce in Colonial South Kanara 1799-1862*, Mangalore University (Unpublished Thesis) P 102

10. **Sheikh Zainuddin**-Tohfatul Mujahideen P 49, 50

11. **Qadri Hussain Khan** - South Indian Musalmans, P 17, (1910)

*1 An Arabian vessel which is bigger than a local Manji or Kottia

*2 Muslims believe the first man Prophet Adam alighted from heaven (Eve) alighted in Jeddh (Soudi Arabia) and both had their first meeting in that City. Jeddh means in Arabic great Grandmother.

Malabar Kollam era commences from the date of the departure of Perumal to Arabia in 825 A.D. he spent two years at Shahr before proceeding to Zaphan.⁽¹²⁾

There is a controversy about the date of his conversion and death. One version is that Cheraman Perumal after conversion adopted the name of Tajuddin and died at Mecca in 624 A.D. Another version is that he adopted the name of Abdur Rahman Samoori and died in 822 A.D. and was buried at Zaphan on the Arabian Coast.⁽¹³⁾ Firedus - Ul Hikmat by Tabur mentions that Cheraman lived with the prophet for 17 days. Hakim "MUSTADURG" states that an Indian King presented a jar of ginger Morabba to the holy Prophet and he distributed it among his companions. Hazarath Abubaker Siddiq * was said to have been by the side of the Prophet on that occasion. The King was converted to Islam by the Prophet himself⁽¹⁴⁾ Perumal era ended in 825 (A.D.) with Perumal partitioning the country and setting sail for Mecca⁽¹⁵⁾.

PLACES WERE THE FIRST TEN MOSQUES BUILT BY THE ARAB MISSIONARIES

1. Kodangallur
2. Kollam
3. Chalam (Ernad)
4. Pandareni (Quilandi)
5. Dhermapatnam (Near Tellichery)
6. Chorupatnam (Srikandapuram. Central Kerala Near Ernakulam)
7. Heli (Cherakal) Near Mount Delhi.
8. Kasargod (Number 1 to 8 are in Kerala State)
9. Manjallur (Mangalore)
10. Pakanur (Barkur) in Dakshina Kannada .⁽¹⁶⁾

FIRST OFFICIAL MUSLIM MISSIONARIES FROM ARABIA

1) Habib Ibn Malik 2) Muhammed Ibn Malik 3) Ali Ibn Malik 4) Hussain Ibn Malik 5) Takhiudin Ibn Malik 6) Abdurahiman Ibn Malik 7) Ibrahim Ibn Malik 8) Moosa Ibn Malik 9) Ummar Ibn Malik 10) Hussain Ibn Malik and Women were 1. Fatima 2. Ayisa 3. Zainaba 4. Tahira and 5. Alima.⁽¹⁷⁾

12. Qadri-Hussan Khan -Op. Cit. P. 29

13. K.M. Bahauddin-Kerala Muslims the long struggle P. 21

14. Ibid P. 21, 22 Quated from C.N. Ahmed Moulvi K.M. Mohamed and Abdul Kareem (Mahataya Mapla Sahithya Paramparum (Malayalam)

15. C.K. Kareem-Cammemoration Vol 23rd Annual Conference of I.H.S.P. 208.

16. Gopalan Nair - Op. Cit:

* Hazarath Abubakar Siddiq I Kalifa of Islam.

17. C. Gopalan Nair Op. Cit P. 15,29

Ibn Dinar returned to Cranganore from his mission of building mosques in Kodangallur to Pakanur and his heart full of gratitude towards God because the light of Islamism had dawned in a land teemed with idolatory. Malik Habib took his wife and children to Quilandy which he made his permanent abode. Ibn Dinar, however returned to Arabia to visit the tomb of the deceased King and died shortly afterwards in Khorsan. The descendants of Ibn Habib are living at Quilandy even to this day (1910) - ⁽¹⁸⁾

According to a version "A princess who belongs to the royal family of Chirakkal Raja, who ruled over the region, was about to be drowned while she was bathing in a pond near the place. By then a Moplah who was passing by heard her cries and rescued her. While the Raja was pleased for saving her she could not be taken back as she had been polluted by the touch of a non-Hindu. But the Princess herself was not willing to go back to the palace as she had already fallen in love with her rescuer. Finally she became a Muslim and married her young moplah saviour. Thereafter the principality of Cannanore was bestowed on her husband so that he could maintain her and lead the style of life to which she was accustomed. The title of "Azhi Raja" was also conferred on him. ⁽¹⁹⁾.

"Historians have tried to link the spread of Islam in Kerala with the conversion of King Cheraman Perumal. Efforts have been made to verify the validity of the story and to find the date of conversion of Perumal. Whether the story is true or not, all conversions, naturally, from the 7th century onwards and conversion of Perumal, the arrival of Malik Ibn Dinar and his disciple giving a boost to the spread of religion, are distinct possibilities. There is some evidence to support this assumption."⁽²⁰⁾ The same condition is true with this part of Tulunadu or coastal Karnataka. The Arabs were trading in this region before the advent of Islam. There were Arab settlements in this part of west coast also. The conversion in this part of Tulunadu must have taken place before the conversion of Cheraman Perumal, the Perumals conversion took in 8th century, hence we must note Cheraman Perumal is not contemporary of the Prophet Mohammed. Again Cheraman Perumal's rule did not extend to this part of the country. The common people of this part must have mingled and attracted by the Arab merchants and to their religion and they constituted forefathers of Muslims of this region. Prior to some of the HANJAMANA" inscription refering to Muslim merchants of the West coast

18. **Qadri Hussain Khan** Op. Cit. P. 38

19. **V. Abdulla** - The Moplahs' The illustrated weekly of India Feb 11/1970. The family of Ali Rajas, Called the Arakkal family, is even now residing in Cannanore as respected leaders of the community. The Arakkal family which is in the heart of Cannanore town, houses many antiques and regalia relating to their past. V. Abdulla Op Cit P.9.

20. **Baha-uddin** Op. Cit P. 20

there might be a possibility of existence of Arab merchants in this region. A through scrutiny of Arab and local records is needed to unearth this fact.

The coins of 8th century of Omayyad Caliphs have been found even in inland towns such as the old Christian center of Kothamangalam and in the 9th & 10th centuries Arab Chronicalers like Ibn Kurdadbeh and Ibn Haukel have spoken of great trade cities of Malabar and of mosques where merchants offered prayers ⁽²¹⁾

According to the Chinese Muslim traveller Ma-huan who visited Calicut in the beginning of 15th century " many of the Kings subjects are Muhamadens and there are twenty or thirty mosques in the Kingdom, to which the people resort to every 7th day for worship. On this day, during the morning, the people being at mosques no business whatever is transacted; and in the later part of the day of services being over, business is resumed. ⁽²²⁾ . During the second Chera empire Muslims resided in every part of Kerala ⁽²³⁾.

We have abundant source-materials for constructing this dark period of Kerala history covering 8th to 12th century. But they are all in Arabic. Many travellers, geographers and historians came from Arab countries to the Malabar coast and they have left valuable evidences regarding the political, social and economic conditions which prevailed in Kerala at that time. But only fragments of these writings in their devoted form have been handed down to us by the European Scholars. Conserted efforts and organized team-work can alone bring out these materials from oblivion. The true history of the period from 8th to 15th century could be construed objectively only if these sources are unearthed and made use of. ⁽²⁴⁾

Islam came to the West Coast with commerce much earlier than its arrival through the north-West passes, during Prophets life time or a little later. It played an important role in the cultural and social as well as political life of the West Coast. Thus the Muslims of the coastal regions of Sind, Gujarath, Maharashtra, Goa, Karnataka and Kerala were having a common heritage and history. In Canara and particularly Dakshina Kannada of Karnataka State, the Muslim history is intermingled with that of Kerala.

21. **Manickam S.** - The Moplahs of Malabar - Journal of Kerala Studies. Vol. 1 Jan. 1974 JKS P 269.

22. *Ibid* P. 269.

23. *Ibid*

24. **C.K. Kareem** - The Second Chera Empire a fallacy and Myth. Commemoration Vol. 23 Annual Conference of I.H.S. 1984 P. 108.

In compiling this book, we have copiously referred to various Malabar Muslim Records in as much as Dakshina Kannada Coast was till recently known as Malabar Coast. As far as Islam is concerned the whole of the West Coast or Malabar Coast is having a common Islamic history. This dissertation is an attempt in the study exclusively of Muslims of Dakshina Kannada religiously, culturally and socially and to collect as much materials as possible to knit together the leaves of history of the Muslim Community of this region till 1947.

OLDEN, GOLDEN DAYS - MESSAGE OF PEACE

Dakshina Kannada whose Anglican term is South Kanara, was formerly called as Tulunadu. Subsequently the Portuguese called it 'The Canara'. The Portuguese traveller Barbosa who visited this part of the country between 1500 A.D. and 1515 mentioned this region as Tolinat⁽¹⁾ (Tulu Nat, Tulunadu) in his travelogue, he has described Canara as one of the most progressive districts of the Indian sub-continent. It is said to be the second most tax-paying district of the present State of Karnataka. The cosmopolitan nature of the people of this district from the olden days is well known. They are intelligent, enterprising and innovative. To quote Captain Miley, an English Writer of 1875 about the nature of Dakshina Kannadigas, "There is in the character of its people something sociable, something sympathetic, something which makes its way with greater facility and effect than does the genius of the people of its sister countries. Sociability and sympathy are the peculiar characteristics of Mangalore and it is these qualities which make her fit to march as the head of native civilization. Cordiality, that useful ingredient, which is a distinguishing feature of our society at home, is the chief thing that exists in this society, which to a stranger cannot therefore appear repulsive. The style of living is not so ostentatious as that of its sister countries. The people are remarkable for cleanliness, either in their domestic affairs or in the streets where they reside" ⁽²⁾.

Major portion of the Dakshina Kannada people are speaking Tulu as their mother-tongue, which is of Dravidian origin and a sweet sounding dialect. Before the formation of the Linguistic States in 1956, Kasaragod Taluk (now district included in the Kerala State) was part of South Kanara District that is Dakshina Kannada.

At present the district consists of eight taluks, namely, Kundapur, Karkala, Belthangady, Bantwal, Mangalore, Puttur, Udupi and Sullya. The District is almost 148 KM. in length and 80 KM. in breadth. The total area of the district is 8411 Sq. Kilometers. The district is bounded by Uttara Kannada in the North, Kasaragod District of Kerala State in the South, and Shimoga, Chickmagalur, Kodagu and Hassan districts in the East. In the West the great Arabian Sea is washing its feet. According to 1981 census the total population of the district was 35,97,323 among whom 10,75,211 were men and 12,21,152 women.

The district is endowed with a vast variety of fauna and flora. The Nethravathi

1. **Mansel Longworth Dames** - The Book of Duarate Barbosa - P. 182, 183.

2. **S. Miley** - Canara Past & Present 1875 - Page 4 & 5

Gurpur, Sita, Swarna, Kumardara and Gangolly are the main rivers of the district. The main occupation of the district is agriculture; however fisheries, tile-industry, beedi industry, cashew industry, timber industries, printing and recently mini-steel mills are some of the noteworthy occupations. The district has also given birth to some of India's leading Banks.

Hinduism, Jainism, and ofcourse, Islam and Christianity played a significant role in the religious life of the district. This work tries to explore the role of Islam in the cultural history of South Kanara.

To dwell briefly on the political history of the district, the Alupas of Udyavar held their sway over a thousand years from the second till the fourteenth century A.D. The effective suzerainty of Vijaya Nagar Empire lasted from the fourteenth to middle of sixteenth century A.D. Afterwards the hegemony of the Ikkeri (Bednore) came for nearly hundred years. Then came the rule of Hydarali and Tipu Sultan of Mysore from 1763 till 1799 A.D. ⁽³⁾ and from 1799 to 1947 it was under the British rule until India became a free nation on 15th August, 1947.

In the long past Bhoota Aradhana or spirit ⁽⁴⁾ (Devil) worship was the original form of worship in this district and later on Vedic Hinduism, Shaivism and Jainism flourished here. ^{*} Islam made its first entry with commerce and trade in the 7th century. ⁽⁵⁾

The district was famous for its export of forest produce and rice in olden times. The Arabs were then the main traders who used to visit via the sea ports of the district. "The Arabian Sea, a vast expanse separating the two peninsulas of India and Arabia and bonded on the North by the barren coastline of Iran is one of the vital seas of the world. As a result of the seasonal monsoon it has been for at least 3000 years a great highway of commerce and inter-course. The Indians and Phoenicians, the Arabs and in fact all sea-faring nations of the East - have considered this to be the chief area of navigation".⁽⁶⁾ Thus Dakshina Kannada had trade connections with Arabs even in pre-Islamic era. After 'Islam' became a new faith to the Arabs, naturally it was preached wherever they travelled. "Folklores of South Kanara very often refer to 'Masidis' where the Muslims took interest in the study of the Quran." ⁽⁷⁾

3. **Saletore B.A.** - South Kanara Gazeteer 1938.

4. According to Dr. U.P. Upadhyaya, Chief Editor, Tulu Lexicon SPIRIT is the correct word for Boota.

5. **C. Gopalan Nair** - Mapilla's of Malbar (1922) P 26 * According to the local belief it was during the life time of the Prophet Muhamed.

6. **K.V. Ramesh** - History of South Kanara P. 253 also K. M. Paniker Geographical Factor in Indian history P. 59.

7. **Saletore B.A.** - Ancient Karnataka I (Poona 1936) P. 461

Trade between Canara and Arabia must have existed from very early days, as Arab traders were actually establishing themselves on the west coast in the fourth and fifth centuries A.D. A trade in horses between Persia and Ceylon, which no doubt extended to the west coast of India, is mentioned by Kosmos Indikopbustes in the sixth century, and the Malabar coast is described in Sailor, the Sindbad and the voyage of two Muhammadans, both of which were written about the ninth century A.D. ⁽⁸⁾

According to unpublished Arabic texts available in Malabar the first mosque of Dakshina Kannada was built by Malik Ibn Habib in Barkur. It is recorded. "Malik Ibn Habeeb went to Bakkanur (Barkur) where a handsome mosque was built. That was on a Thursday the tenth of Rabil Awwal in the year 22nd Hijra. (644 A.D.). Eighty Koles* on the east and west, seventy seven on the south and fifty on the north were reserved for the use of the mosque. His son Ibrahim Ibn Malik was appointed Kazi". ⁽⁹⁾

Then Malik Ibn Habeeb journeyed to Mangalore. There too he established a mosque on Friday the twenty seventh day of month of Jamad-ul-Awwal in the twenty second year of Hijra (644 A.D.) on each of its four sides the reserved ground covering sixty koles. Musa Ibn Malik, son of Malik Ibn Habib was appointed its Kazi and Nurrudin Ali Ibn Nasidul Misry, the latter's paternal uncle's son was appointed Sahkbunder of the place. Returning from the place he reached Kasargod. A mosque was erected on an elevated ground there on Monday the eighteenth of Rajab in the twenty second year of Hijra (644 A.D.) Here Malik Ibn Muhammed, grand son of Malik Ibn Habib was appointed as Kazi. The space on the western side as far as the bazaar, on the eastern side as far as the river and on the north and south space covering forty koles one each side were set apart as wakf. ⁽¹⁰⁾

The tradition as recorded purports to have been handed down by Malik and his father Habeeb to Muhammed son of the former and there is every reason to believe that this individual was a member of the party that accompanied the Arab Missionaries. The minuteness of the movement of the Arab Missionaries as described, their intimate knowledge of the subject and the mastery over details displayed in the narrative of the movements of the party carry with it an impress of truth; but one cannot help feeling that the dates are incorrect, says Gopalan Nair, the author of "Mapillas of Malabar". About the chain of mosques built by

8. **J. Sturrock** - South Canara - Vol. I P 218 Madras District. Manuals 1894.

9. **C. Gopalan Nair** - Op : cit P 20,21

* Koles - a measuring rod of 28 inches in length

10. **C. Gopalan Nair** - Op : cit P 20, 21

Muslim missionaries, the first one according to local tradition is Cheraman mosque of Kodangalur". Today on the west coast there are a number of mosques, the origin of which are said to go back to very early Islamic dates. For example the Cheraman Jami Masjid at Karanganur (Kodangalur) north of Cochin is traditionally claimed to have been founded as early as A.H. 8 (629 - 630 A.D.) Such an early date is not, of course, acceptable, as at that time Islam was still confined to a small part of Arabia only. But the tradition may establish the fact that trade was being carried on well before the Islamic period. ⁽¹¹⁾

About the arrival dates of Malik Dinar and Cheraman Perumals interview with the Prophet is a debatable issue among the historians. Among them Mr. Logan, author of the famous Malabar Manual, Doctor Burnell, Mr. Lewis Moor and Mr. Nagam Iyer of Travancore State Manual are prominent. All these authors give different dates. It is believed that during the time of Khalifa Omar (634-645 A.D.) Islam reached Indian coast and there is a lot of evidence on the matter historically. This holds good in Dakshina Kannada also. The correct date of the arrival is still a matter of research of the scholars.

Now coming to excavations in Dakshina Kannada, "The excavations at Arikamedu have clearly proved.....that the people of South were in close commercial relation with Mediteranean people, that long before the time of the Romans, their ships had sailed up to the Red sea and Persian Gulf and that intimate commercial and cultural contacts existed between them and the people of West Asia and Egypt".⁽¹²⁾

The above historical facts suggest the possibility of Arab settlements in coastal Karnataka. In Dakshina Kannada the settlement of Arabs, the fore-fathers of the present Muslims must have begun during the period of Alupas. Perhaps during the period, the Islamic missionaries began their work in the coastal towns of Malabar. "The advent of Islam, like that of Christianity, is not recorded and here again the tradition must take the place of history. But since traders from Arabia were sailing to the Malabar coast throughout the period when Prophet Mohammed was carrying out his great conversions, one can assume that Muslims were living there not later than the middle of the 7th century. ⁽¹³⁾ This fact should be borne in mind when we talk of the first arrival of Islam. In fact Islam may not have entered officially but that Muslims arrived commercially as Arab sailors to this part of the country is unavoidable truth.

11. **Mehrdad Shokoohy** - Journal of Royal Asiatic Society. Landon S III Vol I Part I April 1991 P. 75

12. **K.M. Panikkar** - Geographical factors in Indian History P 59

13. **Manicham S.** - J.K. Vol I - I Jan. 1974 P. 268

According to Idnam Masoodi, a Muslim traveller as recorded, in 1175 A.D. he visited Kaudel (Mangalore) where he found about 4000 Muslims in that town and Hindus treating Muslims as brothers. From there he sailed in a boat to a place called Manel, where he come across a number of merchants. He also found there a temple with different types of idols. Near the river side the people there allowed Masoodi to construct a mosque. ⁽¹⁴⁾ But according to Mecenzi the reference to population of Muslims at that place as 4000 is doubtful. We can not deny out right this information, since the Muslims are part of Tuluva Society as merchant class, but this is at least a clue for the importance of Muslims in 1175 A.D. in Dakshina Kannada.

The earliest reference to the ports of Tuluva is found in an Arab Mss. of the beginning of the seventh century A.D. In this Mss. Mangalore is made mention of. Rashid-ud-din (A.D.1310) speaks of the ports of Tuluva in the following order : 'Of the cities on the shore the first is Sindabur, then Fakanur, then the country of Manjarur....' Of these, Sindabur seems to refer to Kundapur, Fakanur to Barakur or the Barhakanyapura of the middle ages and Manjarur to Mangalore. Although Rashid-Ud-Din belonged to the first quarter of the fourteenth century A.D., yet since he bases his remarks on the account of Al-Baruni, his narrative, as Elliot observes, " may be considered' for all practical purposes', as presenting a picture of the Mussulman knowledge of India at the end of the tenth century A.D."

It is to be asserted that Sindabur does not refer to Basaruru as is evident from the evidence of Abul-Fida (Circa A.D. 1330) who not only mentions Sindabur but also to the "small city" of Basaruru in his narrative. ⁽¹⁵⁾

The most important Non-Hindu people, who were next only to the Nairs in Political Power and influence, were the Moors who consisted of Arab settlers and Moplahs of mixed descent. It is therefore, reasonable to suppose that as at least after the time of Caliph Omar the trade with Malabar was exclusively in the hands of Moors and the Arab Community in Malabar which dates back from the early 8th century. ⁽¹⁶⁾

Coming to the cultural history of the district 'Pad-danas' * or tales of Bhootas

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14. Mecenzi : Collections - Book No. 2 P. 279 Madras Oriental Manuscript Library. Quoted in
 15. Elliot - Dawson - A History of India as told by her own historians. P. 42, 68 B.A. Salthore - South Canara Manual 1938 P. 173).
 16. K.M. Paniker - Malabar & Portuguese - P. 23.

* The Pad-danas are essentially prayers but are popularly understood in the light of panegyric songs sung in honour of the great heroes and heroines of ancient and mediaeval Tuluva. There are very many of these songs in the Tulu language but the most prominent ones centre round the brave deeds of the heroes. Two features of these 'Pad-danas' are that they are very simple in their style and that they contain details which can be verified even in our own days.

in song forms are considered as the tradition. The Bootas worshipped in certain parts of the district.* Ali was a Muslim Hero and local people revered him as 'Daiva' or Godly Devil. Again in the 'Babbayya Pad-dana' a Muslim is a 'Daive Purusha' who happened to help people specially fisherfolk all over the sea coast of the district. These according to Mrs. Susheela Upadyaya pertain to 11th to 12th century A.D. (17)

In one of the Pad-danas it is stated that when the Bearys neared the Temple of Brahma, they were brought to a halt by the villagers who said " If you are in your caste, you may come into the temple yard and touch the door and then tell us what you want. It was a remarkable privilege indeed which the Mapillas received at the hands of their Hindu brethren. (18)

In the Pad-dana 'Athawara Doyyangal' composed in the sixteenth century, we are informed of the respectable position enjoyed by the Muslims in Banga Principality of Panemangalore. The Muslims remained on terms of utmost goodwill and respect with their Hindu brethren of Uddara (udyavar) near Manjeshwar. It is customary for Bootas called Doyyangalu of Udyavara to go to Masjid of Udyavara during the annual festivals and speak highly in memory of the now forgotten Mohammadan General who, it is said, had presented them in the long past lands in the same place* (19)

In some other important Pad-danas and like Balendra Pad-dana, Jumadi Daivada Pad-dana, Shri Pad-danathere are references to the Muslims of Dakshina Kannada(20)

17. Susheela upadyaya - Bobbayana Janana 'Pad-Dana' "TULUVA" Vol. 3 P. 14 to 17

* Ali Bhoota - Kumbale Sime Arikkadu guddemane. A Malayali Billava family was living there. They were the devotees of Raktswari Bhoota. Ali Beari was a Mantravadi (Black magician) of fame. He started loving the Billava girl Deyi but the girl refused. Since Ali Beari was so powerful, people did not want to oppose him openly. They prayed their Bhoota Raktswari. Raktswari chased him but since Ali had a Talisman in his body she could not touch him. She took the form of a girl and went inside a lake for bathing. Ali also came near the water. The girl enticed him to get down into water removing his clothes. He was also asked to discard his talisman and come completely naked towards her. He did that. Soon Raktswari touched him and he came invincible. He died and the Bhoota made another bhoota. Thus Ali Bhoota came into existence.

18. Salathore B.A. - Ancient karnataka P. 546 & Manners - 'Pad-dana' (Tulu) P. 3

19. Ibid - P. 464, 465

* In the time of yearly festival of Uddara Temple near Manjeshwar. Brahmins and the Muslims were made to sit in a prominent seating arrangements as a mark of respect for these two communities. The same temple of Udayvara Mada at the time of yearly festival the Gurikara or Headman of the temple should first purchase Betalnut from a Muslim businessman, for this A muslim was to keep a temporary shop in the temple fare which is held at temple yard. Malayali Chamundi Temple Kolya near Kotekar - Ullal a Muslim from particular family should attend the Annual festival as a respect for the Diety and A tender coconut is offered to him as a mark of respect.

and these Pad-danas were composed between 11th & 14th Centuries.

Again there are so many Garadis in the district (Boota Stanas) or places of worship of Devils. 'Papes' which are tiny, structures kept near Koti, Channaya Daiva which were helped by the Muslims. This dates back to nearly 17th century.⁽²¹⁾

Bappanadu Temple of Mulki of this district bears the name of one 'Bappa Beary' again a Muslim. A local tradition, popular in Mulki informs us that Bappa Beary, a Muslim merchant renovated the Durga Parameshwari Temple at Bappanad Village towards the end of 18th century. It is usual at the time of annual festival for the procession of the deity to halt at Bappa Beary's old family house and offer prasadam. In Barkur (once the historical capital of Tulunadu) in Bootala Pandya's 'Kattu Kattale' and 'Mana Maryade' the Muslims were bestowed 'Mana Maryade'. In Barkur during the annual festival of the famous Pancha Lingeshwara temple, 'Mana Maryade' was given in the name of 'Hanjamana'* local Fakeer Saheb's family and this practice is followed even at present. It is a hereditary traditional respect the family receives right from the time of Bootala Pandya, they say. Other historical places like Basroor in South Kanara is also having the same tradition.

From the eleventh century onwards, the Muslim traders association known as 'Hanjamana' stepped in. They were engaged in both internal and external trade transactions, latter mainly with Arabia, Muscat, Africa and also with Malabar.⁽²²⁾ The inscriptions of South Kanara make frequent references to the 'Hanjamana' and 'Nakara Hanjamana' guilds. In this context, we may refer to Hanjamana-Mukhya (i.e. Chief of the Hanjamana), by name Ummara-Marakala, who figures prominently in the Kaikini inscription (A.D. 1427) of the reign of Devaraya I and his fedutory, Sangiraya of Nagire as an adversary of the Imperial Governor, Thimmanna-Odeya. Ummara is the same as Ummar, a Persian proper-name and Marakala means a sailor. This fact lends support to the view that 'Hanjamana' was the guild of Arabic and Persian merchants settled along the coast⁽²³⁾. Dwelling

20. According to Tulu cultural scholar Amrath Sameshwar in oral talk.

21. According to Pad-dana experts like Vaman Nandavar & Amrath Someshwar)

Degree fo respect to be paid to the different families in the village.

Bootala Pandya enjoined a particular observance of the 'Mana maryade' so that to this day it is for the a matter of great importance that each person should receive coconut, sandal-wood and also flowers according to his rank and so great a pitch do they carry these points that a suit was instituted for Rs. 800/- damages by a man who failed to receive 'Mana Maryade' suitable to his rank - S. Miley - Canara past and Present 1875 page 31. Mr. Abbas Saheb ex : village hand also reports some incidents which happened in 1940's in Barkur.

* Hanjaman - The proper name is Anjuman a Parsi word for Association.

22. **Vasantha Madhava K.G.** - Western Karnataka - Its agrarian Relations - 1500-1800 A.D. P. 144.

upon this expression 'Hanjamana', according to Suryanarayana Kamath it is the institution which is nothing but the Muslim community of a particular locality. He also refers to Silahara grant, Kharepatan grant and a Kadamba grant dated S. 981. "The Kharepatan grant dated 1094 speaks of one Nouvittaka Vasaida. He is described as bearing 'the burden anxieties about this country in the record. This Vasaida is identified to be a Muslim as he was a Nouvittaka a person owning ships or in other words engaged in overseas trade and the name Vasaida represented a Muslim name Sayyada or Sayyad. In the Panaji Plates of Kadamba Jayakesi II, dated S. 981, we come across Nouvittaka Aliya Madhumade belonging to Tajjika race.

The individual was a Tajjika, a nouvittaka, and finally Aliya Madhumade, or Ali Mohammed and thus, was a Muslim. With the help of these two and other such references the existence of Muslim settlements on the West Coast is proved and this has made one to argue that 'Hanjamana' was a Muslim organisation. These references leave us in no doubt regarding the establishment of the Muslim traders into a sort of corporation which probably is the Hanjamana (Anjumana) of Silahara Inscriptions. ⁽²⁴⁾ In the Chinchani copper plate of Indraraja III of the Rashtrakuta line dated in 926 A.D. it is stated that Tajaka Madhumate (Muhammed) tactfully managed to get into the administration of Samyarnandala in the West Coast and won over the favour of Krishnaraja by pulling down the master of sea-coast. Muhammed also earned the love and affection of local population by his benevolent acts of opening feeding houses for travellers and providing boats to cross two creeks of the sea ⁽²⁵⁾.

The Arabs who had opened their trading stations on the coast of Malabar proper seem to have come to Tuluvanadu as well in early medieval times and the Mapillas mentioned in Pad-danas* are the "Tuluva Mapillas" i.e. descendents of Arab fathers by Tuluva mothers ⁽²⁶⁾.

There are again a number of inscriptions in Dakshina Kannada which refers to Hanjamana, which indicates that this was a Muslim Organisation. For example one inscription from Basrur speaks of the Hanjamana of Basrur not paying certain

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23. **K.V. Ramesh** - op : Cit. P. 253, 254.
 24. **Suryanath U. Kamath** - The Journal of the Institute of Indian Studies. Vol. 1 No. 1 (1978) P60.
 25. Elliot & Dowson. P3 FF 27 & 34 - Vasantha Madhava - 23rd Annual Conference of J.H.S. P. 158.
 26. **Salethone B.A.** - Ancient Karnataka P. 482.

* In Pad -danas 7 or 8 prominent classes are mentioned as local people. They are the Billavars, the bunts, the Brahmanas, the Jainas, the Mogers, the Mappilas (Muslims) the Pambadas and the Holeyas. - Salethore - Ancient Karnataka P. 460.

Royal dues ("aramanege teruva hadike honna tervadake terade") and instead, the Hanjamana people decided to adjust the payment into their "**Palli maryade**". This "**Palli Maryade**" was some the amount paid to Palli i.e. Mosque. So the Hanjamana people were making payments to Mosques and therefore they were Muslims. (27).

Another inscription refers to a grant made by Nagarasa Odeya, the Vijayanagara Governor of Barkuru Rajya to a temple. The grant used to be made in the presence of the settikars of the ten streets of Barkuru, people belonging to 770 yelames (a term difficult to explain), people of Hanjamana and others. They are mentioned as part and parcel of the local assemblies in other places also like Ullal and Mangalore (28).

There is an interesting inscription of 1419 A.D. about some friction between Muslim Hanjamana and Thimmanna Odeya who was then the Governor of Mangalore Rajya under Vijayanagar King, Veera Pratapa Devaraya and as a result of it four or five NAKAIDU Palli's (Mosques) were destroyed due to misunderstanding. Hearing this sad incident the King of Vijayanagar along with his Governor, tributaries, Banga, Chowta, Ajila and the entire elite together deeply repented for the incident and offered compensation to Jamath palli (Jamath Mosque) by donating oil and granting lands and it was also ordained that if any one tried to grab the said land from 'Hanjamana' they would be committing sin equivalent to killing one thousand cows and one thousand Brahmanas of Kashi (Banares)(29).

This inscription is the example of how Muslims thrived in this part of Dakshina Kannada. It also depicts in 1419 there were more than four mosques excluding 'Jamath Mosque' at Mangalore. The short sightedness of a certain officer was corrected by the entire ruling class by granting lands and making certain offerings. **Protection of the grant was more important than the granting of the grant.** 'Sarwa Dharma Samanvayate' that is respect for all religions is also seen in this inscription. This testifies the observation of Ibn Batuta, an Arabian traveller of 1342 A.D. about Mangalore from very early times.

Thus people of Tulu Nadu respected Islam, Islam become part of the Tulu land. Thus, the Muslim flourished in this great land. Muslims are associated with decorating Temple chariots and silver settings like "Prabhavali". It is said that

27. S.I.I. IX. pt. II 459 and also S.U. Kamath. The Journal of the I.I. S. Vol. I P. 61.

28. S.I.I. VII. 530.

29. S.I.I. Volume VII No. 182 (A.R. No. 22 of 1901) on a Slab set up in Warg No. 26. at Kodial-Bail, Mangalore.

one of the families of Muslims in Udupi is associated with famous Paryaya Festival as decorators and they act as cracker operators in most temple festivals. The Paryaya Festival is held at Udupi Mhutt. The Mahalingeshwara Temple of Basaroor also engage Muslims to decorate chariots even to this day. Throughout the district these type of Muslims mingling with Hindu cultural activities of festivals is common.*

Mention of the Hanjaman Institution in records becomes more frequent in the Vijayanagara period. It existed not only at Barkuru and Bailur, but in places like Ullala, Honnavara, Basruru and Mangalore also ⁽³⁰⁾.

During the reign of Sadasivaraya (A.D. 1551) a Muslim Governor Yekadhala Khana (must be Iqbal Khan) was governing Barkur Rajya. This itself significantly testifies to the social standings of Muslims at that time in this District.

It is stated that on April 11 (Saturday) A.D. 1551 the people of the whole of Tulu Rajya had once collected at Koteshwara (Kundapur Taluk) to celebrate the festival of 'Tudiya Habba' and for reasons not stated in the record, a great disturbance arose and the pilgrims were involved in armed fights among themselves. The dead bodies of the Brahmanas and the Shudras and even of the cows lay scattered within the precincts of the Koteshwara Temple. having thus defiled, the temple was closed. It was Yekadhala Khana who made all efforts enabling the temple to return to its former sanctity and grandeur ⁽³¹⁾.

The Arab traveller of 1342 A.D. Mohammed Ibn-Abdulla Ibn Batuta (1304-1377 A.D.) who visited Manjarun or Manjadur (i.e. Mangalore) writes that Mangalore is situated on a large estuary of the sea, called the estuary of the wolf which is the greatest estuary in Malabar. He found there hosts of merchants from Fars (Persia) and Yemen and as many as 4000 Muslim traders. The staple commodities of the place were ginger and black pepper. The King, he remarks, was one of the most powerful potentates of Malabar. His name was Ramdev (Former visitors considered South Kanara as part of Malabar) Ibn Batuta gives valuable information about one of the prominent Muslim-Badrudin Alambari, a Kazi of Mangalore, who he says, was teaching science ⁽³²⁾. Ibn Batuta had also visited Barkur.

It is a usual custom among fisher folk (Mogers) in the Sea coast of Kundapur, Dakshina Kannada to perform, SEERANI POOJA' when they do not get good catches of fish. "SEERANI POOJA" consists of a tiny boat made of coconut tree stem which is filled with beaten rice puffed rice bengal gram, etc (Panchakajaya). A Muslim priest will offer prayers before the tiny boat is let into the sea.

30. S. U. Kamath - op Cit.

31. S.I. I. VII. 530

32. Imperial Gazetteer of India Vol (XVII P. 117. also Nage Gowda Pravasikanada India Vol. III P.310

In 1448 A.D. the Persian Ambassador Abdul Razak sailed to Vijaya Nagar Court through the Port of Mangalore. He has referred to the architectural beauty of the idol installed in Raja Rajeshwari Temple of Polali. ⁽³³⁾

Muslims enjoyed a very peaceful life in Tulunadu. The Tuluva Kings respected the Muslims. Becoming a Muslim was a matter of pride since they were commercially leading and economically rich throughout this period of study ⁽³⁴⁾

There are evidences to show that the Arab merchants and local Muslims merchants were very rich in the period of Tuluva Kings. They were so influential and rich that they used to stand guarantee to Tuluva Kings against their overlords of Vijaya Nagar Empire. These merchants even gave loans to Bangaraja and Ajila Kings to pay tributes to Ikkeri Kings. ⁽³⁵⁾ Both Portuguese and local sources confirm that Muslims were enrolled in the military services of Banga and the Chowta Chiefs. Muslims were treated with honour and respect by the people and rulers alike.

Thus at the end of the 15th century Dakshina Kannada which was then part of Tulunadu was leading a serene life even though politically isolated. Trade flourished with the help of Arab-merchants, different communities lived together in amity without friction, absolute religious tolerance existed. Pietro Della Valle the Italian traveller mentions of a Muhammadan Commander of the Keladi Forces called Musa Bai". Formerly Musa Bai* was serving under Banga Chief. Successor of Keladi Vekatappa Nayaka who continued to employ Muslims in the Armed forces ⁽³⁶⁾.

The rulers of Kanara mainly the Vijayanagar Rulers, their Governors and the Nayakas of Keladi donated grants for construction of mosques in their Kingdom. In 1627 Venkatappa Nayaka erected a Mosque at Bhuvanagiri Durga. His grandson, Veerabhadra Nayaka gifted the revenue of Edhali Village to a Mosque at Tavarekere ⁽³⁷⁾.

An Inscription dated 1628 A.D. mentions about the construction of a mosque for the Muslims by a ruler of Kanara, Keladi Venkatappa Nayaka in the Ghat

33. Nage Gowda - Pravasikanda D.K. (T.M.A. Pai feliciation volume) 1977. Vijaya College, Trust, Mulki D.K. P. 76.

34. Vasanth Madhava - Religion in coastal Karnataka - 1500-1763 P. 100

35. Igal - of Cit. P. 172.

36. Vasanth Madhava - Religion in coastal Karnataka P. 100.

37. E.C. VII Old Edition: 39

* Musa Bai as pronounced by European travellers may be Musa Beary. Certain oriental names for example Muhammad is mentioned as Macometto by Portuguese.

region of Kanara. Land was granted for the construction of the Mosque through one Mulla Haji.

A document paper dated 1706 informs us that one Pōkkachu Beary one of the commanders of Keladi forces attacked Malabar and suffered heavy casualty from the latter's forces for that Nayaka conferred 'Uttara' (i.e. land granted for specific purpose) ⁽³⁸⁾.

As a result the political power as well as material prosperity of the Moors gave rise neither to jealousy nor to fear; and every where on the coast the Moors were encouraged by the Malabar Rajahs to establish centres of trade ⁽³⁹⁾.

This was the condition even in coastal Tulunadu. This mingling of Arab culture has made a vast impact on Tulunadu. In the Tulu language and Pad-danas of Tuluvas there are many Arabic words. So many names of house-hold articles are having Arabic background.

As years rolled on, Islam became a part of the population of this great land. Muslims enjoyed and loved this vast beautiful ocean, the lovely sea-coast, enchanting rivers, the lush green woods, the animals, the birds, the weather and the Mother Earth in which their ancestors died and slept and became part and parcel of this fertile, gifted place of earth of Almighty.

38. Vide copy of document (Kannada) in the Appendix.

39. K.M. Panikar - Malabar and Portuguese - P. 24.

MOORS AND PORTUGUESE AND PEPPER

The advent of Portuguese to India was a turning point in the social and cultural life of Muslims not only of Dakshina Kannada but of the whole coastal India. According to Rolland E. Miller "One of the least surprising but most traumatic of events in the history of Mappilas was the coming of Portuguese⁽¹⁾. The Portuguese intention was not only commerce but also religious. Between 1500 to 1763 A.D. Franciscan Missionaries took keen interest in propagating Christianity in the coastal towns of Karnataka such as Mangalore, Ullal and Anjediva⁽²⁾ The Portuguese, were eager to spread their religion in the entire coast, came to Tulunadu, where trade in the chief commodities like pepper and rice was dominantly in the hands of Muslims in places like Mangalore, Ullal, Barkur, Basrur, Baindur, Bhatkal and Honnavar. Durate Barbosa, Portuguese Traveller (1514) had described the district thus. "The banks of Dakshina Kannada rivers are very pretty and very thickly inhabited by Moors and gentiles and studded with fine buildings and houses of prayer of gentiles and there are also many mosques, where they greatly honour Muhammed".⁽³⁾

1. **Rolland E. Miller** - MAPILLA MUSLIMS OF KERALA p. 60

2. **K.G. Vasantha Madhava** - Quarterly Journal of the Mythic Society p. 8

* It is interesting to note the first portuguese Navigator who reached Indian shore Vasco-da-Gama was not a freeman. In every sense, the intrepid explorer, was a man of his times. He came from that part of the world where the Christian Muslim struggle had gone in for centuries. He was an unquestioned representative of medieval conviction that force was a legitimate aid to the task of conquering and converting - Rolland E. Miller - op. cit. p. 65

On 17th May, 1498 A.D. assisted by a Muslim merchant named 'MONZAIDA' who spoke Spanish, is described by Portuguese historians as having attached himself to De-Gama, afforded him the most important services, by giving him a full description of the climate, customs and produce of Malabar - TOHFAT-UL-MUJAHIDEEN p. 76

But it is also stated Ahamad Ibn Majeed, a Muslim pilot of Gujarat helped Vasco-da-Gama by doubling the Cape of Good Hope they reached Malabar Coast. Vasco-da-Gama met Majeed at Malindi in East Africa - B.S. Shastry - Studies in Indo-Portuguese History p. 47

3. **Longworth Dames** - The Book of Duarte Barbosa P-1167

* Tulunadu was a vast area stretching from Gerusoppe to Kumbala (Kerala) had its territory present Dakshina Kannada is a major portion of former Tulunadu.

In 1502 Vasco Da Gama seized 24 rice vessels which were approaching Calicut; he cut off the hands, ears and noses of 800 crew members; tied their feet and knocked out their teeth with sticks to prevent escape; heaped them on board the vessels and set them on fire. After similarly mutilating the Brahmin emissary of the Zamorin he sent him to shore with some of the lopped-off members and a written invitation to the Zamorin "to have a curry made". - F.C. Danvers - Portuguese in India I, P. 85.

The Portuguese to a great extent were religious fanatics. In the name of Christianity they exhibited their barbarity in a most abominable manner⁽⁴⁾ Apart from economic factors, the religious motives shaped their policy in the region. The medieval theory "that the Pope had direct dominion over all the kingdoms of the Muhamadans and pagans and to possess their goods" The obligation was placed on the Portuguese "to propagate the Catholic religion in all the new lands discovered by them as a condition of being allowed to hold them in conquest with the Papal sanction and benediction".⁽⁵⁾ The economic and religious motivations were combined with a deep animus against Muslims as a result of the years of clashes on the Iberian Peninsula. Although the Mapillas had nothing to do with events on the shores of the far-off Mediterranean, as far as the Portuguese were concerned, they were Moors and the large number of Arabs in the area seemed only to confirm that identification.⁽⁶⁾ In 1502 Vasco da Gama in his second voyage declared "that the King of Portugal was the lord of the seas and therefore, all the ports where there was navigation, should obey the Portuguese King, paying tributes to his men who moved about in his fleet; that by paying tributes along were the ports free and safe in their trade and commerce; that the ports should not trade in pepper, nor admit Turks, nor allow ships from Calicut".⁽⁷⁾ They imposed sailing permit called 'Cartozes' to all ships and boats. In 1513 Alfons de Albuquerque sent some of his captains to Mangalore to take possession of some of the Calicut ships which were on their way to the Red Sea straits⁽⁸⁾

In 1525 also they destroyed Mangalore Port and this was the first attack on Dakshina Kannada Ports by Portuguese⁽⁹⁾ The Portuguese acted heavily against the Muslims in the coast of Karnataka. In Dakshina Kannada as elsewhere in west coast Muslims suffered by Portuguese barbarity. Most of the war and armed raids in the region were against the Muslims because they were inflexible in their faith.

4. Da Gama tortured helpless fishermen-Almeida Tore out the eyes of a Nair who had come in with a promise of his life, because he suspected a design on his own life Albuquerque cut off the noses of the women and the hands of the men who were taken captive of on the Arabian Coast. To follow the example of Almeida and Sail into an Indian harbour with the corpses of unfortunates, often not fighting men-**WHITEWAY**-THE RISE OF PORTUGUESE POWER P. 22.

5. **F.C. Danvers** - The Portuguese in India, Vol-I P-12

6. *Ibid* - Vol II P-306

* Moor's or 'Maur's' is the generic term by which the Muslims were known to the people of the Iberian Peninsula, derived from 'Mauretania' situated across the straits of Gibraltar. The Portuguese, after the fall of Muslim rule in the Peninsula and the in discovery of the passage of the East round the Cape of Good hope, gave the title to the Arabs and their descendents whom they found established as traders in every part of the Afro-Asian Coast in the 16th Century - Muslims of Sri Lanka - P. 406

7. **B.S. Shastry** - Studies in Indo Portuguese History- p. 83

8. *Ibid*. p. 209

9. *Ibid* p. 54

"In 1526 Muslims were employed as soldiers under Bangawadi Kings of Mangalore".⁽¹⁰⁾
 "In 1530 Portuguese captain Dioga da Silveria attacked Mangalore to punish a leading merchant 'Chetion' (Shetty) who was trading with Calicut. Shetty gave a heroic fight though he was armed with primitive weapons but ultimately Diogada Silveria entered the city with well armed 240 soldiers, looted Mangalore, set fire to the houses existing in the city and killed Shetty. The valuable merchandise of Shetty was destroyed ⁽¹¹⁾ Many residents of the city were massacred, several houses and shops were destroyed; local ships in anchor at the port were sunk⁽¹²⁾ A large booty of copper, coral, mercury, grains, and velvet was taken away. Thereafter, very often they attacked the ports of Mangalore and Basrur with the intention of destroying the Moorish merchants who were in collusion with Zamorin of Calicut. In 1532 Diogo-da-Silveira again came to loot Mangalore. On this occasion the inhabitants of the town hearing the approach of the Portuguese fleet fled away from the city and took shelter on the hills ⁽¹⁴⁾.

In 1548 the Portuguese made treaties with Vijaya Nagar ruler. They insisted not to allow Muslim merchants in Canara ports ⁽¹⁵⁾

In 1555, the Portuguese sent Admiral Dom Alvaro da Silveira against the Queen of Ullal, Abbakka Devi Chowta who had refused to pay them the tribute. Among the many towns that fell on his ruthless route was the City of Mangalore with its rich pagoda (temple)". ⁽¹⁶⁾ But meanwhile King Zamorin intervened and a treaty was signed. ⁽¹⁷⁾.

The Muslims in Kanara became the victims of the Portuguese and they suffered a good deal. Some of them had to leave their sea trade. The commercial interests of Muslims were in consequence condigned to ruin; they were prevented from carrying on any trade. First they prohibited Muslims and other natives from dealing in pepper and ginger. Afterwards, they were excluded from trade in bark of spice trees and in the clove, jilliflower and the herb fennel and in produce of this kind.⁽¹⁸⁾

10. **Ganapathy Rao Igal** - Dakshina Kannada Pracheena Ithihasa p. 172

11. **B.S. Shastry** Op. Cit. p. 54

12. **Danvares** - Op. cit. Vol- I p. 389

* There is one 'Chettyro Bandasale' a famous Muslim family house which still exists in old Bunder area of Mangalore.

13. **Danvares** - Op: Cit. Vol -I p. 389

14. **Ibid** p. 398-399 & Karnataka Gazetteer South Kanara 1973 p. 52 and Vasanth Madhava - Religion in Coastal Karnataka p. 99

15. **Danvares** - Op; Cit. Vol. I p. 89

16. **Ibid**

17. **George M. Moraes** - Op. Cit P. 7

18. **Sheikh Zainuddin** - TOHUFAT - UL - MUJAHIDEEN p. 153

Muslims of Dakshina Kannada were also prohibited from carrying on export trade with foreign ports by the Portuguese. They were cut off from having any commercial intercourse with Arabian ports and with Malacca and Resha and Thinasuree and other places ⁽¹⁹⁾ during this period. There was a Muslim Governor of Barkur Rajya by name Ekdahala Khan (Iqbal Khan) in 1551 representing Vijaya Nagar Kings ⁽²⁰⁾.

At this time, a few of the Muslim merchants of Dakshina Kannada might have switched over their profession to agriculture and became landlords. But a considerable section of the Muslims joined as porters, sailors and also as soldiers in the armies of local kings, namely of Bangas, Ajilas and Chowtas. Portuguese prevented the people of Malabar dwelling in Honnore (Honnavar), Basilors (Barkur) and Munjilore (Mangalore) from collecting rice in granaries and exporting it generally to Malabar as was their custom. ⁽²¹⁾ In 1558 another wanton cruelty was perpetrated on Mangalore by the Portuguese. A Number of men and women both young and old were put to death, a temple was robbed, some of the ships were burnt and the city itself was set on fire ⁽²²⁾ all because Muslim merchants were dealing in pepper, and Portuguese were against the Muslim merchants. Portuguese captain Luis De Mello had found a ship in the Port of Mangalore belonging to Cannanore. ⁽²³⁾ Rev. Fr. Francisco D'Souza in his 'Oriente Conquistado' states that six thousand Muslim soldiers fought against Portuguese on behalf of Abbakka Devi Chowter in the year 1568. ⁽²⁴⁾ But with the affective aid rendered by the Mangalorians, Mangalore could withstand successfully the Portuguese onslaught. ⁽²⁵⁾

The Portuguese cruelty and barbarous killing was resisted by Queen Abbakka Devi Chowata of Ullala (Bucadevi I). She played a notable role in resisting the Portuguese menace. For that the Queen secured active help from the local Muslims. In the year September 1567 one General Joao Peixoto was sent by the Portuguese Viceroy Antony Noronha sent a big fleet with soldiers under General Peixoto. He captured the city of Ullal and also entered the royal court ⁽²⁶⁾ However the

19. Sheikh Zainuddin-TOHUFAT-UL-MUJAHIDEEN p. 153

20. SII. VII. No. 7

21. Sheikh Zainuddin - Op: Cit p. 154

22. B.S. Shastri - Op : Cit. p.

23. Moraes - Op : Cit. p. 8

24. Moraes - Mangalore 1927 p. 9

25. B.S. Shastri - Op : Cit. P. 54 26. Moraes - Op : Cit. p. 7

*

According to Nuruddin Ahamed a retired Tahsildar and lawyer there was a stone inscription "Chowtathi" in Kannada in Alekal Mosque, Ullal. It is said that Abbakka Devi was hiding in Acheba Beary's tomb against the onslaught of her enemies (Portuguese and Bangas of Mangalore) where she took a vow that she would build a big Mosque if she was saved from her enemies. As she was saved off from the danger, she kept up her vow and built Alekal Mosque near Ullal. She was said to have left lot of umbalis for the Mosque.

Queen escaped and took asylum in Ullal masjid*. But the same night she re-attacked the Portuguese army. As a result general Peixoto along with 70 Portuguese soldiers were killed ⁽²⁷⁾ The Portuguese were forced to flee to their ships disgracefully. This was a morale booster for the local Muslim merchants and the Queen.

On receiving the news of Portuguese rout, viceroy Antony Noronha himself started from Goa with a very strong fleet and 300 fighting men ⁽²⁸⁾ to subjugate the Queen.

Here at Ullal 200 soldiers were waiting with the fortification to defend Ullal⁽²⁹⁾ That night Portuguese soldiers were dead drunk and with over confidence began dancing. Taking advantage of this opportunity, numbering about 500 Muslims attacked the Portuguese. In this battle Admiral (Mascarenhas) along with fifty Portuguese soldiers were slain. ⁽³⁰⁾ In the war against the Queen of Ullal it is interesting to note that three Jesuit Fathers accompanied the Portuguese Viceroy. One of the Fathers, Joao Francisco Estelphinino used to hold a crucifix aloft in front and march ahead along with the army encouraging the soldiers to battle.⁽³¹⁾ With a heavy heart and disgrace the Portuguese had to quit Mangalore. On 5th January 1568 the Portuguese again attacked Mangalore and Ullal, Portuguese then subjugated Queen of Ullal ⁽³²⁾.

Dorath

In 1568 Bangawadi (Bangas) Chief of Mangalore permitted the Portuguese to build a fort and acknowledged Portuguese suzerainty, He did so in order to secure help of Portuguese against the local Muslims, who used to defy his authority and that of Chowta Chief of Ullala situated south of Mangalore ⁽³³⁾

It was in 1569 that the Portuguese again came in contact with Mangalore and they captured Kundapur (Basrur) also in the meanwhile. Queen Abbakka was causing headache to the Portuguese. But with the help of Banga King of Mangalore, Portuguese pulled the fortress of Ullal.⁽³⁴⁾ Before subjugating she had however fought vigorously against the Portuguese. At the same time (1570) Portuguese were involved in war with the Sultan of Bijapur, Ahamed Nagar and Zamorine of Calicut. Abbakka took this opportunity and joined the coalition against the Portuguese. Kutty Pokar Markar, a General of Zamorine took part in this

27. Moraes - Op : Cit. p. 7

28. B.S. Shastri. Op : Cit. p. 54

29. Ibid

30. Moraes - Op : Cit. p. 12

31. Ibid p. 16

32. Sheikh Zainuddin Op : Cit. p. 160-161

33. B.S. Shastri - Op : Cit. p. 68

34. Mangalore Municipality Soveneer 1966 - p. 18

war on behalf of Queen Abbakka. He destroyed Portuguese fort at Mangalore but while returning he had to face a big fleet of the Portuguese and was killed⁽³⁵⁾.

All the same, the Muslims during this period had to face hardships by losing their trade. According to Sheikh Zainuddin,* "These infidels (Portuguese) having invaded territories inhabited by the Muslims, and having taken prisoners from amongst them a multitude whose number cannot be computed, having also put many of the faithful to death and compelling the vast body of the Muslims to embrace Christianity and lastly made captives of their females and bound them in shackles, having violated their persons in this manner causing Christian children to be brought into being, who also have in after time occupied themselves in aggress and injuries against the faithful and in tyrannically oppressing them. Now, touching upon the title of this work I have styled it "TOHFUT. UL-MUJAHIDEEN" (an offering to warriors) who shall fight, in defence of religion against the infidels". It being a history of the affairs of the Franks* ⁽³⁶⁾ In countries of malabar and recounting their in famous machinations against the religion of Islam" ⁽³⁷⁾. At this time Muslims social standing was very high. They participated local affairs Political as well as social. An epigraph dated 1569 A.D. of Barkur mentions of the associations of one Hammu Beary in the execution of grants to matha at Hoskeri (near Barkuru). ⁽³⁸⁾ In Ajila Mogaru land was said to have been donated for a very old Darga of a Persian Soofi Saint Baba Fakruddin by Ajila Kings. ⁽³⁹⁾

Several methods like raids, looting, burning were resorted to drive away the Muslims from the coastal region. In 1591, a fine of 5 larin (Portuguese currency) was collected from every Muslim merchant in Basroor illegally on every Korji of rice purchased from them. ⁽⁴⁰⁾

35. Moreas - Op : Cit. p. 12 and Zainuddin Op : Cit. p

* **Shaikh Ahmed Zainuddin** (1498-1581) of Ponnani was a famous scholar of the period and was the head of Ponnani Muslim Centre. Most of the historical writers of coastal Muslims heavily depended on his work TOHFAT-UL-MUJAHIDEEN. History of the Rise of Mohamedan Power (1829) written by Muhammed Kasim Farista admits his work based on TOHFAT-UL-MUJAHIDEEN. "Zainuddin in lists a long series of cruelties against the coastal Muslims and against their religion. There is a remarkable agreement between Zainuddin and Portuguese sources as to the facts of what happened. The difference is in impugning of motive and castigating of spirit. Zainuddin did not exaggerate and his implications are under the circumstances, understandable - Rolland E. Miller - Mappila Muslims of Kerala P. 73.

36. **Sheikh Zainuddin** - Op : Cit. p. 73

* Normally in Arabic, Portuguese is mentioned as AL-AFRANJ (FRANKS) English men as AL-INKITAR, French AL-AFRANSAWEE and Spaniards - AL-ANDALOOS. But in India medieval Muslim historians called every European as AL-AFRANJ. - TOHFUT-UL-MUJAHIDEEN(Tr. M.J. Rowlandson) P. 8

37. Sheikh Zainuddin Op : Cit. p. 73

38. SII. VII 389

39. According to its Trustee P.B. Hussain Kunhi Saheb.

40. **B.S. Shastry** - Op : Cit. p. 214

But the canara people and Kings respected Muslims and offered every help to them. An inscription dated 1615 A.D. makes mention of construction of a mosque to Muslims by the pious Hindu in a Ghat region of Kanara. ⁽⁴¹⁾ In 1617 Portuguese entered into an agreement with Banga Chief of Mangalore which included barring Muslim merchants from entering into Mangalore Port. But meantime, in the battle between Portuguese and Nayakas, Nayakas army killed and routed the Portuguese force. But Portuguese retaliated subsequently and many Canara people were slain.⁽⁴²⁾ In 1623 Portuguese built the factory church (Rosario Church) in Mangalore. At this point they could get some footing but it seems Keladi Nayaka were not much in favour with Portuguese. Portuguese tried to woo Banga King of Mangalore who was a tributary of Keladi Nayakas, to revolt against the Nayakas.⁽⁴³⁾

In 1523 Italian traveller Pietro Della Valle visited Dakshina Kannada observed "Olala (Ullal) is inhabited confusedly, both by gentiles who burn themselves and also by Moors. He mentions a MUSLIM Commander of Keladi forces called Musa Bai who was formerly serving under Banga chiefs. (Must be Musa Beary). ⁽⁴⁴⁾ During this period the rulers of Kanara mainly VijayaNagar rulers, their Governors Nayakas of Keladi and their local tributaries like Bangas, Chowtas, Ajilas and Samantas allowed the Muslims to practice their religion freely. Some times they also donated lands for construction of mosques. In 1628, Keladi Venkatappa Nayaka erected a Mosque at Bhuvanagiri Durga.* His grandson Virabhadra Nayaka gifted revenue of Edhalli village for a Mosqued at Tavarekere in 1632 ⁽⁴⁵⁾. In the mid of 17th century Portuguese became a weak force. They lost their territory one by one, together with the ports of Dakshina Kannada. Kundapur was captured by Keladi Shivappa Nayaka in August 1652, Gangolly in January 1653 and Mangalore was captured in August 1653.⁽⁴⁶⁾ In 1665, the Maratha King Shivaji had invaded Basroor. The English and Dutch felt that this was done at the instance of Portuguese to enable the latter to re-enter Canara. ⁽⁴⁷⁾ Portuguese regained their position and sovereignty of Mangalore Port. By the end of 17th century Portuguese power declined. On 5th of December 1678 a treaty of peace was signed with the King of Keladi. This treaty included prohibiting commercial activities of Muslims⁽⁴⁸⁾ after on "Portuguese bombarded Mangalore Port in 1706. The Arabs broke the monopoly

41. EC IV KR 95.

42. **B.S. Shastry** Op : Cit. p. 228

43. Ibid

44. The Travels, II PP 248, 249, 250

45. EC VIII TR. 38, 39, 108

46. **B.S. Shastri** - Op : Cit. p. 229

47. Ibid 118

48. Ibid

* I was told this historical mosque was destroyed by miscreants on 6-12-1992

of Portuguese in Mangalore Port in 1695. They burnt Portuguese factories and business establishments. ⁽⁴⁹⁾

Keladi Kings who were not in good terms with the Portuguese in their heart of hearts were helping Muslim Merchants of coastal Karnataka. In 1702 Keladi Ruler Basappa Nayaka I imprisoned the Vicar of Honnavar, who secretly informed the Portuguese that a ship carrying Arabs and certain prohibited articles, was about to sail for Muscat. The ship was captured by the Portuguese ⁽⁵⁰⁾ Thus somehow, the Muslims continued to retain a hold and influence over the local chiefs in administrative and military fields. ⁽⁵¹⁾ This has been testified by a document of 1706. One Pokkachu Beary one of the commanders of Keladi Kings attacked the Malabar coast. As a compensation for the sufferings, Nayakas conferred UTTARA (a gift of land) to Pokkachu Beary ⁽⁵²⁾ There were very rich Muslim merchants at the time of Keladi rule. Banga and Ajila Kings used to get help from these merchants. ⁽⁵³⁾ In 1706 Portuguese Viceroy of Goa De Menezes, having been insulted by King of Keladi, Shivappa Nayaka of Canara, marched to Mangalore, dismantled many fortresses burnt villages on the river bank and destroyed Mangalore. ⁽⁵⁴⁾

"Spreading terrors, fire, and death in every directions this was final Major attack on Dakshina Kannada by Portuguese. The same year Vicar of Basrur was interned by Canara King. ⁽⁵⁵⁾ In the treaties of Portuguese with Nayakas of Keladi in 1678 and 1714, the Arabs were excluded from Kanara. However many a times these provisions were not observed in practice and Arabs were allowed to trade from Canara ports by Nayakas. In all such instances the Portuguese attempted to expel the Arabs by force and also punish Nayakas simultaneously. ⁽⁵⁶⁾ Journey by sea was not possible for Muslims except under the protection of Portuguese as authorised by their passes. Thereby there was limited traffic by sea by the Muslims and they had to carry trade through Portuguese ships. ⁽⁵⁷⁾ The Portuguese not only found the Muslims as their adversaries in trade but that the latter had also the good will of Hindus of his district. As the Muslims were inflexible in

49. Mangalore Municipality Souvenir.

50. **B.S. Shastri** - Op : Cit. p. 228

51. Ibid

52. **Vasanth Madhava**- Religion in Coastal Karnataka p. 100

53. Igal - Op : Cit. p. 172

54. **Moreas** - Op. Cit. p. 37

55. Ibid

56. **B.S. Shastri** - Op : Cit. p. 214

57. **T.V. Mahalingan** - Administration & Social Life under Vijaya Nagar II (Madras 1975) p. 133

their faith, they could not be converted. So they thought the next course was to kill them all. However Muslims served the local rulers the Nayakas of Keladi as soldiers.⁽⁵⁸⁾ Portuguese tried to destroy the Muslim merchants and capture trade from them. Due to the frequent Portuguese raids, the Muslims lost their flourishing trade at Mangalore, Ullala, Udyavara and Manjeshwar completely.⁽⁵⁹⁾ Portuguese records shows a Muslim, Ismail khan was in the pay roll of Portuguese at Mangalore. He was from Goa. He had a fleet at his command and fought and traded on behalf of Portuguese.⁽⁶⁰⁾ In 1727 Somashekar Nayaka held the Vicar of Mangalore on charge of treason.⁽⁶¹⁾ A Dutch record of 1743 mentions that in Mangalore, Bacquenoor (Barkur), Mulekke (Mulki) and Balculo (Bhatkal) Portuguese had monopoly of trade. They had also contact with Basroor.⁽⁶²⁾ Some priests were arrested in 1746 by Basappa Nayaka II for constructing a Church at Bantwal without his permission.⁽⁶³⁾ Around Mangalore one widow Mallamma of Gurpur village was baptised in Goa. She was re-named after conversion as Anna Maria D'Saldanha. Her husband's considerable property was taken over by her brother-in-law. Again the Viceroy wrote to the Factor at Mangalore asking him to see that her husband's property was restored to her.⁽⁶⁴⁾ Portuguese had a free hand to propagate Catholic religion in Canara. They converted local people to Christianity, by hook and crook. But there were no instances of Muslim conversion to Christianity from Dakshina Kannada. But Portuguese Government in Goa did everything in their power to protect the interests of missionaries and Christians of Kanara. In 1751, a Brahmin Mahant Shankarayya and his wife of Kalyanpur (Dakshina Kannada) were taken to Goa and converted to Christianity inspite of complaints by the Keladi Ministers. The Hindu relatives of Mahant confiscated his property but his god-father, Viceroy of Goa himself instructed his Factor at Mangalore to restore their property".⁽⁶⁵⁾ In 1759 Mysore ruler Hyderali captured Dakshina Kannada. Hyderali gave Portuguese many privileges.⁽⁶⁶⁾

58. Igal - Op : Cit. p. 176

59. Ibid

60. B.S. Shastri - Op : Cit.

61. Op : Cit : p. 118

62. Ibid

63. Op : Cit. p. 118

64. Ibid p. 229

65. Indico p. 126 (Quarterly Journal of the Mythic Society p. 116

66. Moreas - Op : Cit. p. 45

One Antonio Fernandes a Portuguese carpenter said to be banished man; converted to Islam. As Abdulla he led an attack on Anjediva against Portuguese in 1505. One Joao Machado became Muslim; later he returned to his former faith - R.S. WHITEWAY - THE RISE OF PORTUGUESE POWER IN INDIA p. 75

In 1562 Portuguese compelled Muslim merchants to be converted into Christianity. They continued to torment them until greater part of them became Christians outwardly, after they made their escape out of their hand and property, they could recover and again returned to Islam. But a woman who refused became convert. They persecuted her to such a degree that she died - TOHIFUT-UL-MUJAHIDEEN p. 156.

An order (Farman) in Portuguese by Nawab Hyderali to his Governor at Mangalore Sheikh Ali dated 21st May 1769 makes mention of leading merchant Mamu Beary ⁽⁶⁷⁾

The Mysore Ruler, Hyderali Khan arrested Portuguese Resident in 1777 A.D. tearing off their flag in front of Residency itself and asking them to get out of Dakshina Kannada. He also confiscated a Portuguese vessel loaded fully with rice. This was the end of Portuguese menace ⁽⁶⁸⁾ After these Portuguese advents Muslims developed a fear complex towards Christian priests and modern education. During this period the role of the Muslims were seriously affected by the intrusion of the Portuguese. Many of them were forced to play a subordinate role by submitting to their power, while others chose to defy it and suffer the consequences. It is interesting to note that in Mangalore region till 1940's no illiterate Muslim dared to live in Christian localities due to fear of cultural pollutions. Muslim Moulvis urged their fellow men to be cautious towards Christian Priests. Thus Muslims had to lose the benefits of the modern education and technology. Even later the British tried to coax Muslims to take up modern education but it was not much of success. " A beginning was however made with a view to diffusion of elementary instructions in the districts of Malabar and Canara by the establishment of a few taluk schools, the first of which was opened at Mallapuram in Malabar, which was the head quarters of Malabar police corps. The attendance in these schools as could be seen from the returns of that period of had been a cipher. The school was established with the specific object of providing instructions to Moplahs; but the return showed only one Mohammeden pupil and that too was not a Moplah. ⁽⁶⁹⁾ In this context we must bear in mind that Portuguese attitude is not Christian attitude and has nothing to do with Christian faith and its people.

However according to Hamid Ali, a Writer of recent times, "The discovery of Cape of Good Hope... was an evil day for Moplahs.....In the keen struggle for supremacy on the eastern seas, Moplahs came out vanquished.....and never since have regained their wealth and their glory". ⁽⁷⁰⁾

67. Firman of Hyderali to the Governor of Mangalore. 21st May 1769.

68. **William Mascarenhas** - Hyder and Tipu Sultan in Canara (Unpublished thesis St. Xavier College, Bombay 1931 p. 132.

69. Report of Public Instructions in the Madras Presidency - 1857 -1858. p. 36.

70. **Hamid Ali** the Moplahas p. 269 - Rowland E. Miller Mopilla Muslims of Kerala. p. 75.

RULE OF CRESCENT MOON

The beginning of the Mysore Sultan's rule was the period of rejuvenation for the Muslim Community of Dakshina Kannada. Local Mophlas and Arab Muslims met Hyderali in Mangalore under the leadership of Aliraja of Cannanore and promised their co-operation ⁽¹⁾. Hyderali was invited to Canara by former Bidanur Ruler's son, Somashekar as his step-mother, the queen Veerammaji had deprived him the right of the rulership, though he had attained the age of majority. All was not well with Bidanur during the rule of queen Virammaji (A.D. 1756-AD 1763) ⁽²⁾. In the year 1763 with six thousand cavalry, Hyderali attacked Bidanur. Queen Veerammaji was captured, and after negotiation, 'Somashekar' was installed as the king of Bidanur but under Hyderali's control. But at the same time Veerammaji hatched a plot to kill Hyderali. However it was foiled due to advance information given by a Brahmin Priest. Veerammaji and her adopted son were arrested and sent to jail at Maddagiri ⁽³⁾.

When Hyderali captured Mangalore the whole of the sea trade was in the hands of the local Muslims. They were very rich. They used to lend money to Hindu landlords and local kings. Hyderali who was pleased with the local Muslims accepted their "Nazarana" (Gift) ⁽⁴⁾.

Hyderali entered Dakshina Kannada through Hosangadi Ghat and from there he reached Karkal. Tributary King of Moodabidri Chandrashekar Chikkaraya Chowta received Hyderali in Karkal and they travelled to Moodabidri. There he halted at Ponancharu Matt. He inspected the revenue of Chowta Kingdom and ordered to pay 14000 pagodas as tribute every year. In Mangalore Lakshmappa Banga, the King of Mangalore promised him 14000 pagodas as tribute yearly. King of Venur Aldangadi, Thimmanna Ajila came to Mangalore. Ajila, Banga, Chowta, Samantha, Moola Talahar Vittala and Kumble Kings requested Hyderali to fix their yearly tribute as 7000 pagodas each. Hyderali appointed the former Governor

1. **Ganapathy Rao Igal** - Dakshina Kannada da Pracheena Ithihasa p. 227

2. **Gururaja Bhat** - Studies in Tulva History & culture p. 256

3. **Ganapathy Rao Igal** - Op. Cit. P. 224-225.

4. Ibid p. 227

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Formerly Bidanur (Nagar) was the capital of Canara. After advent of British Bidanur became part of the Mysore. Later in 1862 they divided Canara as North and South. North Kanara joined Bombay presidency and South Kanara became part of Madras Presidency.

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Hyderali an ordinary soldier in Mysore army service and illiterate but intelligent, hard working an ambitious rose to power of Mysore due to inefficient rule of former power. Hyderali gained control of Mysore in 1761 A.D. he built up powerful war machine. At the dawn of 18th century Moghals entered a stage of decline. Mysore, Nizam in the Deccan, the Maratha confederacy and English East India Co. were in the fray.

Damaji Pant to continue as Governor of Mangalore. Hyderali constructed a fort in Mangalore and started building war-ships in Mangalore dockyard. ⁽⁵⁾ "By acquiring Mangalore, Mysore could get a sea port and it became easy for commerce and trade. Mysore kingdom for first time in its history had a sea-port to deal with the far-off countries including Kutch, Gujarat and Malabar". Hyderali changed the name of Mangalore as Corial and the Bunder as Port Royal. ⁽⁶⁾ He utilised the extent Mapillas as far as expansion of his sea trade. Before Hyderali's conquest of Canara "Geographically speaking there was no precise State as such and the word Canara included many kingdoms and dependencies". ⁽⁷⁾ Hyderali was very happy that he won Canara. "Canara was abundant with its rich harvest of rice, pepper, cardamom, sandal and other forest products". ⁽⁸⁾ "Mangalore continued to be a great emporium of trade inviting foreign adventurers in the former days". ⁽⁹⁾ Hyderali constructed a factory to store the armaments and to build war ships. ⁽¹⁰⁾

At that time Mangalore was an essential port due to its vast production hinter land and it had been a window to the world market. Though the kingdom of Mysore had been gifted with striking natural advantages, it suffered from irremediable deficiency in not having a coast line. ⁽¹¹⁾

In 1763 Hyderali by extending his conquest got control and possession of Mangalore together with the important port. The English, Maratha and Nizam became apprehensive of Mysore naval power. Especially the Europeans were eager to subdue it. An English record avers "the safety of trade to the side of India would be exposed to the danger from Hyderali's fleet. ⁽¹²⁾ Within a few years English Government of Bombay ordered its Navy to treat Hyder's vessels as enemies of war; it passes an order "Take, sink or otherwise destroy all or any of the enemies vessels when and wheresoever they might meet them" ⁽¹³⁾ But Hyderali had kept all the ports especially Mangalore in an alert condition ⁽¹⁴⁾

He constructed a port in Malpe and named it Dariya Bahadurgad. In Kundapur and Malpe also he built ports. Keladi Kings had taxed farmers 50%. Observing

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5. Igal Op : Cit. 226 Hydarana Kyfiyath No. 745 PP. 112,113,114,115,226,228,230,232,234
 6. MMDLT - HISTORY OF HYDER SHAH - P-81 -90
 7. Ibid-P-3
 8. Igal -Op : Cit-P-225
 9. Mascarenhas - HYDERALI TIPPU SULTAN IN CANARA P - 26
 10. Mascarenhas Op : Cit. P. 27
 11. Ibid - P- 28
 12. Secret and Political Dept. Diary 1767 letter dated 6th November 1767.
 13. T.W. Venn - MANGALORE - 1945 P. 58
 14. Ibid P. 58

the plight of the farmers Hyderali reduced the tax and made tributaries to pay the differential.⁽¹⁵⁾

Hyderali was the first ruler of Canara who dreamed of a navy to fight against sea intruders. At that time Portuguese and Marathas were conducting piracy all over the Canara sea ports.⁽¹⁶⁾ Hyderali built the first naval force of Mysore. Naturally the Muslims were very happy that their own community was the ruling class. "He ordered an investigation into the existing revenue system. As a result of the investigation, Hyderali came to know of some false accounts and forgery in the revenue land affairs. He ordered imposition of 3000 pagodas on waste land and the implementation of extra assessment on lands of potels (Patels) and influential ryots had been excused and they were imposed 50% assessment".⁽¹⁷⁾

Hyderali encouraged, the local Muslims to join his naval force. First he appointed Ali Raja of Cannanore as his Admiral in 1764. Later Latheef Ali Beg became his Admiral⁽¹⁸⁾. He introduced a systematic revenue system in Canara of the type of Moghals. Hyderali had effective control over the revenue affairs. He was at all times "accessible to complaints and never failed to pursue its source and the history of an irregular demand and to recover it with additional fines from the exactor."⁽¹⁹⁾ He was a very good administrator. In trade he encouraged everyone. The disloyal merchants were thrown into prison⁽²⁰⁾. Hyderali in the beginning was in very friendly terms with the English. At the beginning of his rule they were very eager to establish good relations. When Hyderali approached the east India Company at Bombay to build for him fighting ships in their dockyard they saw no reason to object thereto⁽²¹⁾.

On 27th May 1763 Hyderali issued a farman permitting the English to export rice from Mangalore to Telicherry. In that he excluded 'Adalami' (A custom duty) if they desired to carry rice to Bombay".⁽²²⁾ Hyderali's naval build up was a concern for Goan Portuguese also. Portuguese letter of 23-9-1765 states "We have reason to apprehend. Time and luck may give his power to ruin us. We know that his fleet now consists of 30 vessels of war and a large number of transport ships"⁽²³⁾. The English were also very conscious about Hyderali's fleet. They were asking

15. Igal -Op : Cit p. 224

16. Igal Op : Cit. 229 p

17. Vasantha Madhava - Western Karnataka. Its Agrarian Relatives 1500-1800 p. 172

18. M.M.D.L.T. P. 384

19. Vasanth Madhava - Op. Cit P. 173

20. M.M.D.L.T. Op: Cit. P- 384

21. T.W. Venn- Op : Cit P 9

22. Logan - A collection of treaties p. 67-68

23. Officios des Governadores Maco 3 No. 44. IMQ VI. p. 311 also Mascarenhas p. 341

concession from Hyderali but they did not want to provide any arms assistance to him. Correspondence between the English resident of Honnavar and Hyderali indicates this ⁽²⁴⁾. Since Mangalore was an important Port of Canara Coast, English were planning to capture it. Bombay and Madras Government of English was in view 'unless they capture Mangalore Coast' there was no use making war with Hyder ⁽²⁵⁾.

Government of English Company of Bombay enquired about the situation of the Mangalore and Telicherry factor and draw a plan to capture Mangalore.⁽²⁶⁾ In 1768, the English Government of Bombay sent an expedition under Admiral Watson to seize Mangalore.⁽²⁷⁾ This detachment of European sepoy's opposed and fell upon Tippu's men in narrow streets in the town. A most heavy fire was kept up on both sides till about half past three in noon and after that both horse and foot men were obliged to retreat rapidly.⁽²⁸⁾ 53 as dead was counted in the bazaar (Jumma Masjid Road, Old Bunder Area of Mangalore) with 46 horses besides two fell in the hands of English and 35 more horses died of wounds.⁽²⁹⁾

At that time many local Muslims fought against English as soldiers and sacrificed their lives. The Commander of the ship, 'India Men' in a letter written to his friends at home had stated that he was surprised that their loss was so little due to the fact that the works were garrisoned by a set of men called Moplas who took an oath never to yield to a Christian with life ⁽³⁰⁾. On this account many were butchered, as Moplas would take no quarters. 20 were killed outright and as many more mortally wounded, most having as many as 20 cuts on the head and other parts of body; but about 40 who came to the officers for protection were saved from massacre. Out of 200 men in the port, all but the above escaped by the gate way.⁽³¹⁾ In this war a reputed Officer of Hyderali, Mohammed Saib was killed near Darbar ⁽³²⁾ (near the present Traffic Police Office at the Northern end of Nellikai Road, Mangalore). English troops did not enter the town opposite Sultan Battery. They entered from the sandspit close enough to the Ullal point for its calibre cannon to command the entrance to the inner harbour ⁽³³⁾ This was on 29th February 1768. But Hyderali never thought of English attacking

24. A Letter between Hyder and Mr. Strey English resident Honnavar - 1763.

25. **Logan** - Tellicherry records p. 108

26. Sec. PR. January 20th 1783 - Bombay

27. **Moraes** - Mangalore 1927 p. 42

28. **Mascarenhas** Op : Cit. p. 105

29. Ibid p. 105

30. **T.W. Venn** - Op. Cit. p. 17

31. Ibid

32. **Mascarenhas** Op : Cit. p. 105

33. **T.W. Venn** Op : Cit P. 17

Mangalore. Hence only a small of army was there; still it gave a good fight. "Squadrons of Mysore horsemen, waving shield and Tulwar, many clad in chain mail and steel head-piece, as were the Saracens of Saldain, when disputing the road to Jerusalem with the Crusaders, filled the background of the palm plantations.⁽³⁴⁾ Up to this stage the entire loss to the Company forces had been but four sepoy killed and few British soldiers and sailors wounded but considering the looted booty of English it was nothing. They looted the whole town. It is said "Even beetle-nuts were loaded to one of the ships⁽³⁵⁾. Of the trail of licentiousness that so often followed the capture of a city, Military writers have hidden nothing. Mangalore was no exception to the rule, but in addition to the rapacity of the army it seems that others joined in the general sack and added to the universal horror, on which account the staff of the Portuguese Residency early came into collision with the newly arrived authority. Major Gouin had declared that the Portuguese were guilty of sheltering plunderers and their plunder; and though warned to keep aloof from such acts, his complaints had gone unheeded. The major ordered Portuguese to strike their flag and accept English protection. But the Portuguese refused to accept the situation whereupon the English sent an armed party and hauled down their flag and compelled them to leave Mangalore for Goa⁽³⁶⁾.

Hyderali heard the news of the attack on Mangalore by English led by Major Gouin and Captain Watson. He immediately ordered his son Tipu who was in Bedanur to rush to Mangalore. Tipu at once set out with 1,000 horses and 3000 footmen on 1st March 1768⁽³⁷⁾. On the 7th there was a skirmish, but Tipu avoided giving battle and retreated. He attacked the English later on the 15th and 16th but was repulsed. On May 2nd he however succeeded in capturing the Bazaar of Mangalore.⁽³⁸⁾ M.M.D.L.T. has described Tipu's march as "with all the arduour of the youth, who burns with desire for glory. Kanara people received him in their confidence. Animated by the acclamation of the people, he made his way straight to Mangalore⁽³⁹⁾. English were completely routed. Their retreat was so panicky that they left behind their sick and wounded consisting of 80 Europeans and 180 Sepoys and most of their arms and ammunition⁽⁴⁰⁾ and the Sepoys in confusion are said to have fired upon their comrades.⁽⁴¹⁾ English lost their warship "Salamandar" to Mysore Sultan.⁽⁴²⁾ In the meantime Hyderali also started

34. Ibid P-18

35. Ibid P-19

36. Ibid - P-20

37. **Mohibul Hassan** - History of Tipu Sultan P. 9

38. Ibid - P 9

39. MMDLT - Op : Cit. P 82 also Moreas - Mangalore p. 43

40. **Mohibul Hassan** - Op : Cit. P-9 also Sinha - Haidarali P. 82

41. Ibid

from Srirangapatna to Mangalore. He entered the district through Shirady Ghat. He reached Mangalore in the evening after the victory. "His son (Tipu) had nothing to say but with Ceasar, Vini, Vidi, Vici." (43)

The interesting thing of this battle of Mangalore was that English were in so rejoicing mood that they announced this important news in Fort St. George Madras by firing hundred and one cannons. (44) But soon it became a nightmare for the English. After some suspense the survivors were taken ashore to the marine yard, where Hyder was seated by water side. He desired the Officer's to make themselves at ease and was affable in every respect, his promises of protection being fully performed. A man of affairs as was the Nawab, he had little leisure to sulk in defeat or gloat over small victory. (45). English writer of Mangalore T.W. Venn in his comments on the route of European army says "This episode is one of the shadows of our island story, the theme of which has ever been punctuated with more reverses than successes" (46).

For nearly 15 years Kanara had to face no major attack during Mysore rule by Hyderali. During this time Marathas and Portuguese looted Kundapur, Gangolli and other ports. But Hyderali had striven to improve both the Mangalore and Gangolli Ports. Hyderali had good relations with Portuguese even though they were apprehensive of his rise. English and French tried to get advantages from him. Finally French became ally of Mysore. Hyderali was religiously very tolerant and he respected all the religions. He allowed Roman Catholic Priests to propagate their religion and he had no objection to any one becoming a Christian of one's own will.

In 1766 Hyderali issued a Farman granting 2400 pagodas yearly to Roman Catholic Church of Calicut, together with property and land for a Church at Paruppanangadi and a seminary (Monte Mariano) at Farangipet. (47) He signed a treaty with Portuguese on 13th August 1771 allowing them to preach in his kingdom and to administer justice by priests to their community. (48) Several Hindu temples were also given lands by Hyderali. According to one document dated 1764 A.D. Hyder's representative in Mangalore Sheik Ali recognised the sale deed of land in Manchi village of Bantwala Sime to Narasimha Bhatta, the priest of

42. T.W. Venn Op : Cit. P-37

43. MMDLT - Op : Cit. P. 282 - 283

44. Ibid - P. 374

45. T.W. Venn - Op : Cit. P. 38

46. Ibid

47. **Moreas** - Mangalore p. 82-83 also and Tratados No. 3 Ano, de 1775 folio 254-257

48. **Logan** "A collection of Treaties" P. 70-71

Sri Madanantheshwar Temple, Manjeshwar. Further in 1767 A.D. the same officer of Hyderali renewed UTTARA worth 29 hanas to the same temple.⁽⁴⁹⁾

Hyderali collected merchants from great distances and induced them to settle in Mangalore by allowing them a lakh of Rupees in advance.⁽⁵⁰⁾ This had the desired effect and many people from distant places came and settled down in Mangalore, Among the principal merchants of those day's in Mangalore were Konkanis, Moplas and few from Gujarat.⁽⁵¹⁾ Among them the local Muslims were engaged in trade prominently. A letter dated 26th June 1763 of the English Resident of Honnavar refers to one Babu Beary who was employed as English broker in Honnavar on 2% commission. He was also English broker in Mangalore.⁽⁵²⁾

A farman of Hyderali to the Governor of Mangalore Sheik Ali dated 21.5.1769 makes mention of one Mamu Beary who was dealing with Portuguese. He ordered the Governor to see that the Portuguese pay Mamu Beary 400 pagodas from out of their income as "Lagimas".⁽⁵³⁾

With this fluid condition of the times, waging wars with foreign and internal forces, foiling conspiracies of his own people and other kingdoms, his great contribution to Canara was building of the naval ports. Hyderali had twice attempted to build a navy. His first attempt had failed because Stannett, his English Naval Commander had gone over to the side of English taking with him a number of ships. In spite of it Hyderali had again built a fleet with the help of European technicians but this time his attempt was crippled by Sir Edward Hughes, English Admiral who destroyed a number of vessels lying at anchor.⁽⁵⁴⁾

During this period Portuguese became anxious to know about Hyderali. The factor was instructed to observe Hyderali's character, family and armed strength, the number of European soldiers working with him and others aspects of his life and his court, as he was conquering territories with lightening speed and therefore vigilances was necessary against him.⁽⁵⁵⁾ The Portuguese anxiety of safety of Goa against Hyder was further evidenced in garrisoning the fortress of Cabo-de-Rama at the entrance of Goa from the South.⁽⁵⁶⁾ To safeguard Goa, the side of Supa which belonged to Marathas was attacked. The Fortification of Anjadiva was also

49. **Vasant Madhava** -Western Karnataka - its Agrerian relations 1500-1800 p. 172 also Igal-Manjeshwara

50. **Buchanam** - A Journey through Malabar, Kanara and Mysore Part III p. 55

51. *Ibid.* Part III- p. 55

52. No. 17 Secretariat inward letter book 1763 p. 48

53. Moreas p. 78-79, pages E. Tratodes No. 3 Ano de 1755 Folio 249.

54. Journal of South Indian Congress - p. 67

55. **B.S. Shastry** - STUDIES IN INDO PORTUGUESE HISTORY P. 189

56. *Ibid* p. 189

strengthened ⁽⁵⁷⁾. The Viceroy instructed his envoy to meet Hyderali. The factor of Mangalore and the Viceroy of Kanara complained that Hyderali had reduced the remittance of rice, tools and other customary dues to the Portuguese and had made unfavourable alterations in the privileges of the Christians in Kanara. The envoy was therefore instructed to fathom the mind of Hyderali to find out the causes of these change and let the Viceroy know them. ⁽⁵⁸⁾

Thus Hyderali built the foundation of Sultanate rule in Canara by defending his hard won territory and waging war against the foreign rule. But he could not do much to his people. Hyder died on 7th December 1782 in his camp at Narsingpet near Chittoor (Andhra Pradesh) at the age of 60 years. ⁽⁵⁹⁾ That day he called his high officials like Purnaiya, Krishna Rao, Shamayya, Abu Mohammed, Mir Sadiq, Mohammed Ali, Badr -Uz Zamankhan, Ghazi Khan and Maha Mirza Khan and told them that he would soon die and requested them that after he was gone they should serve his son Tipu as faithfully as they had served him ⁽⁶⁰⁾ Tipu who was then in Malabar received his father's letter about his health condition and he set out next morning to Chittoor. ⁽⁶¹⁾

The invasion of Mangalore by English began with the capture of Bidanur. English Company of Bombay had an idea of disembarking troops at Kundapur under General Mathews but the General did not approve this idea. Consequently he alighted at 'Rajamadurga' some fifty miles away from Kundapur. ⁽⁶²⁾ He captured first Onore (Honnar), Kundapur fell a few days later. ⁽⁶³⁾ Thereafter General Mathews received instructions that if the news of Hyder's death was correct, he must immediately advance to Bidanur ⁽⁶⁴⁾ so that they could win over a rich and fertile tract providing supplies to the company's armies making the troop operations easy. Moreover, Bidanur being one of Hyder's important provinces the Bombay Government expected that the invasion would compel him to make peace with English. ⁽⁶⁵⁾

In Kundapur the English met with considerable resistance from Hyderali's people. Then they proceeded to Hosangadi situated at the foot of the Ghats and commanding the pass of the same name which led to Bedanur. ⁽⁶⁶⁾ The English

57. Ibid p. 189

58. Ibid p. 190

59. C. report Morlat to Minister dated February 6, 1783 also Mohibul Hassan - History of Tipu Sultan. P. 22

60. Ibid p. 22

61. Ibid p. 23 also Tawarik E. Tipu (Parsee) Oriental Library)

62. Ibid p. 61

63. Ibid p. 61

64. **Mohibul Hassan** Op : Cit. p. 27

65. Ibid p. 27

army succeeded in reaching Hyder Ghud a very strong Fort defended by one thousand seven hundred men and twenty five cannons and situated at the top of the Ghat. But like others this was also occupied without any difficulty.⁽⁶⁷⁾ From Hyder Ghud Mathews marched towards Bedanur which was still fourteen miles away. He possessed not more than six rounds of ammunition for each man and if he had met with serious resistance his position would have been precarious. But even this scanty ammunition remained unused.⁽⁶⁸⁾ Hyderali's Governor of Bedanur, Ayaz* was corrupted by the English. The English promised retention of his Governorship of the same province.⁽⁶⁹⁾ Tipu Sultan in his memoirs calls him "an ungrateful rogue who has been honoured with the Government of it (Mangalore) had invited the Nazarenes @ and delivered it up to them".⁽⁷⁰⁾ Mathews advanced and ravaged the country till Ananthpur.⁽⁷¹⁾ He was resisted by the local population of Ananthapur and hearing this news, Tipu rushed to Bedanur and the English were routed. Mathews and his army surrendered to Tipu.

In the mean-time by a combined strategy Mangalore was invaded by Campbell, English Major, in January 1783. Tipu's small army was routed.

Towards the end of May 1783, Tipu's army under Hussain Ali Khan descended from Someshwara Ghat to Mangalore.⁽⁷²⁾ He was joined by an Ex-patel at Karkal who was a very influential person of that time. The British tried to woo him in the beginning by bribing him out in vain. He was a person of considerable weight whom Captain Campbell had previously made several attempts to lay hold of.⁽⁷³⁾ But on hearing the news of the surrender of Bedanur under General Mathews through a deserted English soldier, Campbell could not march forward and he ordered the army to remain near Gurpur⁽⁷⁴⁾

66. Ibid p. 27

67. Ibid

68. Ibid p. 28

69. Ibid p. 28

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Ayaz was nair from Cherikkil who had been taken prisoner by Hyderali during his Malabar campaign of 1766. He became a Muslim and because of his ability and handsome, personality he gained the confidence of Hyder who enlisted him in his ASAD -1- ILIAHI troops. In 1779 he was appointed Governor of Chitra Durga and early in 1782 he was put in charge of the more important provinces of Bedanur (Cal. Per. COR VII No. 953: Wilks i, pp. 741-2) It was during this period that the English made overtures to him. At first Ayaz rejected them, but after Hyderali's death he agreed to enter into an understanding with Mathews and handover him whole province of Bedanur (PRO May 12, 1783) Mohibul Hassan - Op : Cit. p. 28

@ **Nazeranes** - Originally an Arabic word "Nasrani" means Christians. Nasara is plural (In holy Koran the word NASARA' is used about 14 times). Nazarenes - People of Nazareth (Israil)

70. **Kirk Patric** - Appendix B. page IX Moreas -Op : Cit. 48

71. **Mohibul Hassan** Op : Cit p. 29

72. Secret and Political Department Diary 1783, No. 28 p. 430

73. Secret and Political Department Diary 1783, No. 28 p. 430

74. Ibid p. 432

On the way to Mangalore, Tipu's army under Hussain Ali Khan re-occupied Kundapur routing the English forces. Lieutenant Riddel, with a detachment of the 8th batalian of Sepoys, commanded at Hyderaghur and such of the garrison as a escaped, the sword fell back on Kundapur, Mathew's nearest coast base.⁽⁷⁵⁾ The March of Tipu's army created such a panic that it was verily a disgrace to English side. A whole British cavalry unit stampeded in a mad impulse to swim the river with their horses; some 200 men, and about as many of their chargers, perished in the treacherous tide.⁽⁷⁶⁾ English sustained heavy loss in Kundapur also and part of their Field Grain among many other stores fell into the hands of Mysore army.⁽⁷⁷⁾

Hussain Ali Khan with his troops arrived near Gurpur and took position on very strong commanding ground about 3 miles away from Gurpur on 29th April 1783.⁽⁷⁸⁾ The Strength of the troops did not exceed 2000 regular infantry and 1000 cavalry with about 3000 irregulars.⁽⁷⁹⁾ According to Campbell himself, the first battle took place between the English and the Mysore Army just outside the entrance of Mangalore.⁽⁸⁰⁾ Soon after knowing this, Tipu himself arrived at Mangalore and commanded the army in person.⁽⁸¹⁾ In this battle, his brother Karim Saheb and Muhammed Ali Khan, the favourite commandant of Hyder Ali were also present ⁽⁸²⁾

Earlier battle had taken place between English and Tipu's army commanded by Hussain Ali Khan. But the latter was obliged to retreat giving up two guns to English and losing some of his men. Tipu on hearing this asked him to recover the guns and retrieve his honour. Hence he advanced with 700 men lightly equipped.⁽⁸³⁾ and defeated the English after having received eleven musket and bayonet wounds In this battle, Tipu's army was at an advantage having taken possession of all the war-like stores and equipment of the defeated army, presented to his own brave soldiers armlets, gorgets and strings of pearls and then without the least delay, marched on and at one assault took the pettah and directed commencement of the seige.⁽⁸⁴⁾ Seeing the victory of Tipu's army, Campbell retreated to the fort (present deputy Commissioner's Office compound). Campbell was expecting

75. **T.W. Venn** - Mangalore 1945 p. 65

76. **Ibid**

77. **Secret and Political Dept. Diary 1783, No. 28 p. 432**

78. **Ibid p. 430**

79. **Ibid**

80. **Mascarenhas** - Op : Cit. p. 202

81. **Mohibul Hassan** - History of Tipu Sultan p. 32

82. **Seige of Mangalore 1783-85 p. 3**

83. **Mascarenhas** Op : Cit. p. 203

84. **Mascarenhas** op : Cit. p. 205

reinforcement of his forces from the sea. No important movement was made that day. The English out-post was situated on a hill at random cannon shot distance from the fort.⁽⁸⁵⁾

On 20th May, early in the morning Tipu's army consisting of about 3000 infantry and a small number of horses, closed near the fort together with three guns. They captured the banks of the Gurgur river by the northward of the Fort along which they advanced resulting in a small party of the English army to retreat. Thereupon, the English army began to fire at Tipu's force at the banks of the river to the right of the Bazaar. Tipu's army was obliged to slow down their advance but about this time English Captain Alexander Campbell was mortally wounded in the fighting. Thereafter Tipu's army brought three more guns and started firing on the Fort.⁽⁸⁶⁾ The first day's encounter has been described by Tipu himself in the following words "after I had taken my position, I despatched a Kushoon to occupy the town. This division passing the outer wall, was attacked by a body of Nazarenes posted there by the enemy between whom and my people, a sharp conflict was maintained till the evening".⁽⁸⁷⁾ Tipu was referring to the local Christians who helped English as mercenaries. After firing a volley (from Tipu's battery) and crying out 'Allahu Akbar', his army rushed forward and with great slaughter drove the Nazarenes without religion from the eminence they occupied, taking also as many as prisoners.⁽⁸⁸⁾ Tipu's army reached up to the gate of the Fort, in front of which his forces maintained themselves till such time the enemy was entrapped. The next few days a brisk firing took place between Tipu and English in the Bazaar and the present Rosario Church Road, Police Office ground and the Central Maidan. Next Tipu's army started rocket firing in which Captain Dalyall was fatally wounded. The loss of the English at that time was 1 killed, 44 wounded, 230 taken prisoners and 87 deserted!⁽⁸⁹⁾ Thereafter Tipu's army demanded immediate surrender of English force by sending a truce flag but it was rejected by the English.⁽⁹⁰⁾ On 26th May 1783 monsoon started. On 27th more batteries were erected. The same day 60 Europeans and 400 native sepoys tried to advance to destroy Tipu's batteries but were crippled on the night of 28th and 29th. In this fighting, the loss of many brave men would have been the inevitable result of the contest so unequally maintained, had not the Commanding Officer very prudently formed a resolution to retire⁽⁹¹⁾ which

85. Seige of Mangalore p.3

86. Ibid p. 4

87. **Kirk Patrick**, selected letters of Tipu Sultan Ap. B, P. IX.

88. Ibid

89. **Mascarenhas** - Op : Cit. P. 210

90. The Seige of Mangalore p. 9

91. Ibid p. 9 & 10

he immediately put in execution. About 150 paces away, Tipu's army fired mortars fixing pieces of wood instead of shells and fixing stones of big size that destroyed the roof of English camp which rendered it very inconvenient for them due to the onset of monsoon.⁽⁹²⁾ Provisions and ammunitions of English were damaged and many soldiers were killed.⁽⁹³⁾ But the valiant English Officer Major Campbell kept up the moral of his troops inspite of defection of some native soldiers to the other side. The inclement weather which prevailed took a large toll of the cattle of English. Further as a result, the attendance in their hospital increased daily insick and wounded, with the additional difficulty that there was no shelter from the hail of the stones and shots from Tipu's side.⁽⁹⁴⁾ During the remainder of the month, Tipu's side kept on advancing and on July 18th some English boats reached Tellichery bringing along with them letters and assurance that reinforcement of English troops would soon arrive.⁽⁹⁵⁾ Tipu's army in Mangalore at that time consisted of 4 batalions and the same number of Moplas ⁽⁹⁶⁾ They tried to gain the possession of south east tower shouting loudly ALLAHU AKBAR, and jumped with swords in hand over cowert-way. Hearing this cry English soldiers fled in panic. By the end of July however, preparation for the final assault on the force was completed.⁽⁹⁷⁾ According to elders of Mangalore the cries of ALLAHU AKBAR touched the skies. However, Tipu's soldiers were repulsed under English Captain Dunn.⁽⁹⁸⁾ In this conflict, the fortification was entirely destroyed on three sides and the approach were carried on to the mouth of the ditch, which was beginning to be filled with coconut trees cut and the ruins of the fort walls.⁽⁹⁹⁾ The battle continued until a peace treaty was signed on 2nd August 1783. In this conflict, it is reckoned that the English had lost 1400 men killed, wounded and missing and between 30 to 40 officers killed and wounded.⁽¹⁰⁰⁾ The condition of the British Army was pathetic and they were on the verge of defeat.

Soon after, the armistice was signed, Campbell paid a visit to the Sultan and informed him of the shortage of provisions in the fort. Tipu received him with due respect, gave him a Khilat and horse and immediately ordered a bazaar to be set up for the garrison near the fort.⁽¹⁰¹⁾ Accordingly a small bazaar was

92. Ibid p. 9 & 10

93. **Mascarenhas** op : Cit. p. 213

94. Ibid p. 218

95. The Seige of Mangalore p. 28

96. **Mascarenhas** op : Cit. p. 217

97. Ibid p. 218

98. The Seige of Mangalore p. 25

99. **Mohibul Hassan** Op : Cit. p. 33

100. Ibid p. 33

101. Ibid p. 38

provided but on account of the inferior stuff supplied and the high prices it was discontinued by Campbell ⁽¹⁰²⁾.

On August 13th General Macleod, Commander in Chief of English visited Mangalore. His idea was to reinforce the English army. Tipu not only allowed Macleod to land in Mangalore but he was received cordially and he was honoured by giving him a palanquin, a Khilat and a Horse. ⁽¹⁰³⁾ Macleod was anxious to retain Mangalore, which was so dear and so valuable to him that he was willing to risk anything to save it. ⁽¹⁰⁴⁾ Again the General arrived in November with a large army and insisted on sending a large quantity of rice into the fort. But Tipu did not allow this as per condition of the Armistice ⁽¹⁰⁵⁾. Under a compromise proposed by the French and accepted by both the parties a reduced quantity of 1000 bales of rice was allowed to the fort. Again in December end, Tipu allowed the English to land supplies for this garrison ⁽¹⁰⁶⁾.

In the meantime, the English army suffered. They were on the verge of mutiny. A number of Indian soldiers were daily crossing over to the enemy camp, 12 or 15 men were dying everyday of scurry which was violently raging, hospitals were filled with nearly two thirds of garrison and the rest had scarcely any strength left to hold their arms. ⁽¹⁰⁷⁾ Campbell who had held out with great courage and determination till then, felt he could hold no more. All the days he had pacified the officers and soldiers by encouraging them that they would get help from Madras Tellicherry and Bombay. ⁽¹⁰⁸⁾ But owing to bad condition of the soldiers and his own health, Campbell was exhausted in spirit. The decisive moment seemed to have arrived. ⁽¹⁰⁹⁾ The troops in general was in a weakly state, quite worn out with fatigue and scantiness of their food for four months. ⁽¹¹⁰⁾ Their patience was entirely exhausted by frequent disappointments with no room of hope for the smallest relief from any quarter. They had to eat horses, frogs, dogs, crows etc., in the absence of the necessities of livelihood. ⁽¹¹¹⁾ Hence, the Council of war met and decided to surrender the Fort to the Sultan. ⁽¹¹²⁾

102. **Mascarenhas** Op : Cit. p. 235

103. **Mohibul Hassain** Op : Cit. p. 38

104. Secret political Dept. Diary 1783 No. 29, p. 813

105. Letter from Macleod to Campbel on Board of Gibraltar's at the sea of Mangalore

105. **Mohibul Hassan** Op : Cit. p. 39

106. Ibid p. 40

107. Ibid p. 40

108. Ibid p. 40

109. Ibid p. 40 and Seige of mangalore p. 47 & 48

110. Seige of Mangalore p. 47 & 48

111. Ibid p. 48

112. Ibid

After the surrender of the fort, some English soldiers went to Tellicherry but a major portion of the British force was still in Mangalore in the same old fort waiting for the English Peace-makers to come. They were free to move any where. They used to go to the bazaar to purchase commodities. Due to heavy drinking by English soldiers there used to be quarrel between local merchants and the English soldiers. Tipu's officers warned them about their misbehaviour in the bazaar. A Sargeant from the Bombay Brigade who speaks 'Moors (Hindustani) would attend to settle.⁽¹¹³⁾ any dispute the Europeans may have with Bazaar people. Campbell had to warn his soldiers about their indiscipline and order that the irregularities lately committed by them at the bazaar rendered necessary the strictest regulations ⁽¹¹⁴⁾. The provost Marshall would attend and would take up every person who attempted to go into bazaar without permission from the Officer of the Guard.⁽¹¹⁵⁾

During this period Muslims of Dakshina Kannada for the first time enjoyed Sultanate rule. The mosques were renovated including the age old Jumma Masjid of Mangalore. Shamir masjid of Mangalore situated in the Car Street is said to have been constructed at this time. A Muslim peer, Sha-Ameer was doing missionary activities of Islam around Mangalore at that time. After his death, a grand mausoleum was constructed in his memory but Tipu's rule came down when the construction of the Darga was half the way. ⁽¹¹⁶⁾

So many Muslim Officers of Dacknee origin came to this district during this period. Assofs, Killedars, Tarafdars, Munsees, Muftes - these new type of Civil and Military posts were introduced in this region. One Abdul Haleem was said to be the Mufty of South Canara at the time of Tipu. He is said to have gifted Kankanahally (in Bangalore district) as inam. After the fall of Tipu, he was appointed as Mufty to translate persian records to English by the British Government. Later his son Dalal Saheb built a big palatial house at Ansari Road in Bunder, Mangalore.* Tipu's former officials and army people had settled down in places around Belthangady, Karkal, Gurukambla, Ganjimatha, Gangolly and Kaup.

General administration at this time had undergone a vast change. A new system was introduced throughout his domain. It was divided into 'Tukdis' of five thousand pagodas each. Each Tukdi was for the purpose of revenue administration

113. Seige of Mangalore p. 71

114. ibid p. 71

115. ibid p. 72

116. **Noori** - Maikala 1960 p. 29

* Till recently this house was known as 'Dallal Sab. House' situated in Bunder, Mangalore. This house was in possession of 'Mrs. Gouse Saheb of Bolar. Mr. Yusuf Iqbal of Saudi Arabia and Dastagir Saheb of Karachi belong to this family.

placed in charge of one 'Amildar' under whom there was one "Shirasthedar" and three "Gumastas" and one "Tarafdar" to each taraf along with the Attavani peons, one Golla (headman) and to seal and keep money one Shroff and one Munshi.⁽¹¹⁷⁾ For improving foreign and internal trade, Tipu established a commercial department called 'Malikut Tujar', a board of trade consisting of nine officers.⁽¹¹⁸⁾ The objective of the board was to attract foreign merchants by extending concessions and encouragement and controlling the supply of foreign imports and exports ⁽¹¹⁹⁾ He encouraged building a ship-yard for commercial and military purposes. He ordered the merchants of Jamalabad (i.e. Mangalore), Majidabad and Wajidabad to build 31 commercial vessels in which they could load articles like rice and coconuts.⁽¹²⁰⁾ Trade with China was encouraged. During the period as the Chinese merchants, were afraid of piracy in the Indian Ocean, Tipu gave them armed protection.⁽¹²¹⁾ Tipu was a confirmed enemy of English who intended to destroy their power.⁽¹²²⁾ The creed of Islamic hegemony might have had some role in the formation of Tipu's ambition. But even more important for our understanding is the system of state craft. Tipu strived to evolve so that political economy of his domination could act as an effective base for a decisive challenge to British power.⁽¹²³⁾ Tipu was not a mere general or a statesman, but he was the guardian of his people.⁽¹²⁴⁾ When a person travelling through a strange country finds it well cultivated populous with industrious inhabitants, cities newly founded, commerce extending, town increasing and everything flourishing so as to indicate happiness, he will naturally conclude it to be under a form of Government congenial to the minds of the people. This is a picture of Tipu's country and our conclusion respecting its Government ⁽¹²⁵⁾ The administration of Tipu itself was called as Sarkar Khodadad or God given Government ⁽¹²⁶⁾ In keeping to his own religious faith and predilections, much of the administering to his Revenue officers on oath of fair treatment to the ryots. All important provincial and district Revenue Officers (including Asofs) of the Muhammadan faith were obliged to make a particular oath with Quran in hand. Among other things, the oath required that the officers would not allow the poor or the peasantry to be oppressed in word or deed ⁽¹²⁷⁾. In a letter dated 28th

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117. **B.L. Rice** - Mysore (Vol. I) 1897 p. 5 & 6
 118. **M.H. Gopal** - Tipu Sultan's Mysore - An Economic Study p. 22
 119. **Ibid**
 120. **M.H. Gopal** - Op : Cit. p. 22
 121. **Ibid** - p. 16 & 22
 122. **Sheik Ali** - Tipu Sultan - A study in deplomacy and confrontation p. 309
 123. **Ashok Sen** - Perspective in Social Sciences I. p. 47 & 48
 124. **M.H. Gopal** - Op : Cit. p. 69
 125. **E. More** - Of the war with Tipu Sultan - 1794 p. 201-202
 126. **B.L. Rice** - Op : Cit. p. 409 - Quoted by M.H. Gopal Op : Cit. p. 69
 127. **Ashok Sen** - Op : Cit. p. 78

January 1785, Tipu promised all kinds of aid to Sheikh Ahmed who was a foreign merchant ⁽¹²⁸⁾

Tipu wrote to yakob and other Armanion merchants on 16th January 1787 "The duties upon (such) goods (as you may import into our dominions) are without exception (hereby) remitted. Bring therefore, with entire confidence to our ports and into our kingdom, either by sea or land (as you may think proper) your silk stuff and other merchandize and there (freely) buy and sell where so ever you may (choose to) bring your goods there a place shall be assigned for your residence and if you should at any time, be in want of workmen or labourers, the same shall be furnished to you on hire by our Talukdars ⁽¹²⁹⁾

A letter dated 16th January 1786 which Tipu wrote to the Iman of Muscat reads "In consideration of the friendship subsisting between us we have at this time remitted, half the amounts of the duties hereto fore levied in our ports on your ships and 'Dows' and have accordingly, issued necessary orders to this effect to the Governors all our sea ports do you therefore continue constantly to send your ships and 'Dows' laden with merchandize to our port". ⁽¹³⁰⁾ Tipu had plans to establish 17 foreign depots in Muscat and Kutch ⁽¹³¹⁾ Mangalore and other ports of Dakshina Kannda were encouraged foreign sea trade.

Tipu instructed his daroga Meer Kasim at Muscat thus "Three letters from you accompanied by two statements of your receipts and disbursements have passed under our view. You have done well in buying and loading on our ships, rock-salt instead of sapphires".

The further averments of these letters are as follows :

"Further you will in like manner send rock-salt instead of sapphires. As the Carpenters at muscat construct very excellent 'Dows' and 'Dingies' you must advance to four or five of these Carpenters whatever money they may require for their expenses and despatch them to the port of Mangalore".

"The factory at Muscat is placed under the authority of Ghulam Mohamed, the Aumil of Mangalore. You are therefore, to conduct all affairs according to his directions and do not require our orders in any case".

"Send some young date-trees with persons skilled in management of them.

128. **Ashok Sen** Op : Cit. p. 85

129. Ibid p. 84

130. Ibid p. 84

131. Ibid p. 87

Buy all the sulphur you can and load it on our vessels and despatch the same from time to time".

"Gulam Ali Khan, Shah Noorullah etc., have by our orders proceeded to Constantinople by way of Muscat. Advise us in due time of their arrival. You must take care and sell the Sandal-wood, Black pepper, Rice and Cardamom belonging to us to the best advantage sending an account of your sales and purchases regularly to Gulam Mohamed".

"Saffron is a produce of Persia. Procure and send us some of its seeds. Get the Dallal (Broker) to write to his agents in different places to collect silk worms and procure persons acquainted with the manner of rearing them and after procuring them, let them be despatched to us".

"Procure, moreover, some pearl-divers from Bahrain and Hormuz making whatever advances they may require for their expenses and despatch them hither together with their families".

"Sending likewise to Rustakh, getting from thence five large asses and despatch them to us. We have received your account of the occurrences of that quarter and of Persia. Continue to make similar communication".

"We have give in direction to Ghulam Mohamed (the Aumil of Mangalore) to sell rice etc., to every merchant producing a certificate (chitty) from you". ⁽¹³²⁾

We would also cite the following specimen of the part of a letter by Tipu to the same Daroga about the importance of Mangalore port during the period. "We direct that such of our vessels as import the commodities from Muscat, be unloaded at Mangalore in two days; and that landing of sulphur, lead, copper etc., be also completed in two days. Despatch vessels to Mangalore". ⁽¹³³⁾

According to Wilks, Tipu proposed exchange of Mangalore with 'Basra' which the Turkish Vazier refused to surrender. But it may not be correct to say that Tipu intended to surrender his best port for the sake of acquiring a place in a far-off country ⁽¹³⁴⁾ Constructing dozens of batteries itself was proof of Tipu's eagerness to retain Dakshina Kannda in his domain.

In internal trade Tipu followed State monopoly in some of the goods. "Sandal-wood, black pepper and cardamom were the monopoly of the State ⁽¹³⁵⁾ Two

132. **Ashok Sen** Op : Cit. p. 85-86

133. **M. Gopal** - Op : Cit. p. 120

134. **Sheik Ali** - Tipu Sultan - A study in Diplomacy p. 124

135. **M.H. Gopal** Op : Cit. p. 18

more branches of State enterprise were silk and pearl fishery. ⁽¹³⁶⁾ The Sultan's anxiety to establish a pearl fishery on the coast of Malabar as well as to introduce the culture of silkworm into his dominions appears to have been considerable; but I believe he failed entirely in both". ⁽¹³⁷⁾

In Canara as elsewhere in the dominions of Tipu, loans were given to traders to enable them to carry on their business ⁽¹³⁸⁾ In this period government induced merchants from outside the State to settle in Mangalore by allowing them a lakh of rupees as advance to honest and industrious but poor men. ⁽¹³⁹⁾ This made the merchants coming from great distances to settle in Mangalore. Among the principal merchants of those days in Mangalore were Konkanyies (Gowda Saraswaths), Moplas and a few from Guzzerat (Gujarat). An English record dated 26th June 1763 mentions about one BAPU BEARY who was employed as English broker in Honnavar on two percent commission. Bappu Beary was formerly English broker in Mangalore ⁽¹⁴⁰⁾ An English record dated 3rd March, 1797 from Mahe (former French Colony) mentions that one Sadru Beary was dealing in sea trade ⁽¹⁴¹⁾

A Kannada record pertaining to Sri Madanantheshwara temple, Manjeshwar mentions local officer Sheikh Ali in 1767 A.D. Another Kannada record of 1779 A.D. pertaining to the same temple mentions two local Muslim Officers. One Sufi Beary and Sadhu Beary ^(141A) There was one Sairy Beary who took leading part in renovation of Jumma Masjid in that time ⁽¹⁴²⁾ He was Amaldar of Mangalore and Muthawalli of Masjid Zeenath Baksh, Mangalore in that period ⁽¹⁴³⁾

Buchanan has stated that merchants of South Canara suffered terrible oppressions under Sultan's rule and that greater part of them were ruined ⁽¹⁴⁴⁾ This may be merchants' version of complaint on Tipu's State Trading activities.

All the polygars were subdued and their powers were curtailed ⁽¹⁴⁵⁾ Attempts were also made to bring local officers under his control ⁽¹⁴⁶⁾ Hindu custom and traditions were recognised and honoured so long as they did not land his kingdom

136. Ibid p. 18

137. Ibid p. 19

138. Ibid p. 16

139. Inward letter books 1763 p. 48, 58 Bombay.

140. Journey from Madras through the countries of Mysore Canara and Malabar Part III p. 58

141. Inward letter books 1763 p. 48,58, Bombay.

141A. **Igal** - Stala Purana Manjeshwara 1924 Canara Chapakhane, Mangalore

142. **Noori** - Op : Cit. p. 29

143. Ibid

144. **Buchanan** - Op : Cit. Vol. II p. 58

145. **Vasanth Madhava** - Tipu Sultan's invasions, social Reform and his Modern Economic out look in Western Karnataka (unpublished paper)

146. Ibid

in trouble. ⁽¹⁴⁷⁾ Age old system of Panchayats was allowed to function ⁽¹⁴⁸⁾ then existing departments of eighteen were reduced to seven ⁽¹⁴⁹⁾ These seven departments were Revenue, Finance, Military, Ordinance, Garrison, Treasury, Mint and Commerce⁽¹⁵⁰⁾

Nearly 200 ox-loads of goods passed daily from Mysore frontiers to Kerala ⁽¹⁵¹⁾ Kasargod, Kumbala, Mangalore, Basaroor, Gangoly, Bhatkal and Karwar were the prominent trade centres of rice, coconut and arecanut at that time ⁽¹⁵²⁾ Commercial and trade policy facilitated the emergence of new internal trade centres such as Adra, Nandidurga, Khushalnagar, Jamalabad, Barkur, Hosangadi, Banavasi, Nagar and Shikaripura ⁽¹⁵³⁾.

His another innovation was in the postal system. According to one of the instructions dated 16th December 1786 to the Post "It was to denote the hour, the day of the month and day of the week on the subscription of all your despatches". ⁽¹⁵⁴⁾

He forbade prostitution, stopped polyandry and made it obligatory for all woman to cover their bodies properly ⁽¹⁵⁵⁾ He banned the use of liquor and forbade sale of arrack and ganja ⁽¹⁵⁶⁾ When Meer Saduck, his Minister represented to him the extent of the loss which he had sustained in the course of a few years by his edicts against sale of those articles, the Sultan replied that kings should be inflexible in the orders and that God had forbidden the use of wine, and that he should persist in exacting a strict obedience to his edicts on that subject ⁽¹⁵⁷⁾ "Islam prohibits drinking and so as a true believer he put it into practice" forbidding all trade in intoxicants by closing all such shops, by destroying all existing date palm trees, and by the heavy taxation of the few liquor shops allowed to operate"⁽¹⁵⁸⁾.

Tipu's revenue regulations refer to Mosques to be built where they were not found and Mullas instituted on the pay of 10 Fanams or 3 Rupees a month, and granted inam lands and expenses. So also were kazis and others paid. The object of all this was that "Mullas shall be enjoined to instruct the Mohammedan

147. Ibid

148. Ibid

149. Ibid

150. Ibid

151. Ibid

152. Ibid

153. Ibid

154. Ibid

155. Ibid

156. Ibid

157. **M.H. Gopal** Op : Cit. p. 98

158. Ibid p. 98

children in reading".⁽¹⁵⁹⁾ Besides being taught to read Koran, they were instructed in the Persian language and in accounts⁽¹⁶⁰⁾.

There was some evidence of the working of a big government Iron manufactory established in Mangalore⁽¹⁶¹⁾

Tipu's innovation in coinage is notable "In 1786-87 A.D., Tipu Sultan replaced on his coins the era of the Hijra by a new one of solar years, called the Mauludi era, which commenced from the birth of the Prophet in A.D. 571, and which at that particular point, was 14 years in advance of the lunar era of the Hijra⁽¹⁶²⁾ The names of Tipu's series of copper coins which with one exception appear first on part of the issue of his eleventh year, the Mauludi year 1221 or A.D. 1792-93, present no difficulty. They are nothing but the Persian or Arabic designations of certain stars⁽¹⁶³⁾

"Tipu's gold muhr is called Ahmadi, his half gold muhr Siddiqi, and his pagoda Faruqi. His silver coins are : The double rupees or Haidari, the rupee or Imani, the half rupee or Abidi, the quarter rupee or Baqiri, the two anna piece or Jafari, the one-anna piece or Kazimi, and the half-anna piece or Khizri".⁽¹⁶⁴⁾

"Among the silver coins, the rupee or Imami is undoubtedly called after the twelve Imams. This fact gives us a clue to the derivation of the names of the remaining silver coins. Each of them except the smallest refers to the name of a single Imam. The largest coin, the double rupee or Haideri is derived from Haider, as surname of the first imam Ali. The fractions of the rupee are successively named after the fourth, fifth, sixth and seventh Imams, viz, the Abidi after Zainul Abidin or Abid Bimar; the baqiri after Muhammad Baqir; the Jafri after Jafar A Sadiq; and the Kazimi after Moosa Kazim. The name of the half-anna piece or Khizri is derived from Khwaja Khizr".⁽¹⁶⁵⁾

"The gold Mohar or Ahmadi is derived from Ahmad, one of the desiquative of the Prophet himself, the Siddiqi from Abu Bakr Siddiq, the first Khalifa, and the Faruqi from Ummar Faruque the second Khalifa".⁽¹⁶⁶⁾

The largest of Tipu's copper coins is the double paise. It bears two names - Usmani and Mushtari. The first of these names is met with on coins of the

159. Ibid p. 95

160. Ibid p. 96

161. **Ashok Sen** Op : Cit. p. 96

162. **Hultzch** - The Indian Antiquary, October 1889 Vol. XVIII P. 313 & 314

163. Ibid p. 314

164. ibid p. 314

165. Ibid p. 314

166. Ibid p. 314

mauludi years 1218 and 1219. It is derived from 'Usman bin Affan', the third Khalifa, and is thus connected with the above mentioned series of the names of gold coins. But when, in the mauludi year 1221, Tipu had started a series of names for his smaller copper coins which consisted of the names of different stars, the designation 'Usmani' did not agree with the rest. Accordingly, the double paisa of the Mauludi year 1222 and of the following years bear a new denomination, viz Mushtari, the Arabic name of the paisa is 'Zuhara or Zuhar' and that of the half paisa Bharam. Zuhara Baharam are the Persian designations of the planets Venus and Mars respectively. The quarter paisa is the Akthar which means a star in Persian ⁽¹⁶⁷⁾. Thus Tipu was the pioneer in the field of naming of coins in India.

The first delegation had sailed from Mangalore to Constantinople in 1784 under the leadership of Usman Khan. The second delegation consisting of Gulam Ali Khan, Lathif Ali Beg, Shah Nurulla and Mohammed Haneef sailed in 1785.⁽¹⁶⁸⁾ The controversial delegation sailed from Mangalore to Mauritius 10th March 1786 and Meer Gulam Ali Khan was its leader. There were in it a large number of Military Officers, Revenue Officers, Administrators and Civil Authorities from Mysore Cadre, who lived and settled in this region. Although Tipu's reforms were with good intention, these were badly implemented by his Officers on whom the Sultan had lost grip after 1792 ⁽¹⁶⁹⁾ His Revenue Officers often colluded with the old Poligars whom Tipu had attempted to dispossess ⁽¹⁷⁰⁾.

In Dakshina Kannada in the year 1797-98, the Officers who were Asafs of Tipu in Corial (Mangalore) were Syed Husain and Abdul Razak, in Karkal Mohammed Gouse and Mohammed Sadruddin, in Barkur Meer Mohammed Ali and Abdul Rasool, in Butail (Bantwal) Sheikh Sahabuddin and Gulam Ali and in Khoosalpur Mohammed Hussain and Mohammed Meeran. ⁽¹⁷¹⁾

Introduction of Persian as the Official language had adverse effect on local Brahmin officers of Dakshina Kannada. Agriculture suffered during the period due to deportation of Christians from Dakshina Kannada. Ban on tody and forbidding cultivation of hemp was another reason for the unpopularity among these communities. Gowda-Saraswath Konkanies were aggrieved by the State trading policy of Tipu.

167. Ibid p. 314

168. **Sheikh Ali** - Tipu Sultan -A study in Diplomacy and Confederation p. 120

169. **Vasanth Madhava** - Tipu Sultans invasions (unpublished paper)

170. Ibid

171. Government of Kudadad - Jamabandi records of Fasli 1217

Tipu's monuments are not many in Dakshina Kannada. He constructed so many batteries for military purposes. He renovated Masjid Zeenath Baksh, an age old Jami mosque of Mangalore. "If we want to observe the beauty of wood carving, we must see the inside of Mangalore Sultan Mosque". (Zeenath Baksh)⁽¹⁷²⁾ The whole building is in wood and has excellent carvings. This is a living example for craft-manship of Tipu's period.⁽¹⁷³⁾ He was said to have constructed and renovated a number of Mosques including Shah-Ameer Mosque in Dongerakeri in Mangalore.^(173A)

Regarding his monuments in Dakshina Kannada, Jamalabad fort in Belthangadi on a huge rock which Tipu built is a marvellous piece. This capital fortification is an outstanding testimony for Tipu's military capability.⁽¹⁷⁴⁾ It was constructed in memory of his beloved mother Jameelabi. He had built a town ship near Jamalabad.

Tipu held Canara as his very dear territory and it was his life-line to the outer world till his fall on 4th May 1799. Tipu's death was a great shock and a bitter calamity for the Muslims of Canara. Verily, Tipu became a 'Hero' in their folklores. Hearing the treachery of Meer Sadack, his Revenue Minister, in the last moment of the decisive Mysore war, Meer Sadack became a symbol for treachery and the local Muslims used to tease Urdu-speaking Muslims of that time thereafter as "Meer Sadack Ka Aulad" - (progeny of Meer Sadack) and Tipu became a symbol of bravery to them. After death of Tipu there were roits in various places in his dominion including Canara against Nawayaths,⁽¹⁷⁵⁾ since Meer Sadack was said to be a Nawayath.

Due to frequent attacks on the Canara coast by the English, their shrewd diplomacy elsewhere in his dominion and vested interests and active support of Christian missionaries to the English, Tipu could not do much for the improvement of this region. "The Europeans adopted one more method to subjugate orientals, namely, the advancement of easy loans to eastern Rulers until these loans reached a phenomenan figure. When the Rulers were no longer in a position to clear these debts, the Europeans would demand the surrender of their territories"⁽¹⁷⁶⁾.

172. Igal - Pracheena Ithilhasa p. 340.

173. Mohammed Shariff - Soveneir - Seminar on National Integration with special reference to Tipu Sultan in unity of Mysore 1989. p. 107

173. (a) Noori - Op : cit. p. 29

174. Mascarenhas Op : Cit. p. 298

At this period a Peer called Sheik Fareed meditating in a chille (kankah) in Kadri Hills Mangalore. Tipu constructed a small mosque for his soldiers (The hereditary Imam of the mosque was living at the site till 1937, his aged wife Kadri Aji lived 105 years and died in 1950) a Darga is still near the chille.

175. Tariq. E. Navayath (Oriental Library, Madras)

176. Sheik Ali Op : Cit. 25

Tipu was a an enlightened Ruler of those times. He never wanted subjugation under any one. "His only ambition was to drive away the English from India. With his Islamic upbringing he took it as a challenge not only against Indians particularly for his co-religionist". He viewed the expansion of the British in the East as a threat to Islam and called the English as", The enemies of the Faith".⁽¹⁷⁷⁾

Tipu used to pass a great portion of the day in study⁽¹⁷⁸⁾ His library consisted of nearly 2000 volumes in Arabic persian and Hindi (Hindustani) manuscripts⁽¹⁷⁹⁾ He was greatly inspired by the French revolution. In fact, he had received a letter from Napoleon Bonaparte.

In 1799 in the final war the English encouraged petty kings of the region to revolt. Coorg Raja seizing the opportunity made an incursion into Canara and raided the country round about Bantwal and Jamalabad. The latters township was destroyed and one half of its inhabitants were carried away. The remainder made their escape into the surrounding woods so and only about 20 houses had since been rebuilt for the remaining inhabitants at Jamalabad ⁽¹⁸⁰⁾

Tipu is blamed for the distress caused to Roman Catholic Christians of Canara after the seige of Mangalore. He is accused of deportation of 60,000 Christians from Canara region. Tipu's rule from 1784 to 1799 is termed as the darkest in the history of Christian community ⁽¹⁸¹⁾ There is however difference of opinion regarding the number of Christians who were deported from Canara. Abbe Dubois, Mores and Mascarenhas put it as 60,000. ⁽¹⁸²⁾ Stewart says it was 70,000. ⁽¹⁸³⁾ Scurry says it was 30,000 ⁽¹⁸⁴⁾ Wilks also is of the same opinion. ⁽¹⁸⁵⁾ James Bristow has opined it as 40,000. ⁽¹⁸⁶⁾ These varying figures would indicate ⁽¹⁸⁷⁾ that there was an attempt to defect Tipu as a cruel despot. ⁽¹⁸⁸⁾. In one of the letters addressed to the Secretary of the State by the Viceroy of Goa, the number is placed at 20,000. ⁽¹⁸⁹⁾

177. Ibid p. 120

178. **Charles Stewart** - A descriptive Catalogue of Oriental Liibrary of Tipu Sultan

179. Ibid p. 92

180. **Buchaman** Op : Cit. Part III p. 69

181. **Moreas** - Op : Cit. 62

182. **Abbe Dubeis** - letters p. 74 Moreas Op : Cit. p. 67 Mascarenhas op : cit p.

183. **Charles Stewart** - Op : Cit. p. 52

184. **Scurry** - Captivity p. 103

185. **Wilks** - Historical sketch of southern India II p. 530

186. **Bristow** - A Narrative p. 65

187. **Kirk Partrik** - Selected letters of Tipu Sultan p. 58-59

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Kirk Patrick who compiled and published the Select letters of Tipu Sultan has been charged with dexterous manipulation and interpolation of letters have been translated in highly faulty manner into English.

188. **Mohibul Hassan** Op : cit. p. 357-363

189. Ibid p. 365.

The population figures in 1801 in the southern division of Canara was 3,96,672⁽¹⁹⁰⁾. In 1866-67 and 1871-72 it was 7,88,042 and 8,39,688 respectively.⁽¹⁹¹⁾ Out of this, the Christian population was 42,626 and 49,258 respectively⁽¹⁹²⁾. At the height of British rule the Christian population in Canara in 1871-72 was 49,258⁽¹⁹³⁾ and that was seventy-three years after Tipu's fall.

The correct Christian population figures soon after the fall of Tipu are not available. The total Christian population in entire Canara would not have exceeded 50,000 in 1784.⁽¹⁹⁴⁾ Hence the version that 60,000 Christians were deported is unacceptable.

It is a well-proved fact that the Christians were spying even during Keladi rule. Christian missionaries were active in coastal Karnataka.⁽¹⁹⁵⁾ Keladi kings had arrested Catholic priests for their highhandedness⁽¹⁹⁶⁾ In 1766 Hyderali had issued a farman granting 2,420 fanams to a Roman Catholic Church at Calicut and rent and revenue of property belonging to the Church of Paraparangadi were exempted. Hyderali had given jurisdiction over Christian criminals to Christian "Priests". "Every one of the Christians that may commit any guilt or crime, the justice there of belong to the Padre and factor"⁽¹⁹⁷⁾. During his reign there was a seminary on a mount at Farangipet (D.K.) Hyderali had a doubt that the Christians were helping the English at the time of their first invasion of Mangalore. It was a fact the Portuguese factor helped British to land at Mangalore Port⁽¹⁹⁸⁾ Hyder warned the Christian priests of that time and he laid injunction on them in 1768 as follows : "Should the Europeans come again by sea, you come over Ghats (To Bedanore) or if you wish to become settlers in Bedanore, pay tributes like others⁽¹⁹⁹⁾. It was said Hyder questioned the Catholic Priests what the punishment for the treason in their country (Portugal) was. The answer was gallows but Hyder pardoned them and warned them not to repeat it⁽²⁰⁰⁾ In 1783 Mangalore was again seized by the English under the commandership of Major Campbell. In a letter to the President of Hon. East India Company, Bombay dated 28th may

190. **Buchaman** - Op : Cit. Part III p. 8

191. **Ibid**

192. **Ibid** Vol. III p. 8

193. **Miley** - Canara Past and present p. 19

194. **Ibid** - P. 39

195. **B.S. Shastry** - Dakshina Kanndadalli Portuguesaru (Sudarshan) p. 228 T.M.A. Pai Shastabdi Soveneer, Mulkki.

196. **Ibid**

197. **Logan** - A COLLECTION OF TREATIES P. 70-71

198. **B.S. Shastry** - STUDIES IN PORTUGUESE HISTORY P. 194

199. History of Diocese of Mangalore p. 36

200. **Igal** - Pracheena Ithihasa p. 21

1783 Campbell wrote that there were a number of native Christians in Mangalore who had been formerly attached to Artillery 34 who were taken into British Service here. And one Francis Pinto who was in the Bombay natives force whom Gen. Mathews had promised to employ and give Ensigns, pay and batta, was appointed to take charge of the local Christian men with the same rank, pay allowance as he had formerly found useful in the line, he was appointed to ⁽²⁰¹⁾ Canara Christians who were Tipu's subjects had rendered valuable help to English with financial assistance. In a letter which Mathews wrote just before the fall of Bednur he mentions that he had borrowed Rs. 33,000/- from Canara Christians and requested that any one who happened to read the letter should make the fact known to the President and Council in any of the Presidencies ⁽²⁰²⁾ During this time about 35 Christians who were in the Mysore Army deserted and entered the English Army ⁽²⁰³⁾. "Even Fr. Joaquim Miranda, the head of Mount Marion Seminary supplied English garrison with 1000 bags of rice ⁽²⁰⁴⁾ but inspite of this Tipu pardoned him received him with respect and issued orders that no one should molest him and on his mediation released 150 Christians. ⁽²⁰⁵⁾ When armistice took place between the English and the French, French Commander Cossigny was helped by the Catholic Priest who showed him the way to the coast ⁽²⁰⁶⁾

At the time of the siege of Mangalore, Canara Christians secretly helped Campbell and entered into a league with Quasim Ali and Muhammed Ali, who had formed a plot with the English for Tipu's overthrow. One Christian who was an accomplice of Muhammed Ali and Quasim Ali was hanged in Mangalore ⁽²⁰⁷⁾ If he had crushed the Hindus in Coorg, the Christians in Mangalore and the Nayars in Malabar, it was because of political reasons for they were all in league with the English. ⁽²⁰⁸⁾ He did not spare his co-religionists if they were guilty of similar offences ⁽²⁰⁹⁾ Syrian-Christians were however treated well by Tipu. He encouraged Armenian Christian merchants in Mysore and all kinds of facilities were given to them ⁽²¹⁰⁾ Local Roman Catholics also derived benefits during Tipu's Rule. One Salvadore Pinto who was a Munshi under Tipu later on became Shirestadar of Zilla Court of Mangalore. One Mendez was his personal attendant ⁽²¹¹⁾ At

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201. Sec. and POLITICAL DEPT : DIARY 1783-No. 28 p. 430 Bombay
 202. **Mohibul Hassan** Op : Cit. p. 364
 203. **Saldhana** - The captivity of Canara Christians under Tipu p. 28 (quoted by Mohibul Hassan History of Tipu Sultan p. 365
 204. **Mohibul Hassan** Op : Cit. p. 365
 205. Ibid p. 365
 206. Ibid p. 365
 207. Ibid p. 365
 208. **Sheikh Ali** -Journal of South Indian History Congress of 1980 p. 225
 209. Ibid
 210. **Mohibul Hassan** Op : Cit. p. 366
 211. History of Diocese of Mangalore p. 112, 116

the time of deportation, Tipu, according to Kirk Patrick orders TO FURNISH THEM, DULY WITH PROVISIONS AND THEY WERE DULY FED AND CLOTHED TOGETHER WITH THEIR WOMEN AND CHILDREN ⁽²¹²⁾ This itself is enough proof for his concern for them even though he had deported them to up-country out of the security zone for political reason . According to history of Mangalore the Diocese, Tipu's order for his Officers was "you shall seize all Padres and Cullistans (Christians) that are to be found within your district and send them under guard to the Huzur* and you shall enquire and ascertain what Zindagi (property), grain, cattle, land plantation etc they possess and shall sequester the whole thereof for the Government, and you shall deliver over their lands and plantations to other ryots, whom you shall encourage to cultivate. In case they are not kept in cultivation you shall be required to make good what they should have produced. In future if any person of the caste of Cullistan shall take up his abode in your district, you shall according to the above directions seize him with his family and send him and them to Huzur"⁽²¹³⁾

Tipu allowed Canara Christians who had been found guilty of disloyalty for helping English in the conquest of Mangalore to reside in his Kingdom after payment of compensation of three crores of rupees. Fresh emigrants from Goa were also allowed to settle on consideration that they agreed to abide by the laws of Mysore.⁽²¹⁴⁾ Christians were very good agriculturists but prohibiting tody-making and banning hemp cultivation ruined them economically. Tipu being a well-informed Ruler and an orthodox Muslim, he imposed restrictions on Roman Catholic Priests forcefully converting others to Christianity. "His library contained books like Zad Al Mujhiddeen and Vaaz Al Mujahiddeen"⁽²¹⁵⁾ Which contained descriptions of Christian missionary activities in coastal region of India. He must have gained information about Portuguese missionary activities and atrocities from these books. One of his letters he refers to the "Portuguese Nazaranes who established themselves about three hundred years ago a factory situated near the sea-shore and on the banks of a large river. This place they obtained from the Rajah of Soonda under the pretext of the trading (with his subjects) and here availing themselves of the opportunities which arose in course of time, they acquired possession of a territory, yielding an yearly revenues of three or four lakhs of rupees, throughout which they equally prohibited FASTS AND PRAYERS AMONG THE MUSALMAN INHABITANTS AND THE WORSHIP OF IDOLS AMONG THE HINDUS, FINALLY EXPELLING FROM

212. Ibid p. 38

* "Huzur" - Former Collector's Office and present Deputy Commissioner's Office.

213. Ibid p. 18

214. Mohibul Hassan - Op : Cit. 366 (Quoting PISSURENKAR)

215. Charles Stewart - Op : Cit. p. 45

THENCE all who refused to EMBRACE their RELIGION, which the Hindus were required to do within three days, under pain, if they remained in the country after that time, of being forcibly converted to it. Some of the people alarmed at this proceeding abandoned their property and homes and took refuge in other countries but the greater part considering the threatened danger as improbable and not possessing the means for removing their effects, preferred to remain whereupon these infidel Nazarenes, at the end of the appointed time, obliged them all to embrace their false religion. Some time after this, by means of gifts and presents distributed among the Rajahs and Aumils of that quarter, they were suffered to erect eighty to hundred idol temples in the countries of Nugr (Nagar) Soonda (sundha) and Kurial Bunder, (Mangalore). ⁽²¹⁶⁾

Tipu's action against Roman Catholics might have originated on account of Portuguese missionary activities and atrocities in the 15th and 16th centuries in the West Coast. But it is evident the Canara Christians had played a vital role in the downfall of Tipu and they supported the English to establish themselves in the West Coast. Tipu's early steps in removing them from the most vulnerable coast line (i.e. canara) to the ghats is thus justified for internal security reasons.

There is an allegation of prosecution of Gowda Saraswaths in the coastal Karnataka by Tipu. Gowda Saraswaths were the trading community and they must have had grievances against Tipu's state monopoly policy on articles like pepper, sandal wood etc. And he was a serious task-master on questionable trade practices. But his Banker was said to be a Gowda Saraswath himself by name "Raghavendra Naik ⁽²¹⁷⁾ till end of Tipu's rule the famous Gowda Saraswath temple Sri Madhananteshewara Temple of Manjeshwar (formerly in Dakshina Kannada after state re-organisation it is in Boarder of Kerala-Karnataka State) did not had any damage ⁽²¹⁸⁾ but quite number of Tasteeqs allotted to it.

In this context we would like to highlight an incident which had occurred in 1791 as proof of Tipu's religious tolerance. Some Maratha horsemen under Raghunath Rao Patwardhan raided Sringeri,* killed and wounded many people there including many Brahmins. Plundered the Mutt of all its property and committed the scarilege of displacing the sacred image of the Goddess Sharada ⁽²¹⁹⁾. On

216. **Kirk Patrick** Op : Cit. P. 57-58

217. **M.H. Gopal** - Tipu Sultan's Mysore - An Economic Study- p. 101

218. **Ganapathy Rao Igal** - Manjeshwar p. 26

* (Tipu's records at Sringeri, seventeen are dated in 1791, five in 1792, two in 1793, one in 1794, one in 1795, one in 1796 and two in 1798) Dr. K.S. Shivanna Reader in Histroy, Manasagangothri, Mysore - Seminar on national Integration with special reference to Tipu 1989 p. 80)

account of this episode H.H Sachidananda Bharathi Swamiji head of the mutt that time had to leave Sringeri along with four of his disciples to Karkala (in Dakshina Kannada). After this tragic unfortunate event, Swamiji wrote a letter to Tipu and sought his help to re-install Goddess Sharada at Sringeri Mutt. Tipu agreed and promptly replied thus "people do wicked deeds laughing; they will enjoy the fruits of the same by weeping (Hasada bhi Kriyate Karma Rudbith Anubhayathe)" in the letter he enclosed an order to the Asaf of Nagar directing him to give on behalf of Government 200 'rahati' in cash and 200 'rahathi' worth of grains for the service of the Goddess Sharada. ⁽²²⁰⁾

In another letter Tipu wrote "We will also send an elephant from Huzur. Wrong doers of Gurus and country will soon perish by the curse of God. Those who took away elephants, horses, palanquins and other things from your Mutt will perish by curse of God. Cloth has been sent through Narasimha Shastri. Please concentrate on the goddess" ⁽²²¹⁾

Next in continuation with the important religious ceremony of "Sahasra Chandika Homa" he ordered his Asaf to look after the arrangements. Arrangements were also made to feed 1000 Brahmanas every day at the time of the Homa⁽²²²⁾

All these indicate the concern of Tipu Sultan towards the Swamiji of Sringeri. They stand out as unique examples of the tolerant and secular approach of Tipu Sultan in statecraft. ⁽²²³⁾

Story of forcible conversion to Islam by Tipu seems to be an white lie of English historians. "According to 1891 census report the conclusion there arrived at is that some 4000 Hindus were converted to Islam during ten years (1881-1891)⁽²²⁴⁾ We must not forget 1891" was the Zenith of English rule in Dakshina Kannada. (Muslims had no power or economical strength or education and nearly after 90 years after Tipu's fall. This itself is a proof for that Tipu rule was not responsible for any conversion. It is a natural course of a intellectual society and European nation is pioneer in this.

It would appear that Tipu Sultan had a soft corner for Hindu culture and traditions. His library consisted of books like KISSEH RAMAYAN (Epic Ramayan)

219. **Mohibul Hassan** - Op. Cit. p. 358. Another source says it was Parasuram Bhau - Shivanna - Seminar of National Integration with special reference to Tipu Sulatan p. 80

220. **Shivanna** Op. Cit.p. 80-81

221. Ibid p. 81

222. Ibid p. 82

223. Ibid

224. Census report of S. Kanara district 1891

translated from Sanskrit by GORDHEN DAS of DHELY (Delhi) in 1722. ⁽²²⁵⁾ During his rule Vijaya Dashami (Dasara) was being celebrated with pomp and gaiety. 'Muharum' @ became a Dasara like affair in Dakshina Kannada. The Alabikatte in Mangalore (it is in Beebi Alabi Road, Bunder) came to be known for the Muharum celebration performed with gaiety, music and dancing. Everywhere from Kudroli to Bolar, Mangalore Muharum fancy dresses, cultural programmes, 'Panja'* and Tabooth processions were taken out. The Dasara dance form Hulivesa (Tiger dance) Siddivesa (Siddi dance) said to have introduced in that time to Dakshina Kannada. Later on it became a refuge for hemp-addicts and alcoholics. In Kundapur, Karkal, Udupi and Belthangadi which were the main centers of Dackani population it was the same scene at that time. These un-Islamic activities threatened the basic belief of Islam.* Hindu brothers used to participate and celebrate Muharum as their own festival. Deckani and Kannada songs were sung and that time "Ya Hussain Doola" and other Muharum songs made the month of Muharum another Dasara Festival.

Tipu granted tasteeqs and inams to various Temples of Dakshina Kannada. Prominent among them are one varha tasteeq per day to Mangalore Saravu Ganapathi Temple and grant of Moodushedde village as inam; ⁽²²⁶⁾ to the temple an annual tasteeq of Rs. 793.75 as Jari Brahmada to Chandrashekar Chikraya Chowta of Marpadi village of Karkal; and ⁽²²⁷⁾ a tasteeq to Gurpur Lingayath Mutt. ⁽²²⁸⁾ An English record of 1820 reports that, In the beginning of Tipu's reign the head of Dharmastala one Manjajya Hegade was beheaded and looted the holy pagoda by some miscreants. For his office they elected Kannapady a Bunter Jain of different house and Village. Hearing this incident Tipu Sultan immediately arrested the persons and appointed Manjajya Hegde's son Kumara Hegde as the head of the holy temple. He is the ancestral great grand father of present Dharmadhikari of holy temple. ^(228A) But the grants and inams made to the temples taken together, do not elevate Tipu to the position of a secularist of the order of Akbar. ⁽²²⁹⁾ After the Treaty of Mangalore, the entire attention of Tipu was concentrated upon consolidating

225. **Charles Stewart** - Op : Cit. p. 74

@ Muharum is the first month in Muslim Calender In this month Hazarath Hussain because a (grand son of Prophet Muhammed) martyr in the war of Karbala. So Muharum is celebrated as a month of mourning.

* In 1950 this practice came to an end due to active propagation of some Muslims of Mangalore and in it a very famous Pate Iman of Katchi Memon Masjid Janab Yousuf Saheb' took lead.

226. **Saravu Ramkrishna Shastri** - Stala Purana, Saravu Maha Ganapathy Devastana (1962) P.1

227. **Tasteeq Record** - 1929 - South Kanara Collectorate

228. Ibid

228 (A) **St. Fort George** 4th September 1820. P. 7191, 7192, 7193

229. **Sebastian Joseph** -Seminar on National Intergration with special references to Tipu 1989 - p. 61

his power, mustering his military and augmenting his financial resources, developing international contacts with the Europeans and Asian powers to gain their support in the event of need and in subjugating the smaller and weaker neighbouring principalities. While pursuing the policy of self-aggrandisement on the Malabar coast to prevent the possibility of British landing from the sea-side, Tipu relentlessly suppressed opposition, causing even religious calumny* on those who resisted him. This brought a bad name to him, and made the feudal circles in Malabar discontented. Similarly the annexation of Coorg was distasteful to its people. His severities towards those who resisted him were caused by political rather than religious motivations⁽²³⁰⁾.

But with all these, Tipu was a secular ruler in his attitude towards his subjects. He was aware that he ruled a cosmopolitan group which had different faiths and beliefs.

"Accusing him of intolerance and bigotry is a frivolous attempt of mischief. But the British writers were also helpless, as they had been trained and tutored in that manner". ⁽²³¹⁾ It was a common characteristic of British administration between 1764 and 1813 writing on India to project the history of this country in terms of oriental despotism and warring village republics - so says Bernard Cohn. The intention was to justify the imposition of British rule on India as an attempt to bring order out of chaos. ⁽²³²⁾ English biographers have found in Tipu a monster of cruelties and atrocities* ⁽²³³⁾

Tipu was one of the most important rulers of South India. He was certainly a towering personality in Indian politics of the 18th century ⁽²³⁴⁾. He started his career with war and ended his life with war. His life was full of wars and confrontations. The English were his Enemy number one in India ⁽²³⁵⁾ Undaunted by unfavourable circumstances, he fought till the last breath of his life in hand-to-hand encounter inside the fort of Srirangapatna wielding his long sword near the water-gate and

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230. **H.L. Gupta** - Seminar on National intergration with special reference to Tipu 1989-pp. 35
 231. **Syed Azam** - Seminar on National Integration with spcial reference to Tipu 1989 p. 15 (quoted from Bernard Cohn - Realm and Region of traditional India (New Delhi) p. 102

* Ever since the Crusades, the Europeans had come to form certain opinion of Muslims as a savage brute and uncivilized set of people. Through reckless propoganda taken up by the seminary schools, they managed to spread this impression among its members. In the histories written in Europe during the middle ages and even as recently as the 18th century such venom could be seen poured on the Muslims. Dr. Syed Azam Mysore - Seminar on National Integration with special reference to Tipu 1989 p. 89

232. **Nikhilesh Guha** - Seminar on National Integration with special reference to Tipu 1989. p. 15 (quoted from Bernard Cohn - realm and Region of Traditional India (new Delhi) p. 102.
 233. **Abdul Kareem** - Seminar on National Integration with special reference to Tipu 1989 p. 52
 234. **Muddachari** - Seminar on National intergration with special reference to Tipu 1989 p. 39
 235. *Ibid* p. 47

died a noble death of a distinguished martyr for freedom on May 4th, 1799.⁽²³⁶⁾ The foundation of the British Empire in India was firmly laid soon after the removal of Tipu from the scene. At the hour of success, the victors (English) cried out "India is ours".⁽²³⁷⁾

Thus Dakshina Kannada became a part of the British Empire. The Sultan rule of Crescent Moon was never raised its head again. In Srirangapatna, which was Tipu's capital, his last rites were performed with as much pomp as time and circumstances admitted. The bottom of a State palanquin served as a bier, on which the body was placed wrapped up in Muslin and covered by a rich brocade⁽²³⁸⁾ The streets through which the funeral procession passed were lined by inhabitants, many of whom prostrated before the body and expressed their grief in loud lamentation⁽²³⁹⁾.

Right from the time the procession commenced until the body was deposited in the ground, minute guns were fired from the ramparts of the fort, which added to the solemnity of the hour. That day the evening closed with a most dreadful storm of thunder and lightning⁽²⁴⁰⁾

Quoting Gibbon, Stewart describes that "The death of Tipu Sultan and fall of Srirangapatna bears a strong resemblance to the fate of PALAEOLOCUS, the last of the Greek Emperor, and the capture of Constantinople by the Turks in A.D. 1453."⁽²⁴¹⁾

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236. **H.L. Gupta** - Seminar on National Integration with special reference to Tipu 1989 p. 37
237. **Muddachari** - Seminar on National Integration with special reference to Tipu 1989 p. 47
238. **Charles Stewart** - Op : Cit. p. 91
239. Ibid
240. Ibid
241. Ibid

ANCESTORS UNDER THE BRITISH CROWN

The fall of Srirangapatana in A.D. 1799 and the defeat of Tipu was a great shocking news to the Muslims of Dakshina Kannada. The Muslims of Dakshina Kannada had held themselves aloof from the English rulers from the very beginning and to a large number of Muslims, the very existence of a European power was a constant reminder of their defeats and a threat to their own religion and culture. The English rulers viewed the Muslims, almost in enemical terms in religion and trade mainly because English themselves were a nation of traders.

A letter from the Commissioner of Malabar intimating the fall of Srirangapatan on 4th May 1799 ⁽¹⁾ reached Mangalore on 15th may. The day was observed with great rejoicing as a mark of victory and capture of mysore by the British⁽²⁾. No sooner, the English allowed Kumbala and Vittal Rajas, who were till then under Tipu's rule, to create chaos, until they became a law and order problem for themselves. Thereafter General Harris, English Commander-in-Chief ordered delivery of all the ports in Canara to the English army ⁽³⁾ and it was officially announced that Dakshina Kannada came under the suzerainty of the English. The first batch of british army entered Canara under the commandership of Lieutenant Colonel Wiseman whose efforts in the pacification of Canara and recommending Mr. Ulthaff to inspect the resources of public income of that country ⁽⁴⁾ A communication pertaining to that time reads "Mr. Ulthaff or captain Munro would be appointed to take care of the civil administration of the provinces of Canara" ⁽⁵⁾ Mr. Ulthaff was subsequently transferred to Goa due to diplomatic reasons and Captain Munro was appointed for collection of revenue and conduct of civil administration of Canara temporarily⁽⁶⁾

The picture of the entire Canara at that time was very distressing. Lawlessness prevailed everywhere. English had won only Tipu's Capital but not whole of his Province. The English were very keen to know about the prize property acquired by its troops ⁽⁷⁾. In this regard, the English Govt. in Madras sent a letter on 18 March, 1800 to the Collector of Canara, Captain Munro to which he replied as follows :

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1. Malabar Residency Commercial Daries Vol IV - P. 31
 2. Military General Orders Vol. XIV. p. 98,100
 3. Military Sundry 18th May 1799 Book Vol. CIX P. 161, 196.
 4. Sundry book Vol. CIX 4th June 1799 P. 421, 423
 5. Secret Consultation Dated 23-7-1799 Vol. VIII P. 513-1246
 6. Secret Consultation Vol. VIII of 23-7-1799 P. 513 -1246
 7. Military Consultation Vol. CCL XVII P.P. 1318-1334

"Thanks to acknowledge the receipt of your letter of 5th instant enclosing on extract of a letter from Rt. Hon. Governor General in Council, a copy of a letter written to the officer commanding in canara and also copy of the letter to major General Hartly. The only measure got in canara or Soonda after the capture of Srirangapatan was a sum of Rupees sixteen thousand found in Daria Bahadur Ghud about which I have already apprised the Resident in Mysore. Most of the Asofs and principal revenue servants who fled with the balance of public money fell into the hands of Coorgis of Belghat, Poligars or Dhondiyas who stripped them of everything. Still there remained a balance of about half a lakh pagoda with the inhabitants which I have since collected.

Besides the above, the only other public property found in Canara consisted of grains and other provisions held in garrison stores all of which have been directed by the Resident in Mysore to be disposed of in public sale".⁽⁸⁾

The above letter of Thomas Munro gives a picture of the political conditions which prevailed in Canara after the fall of Tipu. But the Jamalbad Fort which was the main seat of Tipu's administration was not captured by the British force. Thomas Munro had a great desire to capture this fort. Munro narrates this in one of his letters "When I entered Canara from the South in July last the districts of Coombla and Vittal lying between Bekal and Mangalore were in possession of two Chiefs styling themselves as Rajas but who had been pensioners of the Bombay Govt. Jamalbad had refused to surrender. A great part of the country from Nileshevar to Barkur had been ravaged by the Coorgis. In many places the cattle had been swept away, the villages burnt and the inhabitants - men, women and children carried off into captivity". "The followers of Dhondia had made an irruption from Bidanore into the district of Coondapur"⁽⁹⁾ Again he observed "I found it very difficult to get men to send to other districts, for as it had been a maxim both with Hyder and Tipu to exclude the natives of Canara from all situations in the revenue line as Tipu had dismissed all the shanbhoges, and as the people who had been drawn from Mysore to supply their places had mostly fled, many weeks elapsed before I could procure a few Gomastas"⁽¹⁰⁾ Munro further explains his problem, with the local people for not getting their co-operation as "The inhabitants quitted their villages on my approach and refused to come to the CUCHERIE except on certain conditions prescribed by themselves"⁽¹¹⁾.

8. Military Consultation Vol. CCL XVII. P.P. 1318-1334

9. The letters of Sir Thomas Munro - Selection from the records of the Collector of S.K. (Printed at the collectorate press South Canara 1879) P. 75.

10. Ibid

11. Ibid P. 76

The news of the fall of Tipu was not only a great shock to the Muslims but they were enraged to a great extent by the betrayal of Meer Sadak who was the then Revenue Minister of Tipu and a Nawayat. There was naturally commotion against the Nawayaths, ⁽¹²⁾ who were the Urdu-speaking people in Canara and other places of Mysore. In Dakshina Kannada important places like Bantwal violence broke up ⁽¹³⁾ but order was restored by the British. At first for all the ills of administrative defects, the British blamed Tipu. But the people in general loved Tipu excepting native Christians, Portuguese and the business class including the Muslims among them on account of the monopoly trade policy of Tipu. About this Buchanan the European visitor has written as follows "The principal traders of the place say that not only the trade of the place has decayed greatly since the time of Hyder, which may possibly be true, but also they assert, contrary to the evidence of the custom house accounts, that since the fall of Tipu the imports have diminished greatly. They (merchants) acknowledge, however that under this prince (Tipu), the merchants suffered terrible oppression and that under his Govt the greater part of them were ruined" ⁽¹⁴⁾ This is true since the Govt was the main trader in important commodities like pepper and sandalwood. The English were particular to create a phobia of Sultanate rule and so they never believed any of the Muslims. The Muslims were a major business people at that time. According to Buchanan there were 5223 dwelling houses of Muslims in Canara ⁽¹⁵⁾ at that time. They were mainly engaged in business, the total number of Muslim merchants, farmers, artists being 8659 in the southern part of Canara.⁽¹⁶⁾ He classifies Muslims and calls bearys as Moplas and Dackanees as Musalmans respectively and adds "Although the doctrine of caste be no part of the faith of Muhammed it has been fully adopted in India by lower ranks of Musalmans" ⁽¹⁷⁾ this may be because of a great cultural gap which existed between Bearys forming the regional natives and Dacknees. The English look full advantage of this. Some of the Dacknee officers of Mysore origin were an educated lot and they were well versed in Parsee and Urdu but the Bearys or Moplas were a illiterate people. Some of the Bearys were familiar with Arabic due to their involvement in sea-trade with the Arabs. Hence the first step taken by the English was to bar Arab merchants from visiting the parts in South Kanara and carrying on sea-trade. However

12. **Tareeq-e-Nawayath** - P-9, 11

13. Ibid

14. **Francis Buchanan** - A Journey from Madras through the countries of, Mysore Canra and Malabar Vol. III

15. Ibid P-2

16. Ibid P-5

17. Ibid P. 9

it had an adverse effect on the economy of this region and most of the Muslim merchants thereby suffered heavily. The result was that a new breed of Christian merchants stepped in and Konkans or Gowda-Saraswats took full advantage of the situation. At the time, the Muslims were lying low as they were aware that the advent of English rule posed a real danger to their identity.

The take-over of Kanara by the east India Company fulfilled their twin objectives in two spheres - territorial and commerical. Besides bringing the much coveted coastal territory between Madras and Bombay under the control of the Company, it also helped to place at its disposal the long sea coast of Kanara region studded with forts. ⁽¹⁸⁾ Though the English exported rice to England, the absence of Arab trade adversely affected trade activities in South Kanara. A subsequent dividing of rice trade with Arabia caused by the deviation from the traditional channel of trade evoked so much concern among the policy makers".⁽¹⁹⁾ Trade suffered heavily due to the restrictions imposed on Arabs. "Therefore invitation was extended to the Arab traders to renew their trade with Kanara in 1806. ⁽²⁰⁾ The necessity to encourage Arab trade was considered crucial in the interest of trade in Kanara because the Arabs not only purchased the best rice but also paid the price demanded more readily than other merchants. ⁽²¹⁾ While the exports to Arabia ran into lakhs of rupees, the imports were only in thousands but it was made good by the import of spices ⁽²²⁾ Out of academic interest, the export figures of rice to Arabia, Canara to Arabia from 1833 to 1852 are given below :

OFFICIAL YEAR				CORGEES OF RICE
1833-34	...	...	...	6875
1834-35	...	...	...	10311
1835-36	...	...	...	9127
1836-37	...	...	...	10057
1837-38	...	...	...	11184
1838-39	...	...	...	10856
1839-40	...	...	...	9441

18. **Malathi K. Moorthi** - Trade and Commerce in Colonial S.K. (1799-1862) P-50

19. *Ibid* - P -51

20. *Ibid* - P -166

21. *Ibid*

22. *Ibid*

OFFICIAL YEAR				CORGEES OF RICE
1840-41	...	...	...	9001
1841-42	...	...	...	10150
1842-43	...	...	...	11608
1843-44	...	...	...	11385
1844-45	...	...	...	12367
1845-46	...	...	...	11943
1846-47	...	...	...	10562
1847-48	...	...	...	12277
1848-49	...	...	...	11707
1849-50	...	...	...	7850
1850-51	...	...	...	8421
1851-52	...	...	...	13507 ⁽²³⁾

Arabia played a leading part in the sea-trade of Kanara even during the British period, even though the English firms and the Christian Community had a privilege in commerce during the period. The help of the Muslims was very much needed in trade because Arabic language was their forte. In the beginning of the British period there were some Arabic scholars and Tipu's Mysorean Officers who were well-versed in Parsee language. One Mohammed Haleem who was a Govt Official during Tipu's period, later joined the British to translate Parsee records. After his death, his family was given pension by the Company (vide copy of the order in appendix) ⁽²⁴⁾

Again there was one Shah Nurulla of Gangolli, who went as Ambassador to Constantinople and France under Hyder Ali and Tipu. But he was taken ill at Mecca where he died. Thereafter his son Syed Nurulla applied to the Company to restore to him inam of one hundred Bahadury pagodas per annum payable to his late father from some lands situated in the village of Nere Marg of Hiricul magane in Puttur Taluk which was resumed after the death of Shah Nurulla but it was not conceded for want of sufficient evidence ⁽²⁵⁾ (vide record Appendix).

23. Selection from Records of collector of S.K. (Settlement of the land revenue Dist. Canara 1260-1261 (falsi) 17th March 1851.

24. **Fort George** - Board of Revenue 279B - April 1801 P. 4065

25. **Fort George** - Board of Revenue G. O. No. 14493 of 18th June 1801 P. 6792-96

In the beginning, the British were suspicious of the people of the District except the Christians. During the first ten years, they liberally granted lands to Roman Catholics ⁽²⁶⁾. Earlier during the time of Tipu, the Church lands had been confiscated and the Roman Catholics had been shifted to the up country. "A temporary chapel was erected at Derebail near Mangalore by the few Christians who had been kept concealed by the friendly Mohammadans or Hindus. Father Jose Mingal Mendas who had come from Tellichery at that time officiated as chaplain in this chapel ⁽²⁷⁾. Most of the Christian refugees pertaining to Tipu's rule were appointed as officers in the revenue, Police and other Depts. This monopoly of Christian officers later on led to disturbance called koot rebellion. Earlier too there were disturbances in the district called "Cokni Bhand disturbance" and it was put down successfully by the English in 1804 and the then Madras govt Commended the action of the collector ⁽²⁸⁾ "The Christians from their superior intelligence and fidelity are employed in all offices of trust under the Govt, in preference to any other" ⁽²⁹⁾.

In the region ruled by Tipu, the English started an blatant propaganda against Tipu and the Muslims. In Dakshina Kannada Bearys or Moplas were the main targets in this respect. Every civilian had written about Tipu's misrule and the religious bigotry of Moplas. Christian missionaries were very happy that their long dream to propagate their faith in the land of the Pagans had come true.

In a travelogue in 1829 an English traveller writes about Muslims of Mangalore. "The Mohammadans are the least numerous as a body. Some few of them are wealthy as merchants but the greater part are indigent rather from their extravagance than from the want of means to enrich themselves. They are said to be faithless in their engagements, and ready to take every undue advantage over those with whom they may have transaction; while at the same time they are so regardless of the future as to lavish all their gains on the gratifications of the moment ⁽³⁰⁾" This would show that the English were jealous of the Muslims who were wealthy merchants and they wanted to harm the credibility of the community. There was religious and commercial rivalry against the Muslims and the English wanted to malign them. At the same time, they openly proclaimed that the Christians

26. G. O. No. 23737 Serial No. 521 of Records of South Canra

27. **S. Miley** - Canra past and present (1875) P. 34, 35

28. **Fort George** - B.R. 16 April, 30th April, 4th June & 11 June of 1804 P- 3216, 3548, 4562, 4740.

29. **The oriental Herald** - Vol. 22, No.1 XVIII. 20 August 1829 (Reproduced in mangalore magazine 1903)

30. Ibid

of Mangalore are mostly men of honourable principles and exemplary conduct.⁽³¹⁾ The population of Mangalore, confining it to the town and its immediate neighbourhood, is estimated to about 20,000, though the district under that name contains more than 1,00,000 which are further divided into Hinduos, Mohammadans and Christians. ⁽³²⁾ It further avers "In the course of the day, we were visited by several officers of the Indian army; one residing here as commissary for supplying of horses to the Madras cavalry; another recruiting for the new regiments to be added to the Bombay Army; and a third staying here on account of health. In the evening we returned the visits of these gentlemen, and between five o'clock and sunset, enjoyed an agreable walk over the hills, which furnished us an opportunity of seeing the ruins of the old Moghal fort, and a great fort of the present town as well as of enjoying some charming views of the country behind it, from some of the most favourable points of view ⁽³³⁾ In spite of such handicaps from the Christians and the Govt. patronage, Muslims were the leading business men of that times. It was a normal official process of that time to propagat against the Muslims as the English and the Christians expected backlash from the Muslims. In their official dealings, the English looked upon Muslims with suspicion. In 1832, "a Havildar in a Madras Sepoy battlion who having been arraigned and convicted for mutiny, was condemned to be blown off from a cannon's mouth. Defiant to the end, the Havildar delivered his farewell speech to his comrades thus " I look service under the wicked Feranghis who slew my ancestor Tipoo Saib and possessed themselves of his dominions. I did so to seek revenge". He went on to assure his hearers that ere long there would have another Tipu on the throne. Mohammadan have not abandoned the hope of returning some day to the seat of their ancient Government when their rule extended throughout Mysore and the provinces of Canara and Malabar ⁽³⁴⁾. That was the period of Christian missionary consolidation. There was considerable apprehension among Hindus and Muslims regarding conversions to Christianity taking place in public market places. Not only the Christian priests but English military, the Civil servants and the local Christians of Portuguese origin took active part in these conversion activities. The gospel was preached in public places and missionary schools ⁽³⁵⁾.

Most of the Govt key posts of the district were given to the local Christians. In the Revenue Department monapolised by the Brahmins, the recruitment of Christians irked the Brahmins.

31. Ibid

32. Ibid

33. Ibid

34. **T.W. Venn** - Mangalore P. 13

35. **Eminent Muslamans**. 1926 P. 10.

In the beginning of 19th Century, when colleges were established, Arabic, Persian, Sanscrit and English were equally taught. The 'Fiquha' (theology) Hadees (traditions) and other books were also read. Examinations were held in 'Fiquha' for which certificates of proficiency were given. Religion was in a way thrust aside. But all was changed in 1840s. The study of Arabic was little, though of the Fiquha and holders were suddenly dropped and Persian was almost entirely neglected. All this tended to strengthen the idea that Govt wished to wipe out the religions which it found in Hindustan ⁽³⁶⁾.

The year of 1830-31 was the year of inflation in Dakshina Kannada. There was total failure of crops resulting in acute scarcity of food grains ⁽³⁷⁾. As the tillers had not even resources to pay the land revenue, they applied for remission. But the govt. never heeded to their appeals and the result was a peasant uprising, which was termed as Koota by the English. 'Koota' is a Kannada word for union or assembly ⁽³⁸⁾. Even Muslim landowners also supported this movement. In the administration, though there were some Brahmins and Muslims as officers, It was mainly monopolised by the Christians, and the Brahmins in fact wanted to bring discredit to Govt. The Koota movement was therefore suppressed by a heavy hand of Govt. "As a result one Krishna Rao, the head Sheristedar, his brother Ranga Rao and wealthy brahmins Vyasa Rao and Derebail Ramayya were named as offenders" ⁽³⁹⁾ Also, Krishna Rao, Ranga Rao, Narnappa, Balappa, Madhava Rao, Soorappa, Vyasa Rao, Sarvotham Rao and Attavar Ramappa were dismissed from service and they were declared as ineligible for public employment. The rebel peasants were required to furnish a Jameen Muchalike i.e. an apology in writing ⁽⁴⁰⁾.

Thus the first revolt against the English administration was successfully suppressed. Though it was in fact a peasant discontent, it may be termed as a religious uprising by the Brahmin officials.

In 1836, the British had to face armed opposition for the first time. It was really the first armed freedom struggle against the British in this region. Even though some termed it as Coorg insurgency popularly called as 'Kalyanappana Katakai'. According to Lewin Principal collector of Canara, a group of about 45,000 people in strength fully armed, attacked the English Sepoys at places like

1834 German uprising.

36. Eminent Muslimans 1926 P. 10

37. N. Shyam Bhat - A study in Colonial Administration & Regional response. P. 352

38. Ibid - P. 265

39. Ibid - P. 265

40. Ibid - 270

Bellare, Sullia and Puttur. It was led by Kalyanappa or Putta Basappa who declared that the fight was not against the sepoy's but against the English Rule.⁽⁴¹⁾

About that time, one Kalyana Swamy who belonged to the ruling Coorg family in Coorg was arrested by the English but this fact was not known to the people of lower Coorg. Hence Putta Basappa who had all the resemblance with real Kalyana Swamy was projected as the King in lower Coorg. He declared that if he was supported by the people he will not collect any land tax for 3 years and salt and tobacco will be tax-exempted" ⁽⁴²⁾. This movement started from Sullia extended to Bellare, Puttur, Panemangalore, Bantwal and then reached Mangalore. We found Bantwal almost deserted by the public and Government servants. ⁽⁴³⁾. We found Mangalore much more deserted by all classes of inhabitants; it continued gradually to thin down and soon contained a few who were not prepared to take part against us" ⁽⁴⁴⁾. "It has been deemed advisable (by the English) to shift the treasury of Government from its ordinary place of custody to the Military barracks ⁽⁴⁵⁾ By this time, Kasaragod and Bantwal were in complete possession of the insurgents who were marching on to Mangalore from both directions ⁽⁴⁶⁾. On this route the Government buildings and the stores were taken possession. They established their own Officers and issued orders. According to Collector "the object of Puttabasappa was to establish a new dynasty in place of the existing one and Mangalore was the first object of the pursuit. ⁽⁴⁷⁾ The people of Moodabidri and Karkal were for a considerable period in a feverish state of excitement. There were acts of plunder also which took place between Panambur and Mulki. ⁽⁴⁸⁾.

The whole of Canara rose up against the English for nearly a month. The English Collector withdrew from Mangalore and the entire English with their family shifted from Mangalore to Tellichery and some of them sailed into the sea; this took place in the months of March and April 1836. "The inhabitants of Mangalore were now taking an active part with the rebels. They were not only furnishing them with supplies but went out to meet them and as if it were not enough to send them letters, to instruct them how to avoid the guns, which faced them on the parade; they sent guides to point the road, in and out of Mangalore, while our own party were unable to obtain any supplies" ⁽⁴⁹⁾

41. **M. Lewin** - Selection from Records of the Collector of South Canara in 1837.

42. Judicial Consultation Fort St. George Feb. 1838. P-140, 142.

43. **M. Lewin** - Op : Cit :

44. Ibid

45. Ibid

46. Ibid

47. Ibid

48. Ibid

In this first freedom movement in Dakshina Kannada Muslims took a leading part along with other fighters. One Budan Khan was actively involved ⁽⁵⁰⁾. One Sheik brought Kalyana Swamy to Sullia along with the son-in-law of Ramayya Gowda. He was one among 4 member-team to watch the movements of Kalyana Swamy ⁽⁵¹⁾ Judicial Record of 1838 speaks of one Monu Beary of Karingana (Naringana) of Bantwal and one Adoonehy Beary of Careal of Bantwal who later died in the jail also participated (Vide copy of Record in appendix) ⁽⁵²⁾. It is believed that a large number of Muslims from Sullia, Bellare, Puttur, Kasaragod, Panemangalore and Bantwal actively participated in this revolt. Other important participants in the struggle are Kakanur Bhannayya of Bellare, Karnika Subraya, Guddera Appayya Gowda, Kedambady Annaiah Laxmappa Bagarasu, Manju - (A Govt. peon) Kadambadi Rama Gowda (deposed to Singapur) ⁽⁵³⁾

One Ranga Baliga of Bantwal helped the English to capture Kalyana Swamy and he was rewarded by permanent exemption from payment of land revenue for three generations. ⁽⁵⁴⁾

These two outbreaks shook the English administrators and exploded the myth that Dakshina Kannada people were obedient to English rule. At that time the capital of Dakshina Kannada was Mangalore comprising of many square miles of uneven and thickly wooded country - its buildings, public and private, scattered over it at long intervals, its approaches numerous and the like which bounds the contonment of little less than 2 miles in extent is so thickly studded with trees⁽⁵⁵⁾.

After this revolt, English were very cautious towards Canara. The army regiment was stationed here. Canara has been a scene of many out-breaks originating from very trivial causes and from the character of people. It is impossible to place much dependence on their loyalty and attachment ⁽⁵⁶⁾ opinioned Madras Govt. In 1842, there were two native regiments at Mangalore. One was withdrawn. Puttur station which is at a distance of 32 miles from Mangalore has been furnished with 2 companies ⁽⁵⁷⁾.

"On 28th of April 1847, a heavy and severe gale has been experienced

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49. Ibid
 50. **Fort St. George** - Political consultation Vol. 263 P. 2798-2862 dated 13 June 1837.
 51. **Fort St. George** - Political consultation Vol. 263 P. 2768 -2862 dated 13 June 1837.
 52. Judicial Consultation date 2 Feb. 1838 Vol. 336 B. P. 119-124.
 53. **Shyam Bhat** - Op. cit. P. 304
 54. Ibid P-311 also B.R. Political casual since of 9-6-1837 Vol. No. 262, PP 2591-94. Total number of state prisoners up to 21st Nov. 1837 was 1113. (P.M.J.D. 2-1-1838-Vol. No. 336 (P 66-67) 312 & 313.
 55. Selection from Records of Collector of S.K. Dist. of 1837 P. 8
 56. Letter to E.P. Thompson. Acting magistrate dated 30th March 1844 letter No. 31.
 57. Letter from Dist. Collector to Board of Revenue dt. 25th Feb. 1845.

in the whole of Canara District which has occasioned a great destruction of lives and property-25 native vessels completely destroyed, 44 dismantled or otherwise injured, 13 missing and 17 lives lost. An Arab Bunglow which sailed from Mangalore, out of 95 persons six were saved".⁽⁵⁸⁾ English Govt took a very responsible action to rehabilitate the victims. One Mohammad Ziauaddin who was a port official of Canara went to Amenidivi Island to enquire about the Arab ship-wreck. The Arab ship which was destroyed in Canara was "Fathe-Ruq" belonging to Jeddah. The destroyed Arab Ship had 277 persons in it and all succeeded in landing at Akatti. Mohammed Ziauaddin brought victims to Mangalore⁽⁵⁹⁾

English commended Ziauaddin's Services. We also hear that in 1852, there was one Ameenuddin Saheb, a land owner of Mangalore. Prior to the introduction of the local self Govt. system, the District Collector was in charge of City of Mangalore. It was only police rule then till 1850. There was no local self Govt. In Mangalore then. However local funds were created in 1855.⁽⁶⁰⁾

At this time, the whole of the sub-continent was in revolt against the English rule but it was never felt in this part of the country in Dakshina Kannada. The question as to why South Kanara remained silent during this great upheaval throughout the country?. This was on account of support of Christian community towards English. They acknowledge this. "We have never ceased to be with them in all things. During mutiny of 1857 when the whole of India was roused against English, we in Canara stood very firm in our loyalty. Though much was talked of and all kinds of and every manner of exaggerated news was being circulated, the Christians remained very calm and steady and were ready even to fight for the English so much so that, there was once the idea of raising a band of volunteers to help the Military Regiments that was stationed in Mangalore."⁽⁶¹⁾ English were studying the Indian people and the country cautiously, "That India is not a single country with homogeneous population. India is in truth a bunch of countries, with widely differing physical characteristics. It contains a number of people speaking many languages, holding many creeds, observing different customs and enjoying divergent degrees of civilisation. It is difficult therefore to speak correctly of India as a whole"⁽⁶²⁾ Before 1858, the affairs of the East India Company had been managed in England by the Court of Directors, subject to the Supreme authority of Board of Control. In that year, the dual Govt ceased and the control of Indian affairs was vested in a Secretary of State, responsible to Parliament and assisted by a

58. Ibid

59. S.No. 5219 G.O. No. 25740 South Kanara P. 279 dated 20th April 1847

60. A letter from Board of Revenue dated 27th may 1848. P. 375

61. **Saldhana** - Mangalore Magazine Vol. 3 P. 375

62. Memorandum on some results of Indian Administration. Calcutta Government Press - P-17

council of persons well versed in Indian affairs⁽⁶³⁾. This enabled English administration to enforce various laws and improvements to justice. In 1802, the offices of the Judge, the Magistrate and the Collector were ordered to be held by district persons. Zillah Courts were established. These courts had jurisdiction except over British subjects". These judges were assisted by a Cauzy and Mufty who were to be present during the trial of the session cases. It was their business to write at the end of the record of the proceedings, the 'FATWAH' or law as applicable to the circumstances of the case and attest it with seal and signatures for the consideration of the Judges⁽⁶⁴⁾ All the sentences of the circuit court were regulated by Mohammadan law and hence native officers styled as "MUFTY" who were well-versed in this law were necessary. At this time, there were a number of Muslim judicial officers. In 1850 Hafeez Mohammad Ameen was Mufty Sadar Ameen. In 1851 and 1852, Koodrut Sairy Saheb was Mufty Sadar Ameen. From 1853 to 1855 Sheik Abdul Rahiman was Mufty Sadar Ameen. 1857 to 1860 Ahmed Hussain was Sadar Ameen. In 1861 Abdul Khadar was the Mufty Sadar Ameen in Udupi and Sheik Ahmed was Sadar Ameen in Karkal.⁽⁶⁵⁾

Before 1840, "a few of these officers knew English; none of them had obtained a University degree and hardly any had enjoyed any legal training. At the present time, the civil Judges know English as a matter of course and many are University graduates in Arts or Law while in most Provinces all salaried magistrates appointed in recent years are men of education⁽⁶⁶⁾

In the very first Mangalore Municipal Council, formed in the year 1866-67 (established on 23-5-1866) the following were the first nominated Muslim Councillors:

1. Haji Abdulla Ali Sait.
2. Abbo Baker Beary

Mr. W.M. Codhelo, the Collector of the district was the first president of a council⁽⁶⁷⁾.

Let us now have a look at the official figures of Mangalore Municipality for the year 1867-68.

Total Trade Tax	Rs. 4,800=00
House Rate	Rs. 4,500=00

63. Ibid - P3, 4

64. Miley - Op : Cit P 45, 49, 63

65. Board of Revenue Judicial Records 1852 - 1860

66. Memorandum on some results of Indian Administration. C. P-15

67. G.O. No. 1018 Public Dept. dated 20-8-1867 of Govt. of Madras

Land Rate	Rs. 1,480=00
Avenue fruits & Clippings	Rs. 200=00
Tolls	Rs. 625=00
Registration of Carts	Rs. 300=00
Licenceses	Rs. 50=00
Fines and Penalties	Rs. 200=00
Miscellaneous receipts	Rs. 100=00
	<hr/>
	12,255=00
Add Govt. Contribution	Rs. 4,085=00
	<hr/>
	Rs. 16,340=00
	<hr/>
Add house and Land Rate due for last half years.	Rs. 2,990=00
Total	Rs. 19,330=00

(Sd/-)

W.S. WHITSIDE

(President) ⁽⁶⁸⁾

At that Time, the English were liberal with all religious institutions. The money allowances enjoyed by the religious institutions at that time in the Taluks of Mangalore, Kasargod and Kundapur were as follows:

"There are 2433 Hindu and 114 Mohammadan Institutions drawing allowances of Rs. 103, 894-6-8. Adding Rs. 10,389-0-11 as the 10% allowance, the Collector assigns the revenue of Rs. 5,221 to the wargs, the extent of which is unknown. No survey of the district has yet been made but revenue of it is Rs. 114,251-4-6 ⁽⁶⁹⁾.

In 1860s, one Mohamed Ahamed Hussain was Mufty Sadar Ameen in Mangalore, Abdul Khader in Udupi and Sheik Ahamed in Karkal. One Nooruddin was Tahsildar in Udupi from 1862 to 1864. There was a very active Muslim officer Sadath Khan who was Superintendent of Sea Customs I Class who later became Conservator of Port. There were also other minor ports in Canara like Bekal, Kasaragod, Kumbala, Manjeshwara, Mulki, Padubidri, Yermal, Uchil, Kaup, Udyavara, Malpe Barkur, (Hangarkutta) Kundapur, Naikudru, Baindur and Shirur but the main Port Conservator resided in Mangalore only. Sadath Khan was said to be one of the

68. G.O. No. 676 Public Dept. of 13-6-1867

69. G.O. No. 2888 Revenue No. 117-118 dated 7th August, 1869

promoters of the government College at Mangalore ⁽⁷⁰⁾ The Population figures of Mangalore Municipality at about that time including the suburbs were as follows:

1. Kasba Bazar	9017	2. Nireesvalia	1725
3. Arikere	202	4. Bolar	1827
5. Mangalore Thota	1757	6. Kodialbail	3682
7. Attavar	6831		

Total Population was 25,041.

In 1860, the total income of the Municipality was Rs. 15,000/- and its area was 1 Sq. Mile.

The total population of Udipi town then was 7283 :

1. Kasba Shivalli	5102
2. Badagabettu	1050
3. Mooda Nidambur	1141 ⁽⁷¹⁾

In the year 1862, Canara was divided into North and South Canara.

In 1870s, a powerful merchant and a leader of Muslim community in Dakshina Kannada was emerging. He was Aboobaker Beary of Mangalore. He was the leading Coffee merchant and a well-known expert in foreign trade. In 1893, he was conferred Khan Bhadur title by the British ⁽⁷²⁾. Along with him, there was Bail Iddinabba Beary, another powerful personality and a leader of the community. It is said that he took an active part in adding a new Jumathkhan (a hall) to Zeenath Baksh Jumma Masjid of Mangalore ⁽⁷³⁾. There were also other Muslim merchants who took interest in the affairs of the Community - one Haji Ali Sait, a general merchant, Habbali Hammed Saheb, a cloth merchant, Abdulla Ali and Mohamed Saheb ⁽⁷⁴⁾. In 1875, Haji Ali Sait, Aboobakar Beary and Volly Abbu Beary were elected as Councillors to Mangalore Municipality ⁽⁷⁵⁾. There was one Mohammed Sulaiman working as Inspector in Municipality. ⁽⁷⁶⁾ In 1887 Ayoob Noor Mohamed was a Municipal Councillor along with Volly Abbu Beary. In

70. Records of Govt. College, Mangalore dep. of Public Instruction

71. G.O. No. 471 dated 9-5-1866

72. Political Consultation dated 11-10-1892

73. Noori -Maikala P. 69

74. Madras Al-Manack-1880-1900

75. G.O. No. 1018 Public Department of 20-8-1867

76. Madras Al-Manack - 1880-1900

1879 Haji Aboobaker Beary was inducted into Municipality. At that time in Mangalore there were in all 6619 houses, out of which 4341 were thatched ones. In 1871 the population of Mangalore was 29712 ⁽⁷⁷⁾. In 1868 a clinic was started at the place where Lady Goschen hospital stands at present ⁽⁷⁸⁾. In those days Muslim marriages were being conducted in a luxurious manner with band and music. Subhodini, a Kannada News Magazine of that time from Dakshina Kannada complains about the menance of marriage band throughout night in Mangalore ⁽⁷⁹⁾ Subhodini also complains about the non-availability of Muslim officials in Govt. offices due to Muharam festival of that period ⁽⁸⁰⁾.

The English were then liberal in allotting lands to the Muslims. A mosque land happened to have been washed away by the sea and the Kazi of the Mosque refused to accept the tasdik thereof. The correspondence in the matter is as follows :

Proceedings of the Madras Govt., Rev. Dept : 10th June 1871.

Read the following letter from the Acting Collector of South Kanara to the Acting Secretary of Board of Revenue dated 2-3-1871.

1. I have the honour to state that the six wargs, the assessment of which was proposed to be assigned to Malpe Mosque forming item No. 833 of the statement of Commutation of Tasdik in Udupi Taluk of this district. Warg 114 registered in the name of Sahabuddin Sahib and paying a beriz of Rs. 24 has been resigned by its holders in consequence of part of it having been washed away by the sea and the Kazi of the mosque declines therefore to take it in commutation of the tasdik.

2. As the land was resigned in October 1869, that is before the assignments were formerly made the assessment of other wargs will have to be appropriated for tasdik of this Mosque. I beg to propose the following 3 wargs of the same village, the holders of which have consented to the assignment.

Magane and Village	No. of Chitta	Name of ward
Magane	121	Ramachandra Aithala
Village	126	Manjayya Shanbhoga
	130	Bogat Subraya.

77. Census report 1871

78. Public Health and Hygine Department dt. 18-3-1868

79. Subhodini (Kannada) Udupi Vol-I (1871) P 23

80. Ibid

3. The Substitution of these lands, if sanctioned, will have to be noted in the lists of commutation lately sent to the Inam Commissioner for preparation of tittle deeds. ⁽⁸¹⁾

Submitted for sanction of Govt. One of the Wargs, the assessment of which is Rs. 24, it was proposed to assign to the Malpe Mosque having been resigned by the holder in consequence of part of it having been washed away by the sea. It is proposed to assign the same amount of assesment on three other wargs.

Orders thereon, sanctioned

(Sd/-) Acting Secretary of Govt ⁽⁸²⁾

To have a picture of Dakshina Kannada (including Kasaragod Taluk) historical and social condition before 1875 I reproduce herebelow some extracts from 'Canara, past and Present' by Miley ⁽⁸³⁾.

Buntwal, which is 15 miles East of Mangalore, is situated on the right bank of the Netravathi. It gives name to a very extensive portion of the Mangalore Taluk, and has a great inland trade, and is no doubt, the rendezvous of all the up-country traders, who come down from above the ghauts with a team of coffee, pepper, and up-country grain. Most of these commodities are disposed of & to the traders at this place, the rest being brought to the Mangalore market. The traders here have their agents in Mangalore, where the above commodities are sent to be sold for profit. The bustle that takes place in the bazaar, immediately on the arrival of these up-country traders, presents a scene, which to the eye of one who may have crossed the Red Sea, would seem to be a pigmenean Egypt, where in consequence of the arrival of Caravans, similar tumult occurs. The river Netravati affords much facility for conveying merchandise to, and from, Mangalore, for there are many small boats plying between the two places daily, and the town of Buntwal being on the margin of the river, the expenses of loading and unloading do not, in any way, press hard upon the purses of these traders, but are in fact insignificant. A large quantity of rice is also exported from this place - a diurnal supply of which seldom failing to be a desideratum in the Mangalore market. This article of merchandise is either purchased by the Mangalore traders in wholesale or in retail. Native travellers going to, and returning from, the East also find it very convenient and economical to travel by boats, the charge "per caput" being trivial. The river Netravati is subject to annual freshes, in consequence of the

81. Proceedings of the Madras Government Revenue Department 10th June 1871.

82. G.O. of 10th June 1871 of No. 1029

83. **Miley** - Canara Past and Present - 1875 P. 13-23

rains which fall every year in such abundance during the wet season. Among the ancients the overflow of the Nile was looked upon as one of the greatest Mystery in nature, as in Egypt rain scarcely falls, but among the people of Canara the phenomenon does not excite any surprise, as every one knows how it occurs but it might excite a strangers curiosity to know the source wherefrom this quantity of water is brought down - it is though the rains which descend on the hills in the interior. At the junction of this water with the sea, the river presents several features worthy of note. The opposition which takes place between the tide and the current of the river, frequently causes a collection at its mouth, as well as further inland, of banks of sand or mud, which may be called 'bars' on account of the obstacle which they present to inland navigation. These banks, if they remain unaltered, as often has been the case, form themselves into islets. There is a large number of such islets standing at certain intervals from Mangalore to Bantwal, which present such a beautiful verdure, that they may be called so many "Emerald islets" Coconut and other trees are seen grown on them to their full height. One cannot suppose that these trees are of spontaneous growth, as small huts of the inhabitants of these insular possessions are visible, when approached. Sugarcane cultivation is carried on extensively. The income derivable from these islets is great, some of them yielding more than 500; 200, Rs. respectively, per annum. This is due to the fact of the produce of every industry there, yielding double that on the mainland; the time required for the growth of a tree there being also nearly half that elsewhere - the annual inundations rendering these alluvial plains more than unusually productive. Some of these islets are of very old standing, as the age of the trees thereon testifies. To turn to my subject. The Travellers' bungalow at the Station (Bantwal) which stands on the summit of a small elevation near the river, commands a good view of the place. The Munsiff's Court, the Sub-Magistrate's Office, the Post Office, and the rate-school, are also in a convenient place, not far from the bungalow. The bazaar which consists of a few shops living both the sides of the public street, is quite close by. The soil of the place being somewhat gravelly, cultivation cannot, with some exceptions, be carried on so extensively as might be desired, but nevertheless a large supply of rice is annually imported into Mangalore from this place. The inhabitants are composed of Christians, Buntars and Conconies. Some Jains are also found here. (Note no mention of Muslims?) There is here a nicely built Pagoda belonging to the Conconies. None of the villages in Canara possess so many advantages in point of navigation & c., as this. It is, however, unfortunately a feverish locality. This is attributable to the inhabitants using the river-water, which affected by the intense heat of the summer and the heated rocks interspersed

throughout the bed of this stream, and by the collection of jungly water during the monsoon, is rendered unhealthy. The fever is only confined to the people living in the bazaar; those living in the interior look robust and healthy. All the traders of the place being of one and the same caste (Conconies) they contrived to invent a peculiar commercial phraseology which would not be understood by another caste man, though a native of the place. This phrase consists of monsyllables, each of which conveys a meaning, which in ordinary language would require more than one word to express. This would in one sense of the word very much resemble the Arabic, in which language one single word is susceptible of so many different meanings to be made out according to the occasion it is used. This phrase is a convenient means for imposing upon their more simple up-country brethren. They have also peculiar expressions for denoting the cardinal numbers.

Mudabidri : This village stands about 20 miles to the N.E. of Mangalore. It is principally inhabited by the Jains. The representative of their former Ruler, styled as the Chowtar, receives Rs. 739. 12-0 per annum from the British Government. There are here 18 Busties, or Temples, all of which are dedicated to the different idols worshipped by the Jains. The columns which support these edifices are so nicely carved, that they up to this day, bear testimony to the art and sciences the Jains were distinguished for in the days of their independence. These temples also afford a remarkable specimen of Hindu architecture. All these edifices are of very long standing, having been raised in the 15th century. When the ignorant inhabitants of this place are asked concerning these edifices, they answer that they were built by magicians ! there are here a Roman Catholic Church, a Police station, and a Union School.

Karkal : Is 9 miles to the North of Mudabidri. The countries from this place up to Cumpta formerly belonged to the Jain Rajahs. There is here a Colossal statue known as the "Gumta Raya", Gujarath. It was cut out of a single rock in A.D. 1430. It stands on the summit of a hill.

Udupi : This is situated on the sea coast, and is 36 miles North of Mangalore. There are a number of Muts (Pagodas) at this place to which pilgrims and devotees resort from a vast distance. **One of the Muts is endowed with a tastik (government grant) of 400 Rs. per annum.** The landed property belonging to these Muts yield a considerable income. There are at this place a Travellers' bungalow, Tahsildar's office, Sub-Magistrate's office, a Dispensary, a Police station and the result, Gernan Mission, and union Schools.

Brahmavar, also called Barkur from a place of that name situated near

it, lies to the North of Udupi. Buthal Pandya, the founder of the Alyasantana law reigned here. The fact of his having married twelve virgins to the Jain caste led to the place being called "Barakaniapur" the city of twelve virgins. There are here vestiges of its former grandeur. It has a fine harbour. Coconut is the principal article of export. The place has a Munsiff's Court, Police station and a Post office.

Kundapur : This Taluk is 18 miles north of Brahmawar. Its climate is very salubrious. Canarese : A name given by Europeans to Kannada language is the only language that prevails here. It has a harbour, and the chief exports are rice, wheat and coconut. There is here a tank, the fishes wherein have a peculiar flavour when cooked. This piscatory tribe has been honoured with a title which shows that it has been much esteemed by the natives from time immemorial. viz. "Huminu" (Floral fish). The following are the principal buildings of the place, Sea Custom-house Munsiff's Court, Tahsildar's office, Travellers' bungalow, Salt Depot, post Office, Police Station, Dispensary, and a Roman Catholic Church. Salt is manufactured at this place. The salt pans worked here yield a pretty large quantity of salt.

Manjeshwar, at Kasargod Taluk to the south of Mangalore, is within 10 miles from the latter place. The population of the place is composed of half Tulu half Malayalam speaking people. Has a harbour, a Sea Custom-house, a Post Office and a Police Station.

Kumbla, which is 9 miles to the south of Manjeshwar is inhabited by the Nairs and Mapillahs. It was formerly under the Cherkal Rajah. The representative of this dynasty now holds an extensive property at this place, and is in receipt of a pension from the Government. There is here a Roman Catholic Church.

Kasaragod is a Taluk to the South of Kumbla. Half Tulu speaking and half Malayalam speaking people constitute its population. It has a harbour, and the principal articles of export are salted fish, copra, and coir rope. The Travellers' Bungalow, the Tahsildar's Office, Munsiff's Court, Police Station, Sea Custom-house, Salt Depot, Civil Dispensary and a rate-school, are the principal buildings.

Bekal lies to the south. It is 10 miles from Kasargod. There is here a harbour, but the people being poor there is no trade. There are a Travellers' bungalow, and a Police Station at this place. Some forts which have been built by the Ikkery Rajahs who invaded the country in A.D. 1729 stand to this day. This place is noted for the arrival of an astronomical expedition from London to observe the solar eclipse that took place on the 12th December 1871. Tobacco

of a superior quality is raised in its neighbourhood. To the suitability of the soil for tobacco culture, may be attributed the superiority of the tobacco grown at this place.

Population : the population of Canara is composed of Christians, (21,734 males and 20,892 females) Hindus, (367,078 males and 355,870 females) Musulmans (36,147 males and 34,298 females) and East Indians and Europeans (300). The figures given are according to the census of 1867. [I shall now give a description of the several castes included under the above general terms.]

Christians : The ancestors of these people were converts from Hinduism. They were natives of Goa, and had settled in Canara long before Tipu's invasion. In personal appearance these people are of a fair complexion light brown and well made. This is a very intelligent and useful class of people, and constitute one of the largest ingredients of which the whole population of Canara is formed. The higher classes are landlords, merchants, and public servants; the middle class traders, cultivators, and government servants; and the lower classes are engaged as cultivators, laborers, tailors, domestic servants and the like. These people, to this day, retain many of the customs of their original caste. They are classified as Brahmins, Charodies, Sudirs, and Gaudies. No intermarriage taken place between members of any of the two classes above given. Their women do not mix freely with the men, but among the rich people this rule is thoroughly infringed. Girls twelve years old are considered marriageable. Matches founded upon a mutual attachment are rare. Up to 1865 these people inherited and derived property in accordance with Hindu law, when the Succession Act that came into operation, was declared applicable to these people too.

Protestant Christians : These converts from the labour of the German Missionaries, are for the most part Shudras. Their present population would amount to about 3000 souls. The growth of this portion of population dates from 1834, the year in which the German Missionaries established themselves in Canara. These people are employed in the various branches of the German Mission Establishments, viz., in the Printing Press, weaving establishments, book bindery, Tilery, and in the Mission shop. All the hands in the Collectorate Press are of this class. Some of these neophytes follow the profession to which they are trained.

Tulu Brahmins : These people, as the name implies, are an aboriginal race of South Canara, a portion of which District is also known as the Tuluva country. These Brahmins own lands, the cultivation whereof they personally superintend. Their Bhats (Priests) engage themselves in the various branches of the occult sciences.

Karnataka, Deshist and Shivalli, as also other class of Brahmins, are foreigners, who had settled in this part of the country long ago. These are either landlords or merchants.

Saraswat Brahmins : These people had come from the North - probably from Kuchistali, a country near Goa, by which designation they are also known. They have a fair complexion and are usually slight limbed and deficient in muscular development. These people follow no other profession but that of the pen. They are found in every Government Office. Some of them hold very high posts such as Munsiffs, Tahsildars and Sheristedars. In their personal habits they are very clean, being in the habit of constantly bathing and changing their dress. Most of the members of the bar of the Mangalore District Court are of this class. They possess extraordinary legal attainments.

Concony Brahmins : Almost every one of them are traders and follow no other profession. Some of them hold extensive landed property. The mercantile ingenuity seems to be born with them, and I can say that this particular gift is confined only to this class.

Gojar Brahmins : these foreigners only deal in money. they are pawn brokers -some of them are sweetmeat makers.

Jains : These people formerly ruled in Canara. They are landlords and cultivators.

Nawayats or the new comers are people from Iran. the Governor of which place having driven them from their native land in the eighth century, landed at Konkan, whence they came down to Batkal, a place sixty four miles north of Mangalore. The fact of a larger portion of these new comers having established their domicile at Batkal, led to their being called Bhatkalkars, by which name they are also known to this day. they have a fair complexion, and speak Concony instead of their original language, which they lost by desuetude. They are traders, and are governed by the Mohomedan law.

SHUDRAS

Buntars : these are the original landlords of Canara. Some of them now hold Government employment. Their present generation is striving to rise high in the social scale, and attend the Provincial School.

Billavars : Their only profession is to draw toddy from the palm-trees. But now-a-days we find the Schools crowded with their children. Their endeavours

to attain a high social position, may to be even ranked among the Brahmins, are unceasing. Equality, one of the bases of the Republican Government, seems to be the only cause that may be ascribed to the "Puffomania" these people appear to be infected with. Their impression that Bramo Samaj is a religion by which Shudras are metamorphosed into Brahmins, induced them to send for a Bramo Samaj priest, who however failed in his mission.

Charodigars are carpenters. Some of them are employed as peons.

Calcooty - These are stone-cutters.

Carvy: They are fishermen and speak Concony.

Moagar : fishermen and 'Manchil' bearers, follow no other profession. Tulu is their language.

Ajum are barbers

Kumbar : Potters

Korgars : These poor creatures present perhaps, the lowest type of humanity They are inhabitants of the jungles and gain their livelihood by basket-making. Their females expose to the gaze of men the whole of their person, as low as the navel, the covering below which consists partly of cloth and partly of jungle leaves.

Kunihars are astrologers, exorcists and umbrella makers

Kormar : Snake catchers. They possess some medicinal roots which counteract the effect of poison with such rapidity, that they may, be said to be the best antidote ever discovered.

Durjee : Tailors

Devadiga : Musicians

Doby : Washermen

Domber : These people are clever legerdemainists tumblers and players.

Goodgars are Turners. They carve some very good designs on sandalwood. They are numerous in North Canara.

Gollars : Treasury peons. it is surprising that all the peons in the Collector's Treasury have been, up to this day, of this class, and hence it has been found necessary to confer this designation on their caste-people.

Gujar, are book binders.

Jubee - Weavers.

Igudzath - Sweetmeat makers

Melular - Mat-makers.

Ooper - Salt manufacturers

Soonar - Goldsmiths.

Samgars - Chuckers

Teli - Oil mongers

Vujgal - Iron smiths

Moplahs - These are descendants of some Arabs who stranded on the coast some centuries back, and formed connection with women of the country, from whom the present race sprang. The name Mapilah is derived from "Maa" (Hindustani) or "Amma" (Tamil and Malayalum) mother, and "Pillah" (Tamil) son or rather child. The meaning is interpreted as "Mothers son". In character they are an energetic, enterprising and independent race. They are traders boatman and porters. Their features are generally regular and of the Grecian type.

There are various other subordinate castes, a list of which, I think, I need not give*.

In 1876, rains were abundant in the beginning but in the latter part of the season it was exceptionally bad. As a result, the first rice crop yielded plentiful harvest, while the second and third crops as well as the garden crops suffered seriously. There was considerable rise in the prices of commodities which ruled much above the average of the prices of previous ten years. Partly due to short-fall in produce and partly due to the famine conditions prevailing in other parts of the Presidency there was out break of cholera and small pox of a virulent type which caused over 7000 deaths in the district. Cattle suffered for want of pasture during the early part of the year ⁽⁸⁴⁾.

In 1885, business trend continued with Muslim merchants leading in commerce. Aboobaker Beary was the strong and unquestioned leader of the community. There were other traders also Volly Abbu Beary, Haji Haroon Shet, Ismaili, Sookri Sait, and Haji Sadic Sait. Bail Abbu Beary was the leading coffee merchant and commission

* Milly - Op. Cit. P. 13 to 21

84. Herald A. Stewart - South Canara Vol. II 1895 P. 72

Agents. There were quite a large number of cloth mechants of Bhatkal origin, Maulana Abdul Khader Saheb, Bhatkal Mothisam Saheb and Company, Haji Usman, Haji Rubboo, Puttur Saheb and Usman Haji were leading. In timber trade, Bolar Sheikh Abdul Ghani and Company were leading. Aboobaker bin Fakeera, Wolli Abbu Beary, Ayub Noor Mohamed Sait and Bail Abbu Beary were represented in the Mangalore Municipality ⁽⁸⁵⁾ Sadath Khan, who was the Port Conservator was famous as a leading social worker. In 1866 Wolli Hasanabba was a leading Coffee merchant along with Bail Abbu Beary. Haji Haroon Sait represented Local Fund ⁽⁸⁶⁾.

There was one Sujath Khan, Hd: Qrs: Assistant to District Collector who hailed from Hyderabad area ⁽⁸⁷⁾. He took keen interest in the welfare of the local Muslim community. He was said to be instrumental for opening urdu Schools in Bunder, Bolar and Kudroli. He was transferred after 1889.

Interestingly, there was also a native Muslim Banker, Rajab Ali Sait at that time. In salt trade, Ayub Noor Mohammed was leading ⁽⁸⁸⁾.

In 1887, election for six vacant seats in Mangalore Municipal Council was held. In this election among the Muslims, Khan Saheb Bail Abbu Beary was elected ⁽⁸⁹⁾. There was then no proper burialground for the Muslims of Bolor area in Mangalore. Hence one Sadasiva offered his land in Bolor for the purpose and agreed to accept whatever amount the Council pays for it ⁽⁹⁰⁾

The Municipal Council decided to acquire the said piece of land at Bolor in the outskirts of the town with a view to opening of a cemetry for Mohammadans and requested the Government to initiate proceedings. This would show that Muslims had a great cordial relationship with the Hindu community during that period.

According to 1891 census, out of 95,000 traders in Dakshina Kannada 90,345 were Mapillas and 2,104 were Nawayaths, the total being 92,449 ⁽⁹¹⁾. This would show that the Muslims were then in a commanding position in trade and commerce in Dakshina Kannada. During this period Abbobaker Beary alias Aboobaker bin Fakira was conferred the title of Khan Bahadur by the British Govt. One Puttur Tayar Bapu was then an important Cloth merchant. Mohideen Khan and

85. Madras Almenack 1880-1890

86. Ibid

87. Civil list of 1885

88. Madras Almenack 1850-1900

89. G.O. Local and Municipal Department dt : 12th September 1887 No. 915 M.

90. Mangalore Municipal Councils Resultation No. 14 dt : 1308-1887

91. Census Report 1891

G.V. Ismail were the leading timber merchants ⁽⁹²⁾. There were other community leaders, namely, Volli Abbukka, Dalal Hasan Bava, Jaintan Mayabba, Karna Abbuka, Gani Saheb, Camtee Kunhamaka, Volli Husain Beary and Karna Abbu Beary ⁽⁹³⁾. The District Board was represented by Aboobaker Fakeera along with Haroon Haji Abdul Sattar. Walli Hasnabba who was a leading coffee trader in the previous decade was not heard of at the end of the decade. Aboobaker bin Fakeera, bail Abbu Beary and Abdulla Ali Rajabali were also members of the Municipality ⁽⁹⁴⁾.

The Beary Muslims known as Mopalhas numbering 191696 and speaking mapilla language during the above period were taken as Malayalam speaking. Besides, 149 were speaking Arabic, 33 baluchi and 3 pusthu (pathan), 16602 were speaking Hindustani i. e. Urdu. Out of 111 private schools existing in the district at that time, 77 were Quran schools. The general educational standard among Muslim was then rather low; only about half the number of males among the Muslims were attending Quran Schools. In addition 305 females were also attending these schools ⁽⁹⁵⁾.

In 1893, when the Governor of Madras, Lord Wenlock visited Mangalore, the local Muslims had made a written appeal to him stating that "Before the British came, they were the rulers of the State and they constituted the wealthy people of this state and that due to the changed circumstances, they had become backward in every field and hence urged him to extend to them educational concessions and provide them employment on a preferential basis" ⁽⁹⁶⁾.

Luxurious and wasteful marriages were the fashion of those days. In 1893 the famous landlord of Udupi, Haji Kasim Budan Saheb celebrated his eldest son's katna (circumcision ceremony) in a lavish manner. Every community was fed during the occasion by their own special type of food. Brahmins were given 'Dakshina' (monetary presents) on the occasion. This function and ceremony was always compared to Udupi paryaya held in Udupi Mutt once in two years in terms of lavishness. Budan Saheb was also a generous person and he used to distribute one mura of rice every day to the poor and needy. ⁽⁹⁷⁾

In the year 1895, there was a famous Saint like Quazi in South Canara named Allama Abdulla Haji who was popularly known as Aulaji. He was previously

92. Noori - Maikala P. 35

93. Madras Almenack 1852-1900

94. Ibid

95. Herald A. Stewart - South Canara Vol-II P. 198

96. Sudharshana (kannada) udupi April 1895 P. 104

97. Ibid

Quazi of Kasaragod in 1893 ⁽⁹⁸⁾. He had a progressive outlook. He was a well-known Islamic scholar and Arabic writer. The miracle performed by him in Mangalore in 1898 is worth quoting. "The rains had completely failed to appear till the month of June in 1898. Everywhere there was utter scarcity of water and drought conditions began to appear. Poojas and prayers were offered from innumerable temples, churches and mosques. Aulaji took it up as a sacred duty and one day he took out a mammoth procession of Muslims of Mangalore from Juma Masjid to Idgha mosque in the town in the hot sun and mass prayers were offered. He lifted his arms towards the sky, his eyes were red like fire and he was weeping as the prayers were coming to an end, there appeared a black cloud in the sky which grew bigger and bigger and there was a heavy burst of rain. But he commanded the participants in the mass prayer not to open umbrellas though it was pouring heavily. Other communities were stunned by this miracle. It was truly a great act by a great and pious man ⁽⁹⁹⁾.

In 1900 at the beginning of 20th century, it was the last phase of renaissance of Muslim trade in South Canara. Most of the big business was sea-borne with Muslim merchants of foreign countries. Politically also they were pampered by the British. Economically the Muslims were well off. Most of the Muslim merchants lived in the Bunder area in palatial mansions in those days. Arab trade was their main forte. Some of the merchants purchased lands in places around Mangalore also. They however lacked modern education. The Muslim clergy who hailed from Malabar were illiterate in modern education and they advised the Muslims of this area not to go in for modern education. They said "English means white people, white people were Portuguese. Portuguese Christians symbolised forcible conversions. When you learn along with Christian Missioneries, they will convert you, and then your faith will be lost". Hence, English language was considered un-Islamic in those days. Some of the Muslim officials in South Kanara actually came from other regions of the Province. The Muslim clergy even preached that English was a Satanic language ⁽¹⁰⁰⁾

In 1904, Mr. Mahammed Bazalulla Saheb, Hd: Qrs: Asst. Deputy Collector and Magistrate posted to this district tried to convince the Muslims here about the need to acquire modern education. He was born in Bellary and he joined Govt. service in Krishtana District in 1895. He came to south Kanara in 1904 as Dy. Collector ⁽¹⁰¹⁾. He was a dynamic Officer like Mir. Sujath Ali Khan. He encouraged the Muslims here to go in for modern education.

98. T. Ubaid - Translated C.K. Hussain - P 8 (Pavada Purusa Abdulla Haji - 1964)

99. Ibid. Op : Cit P. 30, 34

100. Interview with elders.

101. Civil list 1905

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In 1902, there was an attempt to start a primary school under the Association called Muneerul Islam ⁽¹⁰²⁾. There were however a number of Muslim cultural associations called 'Patmalige' to train Mapilla young men in singing. But Memons, who were Gujarati Muslim merchants and who were settled here encouraged starting of the primary school ⁽¹⁰³⁾.

In 1908, Khan Sahib Bahadur Mohammad Azeezuddin, Presidency Magistrate was appointed as Collector and magistrate of the district ⁽¹⁰⁴⁾. He was the main spirit behind Muslim education in the district. He encouraged educational activities among the Muslims as the Christian Missioneries had already initiated the same generally. At that time Mangalore was pronounced as one of the most advanced educational centres in the Madras presidency for which credit entirely goes to the Christian Missioneries. There were a handful of Muslim students studying in St. Alosius College during 1908-09. Among them were Azeezuddin Ahamad who secured II class in English ⁽¹⁰⁵⁾.

In the year 1902, the deadly bubonic plague appeared in Mangalore and it began to spread rapidly. It created panic among all. It was said "Plague was imported to Mangalore from Bombay through one of the steamers S.S. Brahmini on 26-2-1900 ⁽¹⁰⁶⁾". There was no proper treatment available for this disease at that time and the result was thousands of people died in a helpless condition. Most of the deaths took place in the coastal area of Bunder, Hoige Bazaar, Bolur in Mangalore, Ullal, Kundapur and Gangolly. Out of fear, many had migrated from the town when the disease broke out. The whole of Canara was virtually in Chaos. The Muslims and the firsherman community were the worst sufferers ⁽¹⁰⁷⁾. According to the official figures available, during 1902-3, out of 971 attacks 860 died. In 1903-4 out of 527 attacks, 427 died. In 1904-5 out of 530 attacks, there were 411 deaths ⁽¹⁰⁸⁾.

But unofficial quarters quoted the figure much higher; according to them the total deaths in 1902-3 and 1903-4 were 1834 and 1640 respectively. One Hayath Khan was the Health Inspector of the Municipality at that time ⁽¹⁰⁹⁾.

In 1907, Railway was introduced to Mangalore for the first time. It was more for military purpose than to serve the needs of the civil population. The

102. Noori-maikala P-44-49

103. Ibid P-43

104. Mangalore Magazine Vol III No. 12 P. 375

105. Mangalore Magazine Vol V 1910 No. 1 P. 30

106. Municipal and health Department Reports - 1902

107. Ibid

108. Ibid

109. Ibid

Mopla insurgency in Malabar made the British to think about this project, though it gave a big boost to commerce and industry in this area in later years. In this connection, the collector of South Kanara of that time also announced that a kind of stone popularly known as iron stone existed in large quantities in the villages of Kadaba and Yenekal in Puttur Taluk and that it contained more than 55% of metallic iron ⁽¹¹⁰⁾

Before 1906 there were no banks in Dakshina Kannada originated in the district. With a view to kindle the banking instinct on 19-2-1906, Abdulla Haji Kasim Saheb started the first Bank known as Canara Banking Corporation, Udupi Ltd. Its primary objects were to cultivate the habits of thrift among classes of people without distinction of caste or creed. This was SWADESHISM, pure and simple introduced for the welfare of the common people ^(110A).

By the end of the decade 1900-10, the Muslims seemed to have advanced in various fields. There were a number of high Govt. Officers in service. Mohammed Azeezuddin Saheb was the District Collector and Magistrate, Mohammed Bazalulla Saheb was the Dy. Collector, Abdul Rahiman was Inspector of Police (Kasaragod 1908), Ismail Saheb was the Inspector of Police (Kasaragod, 1910) T.K. Syed Ishaq Saheb was the Forest Ranger, M. Mohammed Saheb was the Customs Inspector, M. Hussain Saheb was the Port Health Officer and B. Mohammed Ali was the Local Fund Hospital Assistant. The Honorary Magistrates were 1) Khan Bahadur Haji Aboobaker bin Fakeera (formerly Aboobaker Beary) 2) Abdulla Ali Rajab Ali 3) Sheikh Dawood Saheb (Udupi) and 4) Haji Abdulla Kasim Saheb. The Municipal Councillors in Mangalore were 1) Khan Bahadur Haji Aboobaker bin Fakeera 2) Haji Shah Mohammed Sait 3) Bail Abdul Khader Beary, 4) Syed Abbas Saheb and 5) Mohammed Usman Saheb ⁽¹¹¹⁾

The well-known merchants, brokers and commission agents of that period were 1) Khan Bahadur haji Aboobaker Bin Fakeera 2) Bail Abdul Khader Beary 3) Mohammed Ibrahim Jaffar 4) M. Ibrahim Iliyas and company 5) Hassan Abdulla and Company 6) Abdulla Haji Kasim Saheb (Udupi) 7) Abdul Ali Rajab Ali 8) Mohammed Ibrahim Mohammed 9) Haji Ahamed Moosa and Company (Importing European Goods) and 10) Jaffer Megji Saheb ⁽¹¹²⁾. The important Cloth Merchants were 1) Puttur Tayab Babu 2) Bavadada 3) Hegalvadi Haji Mohammed Tahir Babu & Company 4) Mothisam Hussain Saheb. The important timber merchants were 1) Mohidin Khan, 2) Allikhan Saheb 3) G.V. Ismail &

110. Mangalore Magazine Vol IV 1907 No. 2 P. 310

110(A) Silver Jubilee Souvenir 1906-1931 of Canara Banking Corporation, Udupi (P 34)

111. Madras Almanack 1850-1900

112. Ibid 1900-1910

4) Kutti Ahamed. The traders in horns and hides were 1) Jaffar Megji Sait & 2) Esa Haji Shah Mohammed. The big copra merchant was Hammed Beary at Mangalore ⁽¹¹³⁾ ✓

In 1909 for the first time 'C' Abdul Rahiman and Company entered the industrial field and started a tile factory ⁽¹¹⁴⁾

In the Canara High School there were two gymnastic Instructors - one Shekh Ahamed and Nooruddin ⁽¹¹⁵⁾ Even though the institution was run by the conservative Gowda-Saraswath Community. It only showed that they were in friendly terms with the Muslims. Urdu was one of the optional subjects for the students in this school, which also showed that the communal virus was not there in Dakshina Kannda at that time. Both Hindu and Muslim Communities lived amicably. But as the Muslim merchants were illiterate they generally employed Konkani (Gowda-Saraswath brahmins) as managers and clerks.

Thus, the Muslims in Dakshina Kannda were dominant in trade, commerce and political fields during the first decade of the century. The great leader of the Community Khan Bahadur Abbu Baker bin Fakeera popularly known as Fakir Saheb died on 1st Dec. 1909. "The intimate knowledge he possessed of the land and sea-borne trade of South Kanara enabled him to be a useful guide to those engaged as importers and exporters" thus wrote Mangalore Magazine ⁽¹¹⁶⁾ predominantly Christian voice in a rare gesture towards the departed leader. He was well known in European and Christian circles. He built good will between the communities and was loved by every one. He was Hon. Bench Magistrate, a member of Municipal Council and District Board. He was also a member of Port Landing and Shipping Dues Committee. He could converse in English, Arabic, French and Hindustani. As a mark of respect to his memory on the day of his funeral most of the shops in Mangalore were closed. The District Collector Muhammed Azeezuddin Saheb and most of the European Officers had condoled his death.

After Khan Bahdur Aboobaker Fakeera, the next noteworthy influential figure among Muslims was Khan Bahdur Abdulla Haji Kasim Saheb of Udupi. He was a well known philanthropist and he had been conferred the title of Khan Bahadur by the Government in 1910 ⁽¹¹⁷⁾.

This decade was the decade of the 1st World War (1914). During that year

113. Ibid

114. Ibid

115. Ibid

116. Mangalore Magazine Vol. IV P. 461

117. ASYLAM PRESS ALAMANACK & Directory 1900-1910

bus service was introduced in Dakshina Kannda for the first time. The sea trade was in a depressive state and naturally it affected the economy of the district. The Muslim sea-borne traders and merchants suffered heavily. One of the main causes for this state of affairs was again lack of education among the Muslims and the sad fact is that they never tried to establish any educational institution. Bearys and Dacknees were at logger heads and the British Rulers took advantage of it and constituted separate religious committees for mophlas and Dacknees. There were fightings and civil suits among these two sects for the management of Masjids. There were fightings among the Bearys themselves for the management of Masjids. At long last in 1914, a club called 'Islamic Club' was formed by the elite among the Muslims with the objective of gaining unity among the Muslims but the attempt was not successful ⁽¹¹⁸⁾.

1916

During this period 'Kandak' near the Bunder area in Mangalore was a reclaimed land many Muslim families from Udyavara, Manjeshwar and Malabar settled down in this trench like locality. ⁽¹¹⁹⁾. However, the new settlers came to be at logger-heads with the bazaar people i.e. those who lived in jumma masjid area, the latter belonged to the fuedal class (talakars) without much education and they treated the new comers in 'Kandak' area badly.

This bickering was the cause to start a new mosque in 1919 known as Badriya Mosque (Masjidul Badriya) in Mangalore ⁽¹²⁰⁾. Some of the new settlers in 'Kandak' later on gained education and flourished.

During this period, a few educated among the Muslims appeared on the scene in the district. Imamuddin was the first Muslim graduate lawyer. Moosabba (later Mustafa) became eminent high Court lawyer among the Bearys. Kunhayan was the first Moplah Deputy Collector in South Kanara. Besides, there were a number of govt. Officials- S. Abdul Khader as Inspector of Police, Captain S.A. Razak I.M.S. as Dt. Medical & Sanitary Officer, Sultan Mohideen Saheb as magistrate at Coondapur, Sheik Abdul Khader Saheb as Inspector of Police and Albi Saheb as Dt. Munsiff, at Kasaragod ⁽¹²¹⁾.

The Hon. Magistrates were (1) Isha Haji Shah Mohammed (2) Abdul Ali Sait (3) Khan Bhadur Abdulla Haji Kasim Saheb (Udupi) (4) Doddamane Iddinabba Beary (5) H. Mohamed Puttur Saheb (6) H. Mohammed Khan Saheb (7) Andar Syed Abbas Hyder Saheb (8) Mohammed Schemnad Saheb (9) M. Mohammed

118. Noori-Maikala P. 38
119. Municipal and local Department Record 13-8-1890
120. Report of Muslim Educational Association 1971-72
121. Asylum Press Alamanack & Directory 1900-1920

Saheb Attawar (10) Sheikh Adam Davood Saheb (11) Syed Ishaq Saheb ⁽¹²²⁾.

Important merchants and sea-traders were (1) M. Ibrahim Eliyas and Co., (2) Jaffar Megji Saheb (3) Ahamed Haji Shah Mohammed (4) Mohammed Ibrahim Shah Mohammed (5) Jaffer and Co., (6) Hassan Abdulla and Co., (7) Haji Hassan Moosa (8) Abdulla Haji Kasim Saheb (9) Abdul Khader Alkazi (10) Pradhani Hussainabba (11) Mamu Beary (12) Sanpigyna Ahamed Bava (13) Laisabaka (14) Moosekan Hussainabba & (15) Doddamane Iddinabba ⁽¹²³⁾.

The important cloth merchants were (1) Mothisam Hussain Saheb (2) Hagalvadi Haji Mohammed Bapu (3) Ebrahim Eliyas & Co., (4) G.B. Tayab Hassan & Co., ⁽¹²⁴⁾

The noteworthy landlords were Mota Bavaka, Amchaka and Abdul Khader.

The leading educational institutions of Dakshina Kannada were mostly having Muslim gymnastic teachers S.A. Gafoor in St. Aloysius College, Gulam Gouse in BEM High School, Nuruddin in Canara High School, Sairabba in Ganapathy High School in Mangalore and H. Ahamed in the Christian High School in Udupi⁽¹²⁵⁾

In 1915, C. Abdul Rahiman, an enterprising businessman joined Koragappa Tile Industry. This was the first official partnership venture between a Hindu and a Muslim.

In 1917, the first Govt. sponsored Agricultural and Industrial Exhibition was held in Mangalore in which various local products of the district were displayed. Mohammed, Khan Bahadur Haji Abdulla Haji Kasim Saheb, Sheikh Abdul Khader and Mohammed Puttur Saheb were some of the active Muslim members in the Exhibition committee ⁽¹²⁶⁾

In the field of art, one Melamachari Sabu Saheb, popularly known as Chap sab was running a Hindustani drama troupe in Mangalore during this period which was a colourful entertainment besides being very popular among the people. Sabu Saheb had made great sacrifices to nurture this art and truly he had become a pauper in the service of this art of drama. ⁽¹²⁷⁾.

1920 was a traumatic period for the Muslims of South Kanara. They had

122. Ibid

123. Ibid

124. Ibid

125. Ibid

126. The Report of the Agricultural and Industrial exhibition Dec 1917. Printed at M.T.A. Sharadha Press, Mangalore - 1918.

127. Kudupi Vasudeva Shenoy, - TUMBIDA KODA" K.K. Shetty, Samana, Samithi, Mangalore - 1976

to face tough competition in business with other communities. Due to illiteracy prevailing among them, they were nowhere near the European traders. The Moplah rebellion of that times in Kerala compelled a large number of them to migrate to Dakshina Kannada. Hindu-Muslim divide was also created by the British administration. An utter contempt for the Moplah community of Malabar by the British bureaucracy and ruthless measures adopted by them made several Muslim families of Malabar to migrate and South Kanara had the highest number of migrants among them.

At the end of the 1st World War, the economic conditions everywhere were worst. At the national level, an anti-British wave had arisen due to the Khilafat movement led by Mahatma Gandhi and Moulana Shoukath Ali. Both Hindu and Muslim communities rose against the British rule in India. It is also a fact that some of the army serving Muslims who returned after the cessation of war had to face serious unemployment problems.

The news of horrible massacre of Jallianwala Bagh in 1919 reached every part of the country. Urdu papers which reached the district also gave graphic descriptions of the plight of the people in Amrithsar at that time.

Gandhiji and Showkath Ali undertook nation-wide tour thereafter. On 19th August 1920, Gandhiji visited Mangalore for the first time along with Showkath Ali by train. To see these two distinguished leaders people from all over the district had flocked at Mangalore railway Station. "To welcome the two leaders, Khan bahadur Abdulla Saheb, President of the Reception Committee, M. Madhava Rao (Secretary), Puttur Hussain Saheb, Leading lawyers and important persons of the district were present at the Railway Station. As the train reached the station, the gathering received the leader shouting slogans at the top of their voice" Mahatma Gandhi ki Jai, Maulana Showkat Ali ki Jai".

This was the one occasion where the Hindus and Muslims joined together for the great national cause in Dakshina Kannada. The procession along with the leaders passed through Hampankatta, Ganapathy Temple Road, Car Street, Joulipete (Bhatkal Bazaar), Golikatta (Jumma Masjid Road) and reached Bunder Vartha Vilas building. "On the way thousands of Hindus, Muslims and Christians including women cheered the leaders and garlanded them. It was truly a spectacle of Hindu-Muslim Unity".⁽¹²⁸⁾

128. P.K. Narayana - Dakshina Kannadali Swatantra Horata P. 83, 84

In the evening, there was a mammoth public meeting at the Central Maidan (now Nehru maidan) in Mangalore. Gandhiji's speech on that day was memorable. Extracts from it are given below :

Dear Brothers, All the time from Kasaragod to Mangalore you have honoured us. In your appeals, you have addressed us as holy dear brothers but the word holy used is not appropriate. If you use the word 'dear' we would be happy and when you address us as 'brothers', it invokes a great feeling of brotherhood..... Myself and my brother Showkat Ali have joined together for a great cause even real brothers will not join hands in this manner, if I may say so. This unity symbolises Hindu-Muslim unity. It will have a great impact in other parts of our country" Gandhiji spoke during the occasion in simple English and it was rendered into local language by one Karadi Subba Rao and V.S. Kamath. The public meeting on that day was presided over by Khan Bahadur Abdulla Saheb. In between the speech of Gandhiji the time for the evening prayer (Azan for Magrib Namaz) had arrived and Gandhiji stopped his speech for the time being. Thousands of Muslims who had attended the meeting gathered together and offered prayers. The meeting was resumed only after the prayers were over" (129). It was an instance of the communal harmony and respect for other religions which existed in those days. After Gandhiji's speech, Showkat Ali also addressed the gathering. Thereafter they together travelled to Madurai. Besides these two, the party also consisted of Showkat Ali's mother, two of her children and Kasturba Gandhi (130).

Influenced by Gandhiji and Showkat Ali, one Muslim Lady of the district by name Chandbibi of Udupi turned pro-Gandhian. She thereafter started wearing Khadi and to weave Khaddar. She used hand-woven Khadi for her prayer dress (Musalla) also and she ordained that Khadi alone should be used for her Kafan for covering her dead body. These instructions were adhered to by her family when she died in 1957.

When both the leaders visited Mangalore, she had met Showkat Ali's mother and arranged a meeting of the Muslim ladies of Mangalore (131). This was the first instance of a Muslim lady of the district actively participating in the freedom movement. Puttur Hussain Saheb, Hakeem Asadulla Bain Saheb, M. Abdul Khader (Udupi) D.M. Jamaluddin Saheb (Dongerkeri), Dr. M.G. Hyder, Sheik Fareed Saheb, Abdul Khader Assadi Saheb, Dr. M.A. Gouse, M.A. Pasha, Dr. F.H. Vodayer, D.M. Fazalulla, Abdul Rahiman (Udupi), Aboobaker Beary (Sullya), M.H. Kolnad,

129. Ibid

130. Ibid

131. Suryanath Kamath - Swatantra Sangramada Smuthigalu I P. 443

Munna Saheb (Udupi) were some of the important Muslims of Dakshina Kannada who joined the freedom movement.

In 1920, the first secret meeting of the freedom-fighters was held in the premises burial ground of Mangalore Katchi Memon Mosque under the president-ship of Hakeem Asadulla Saheb. Karnad Sadashiva Rao, one of the great freedom fighters of all-India fame hailing from the district attended this meeting. At this meeting a decision was taken to start a National school called 'Tilaka Vidyalaya' in Mangalore ⁽¹³²⁾. Jamaluddin Saheb and Dr. Hyder had also participated in the Ahamadabad session of Indian national congress in 1921. Subsequently, they both attended the Kakinada session of the Congress held in 1923 ⁽¹³³⁾.

St. Agnes College for women was opened in Mangalore in the year 1921. About this time, movies and bioscopes had been introduced for the first time in Mangalore. These were taboo for the Muslims of that time. The Muslim clergy even opposed modern education to the Muslims. All the same, one Naseema daughter of Puttur Hussain Saheb who was the first Muslim President of Mangalore Municipality happened to be the first Muslim lady to join the Agnes College.

According to civic survey of 1929, the Muslims resided mostly in wards of Golikatta, Kodialbail west, and Port ward and in small numbers in Kodialbail East, Central Market and Court wards ⁽¹³⁴⁾. Even though the clergy opposed modern education tooth and nail, in 1920s the South Canara Muslims had a awakening to go in for modern education. Govt. began to recognise the educated among the Muslims. Dacknees were already in the educational arena. Muslim Govt. officials who came from other parts of the province made a big impact on the whole of the community. Younger generation among the community took up professions like lawyers and also accepted employment in Govt. Offices. In 1924, an Association named Muslim Educational Association was formed under the leadership of C. Mohammed Saheb, Kunhamu Saheb, Haji M. Mohidinabba Saheb and T.V. Aboobaker Saheb together started a school 'Madrasatul Badriya' ⁽¹³⁵⁾. One Multi-lingual teacher Moulvi Ibrahim Kutti became its first head master. He was a scholar in Urdu, Parsee, Arabic and Malayalam. He introduced a new syllabus in the school. On account of it, students gained full knowledge of Quran in Arabic and they could also freely converse and give lectures in Arabic, Urdu and Malayalam⁽¹³⁶⁾. Haji Hussain Isa Sait had donated his lands for the construction

132. Ibid P. 427, 428, 429, 441, 442, 443, 447 & P.K. Narayana Op : Cit: P. 252, 315, 317

133. Suryanatha Kamath Op : cit : 428

134. Civic Survey of Mangalore Municipality 1929. P. 35

135. Report of the Muslim Educational Association, Mangalore 1929 - 30. P. 6

136. Noori - Maikala - P. 43

of the school and the school itself was built by a philanthropist C. Mohamood at a cost of rupees four thousand. Kunhamu Saheb, Haji Mohidinabba Saheb had donated lands towards the maintenance of this school. In 1926, Muneerul Islam school also merged with Badriya School ⁽¹³⁷⁾. Badriya school was a land mark in the pioneering field of education of Dakshina Kannada Muslims.

The first Board of Management of this School consisted of 1) C. Mohamood Saheb (president) (2) A. Moosabba Saheb BABL (Vice -President) (3) M. Kunhamu Saheb (Secretary) (4) Haji Mohidinabba Saheb (5) T.V. Abubakar Saheb (6) Ahamed bin Chayyabba Saheb (7) Haji Gul Mohammed Saheb (8) P.K. Pakki Saheb (9) M.K. Yusoof Hussain Saheb (10) Haji Moosa Kunhi Saheb (11) Sajipa Haji Khader Saheb (12) Haji Kunhi Musliyar Saheb (13) Abdulla Ammoti Saheb (14) Mohidin Bin Bavuti (15) M. Mayabba (16) A.G. Ahamed (17) K. Nainar Kunhi ⁽¹³⁸⁾.

In the deputation led before H.E. Stanley Jackson, Governor of Madras it was urged among other things "that Govt. may provide greater facilities for higher education for the Muslims of this district, the inadequacy of representation of Muslims in the services and the necessity of elevating a Muslim to the bench of the High Court of Madras" ⁽¹³⁹⁾ were urged.

The Mulsim leadership was by then convinced that modern education was the only panacea for the advancement of the community. In one of the appeals made by the management of Muslim Association, it was observed "It is well known that the Muslim community of this town, may every of the district, is in a very impoverished condition and that it is backward in all spheres of life. Their backwardness in the field of education is proverbial, so that unless their educational standard improved there is no hope fo the progress of the community in any direction. Hence, to the elevation of the community education was of vital importance".

Thereafter Adult Education classes, Reading rooms, libraries and Debating Societies were started in 1927, an attempt was made to open a Oriental School called Madrasatul Azhariya with Arabic language as the medium of instructions, English, Kannada, Malayalam and Urdu being optional languages. Ismail Rahim one of the learned Arabic and Islamic scholar of that times ⁽¹⁴⁰⁾. Mohammed and Mohammed bin Palli were the inspiration behind this venture. Al-Azharia University of Cairo was the ideal for the young men of those times. An institution named

137 Ibid P. 38

138. Report of the Muslim Educational Association P. 1 1929-30, 31-32.

139. Ibid P. 6

140. Noori - Op : cit P - 44, 45

after Al-Azharia was started in the Jumma masjid building in bundar. Sherule Saheb and Dr. M.A. Alkazi were the President and Secretary respectively of the Institution. Nevertheless, it was far from a substitute for modern education and it remained an old modelled 'Darsh' or Arabic Madrasa.

After the Khilafat movement, the district was also inspired by Mustafa Kamal Pasha of Turkey or Ata Turk. The Muslim elite began to wear red Turkey Fez caps and it became a fashion of the day for Muslim youth. By this time there were Municipal Urdu Schools in Bundar, Kudroli, Bolar of Mangalore, Kodi in Kundapur, Goodinabali, Buntwal and Gulpura Kaikamba, Kinni Kambla. The prestigious High Schools of Mangalore -Canara and Ganapathy began optional teaching of Urdu for the students in these schools.

In 1927, Gandhiji made his second visit to Dakshina Kannada. In his speeches, he then stressed the prime need of Hindu Muslim unity in order to achieve the Independence. In 1930 Abdul Khader Assadi Saheb, Municipal Councillor and a good friend of Karnad Sadashiva Rao threw open his Rahaman Manzil in Mangalore to train the salt satyagrahis ⁽¹⁴¹⁾.

By 1930 there were a good number of Muslims in Government service. Mohidin Mehakari Saheb was the tahsildar, M.S. Schemnad Saheb was the Inspector of Police in udupi (who later on moved to Mangalore in 1928. Mohammed Habibulla saheb was the Dt. Forest Officer, Abdul Rahiman Saheb and later on K. Mohammed Saheb was also became the Dt. Educational Officer ^(141A)

Khan Bahadur Abdulla Saheb was elected as Member of the Legislative Council and Mohammed schemnad Saheb was elected as M.L.C. of Mohammedan constituency (Rural) ⁽¹⁴²⁾. Important Muslims of the district were appointed as Hon. Magistrates, namely 1) Sheik Adam Davood Saheb (2) Syed Ishaq Saheb of Karkal (3) M. Mohammed Saheb (4) Mohammed Schemnad Saheb of Kasaragod (5) Hagalvadi Mohammad Puttur Saheb (6) Matada Abdul Rahiman Beary of Uppinangady (7) M.K. Mohammed Saheb (8) Mogral Mohammed Saheb (9) Syed Abdul Rahiman Saheb and (10) Mohammed Khan ⁽¹⁴³⁾.

It was heartening to note that some Muslim youths also took keen interest in Kannada literary field and some of them made good mark as writers. In the

141. Suryanath kamath Op : cit P. 447

141 A. Assalam Press - Almanack & Directory 1930-1940

142. Reports of the Madras Legislative Assembly 1920-1935.

143. Assalam Press - Almanack & Directory 1930-1940

midst of English literary atmosphere, a poem composed in Kannada made its appearance in the Mangalore Govt. College Miscellany (Annual College Magazine) under the title 'Anthonia Vilapa' (Antony's laments) by A.B. Ibrahim. It was the very first Kannada poem to appear in the Magazine. Quite a number of romantic poems by the same author appeared subsequently in the same Magazine ⁽¹⁴⁴⁾. Another budding writer of that time was Kamal Hyder. He was good both as Kannada and English writer. He was also a noted cartoonist. Under his Editorship, the first Muslim-managed and edited Kannada weekly 'Jyothi' was published from Kumbala (now in Kerala State), its Publisher being Mohammed Sherule Saheb of the same place. Reviewing the first issue of the weekly, Samyukta Karnataka, the prominent Kannada Daily of those times had termed it as 'Nijavada Kannda Jyothi', a real Kannada light. Thus Muslims of Dakshina Kannada started their long march in the Kannada literary world ⁽¹⁴⁵⁾.

About this time, the Govt. Women and Children Hospital, Mangalore later on named as Lady Goschen Hospital was extended. Khan Bahadur Haji Abdulla Haji Kasim and Mohammed Ibrahim Jaffar had each donated Rs. 501/- for the extension project ⁽¹⁴⁶⁾.

The period 1930 to 1947 was the last phase of British rule in India. During this period freedom movement occupied a greater part of peoples attention. At the end of 1930s, IInd World War broke out, which ultimately brought great depression in commerce and trade. Muslims of Dakshina Kannada were reduced to a beaten community which again resulted in conflicts among the old and young. However, a new awakening arose among the Muslim young men to better the lot of the community in the educational and social fields.

About the year 1928, there arose disputes among the Muslims of Mangalore regarding the management of Zeenath Baksh Masjid i.e. Jamath Masjid. A civil suit was filed in the local subordinate Judges Court by some of the representatives of the Community. Though the Jamath Masjid belonged to the entire Muslim Community, its Management was monopolised by a few influential class of Muslims of the bazaar (i.e. bunder area) called Talakars or Tarwadkars. The suit was jointly filed by K. Abbonu, Ahamed bin Chayabba, Sairabba, P. Iddin Beary, Ahamed Beary, S.K. Ahamed Thameen, K. Abdul Khadri Beary, B.Mohidin, Mammali Beary, Adbul Kadri, Haji Gul Mohammed on behalf of the Community.

144. Mangalore Govt. College Miscellany Vol Vth 1927, P-49 to 51 & Vol. VI No. 2 March 1927

145. From the Correspondence with Hyder Kamal Saheb, Islamabad

146. Final report of the Govt. Women & Children's Hospital extention fund 2nd Sept. 1929.

In the suit the defendents were syed Mohammed bin Mohamadali Hadi Koya, then Kazi of Mangalore, H.Mamu Beary, Sheikam alias Bava Beary, Soofi Mayabba Beary, Haji Abdulla Khateeb, Arkula Iddinabba Vodayer, Ullal Seediabba Beary and V. Muhammed. In this case the defendents had contended that the trustees of the masjid should be elected from a few respectable Moplah tawarad families residing in Mangalore and attached to the masjid ⁽¹⁴⁷⁾. But the learned Judge in his Judgement pronounced on 28th November 1930 had brushed aside this contention and had observed that he did not see any necessity to restrict the choice of trustees in this democratic age and questioned as to why the choice should be restricted only to a few Moplah tarwad families. The Judge further observed "that the founder of the Islam faith more consmopolitan in his views and made no distinction between man and man and accordingly ⁽¹⁴⁸⁾. Rejected the contention of the Defendents. The Court also laid down a scheme for election to the Management Body of the Masjid. But elections were never conducted in accordance with the terms of the scheme set forth in the Judgement. Ultimately the management of the Jumma masjid was taken over by the court and a court Receiver was appointed. Thus a sort of disharmony prevailed among the Muslims during the period ⁽¹⁴⁹⁾. Illiteracy, ignorance and poverty prevailing among the Muslims added to this disharmony. No Community leader also emerged to solve the problems facing the community at that time.

The 2nd World War completely ruined the entire economy and particularly it struck a severe blow on business by Muslim Community. Though the freedom movement enlivened a flame among the educated class, some young educated Muslims belonging to wealthy families joined the civil service under the British⁽¹⁵⁰⁾

In the rural parts of the district, a number of Muslims were thrown out of employment after the introduction of the modern communication system as the ferries, where they were plying boats ceased to be used thereafter. But the new-found industry of beedi rolling came to their rescue- both for men and women, though the industries as such were owned by other communities. Selling fish in the interior rural parts also gave employment to a number of Muslim males. Some of the daring youngsters of the coastal area went out as Kalasis or sailors in manjees or Kotiayas to Bombay and Karachi. Many migrated to Bombay where they took up jobs in industries or as mechanics. But none of the new avenues could better their conditions economically.

147. Original Suit No. 10 of 1928 in the court of subordinate judge of south Kanara. 28th November 1930

148. Ibid

149. Ibid

150. Political reports of 1930 of govt. Madras. No. 7341

There were however a few selfless individuals like Hussain Vodeyer of Farangipet, who was also a Kannada orator, writer and Yakshagana Talamaddale artist. Vodeyer was a firm believer in Hindu-Muslim cultural unity. Coming from an aristocratic Muslim family, he was also the leader of the Community in the movement of upbringing the Community ⁽¹⁵¹⁾. Besides, he was also a well-known freedom fighter. Due to his influence, Muslim masses joined the freedom movement as 'unknown soldiers'. The result was that many among them had to face Police lathi charge and suffer. But as most of them were un-educated, they could not make any mark as leaders ⁽¹⁵²⁾.

It was also the time when the two-nation theory of Mohammed Ali Jinnha was being harangued by a section of Muslims all over India. However, it had not much impact on the Muslims of Dakshina Kannada, though a small percentage of educated Muslims took interest in it in the urban areas of Mangalore, Kasaragod and Karkal. Even those who supported it, never believed in leaving this part of their motherland though there was a natural sympathy for a Islamic cause. From Dakshina Kannada only one Memon Muslim family based at Bombay migrated to Karachi after partition. Pakistan did not mean anything to the Muslims of Dakshina Kannada. Elderly Muslims always asserted that they would die in this soil than migrate elsewhere. They discouraged the Muslim youths who were wrongly inspired by the theory of Pakistan. For them, more than Pakistan, the heritage of their ancestors and the soil of their birth was important.

Khan bahadur Schemnad was the first President of Muslim League in the District. ⁽¹⁵³⁾. In 1940s Liyakath Ali Khan who later on became the first prime Minister of Pakistan visited Mangalore. There was a good Muslim gathering when he visited Mangalore but it consisted of mostly younger generation. In fact, people in the village parts were quite unaware of his visit. The majority of the Muslim masses of the District was against the division of the country. According to an elderly country craft sailor, "Karachi was one of the best ports after Bombay where they used to halt. However, if only people knew in advance that the creation of Pakistan would create new problems like getting pass ports, visas. Change of citizenship, restrictions on movement of people, they would not have supported the creation of Pakistan".

Thereafter, some educated young Muslims emerged in the legal profession. Lawyers like Moosabba, Abdul Raheem Ahamad, M.C. Ahamed, Hammabba Saheb

151. 'Apsara' Kannada Monthly 1966

152. Ibid

153. Muslim League annual report 1940.

took an active part in the upliftment of Muslim community. Quite a large number of Associations sprang up in the social, educational and cultural fields. Badriya Literary and Debating Society was started in 1930. In the same year Seerath Committee was formed, Crescent Club (1932), Muslim Welfare League (1937), Young Men's Muslim Association (1937), Nusrathul Islam (1940), Muslim Youth League and Hilal Majlees (1940), Anjuman Mufidul Isalm (1942), Anjuman Imdadul Islam (1942), Islamic Club (1942), Young Men's Muslim Association (1942), Majlees Navanihal (1942), Anjuman Kadimul Muslimeen (1945) Majleese Tanzeem (1947) came into being During this period a number of Arabic and Quran schools (Madrasas) were established. Religiously, some of the Muslims opposed priesthood and it was termed as anti-Mullah movement. In 1937, one Syed Ahamed from Mysore persuaded some youngmen to join Ahale-Hadees or wahabi movement. With advancement of education and social awareness, some attempts to give interpretation to Islamic teachings were made. In this direction, the famous national leader of the times. Maulana Abul Kalam Azad was an ideal for some of the people. Ismail Raheem Saheb who was a learned scholar on religious matters led the Wahabi movement.

In 1931, Khan Bahadur Hussain Saheb was Dt. Collector of Dakshina Kannada. He gave fillip to educational movement among the Muslims in the district. He had also visited 29-10-1932 to Badriya Institution. During this period, M.S. Schemnad was Inspector of Police in Mangalore ⁽¹⁵⁴⁾, Mohideen Mehakrri Mohammed Sultan was the Deputy Collector at Mangalore, (he recieved Khan Saheb Title later on). Ghulam Mohammed Saheb was Tahsildar of Karkal. Mohammed Schemnad of Kasaragod was a member of Legislative Council. Noori refers to one Abul Kasim who was a M.L.A. of that time ⁽¹⁵⁵⁾. K. Mohammad who was the Dt. Educational Officer of the District helped opening of schools in Muslim localities of the District. At the end of 1930s. Meer Ameeruddin was the Dt. and Sessions judge of the District. But inspite of so many personalities and opportunities available, the Muslim leaders of the time did not succeed in opening any Muslim high School or College in the district in those days.

During this period, wind force was a challenge to machine force in navigation. Tandel Ajabba (Captain of a Kotia) who was a speed-master could almost overtake a machine - run steamer. He was so proficient.

Formerly Muslim marriages were celebrated only at nights. There used

154. Report of Muslim Education Association 1930 - 1931

155. Noori - Op; Cit. 69

to be a big gathering for these marriages. A large number of Beary singers would also be present during the occasion. Among them, Vally Aboobaker and Kunnali Bava were the popular unjal Pat singers of the day. The marriage procession with the bridegroom would arrive at the brides place singing Beary songs at the top of their voice. Bands and group of petromax lights on raised studs called Hilal were common features of the marriage processions. Clarionet Ahamed, Cheenakalu Ajaka and his sons, Sultanaka riding a horse and gymst Sairabba (Who was the Physical Instructor in Ganapathy High School then) Kawali Master Chota, Master Hussain would be usually present in all marriages and other occasions.

During Ramzan fasting days, at the prescribed hour at night bands and Shenais (Cheenakolu) will be sounded regularly on the streets resided by Muslims so as to awaken them for their food (Sahari) before the sun rise. Muharam was being celebrated by the Muslims with gaiety just like Dasara celebrated by the Hindus. But by 1946, Muharam celebrations lost their cultural aspects. It later on led to community frictions and riots. Drinking alcohol and obscene dances during the festival marred the significance of these festivals in later years. 'Navayuga' a patriotic Kannada weekly of those days had reported "Muharam was being celebrated peacefully in Udupi in 1946. The fancy dresses and obscene dancing were eliminated. Muslims and Hindus joined together in Moharam festival held in Udupi Mosque setting an example of peace and unity among the two communities. It commanded communal harmony in Udupi at that time ⁽¹⁵⁶⁾.

In those days in all Muslim schools Fridays and Sundays were the declared holidays by the Govt. order. In schools, Muslims were not well disposed towards Chirstians and so the Govt. were obliged to issue an order not to employ Chirstain teachers in Muslim Schools ⁽¹⁵⁷⁾.

By about 1940s, Muslims of Dakshina Kannada began to realise the importance of education in daily life. But their poor economic conditions and the opposition of the clergy to modern education were real hindrances to progress. After II world War, their command in sea-trade and commerce was seriously affected. Haji Abdulla Saheb, the tall businessman of those times himself became a bankrupt. Utter scarcity of essential commodities prevailed everywhere and prices were soaring high which often led to roiting. To save the situation, Govt. constituted an War Relief Committee with Karkal Hussain Saheb, member of the Legislative Assembly as its Chairman. But the result was "towards the end of 1943 and the beginning

156. Navayuga Kannada Weekly udupi, 5th December 1946
157. Prabhath 'Kannada Weekly Mangalore 24th September 1939 P. 10

of 1944, the food situation and the trend of market prices took a turn for the worse in the district. This was due to the natural instinct of the merchants to hoard and profiteer. The news of the impending induction of food and price control measures had reached the public. The controls were enforced in a proper and systematic manner somewhere about the middle of 1944 and ever since they were grateful to the Govt in bringing the situation under control ⁽¹⁵⁸⁾.

The nation-wide Quit India Movement of 1942 had worsened the internal situation. There was a demand for Pakistan from a section of the Muslims from other parts of the country and riots broke out though Dakshina Kannada as such was not affected by this trend. In fact, in the famous pilgrim centre of Dharmastala, Manjaya Heggade, the then Head of the Institution started the practice of holding 'Sarva Dharma Sammelana' every year for all communities during the time of annual lighting festival of the temple (Lakshadeep) Utsava. It was a unique experiment for bringing accord and amity among all the religious groups. The Heggade was a true Gandhian and had helped hundreds of poor Muslims monetarily to conduct marriages and also to carry on small business to eke out their livelihood. He had donated liberally both for the construction or renovation of Mosques in the District. The elderly Muslims of Belthangady Taluk still remember him with gratitude for his generous gestures and noble heart.

The stark poverty of the Muslims in those days can hardly be imagined. A number of them were dwelling in small thatched huts near the sea shore. There "they always anticipated some ship-wreck someday thereby to gain some materials which reach the shore afloat. They could swim like fishes in the sea. Groups of four or five would dash off into the sea to retrieve anything seen floating in the sea" ⁽¹⁵⁹⁾. A British Officer had the temerity to describe this plight of the poor Muslims in an insulting manner in his book.

Later on, slowly the Muslims were emboldened to ventilate their real grievances by publication in Kannada News papers. On 27th October 1946, a public meeting was conducted in the Jumma Masjid, Mangalore under the Chairmanship of Puttur Saheb. At this meeting the Muslims decided to start a Newspaper by name 'Udayachandra' ⁽¹⁶⁰⁾ with Vodyar Hammabba Saheb as its Editor. But it survived only for a couple of years.

158. Khan Sheb H.S. Hussain Saheb Bahadur, B.A.B.L. M.L.A. war Efforts in South Kanara govt. Colege Miscellaeny 1945

159. T.W. Venn - Op. Cit. 1945 P. 136.

160. Navayuga - Op : cit dated 7th November 1946.

At last, 15th August 1947 the day of destiny and freedom for India came. Indian people became their own Masters. Muslims along with other community brothers celebrated the day with great expectation hoisting tricolour flags atop their houses. Everyone dreamed of the rosy days to come with peace and accord among all religious communities.

In the public meeting held at Mangalore that day, Dr. F.H. Vodeyar noted freedom fighter of the district narrated the heroic struggle of the freedom movement in a touching manner in chaste Kannada. Schemnad Saheb spoke in Malayalam and he dreamt of the wonderful days to come after independence. In Udupi M.D. Usman Saheb spoke displaying the photos of national Leaders, Mahatma Gandhi, Jawaharlal Nehru and others at the meeting addressed by him. All over the district, Independence Day was celebrated with pomp and gaiety ⁽¹⁶¹⁾.

Now it can be said that the entire British period had been a hectic period for the Muslims with ups and downs. In the beginning upto about 1850, they tried to ruin Muslim trade and commerce. They also carried on a distorted propaganda against Tipu and Islam. The Muslims, due to their anti-Portuguese phobia never wished to be nearer to the British. From 1850 to 1910 the British tried to pamper Muslims and also encourage them to get educated. But the same phobia came in the way. From 1910 to 1947, Muslims began to pick up courage to resurrect their trade and also to gain education. Howsoever, in economical terms, they could not come up to their expectation. If the Muslim leadership of the times had only acted with responsibility and taken to modern education, properly and seriously, they would not have been wallowing in illiteracy and ignorance.

161. Navayuga - Op : cit. dated 21-8-1947.

BEARYS OF DAKSHINA KANNADA

The word "Beary" as referred to a community would mean a trading community. The word "Beary" is a Tulu word for "Beara" meaning trade. Noori, a writer on the subject agrees with this interpretation.⁽¹⁾ But scholar Ichlangod feels this word originates from the Arabic "Bahari" which means ocean. The people who work on the sea are 'Baharis' or 'Bearys' or in other words navigators ⁽²⁾ The word 'Beary' may also refer to 'Vyapari' derived from the Sanskrit word 'Vyavahari' meaning as one engaged in trade and commerce. Kittle's Dictionary mentions Bearys as Malayalam speaking people.⁽³⁾ Considering the various derivations, "Bahari" as stated by Ichlangod is not convincing in as much as the Arabic language itself was not well known to this part of the people in early times. The most acceptable definition comes from the Tulu word "Beara" and one engaged in "Beara" or trade is a Beary. They are a very enterprising people with a distinct tradition and custom all mingled with Islamic culture. According to B.A. Salethore 'Bearys' are sons of Tulu mothers by Arab fathers.⁽⁴⁾

Prior to the commencement of European activities in Malabar for instance was a region under Hindu rulers and the Hindu Chetties who were merchants belonging to the Local Hindu 'Vyapari' caste and the Muslims of the area shared the trading activities ⁽⁵⁾.

We are not sure whether the same "Vyapari" caste later on became Bearys but the Muslims of the West Coast of India were known to be a reputed trading community. Some scholars feel that these Bearys are none but the old Hindu Vyapari caste who were converted to Islamic faith in good old days. But this does not hold good to Dakshina Kannada. At the same time we cannot reject this version outright since the Vyaparis were also well-known business community of the region and the Bearys of the region had also the same attitude towards business.

The Bearys are generalised as Mappillas or Moplahs in Official Circles. Mappillas are a valiant race but they are much maligned than the Tulu Bearys. But explicitly Bearys are the cousins of Mappillas "in the part of Dakshina Kannada adjoining Malabar

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1. **Noori** - 1960 - p. 17 (Maikala)
 2. **Ichlangod** - oral interview with the scholar
 3. **Rev. Kittal** - Kannada - English Dictionary vol. I
 4. **Salethore B.A.** - Ancient Karnataka Vol. I, 482.
 5. **Shukri** - Muslims of Sri Lanka - p 31

and taking Kasargod Taluk as a whole, about one fifth of the population are Mohammadans of whom the great bulk are "Mappillas" ⁽⁶⁾. In Malabar the Mappillas had at times caused anxiety of a political nature but it was never the case in Canara. On the whole, they are hard working, steady and generally a well behaved class of people engaged mainly in agriculture or as boat-men or 'bandi' (cart) drivers⁽⁷⁾. By far, a great number of them are located in Malabar district and about one tenth in South Kanara ⁽⁸⁾. In all the official British records of Dakshina Kannada, Bearys are mentioned as Mappillas. Even writers belonging to Mappilla community have described the Bearys of Dakshina Kannada as Mappillas. In a recent book like "Mappilla Muslims of Kerala" by Rolland E. Miller, it is mentioned that Mappillas are all located in the narrow belt along the south west coast of India. This strip of land tapering to the southern tip of the sub-continent includes the state of Kerala and South Kanara district of Karnataka State. It would appear that during Tipu's period, the Deccani officers called every Muslim of this region was Mappillas by sheer ignorance.

Interestingly, Bearys are more dependent on southern Mappillas of Kerala than the Northern Bhatkal is in their social customs and religious behaviour but culturally Bearys as such have got different and unique customs. First of all, Bearys do not follow their right of inheritance from the mother, known as marumakkathyan like Malayalis. Their language is nearer to Tulu. Their women dress themselves in colourful saris and the colourful head dress is called 'urmal'. But Mappilla women prefer only white mundu and loose upper garment called 'Kuppayam'. The 'Kuppayam' worn by Beary women is also white in colour but varying in shapes. The sarees and head-scarf (urmal) worn by Beary women are multi-coloured. Further more, Beary women never make use of open Umbrella while going out as in the case of Kerala women. On the other hand, they wear a volli a colourful cloth sheet saffron, red black and white in patches in olden days.

About Mappilla culture, there are numerous books and papers published. But studies on the distinctive cultural traditions of Bearys were not taken up except by Abu Raihan Ahamed Noori in his Kannada book "Maikala" (1960). This is the only printed book available on the subject. Dr. (Mrs.) Susheela Upadhyaya's thesis is an attempt to unearth the language of Bearys. But she also mentions it as Mappilla language of Tulunad.

6. **J. Sturrock** - South Kanarap P. 180. (1895)

7. **Ibid**

8. **Ibid**

However, we come across the word Beary being used frequently. Before Tippu's rule, this particular community of Tulunadu was mentioned as Bearys. For example, an epigraph of 1569 A.D. at Barkur refers to the association of a Muslim called Hammu Beary in the award of a grant to a Mutt at Hosakeri (Near Barkur) ⁽⁹⁾. The Italian Traveller Peitro Dalla Valle makes mention of a Muslim Commander of Keladi force by name Musa Bai (it must be Musa Beary) ⁽¹⁰⁾. A copy of the paper document dated 1706 refers to one Pokkachu Beary who was one of the Commanders of the Keladi force. ⁽¹¹⁾ A Portuguese record of the time of Hyderali mentions about one Mamu Beary. ⁽¹²⁾

Tulu Pad-danas composed in 16th century make mention of Bearys. Babbayana Pad-dana quotes about one Babu (Bava) Beary, Murave Beary (must be Ummar) and Fathima. In it, reference to Bearys is so beautifully narrated as "when they neared the temple of Brahma at Udyavar, they were brought to a halt by the villagers, whereupon the villagers said "If you are in your caste, you may come into the temple yard and touch the door and then tell us what you want"⁽¹³⁾. It was a remarkable privileges indeed which the Mappillas received at the hands of their Hindu brothern -says Salethore.

The Settlement Records of South Kanara refers to Bearys at several places. For example it refers to Bail Abbu Beary who was a leading landlord and a leader of the community at that time. It would appear that Bearys themselves accepted to be called as Mappillas. "The limitations of their religious instructions had prevented them from availing themselves of the advantage of the western education to a great extent; but nevertheless, they were very careful to teach Koran to all their children. They usually marry only one wife. Their women do not wear veils. They allow a good deal of freedom to their women which at the same time they take care not to be abused. They speak Malayalam in the south of the district and Tulu in further north" ⁽¹⁴⁾.

We can sense the Beary language from the above facts. They call Mangalore as 'Maikala. Maikala is the nucleus of Beary culture. According to Salethore, 'Maikala' was the name of the southern part of Mangalore. It derived this name because of Kadri Temple ⁽¹⁵⁾ According to Salethore, Kadri Temple originally

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9. S. II. VII No. 389
 10. The Travells II pp. 248-249
 11. Igal Manjeshwara APP. No. XXX
 12. PAZESE Tratados No. 3, 1755, folio 249
 13. Rev. MANNER - Paldanalu (TULU) p. 3
 14. J. Strurrock - Op : Cit. p. 482
 15. Salethore - Op : Cit. P. 378

belonged to Buddhists as the name Mayikal (Maikala) came from 'Mayadevi' i.e., Tara Bhagavathi, the Buddhist Diety.⁽¹⁶⁾ It is difficult to explain why that all Bearys call Mangalore as 'Maikala'.

Social Customs : In Maikala there was a feudal custom among certain sections of Bearys. This system was called Tala or TALAKAR or POWNAR AGATH (sixteen houses). These families lived in big palatial houses at - first there were only sixteen houses. (The period when this system started is not established). The construction of these houses were in typical architectural style like that of old Jain houses (it seems these families formerly must be Jains a big pillared verandah with beautifully carved wooden door, a hall with a platform ('tene') a nadumutta (naduangala) for ventilation and for draining rain-water at least ten bedrooms in the up stairs, second up-stairs was used as a store-room or 'atta'. The house consist of a big kitchen. For Joint family every house had a small private swimming pool (kola).

In 1930 the following houses of Bunder area were considered as Talakara houses :

1. Kamti Kunchar Kan
2. Boobkan
3. Moose Kan
4. Kunjarkan
5. Mooseri Kan
6. Beliyagath (Doddamane)
7. Qualiyaragath
8. Moilar Agath
9. Achara Agath
10. Beliya Balla Agath
11. Cheriya Ballal Agath
12. Laisabkara Agath

16. Ibid

* This Talakar family's must be in the beginning were the feudal Jains, who were converted to Islamic faith and to keep their identity must have made Talakar family system. By 1940, the whole system died. This well known family were paupers, they could not maintain their big palatial houses and status.

13. Mela Agath
14. Palliyo Agath
15. Ammoilara Agath
16. Sairagath
17. Chettiro Bandasale
18. Cheriya Pandel
19. Ina Kan
20. Kalleyaragath
21. Jaintan

Sixteen family houses which were existing in the beginning, were later increased to 21 by 1930 and some more houses are added due to bifurcation of these families.

Marriages were arranged within the Talakars families. The boy may marry from outside the 'Tala' also. But not girls; if they marry they lose all the privileges of the Talakars families. And their children also would not be considered as of Tala family. Interestingly, these Tala families had matrimonial connections with certain families of Pane-Mangalore, Karnad (Mulki) and Arkula (Farangipet), Manel, Bail (Kandavar). In the outside Maikala (Mangalore) there was a system like 'Illams'. There are number of Illams. Patlla Illa, Akkabeka Illa, Sultan Illa etc., when a marriage takes place the boy who belongs to a particular Illam will not marry in same Illa. It must be hierarchy of other local communities like Billavas. (the Bari system) Beary marriages are celebrated with quiet pomp and splendour. Some of the marriages had ceremonies lasting a year long. The girls' side will approach the boy's parents or close relatives asking for the hand of the boy. When both the families accept, the 'NALKURI' or engagement ceremony would be held. The relatives of the bride would assemble and go to the bridegroom's place. The date would be fixed in advance (there was no dowry then). The marriage would start with a 'DUA'. The local Mukri i.e. the priest would come and pray for the ancestor's souls. Next, the 'KOLI CHORU' which takes place a day before the marriage, a procession consisting of goldsmith and others would come to the bridegroom's place with band music carrying TURRA and KAICHAMBA which would be fixed to the bridegroom's turban. The local 'UNCHAL PATKAR' or swing singers would sing Beary songs by clapping of hands and swinging on 'Unchal'

(swing). A chicken preparation with ghee rice would be served during the occasion. The relatives should come and stay in the houses even a week in advance.

The next day, that is on the marriage day, hectic activities take place with guests from far and near attending the function. The guests are received by the bridegroom's brothers, uncles, brother-in-laws and made to sit. At a particular time the bride's party with bride's father and if bride's father is not alive, father's brother or bride's brother, uncles and Quazi who is the local head of the Jamath Masjid would arrive for the 'KAINTH' ceremony which would be performed with the father offering his daughter's hand (in absentia) after obtaining her consent to the boy and boy accepting it in the presence of the Khazi and the elders of Jamath.

On the same day in the bride's house singing women (Padro Peningas) would sing Beary songs (usually romantic songs composed on recently-married couples). For that they have to be given 'unjal maryade by presenting cash or kind in the form of sweets. Before a month, the bride will under go herbal beauty treatment which is called 'TIRUMBU'. Before KAINATH the bride takes bath which is called 'KAINTHO TANNI'. An elderly woman of the family will perform this ceremony. After the bath the bride should wear a 24 yard long white saree called 'PODE' with red border. The first night after the marriage she will be wearing the 4 yard long saree called 'CHALE'. Before Kainth ceremony the bride's father would come and ask his daughter's permission to KAINTH. After receiving her permission only the bride's party would head towards bride groom's house.

After KAINTH ceremony is over, when the bride's party returns to the bride's place, the bride is dressed in the finest cloth with jari kinkap, gecchi or Banares silk sarees. Gold ornaments which would weigh about two Kilograms would adorn the bride's body from head to hip. No Golden ornaments were used to be worn on the lower part of the body even in those times when gold was so cheap. The ornaments worn by the bride are called "ORU PUDIYO PENRO BANGAR". These descriptions apply to every Tala house which possessed a collection of all these bride's ornaments. The ornaments of Beary women worn at the time of marriage or 'ORU PUDIYO PENRO BANGAR' are enumerated below:

For head :

- | | | | |
|-----------------|-----------------|------------------|--------------|
| 1. Tale Singara | 2. Rakati | 3. Kedage | 4. Jadepalle |
| 5. Mallige Poo | 6. Nera Nilau | 7. Thirupare Poo | |
| 8. Chowri | 9. Kutta Kedage | | |

For ear :

- | | | |
|-----------------|-----------|------------------|
| 1. Arali | 2. Baliki | 3. Illi Allikath |
| 4. Koppubalsara | 5. Vale | |

For neck :

- | | | |
|--------------------|---------------|---------------|
| 1. Chanolu Urku | 2. Otteuruku | 3. Bandhi |
| 4. Padakare | 5. Anje Uruku | 6. Minni Male |
| 7. Nal Chuttu Male | 8. Misri Male | |

For wrist :

- | | | |
|---------------|------------------------|-----------------|
| 1. Murugi | 2. Cherugi | 3. Alsande Bale |
| 4. Kett Bale | 5. Dankanah | 6. Yeduru Bale |
| 7. Surge Bale | 8. Choodaga (Pam bale) | |
| 9. Bari Bale | 10. Kadaga | |

For Waist :

1. Arjana

For Feet (Only Silver)

- | | | |
|-----------|-------------|-----------|
| 1. Kunipu | 2. Sarapali | 3. Padaga |
|-----------|-------------|-----------|

After the bride's party returns to the bride's place, a ceremony known as 'Mothu bale' is performed among womenfolk only. The 'Pudiya Penn' (bride) is made to sit on a prominent stool which is wrapped in a white cloth. At that time, she will be wearing 'gecchi' (jari) saree and 'butte kuppayam' (dotted jacket). The ceremony starts with the maternal uncle of the bride symbolically touching the hair of the bride on the forehead by a razor followed by a colourful ceremony by the young married ladies present among the relatives and friends. Small boys and girls stand on all sides around the hall holding lighted candles. One of the close relatives among the ladies will be holding the jewel box containing the various jewels to be worn by the bride. Singing women will then go round the bride, dancing and 'KAIKOTTU PAT' clapping their hands. The jewels brought in the jewel box one after the other will be worn by the bride and lastly thereafter she will be covered by a thin veil. She will then be led to a decorated platform in the pandal where she will be made to sit.

Soon the bridegroom's party arrives with band music, dancing, 'Kolkali' and 'talimkasrath'. Sometimes this procession will be half a mile long if the party is well-to-do and fire works are displayed during the occasion. When the bridegroom's

party reaches the bride's place, the bride groom is received with all honours and the would-be brother-in-law will lead the groom by holding the hand and taken to the pandal where the bride is seated. At that time, a boy would be standing near the bride holding a neck ornament called 'BANDI' placed in a plate. Another boy would be standing holding a glass of milk. Another boy would be standing holding a metal plate called 'TASTH' for washing the feet of the groom. The bridegroom would walk up to the bride, slowly lift the veil from her face and tie the 'BANDI' around her neck. He would next sit by the side of the bride and place an ornament like bangle or necklace or ring on the 'TASTH' in honour of the bride. This part of the ceremony is known as 'PUDIYO PENN RO MARYADE'. At the same time, the boy holding the glass containing milk would pour the milk over the feet of the bride groom. Thereupon, the bridegroom will get up from the near the side of the bride. This would be followed by loud shouting by the bride's and bridegroom's parties each acclaiming and asserting that the bride or the bridegroom is more beautiful. After this function is over the bridegroom and party would return home. Soon after, the women folk from the bridegroom's place would go to the bride's place to bring her to the bridegroom's house. At the bride's house the guests are fed with sumptuous dinner along with various sweets. The dinner over, the bride along with her close relatives and friends would leave for the groom's house where also they would have a grand dinner. After the dinner at the groom's place, they would return to the bride's place.

The Next day of the marriage is known as '**oppane**' day. A stage will be decorated that day at the bride's place and the bride would be exhibited wearing all her ornaments and in her finest best saree. Other young married girls would also sit along with the bride wearing their colourful sarees and ornaments. At that time other women of the locality would come and sneak in wearing 'vulli' and see the bride and her company without themselves revealing their identity. The next day after '**oppane**' these women who had come covered with 'vulli' on the previous day would review and make caustic comment upon the beauty of the bride and the girls seated along with her - sometimes they would make biting jocular remarks. Examples the bride is no doubt beautiful but her left eye is a bit squint; daughter-in-law of so and so who was seated near the bride wearing the red saree does not suit her at all; so and so looking so pale should not have taken her seat by the side of the new bride and so on. These observations are made half seriously and half jockingly. Similar 'Oppane' function would take place in the bridegroom's place the next day. These functions add fun and frolic to the occasion. One of the following days, a ceremony of wearing glass bangles would be performed at the bride's place. That day the bangle woman would come

with her bags containing bangles. The bride's female relatives all would assemble around the bride during the occasion lady singers 'padrapenniga' would come and sing songs clapping their hands during the occasion to add gaiety and mirth. Thus the various traditional ceremonies will come to an end.

Thereafter, every night the bride-groom would come to the bride's house for the dinner accompanied by his friends. The daily feast would consist of various kinds of special dishes of meat. Sometimes this custom of feasting would have continued for a period of one year driving the bride's side almost to bankruptcy. Each night after the dinner is over the bridegroom would stay back at the bride's place and the friends accompanying him would return. The bed-room for the newly married couple would be decorated most tastefully with jasmine and other sweet scented flowers and aromatic perfumes sprayed all over. On the occasion of the first bridal night among the rich as many as seven beds will be spread one over the other on a brand new cot as a mark of respect and dignity. This custom is slowly vanishing at present. The bride groom would leave the place in the mornings. The parents of the bride and particularly the mother-in-law would take great pride in laying the best dishes for her son-in-law and his friends every night. During these days, it is also customary for the bridegroom to send jasmine flowers, perfumes, scented hair oil etc., to the bride every evening. All these costly customs come to an end when the bridegroom goes and performs Jumma prayers at the Jumma Mosque along with his friends and relatives. This Particular ceremony is popularly known as '**pudiyample pallik pondo**'. Youngsters who had not have visited the mosque for long years for offering prayers would have thus a novel experience as it would afford then an occasion to go to the Mosque.

Among the Bearys after the marriage, the next colourful ceremony performed is known as '**Birndh**'. This ceremony is conducted at the bride-groom's house at the first instance when the bride becomes pregnant and it is generally held in sixth or seventh month of pregnancy. For this occasion the husband has to buy and present his wife a new costly saree and new ornaments. The function would consist of Ujjalpat by ladies hired for the occasion. A sumptuous dinner would also be laid with various delicacies. After this function the bride bids good-bye to the husband's house and she is taken to her mother's house where she would remain till her delivery. After she goes over to her mother's house, a similar '**Birndh**' ceremony will also be performed there.

After the delivery on the fortieth day '**Napovkuli**' is conducted when she will be given a special bath. During this occasion also, the bride is presented a new costly saree by the husband and the newly born child is presented new

dress. As usual a feast is also given at the bride's place. Thereafter she along with the newly born child would be brought back to the husband's house.

'Kavukuttu' is another function among the Bearys for wearing ear-rings by the young female children for the first time when their ears are pierced by goldsmiths for the purpose. The occasion will also be followed by Unjalpat, oppane and feasting.

'Sunnath Mangila' (circumsition ceremony). This ceremony is performed on young Muslim boys usually between the age of one and twelve by a 'Vastan' (barber of Muslim community). All the relatives and friends are invited for this ceremony. There will be 'ujjal pat' and band music on that occasion followed by a grand feast. After the wound on account of circumsition is healed up, on a Friday the boy will be taken to the Mosque with a big procession of relatives and friends accompanied by band music. Sometimes, the boy will be seated on a decorated horse back or a jutka while going to the Mosque and this ceremony is known as **'Pallik Ponda'**. After prayers in the Mosque, the boy with the procession would return home with the same funfare. The assembled will again be served a sumptuous dinner consisting of 'biryani' and other dishes. According to Islamic custom, thereafter the boy has to go to the Mosque for offering prayer five times a day.

Recreation : The period of recreation for men folk is usually during the months of May to September when there would be heavy rains and they are precluded from engaging themselves in their usual trade activities. They also play indoor games like 'ganjeefa' (a type of card play) Chaturanga (Chess) and Kolkali or battakali. Outdoor games mainly consists of fishing (hook-fishing both in the river and sea) and fish beatings with a sharp sword on new moon nights. The ladies too have their own recreations like 'Kuttuchor' in which ladies alone would participate on full moon nights. There would also be singing 'pat' and play at that time.

'Papachchi Mangila' : It is a sort of mock marriages conducted by decorating dolls as bride and bridegrooms. This function will also be accompanied by music, play and feasting among the ladies.

'Costumes etc. of olden times'

At the present days, the custom and fashion among Muslim ladies is to wear 'burqua'. But in olden times, they were wearing hand-woven volli which is a big red and yellow coloured sheet of cloth with white patches and black lines. In a typical way they would wear jodu-volli- one for two ladies, whenever they go

out. Among the 'jodu-volli', 'bail-volli' is famous and it was being manufactured by a particular family which was living in Bail near Gurpur village in Mangalore Taluk. This particular 'volli' was the status-symbol of a Beary woman. A lady belonging to a high family would never go out or travel without a lady companion who together wear 'jodu-volli' while going out. There is another quality of 'volli' called 'voddi Volli' which is worn by a servant maid or slave woman. This volli culture has also slowly died down by 1940s.

'Pattu Urmal' This is a head-scarf for the ladies made of silk with colourful black, white and red dots and motifs worn in a typical way. This head scarf is a status-symbol of a Beary-lady and her status could be adjudged by the quality of 'Urmal' she wears.

'Butte Kuppaya' This is a loose jacket worn by Beary ladies made of thin white cloth with handi-work of brocade and chicken-embroidery.

'Jaman' It is a typically styled brass jug used for ablution before namaz or washing the hands by the bridegroom. It is also used for carrying hot tea or other beverages.

'Jambuli' This is a typical marketing bag made out date palm leaves brought and sold by the Arab merchants. Later on these bags came to be manufactured locally out of local palm leaves. A Beary gentleman would normally go to the market with his servant boy who would be carrying the Jambuli which is also a status symbol.

'Supra' : this is a big round shaped sheet woven out of date-palm leaves with colourful motifs. Men will sit together round such 'suparas' for eating their dinner. Similar arrangements are made for dinner exclusively for ladies also.

These are some of the traditional customs of the Bearys. But they have come a long way by now. After Independence, a new awareness has come among the Beary community in the field of modern education. The past inscriptions, Portuguese Records, Tipu's documents and British Files of various Departments make mention of a number of businessmen among the Beary community. From 'Paddanas' to Public Records, they reveal the presence of Beary community in this beautiful region of Tulunadu.

Late Khan Bahadur Aboobakar Haji Fakeera was the first recipient of Khan Bahadur a coveted title from the British Rulers in 1893 for his intimate knowledge of foreign and internal trade and participation therein. He was the Leader of

the community during his times. He died in the year 1909. An obituary reference to as made about his death even in 'Mangalore Magazine' published by St. Aloysius College, Mangalore.

Late Kunchemmu Saheb and late Iddinabba Vodeyar of Arkula led the community in 1940s and 1950s. They were also the prominent leader of that period.

Late Muhamad Kamal, who was an Advocate by profession was an important person thrown up by the Beary community in Mangalore. During 1970s and 80s he played a vital role for the advancement of the community in the district. He had a close rapport with leading personalities of other communities also during his time.

Some Scholars feel that Beary culture had been eroded to some extent due to the inter-mingling of Moplah culture of Malabar though it has given considerable impetus for the development of trade and commerce among the Bearys of this District.

DACKNEES - TURKAS OF DAKSHINA KANNADA

The advent of Dacknee Muslims to the South India particularly Deccan and old Mysore area was dependent on the advance of their political power. Ever since the famous expeditions of Malik Kafur in A.D. 1310 ⁽¹⁾ every successive wave of Muslim invasion left behind large deposits of soldiers and camp followers in the Deccan and the southern parts. The existence of Bahamani kingdom for upwards of a century and after its breakup, the power and influence of Colconda attracted many foreign Muslims who settled down with their families in Deccan. The invasion of these kingdoms by Aurangzeb in 1686 A.D. drove them to seek refuge further south where their number greatly increased during Muslim rule in old Carnatic and old Mysore area. The descendants of these immigrants were influenced by Hindu caste system and they classified themselves as Syed, Sheikh, Moghal and Pathans. They are known by the general designation as Decknees which itself is a proof that they belong to Deccan.

An epigraph of 1430 states that Vijaya Nagar king Deva Raya II had ten thousand Turuska (Turka) horsemen in his service ⁽²⁾. Quite a large number of Muslims (Decknee speaking) were appointed by Vijaya Nagar kings in that period in the posts of importance in Hindu Service ⁽³⁾. Prominent among such officers was one Amur Khan for whose maintenance king Rama Raja granted an estate ⁽⁴⁾. Ainana Malukka (Ain-ul-Mulk Gilani) was another officer, at whose request the regent made the grant of the village of Bevana Halli to some Brahmans ⁽⁵⁾. Another Muslim Diluvar Khan who was an agent of King Rama Raja made a grant of the village as 'batta agrahara' ⁽⁶⁾. In A.D. 1442 the Vijaya Nagar monarch enlisted two thousand (Deccani) archers in his army ⁽⁷⁾. At this time, in Dakshina Kannada one Ismail Khan was in the pay of Portuguese at Mangalore and he was from Goa ⁽⁸⁾. An inscription of 1551 mentions about one Ekadal Khan, (Iqbal Khan) who was ruling Barkur Rajya on behalf of Vijaya Nagar Rulers ⁽⁹⁾. There was a short period of rule by Adil Sahi Bijapur in the northern parts of Canara.

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1. **Hayavadana Rao** -Mysore Gazetter Vol I - 1927 P. 331
 2. E.C. III Sr. 15, Intro P. 23
 3. **Mahalingam T.V.** - Administration and Social Life under Vijaya Nagar P. 212.
 4. Ibid
 5. Ibid
 6. Ibid
 7. **Farista** - History of the Rise of the Mohammedan Power in India till year A.D. 1612 Part 2 P. 432 South Indian Congress 1986 P. 259 - Basavaraj K.R.
 8. **B.S. Shastri** - Studies in Indo Portuguese History P. 44
 9. SII. VII. 530

The main speciality of this people is they speak Dacknee (Urdu) They follow Hanafi school of Islamic law. These people entered this region by land route.

In Dakshina Kannada these Dacknee Muslims were well-known as Turkas (Turker in local Tulu) It would appear that when they came and settled down at this region they introduced themselves as Turkas as a mark of prestige. "During the last quarter of the 18th century Turkey was still the biggest and foremost political power of Muslim world" ⁽¹⁰⁾. Some of these people might have had their origin from Iran (Persia). "Hyder had obtained in 1775 a body of one thousand troops from Siraz in Persia". ⁽¹¹⁾ But we are not sure whether some of them settled down in Dakshina Kannada or not. On the advent of Mysore Sultan Rule, a large number of Dacknees or Turkas as they are locally known came to this region and settled down as Military and Civil Officers. According to a source ⁽¹²⁾, Only four noble Dackni families settled down in this region. ⁽¹²⁾ These people are governed under Hanafi sect under Islamic Law. They speak Dacknee

In the taluks of Karkala, Kundapur, and Udipi in Dakshina Kannada the majority among the Muslim community are Dacknees. In the past in Mangalore town they were mostly living in Bolar, Kudroli, Kasaigalli in large numbers where they were engaged in horse breeding (the name Kudroli itself indicates Kudre Halli means horse village). They were also manufacturing 'SAME' (Vermecelli), silk thread, jari works which was in great demand at that time.

In the beginning of the British rule there were scholars in Persian and Urdu and many among them were easily absorbed in the British administration. At the end of the 19th century the importance of Parsee language diminished and English became the Official language. As a result, the majority of them suffered heavily so much so by about 1894 "they were mainly agriculturists or employed as peons and messengers in Government or private service" ⁽¹³⁾. Some of them married local women and the Dacknee language spoken by them came to be adopted along with some local words and the Urdu language spoken by them came to be known as KUDROLI URDU. A number of merchants, agriculturists freedom fighters, artists, dramatists and community leaders sprang up from this community. Late Haji Abdulla, Haji Kasim Saheb of Udupi belonged to a Dacknee family. He was the first and foremost banker and pioneer in Banking industry in the district

10. **Sheikh Ali** - Tippu Sultan - A study in Diplomacy & Confrontation P. 120

11. Ibid

12. A discussion with M.M. Azam of Ganji Mutt, D.K. & Gouse Saheb of Bolar Mangalore.

13. **Sturrock** - South Kanara Manual Vol. I (1894) Page - 181

and well known Philanthorophist of that time. Dacknees are still in the forefront of Muslim leadership. Recent generation among the Dacknees is settled down in the Middle East and abroad actively participating in welfare activities of the entire Muslim community. Among Dacknees a lady, Yasmeen Ahmed of Dakshina Kannada origin has settled down in Madras at present. She is the first I.A.S. lady officer of Dakshina Kannada who is borne in the cadre in Tamil Nadu.

In the beginning the Dacknees had treated the local Muslims with contempt as local Bearys as Malabarries they considered. They were thinking that they belonged to the pure race, Brahmans of Muslim community and that they belong to once ruling class. New awareness has come and the conception of Muslim 'Ummh' has changed their attitude and so many families have now mingle with Bearys.

Some of the important Dacknee families of Dakshina Kannada are :-

1. Shah Hazrath family, Gangolli.
2. Khatheeb Tari family, Kundapur.
3. Muhammed Salih Family.
4. Haji Kasim Budan family
5. Mijar Abbas Ali family
6. Kuntoor Hyderali family, Puttur.
7. Kille family Karkala
8. Andar family Karkal.
9. Melamachri Sabu Saheb family. Mangalore.
10. Mehakeri family, Mangalore
11. Patel Family, Haleyangadi
12. Dallal Saheb family, Mangalore

The Dakhni Language and Literature

The medieval period was an age when even languages were named after the people who spoke them. That is the reason why the language which was spoken in the Deccan is called Dakhni. Dakhni is not a separate language by itself but is in origin the form of Urdu that prevailed in the Deccan in the 14th to 17th centuries A.D. Some scholars go to the extreme of saying that Dakhni

is a separate language from Urdu and some say that it is only a distorted form of Urdu. ⁽¹⁴⁾

The very word Urdu is of Turkish origin and means Army or Military barracks or shopping centre or bazaar in military barracks. This language of both the Hindus and the Muslims did not receive any patronage of any sort from the Nobles or the Kings in its earlier stage. ⁽¹⁵⁾ The Muslim kings and Nobles spoke Persian even for centuries afterwards.

When the Muslims heard the Hindus speak this language, they called it Hindi and Hinduvi; when the Hindus saw the Muslims speaking this language, they called it Musalmani, or Moors, in Telugu even now some call it 'Turka-Mata'.

When it crossed the Narmada and was commonly spoken in the South. The present Maharashtra, Andhra Pradesh, or Mysore and Madras it was called Dakhni. When later it became the language of the Court and the Nobles in Delhi it began to be called Urdu-e-Mualla, Zaban-e-Urdu-e-Shahi, Muhavera-e-Shahjahan Abad, Reekhta and Urdu. When the English and other foreigners referred to this language, considering its popularity through-out India, called it Hindustani or Hindi in the sense of the language of Hind or India, by different other non-European foreigners and some of the Indian writers also. Even as late as Ghalib's, Sir Syed's period, some times it was called Hindi as against Persian.

14. **Sayed Mohamed** - The value of Dakhni Language and Literature.

15. **H.K. Sherwani** - Cultural Trends in Medieval India P. 98, 99

* 'Urdu' from Ordu which is the Turkish for 'army' possibly derived from Latin Ordo meaning 'a line' or 'row'; Orthor in Greek means 'straight'.

H.K. Sherwani - Op : Cit. P 100.

NAWAYATHS OR BHATKALIS OF DAKSHINA KANNADA

Nawayaths according to AHALE NAVAYATH KI SIYASI TAREEQ were driven away from Iraq by Hajaj Bin Yousuf who was a cruel Governor under Khalifa Malik Bin Marwan. ⁽¹⁾ The origin of Nawayath Community is traced from the great Imam Jaffar Tayyar ⁽²⁾ After fleeing away from Iraq by Sea they were said to have settled in different parts of South India and one group reached Nellore (Andhra Pradesh) another Bhatkal (Karnataka) ⁽³⁾.

In Dakshina Kannada these people are known as Bhatkalis since most of their kith and kin are found in Bhatkal. Bhatkal is a beautiful coastal town in the adjoining Uttara Kannada district. In Dakshina Kannada they settled down in the coastal towns of Kundapur, Gangolly and Shiroor and few in Mangalore. In one of the Tulu Pad-danas "Sri pad-dana" of 15th century, Nawayaths are referred to as Cloth Merchants ⁽⁴⁾ Nawayath or Bhatkalis are a very enterprising people but very conservative like any other konkani speaking sect. They employ only their own native people in their business activities.

During Tipus time they were said to have infiltrated into the administrative machinery ⁽⁵⁾. Tipus famous Revenue Minister Mir Sadaq was a Nawayath. At that time also there were prominent cloth merchants of Nawayath origin in Dakshina Kannada. One of the main cloth Bazar in Mangalore was called after them as Bhatkali Bazar or Jawlipete. Some of the Bhatkalis are known for catering and hotel industry. There were a number of handlooms owned by them till 1947.

Bhatkalis are pleasant, handsome and peace-loving people. In practice, they are ardent follower of Islam.

Puttur Hussain Saheb, the first Muslim Municipal President of Mangalore Municipality was a Nawayath but he did not belong to Bhatkal. Syed Ahamed was a another Nawayath Municipal Councillor in Mangalore in 1960's.

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1. Ahale Nawayath Ki Siyasi Tareeq (Tareeq - e - Hameed Khan) P. 38
 2. **Ikram Khan** - Quwmi - I - Nawaith (Parsee) translated to Urdu Syed Hamza Hussain Munshi - I - Fazil.
 3. Ibid
 4. An interview with Amrath Someshwar. Tulu Cultural Expert and Writer.
 5. Ahale - Nawayath Ki Siyasi Tareeq. op : Cit. P. 42

MEMONS OF DAKSHINA KANNADA

During Tipu's period many entrepreneurs from Gujarat came to Dakshina⁽¹⁾ Kannada seeking fresh pastures and daring new ventures. Some among them belonging to Islamic faith are called MEMONS. The origin of the word 'Memon' is difficult to deduce. The word describing them is the corrupt form of Arabic word "Moomeen". The traditional belief is that when Sayed Abdul Kader Jailani asked them as to what they should be called on conversion to Islam had himself said "You are now Moomeen" This community consists of converts from LUHANA. Hindus were originally in the Sind province in India. They subsequently settled down in JUNAGADH State. However, two groups developed based on their original location one being called as Kutch Memons and the other as Halai Memons. There is no racial or religious difference between these two groups but the territorial affinity is carried through even after migration which lasted for about two generations after which it fell into insignificance. It is this close affinity a particular group that preserves the distinctive nature and characteristic of all those Muslim communities that have continued to preserve their individuality. The Memons are Hanafi Sunnies and they speak a dialect of Katchi called "Memni" ⁽¹⁾

It is said Katchi Memons came to Dakshina Kannada before Halai Memons. In old bunder of Mangalore Katchi Memon Masjid was constructed at the time of Tipu's rule by one Sulaiman Ali Sait who was said to have vowed to construct seven mosques in the West coast. The Katchi Memons were stated to have refused to accept 'Tasdeeq' for this mosque though other mosques were in receipt of Tasdeeqs⁽²⁾.

Memons are a very generous type of people. Some of their leading merchants freely mingled with the local Muslim population. One Katchi Memon late Haji Hussain Esa Sait had donated land for the construction of Badria Masjid in Mangalore in 1920. They involved themselves in welfare activities in Mangalore particularly those of Muslim community. One Mohammed Ebrahim Mohamed Jaffer and Company of Memons had contributed Rs. 501 to Government Women and Childrens' Hospital of Mangalore (the present Lady Goschen Hospital) towards its extension fund in 1917. ⁽³⁾

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1. Asker S. Moosajee - Muslim of Sri Lanka P. 311 & 312
 2. Noori - Maikala. P. 30
 3. Report of Lady Goschen Hospital 1917.

One Shakoor Sait who was a leading businessman of the District of his times became the first Muslim Vice-president of Canara Chamber of Commerce of Dakshina Kannada in 1945. After partition he migrated to Pakistan. Late Dada Haji Ibrahim Halari another leading businessman and philanthropist also helped development of the Muslim community in 1950 and 60's in Dakshina Kannada.

There are not many educated persons in this community. One Dr. Jamila Patel is specialised in Gynaecology and is practising New Mexico City, U.S.A. Mr. Esa Patel is a good foot-ball player and an athlete . They belong to the well known respectable family of Katch Memons. Halai Memons of present generation did not evince much interest in social work.

SHIA - BOHARAS OF DAKSHINA KANNADA

Boharas are Shias of the Islamic Mustalion Dawoodi sect. The term "BOHARA" is derived from the Gujarathi word "Vohara" which means trader. In the 11th century, Muslim missionaries from Yemen in Khambat (Gujarath) converted Naga Brahmins and Banias to this sect. Boharas are said to subscribe to the basic tenets of Islam and take due pride in the Islamic traditions.

The history of the Dawoodi Boharas is traced through Imam Ali, the son-in-law of Rasoolullah (Prophet Muhammed) through to twenty one Imams. Imam Ismail was the elder son of Imam Jaufer Sadak and there arose a dispute to the succession between those who accepted him as the successor and those who followed the younger son Musa Kazim. The Shias later on split into two major groups the ismailis and the Ithna Ashari (the twelvers because of the twelve Imams in that line beginning with Ali)

Among Shias the Ismaili sect is not heard of in Dakshina Kannada. Among the Boharas also there are two types of Boharas in India. Dawoodi and Sulaimani (Sulaimani Boharas population more in Kashmir)

The Shias who are living in Dakshina Kannada are Dawoodi Boharas. All Boharas are under the command of His Holiness Sydina. He is called Daiul, Mustaq or Sydina who lead the community of Sulaimani Boharas. At present his holiness Dr. Sydina Muhammed Burhanuddin is the 52nd Dai.

The first Sydina of India was Sydina Yousuf Najmuddin. They speak Gujarathi. A Secretary or Mulla is appointed for every town by Sydina for 3 year's period whose term is renewed at the pleasure of Sydina.

In Dakshina Kannada, they are found only in Mangalore city. They run a separate mosque called Soorathi Masjid in Jumma masjid Road, Old Bunder area. All these Boharas migrated from Surath in Gujarath. According to Moize Bhai this mosque was built in 1813. Mr. Moize Bhai was the Amil or Secretary of the community. Among them late Mulla Rajab Ali and his son late Abdulla Ali were flourishing business men of their times. They also functioned as Bench Magistrates. Abdulla Ali's son late Shareef Ali was a well known Doctor in Unani system of medicine.

At present they run a Madrasa called Jamalia madrasa (Religious school) for the children. They are a very conservative type of people and rarely move

with local people. The role they played among the Muslim community of Dakshina Kannada is negligible. Most of them were glass merchants. Tin workers, and 'attar' perfume sellers, watch workers or dealers in cutlery. They collect every year Rs. 30,000 from their small community and send it to Sydinas fund which is utilised for welfare activities. In Dakshina Kannada educationally they are very backward. Among them there is one Abidin Gulam Hussain who is a lawyer and who practices in Bombay and he is said to be the only qualified among them. Earlier to 1947, they owned considerable landed property in Mangalore city which have since been sold away. The existing seven Bohara Houses in Mangalore city are the following :

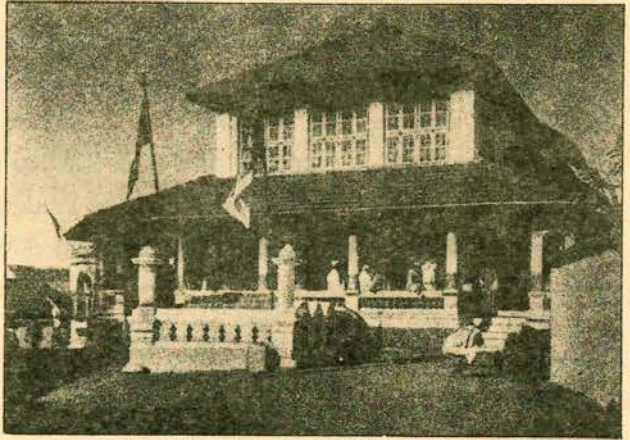
1. Moize Bhai
2. Ibrahim Kagazi
3. Nasruddin Sulaimanji Katchiwala
4. Firoz Ahamed Ali
5. Late Dr. Fazal Ali's family
6. Zera Bhai Abbas Bhai
7. Asgarali Akbarali Attarwala

Ref : The Boharas - Asgarali Engineer. An interview with Moize Bhai, Mangalore.

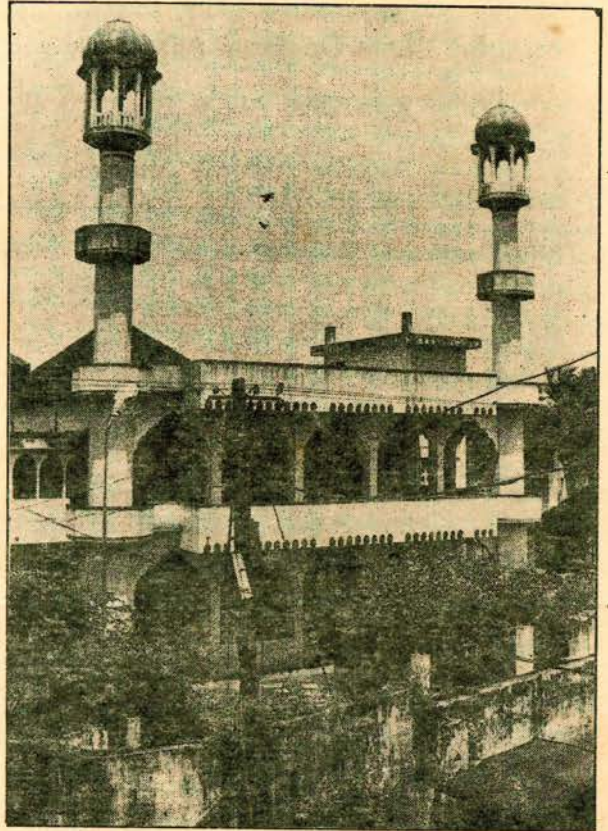
MASJIDS OF DAKSHINA KANNADA

Masjids or Mosques in Dakshina Kannada have a long history and tradition. Of them one at Barkur is the oldest pertaining to 644 A.D⁽¹⁾. The Barkur Masjid as it is, a small structure which is in a wornout condition at present. It is said the mosque was at the river side, hundred years ago one Kunhi Mahin Beary son of Mohideen Beary of Mulki. Put a tile roof then. (It is in Beary Bail Barkur really 100 acres of land) we do not have any proof that the Barkur Masjid was destroyed by the Portuguese. In the middle ages it was habit of all conquerers.

At Mangalore there is the famous Jamiat Masjid called Zeenath Baksh was renovated by Tipu Sultan. The beautiful wood carving on its ceiling and pillars are remarkable. "If you want to see the beautiful wood carving you must visit inside Sultan Masjid" i.e. Jumma Masjid says Iqal⁽²⁾ In the early 1900 a Jamath Khana (a big hall) was added to it. An inscription of 1419 A.D. States there were four or five 'PALLIES' (masjids) were destroyed by one 'TIMMANNA WODEYA' but greatly repented by the rulers and elite and donated lands, to Jamath Masjids⁽³⁾.



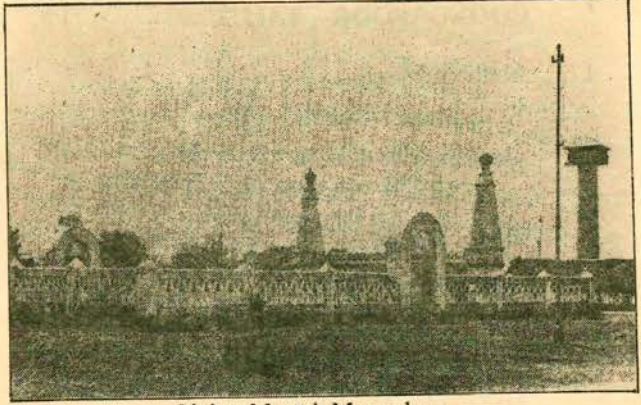
Zeenath Baksh Jumma Masjid Mangalore



Katchi Memon Masjid Mangalore

There was a record on a Masjid in Manel village near Mangalore (1175 A.D.) that a Masjid was constructed near river side ⁽⁴⁾ but the said record itself is not authentic according to Mecenzy ⁽⁵⁾

A large number of mosques were constructed and renovated in Dakshina Kannada at the time of Tipu ⁽⁵⁾

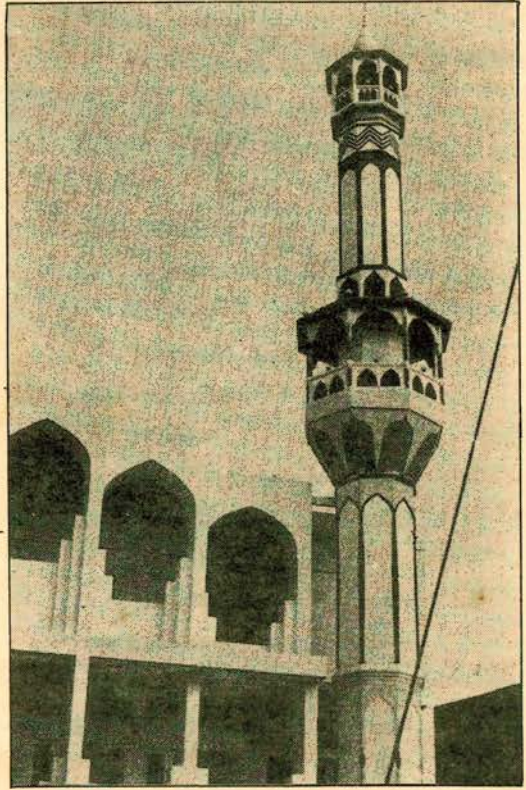


Idgha Masjid Mangalore

After 1970s quite a number of New Mosques have come up in Dakshina Kannada. Important among them is Noor Masjid in Hampankatta, M'lore which has majestic modern look. It has become a centre of Intellectual activities of Muslims of Dakshina Kannada.

Another marvellous structure is 'Manipal Masjid' at Manipal (Udupi). It is one of the beautiful modern mosques of Dakshina Kannada.

According to walk Board records there are 402 registered mosques in the Dakshina Kannada district. Besides there are quite a number of mosques which are not registered in the wakf board. We are not able to collect those names. The names of walk Board registered Mosques as follows.



Recently built of Noor Masjid Mangalore

1. **C. Gopalan Nair** - Mapillas of Malabar 1922. P 20-21
2. **Ganapathy Rao Iqal** - Dakshina Kannada Pracheena Ithihasa - P 379.
3. S.I.I Volume VII No. 182 (A.R. No.22 of 1901) on a slab set up in warg no.26, at Kodialbail, Mangalore.
4. Macanzi Collection Book No. 2 P 279 Madras Oriental Manuscript Library, Madras.
5. Ibid

COONDAPOOR TALUK

1. Sulthan Masjid,
Koteshwar Village,
Coondapoor Taluk.
2. Jamia Masjid,
Coondapoor Taluk.
3. Coondapoor Kodi-
Mohiuddin Masjid,
Coondapoor.
4. Kote Kody Badr-
Mohiuddin Masjid,
Coondapoor Taluk.
5. Gangolli Mohiuddin Masjid,
Gangolli, Coondapoor Taluk.
6. Hazrath Shah Mosque,
Gangolli, Coondapoor Taluk.
7. Jamia Masjid,
Gangolli, Coondapoor Taluk.
8. Kandlur Jumma Masjid,
Kaurady, Coondapoor Taluk.
9. Maravanthe Mohiuddin Masjid,
Navunda Village,
Coondapoor Taluk.
10. Basrur Jumma Masjid,
Basrur,
Coondapoor Taluk.
11. Abrajan Mosque,
Basrur, Coondapoor Taluk.
12. Baindoor Jumma Masjid,
Baindoor, Coondapoor.
13. Hangalore Moidin Mosque,
Hangalore, Coondapoor Taluk.
14. Kirimanjeshwar Jumma Masjid,
Baindoor, Coondapoor Taluk.
15. Mehraj Jumma Masjid,
Gulwady, Coondapoor Taluk.
16. Rehman Masjid,
Hemmady, Coondapoor Taluk.
17. Jumma Masjid
Coondapoor Taluk.
18. Madina Charitable Trust,
Thekkatte, Coondapoor Taluk.
19. Badriya Masjid, Mavinakatte,
Gulwady, Coondapoor Taluk.
20. Noorani Masjid,
Panakada Katte,
Basrur, Coondapoor Taluk.
21. Shiroor Jumma Masjid,
Muslimkeri, Shiroor,
Coondapoor Taluk.
22. Jamathul Muslimeen-
Jamia Mosque,
Kesarkodi, Shirroor,
Coondapoor Taluk.

23. Noorul Islam Masjid, Wandse,
Coondapoor Taluk.
24. Hadavinakona, Jumma Masjid,
Shiroor, Coonadapoor Taluk.
25. Ghousia Masjid
Jamathul Muslimeen,
Shiroor, Coondapoor Taluk.
- UDUPI TALUK**
26. Jamia Masjid,
Yermal Village,
Udipi Taluk.
27. Uchila Hanafi Jamath
Bada Mosque,
Udipi Taluk.
28. Kannangar Jumma Masjid,
Hejamady Village,
Udipi Taluk.
29. Muloor Jumma Masjid,
Muloor, Udipi Taluk.
30. Jamia Masjid,
Malhar, Udipi Taluk.
31. Shirva Jumma Masjid,
Shirva Village,
Udipi Taluk.
32. Syed Arabi Madrasa & Masjid,
Muloor, Uchila Village,
Udipi Taluk.
33. Jamia Masjid, Malpe,
Malpe, Udipi Taluk.
34. Malpe Madina Masjid,
Malpe, Udipi Taluk.
35. Jumma Masjid,
Udipi, Udipi Taluk.
36. Hashmi Masjid,
Nayarkere Road,
Kidiyoor Village,
Udipi Taluk.
37. Ambalpady Noorul,
Islam Masjid,
Adi Udipi,
Udipi Taluk.
38. Rahman Masjid,
Doddanagudde,
Shivally Village,
Udipi Taluk.
39. Jamia Masjid,
Ahmadi Mohalla,
Kapu, Udipi Taluk.
40. Bailur Muslim Anjuman
& Masjid,
Udipi, Udipi Taluk.

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| 41. Manipura Rahman Masjid,
Manipura West,
Udipi Taluk. | 52. Gundme Jumma Masjid,
Gundme, Sasthan Kota,
Udipi Taluk. |
| 42. Mohiuddin Jumma Masjid,
Athrady, Udipi Taluk | 53. Kodi Moihin Masjid,
Kanakana Kody,
Udipi Taluk. |
| 43. Navayath Jumma Masjid,
Udyavara, Udipi Taluk. | 54. Kota Jumma Mosque,
Kota, Udipi Taluk. |
| 44. Kotekalpady Jumma Masjid,
Kota, Udipi Taluk. | 55. Hangar Katta Jumma Masjid,
Balakudru, Udipi Taluk. |
| 45. Polipu Jumma Masjid,
Kaupu, Udipi Taluk. | 56. Perdoor Muslim Association,
Perdoor Village, Udipi Taluk. |
| 46. Barkur Navayath Mosque,
Barkur, Udipi Taluk. | 57. Udyavara Moidin Mosque,
Udyavara, Udipi Taluk. |
| 47. Hoode Jumma Masjid,
Hoode Kemmannu, Tonse West,
Udipi Taluk. | 58. Manchi Nooraniya Masjid,
Shivally Village,
Udipi Taluk. |
| 48. Jadid Jumma Masjid,
Kemmannu, Tonse West,
Udipi Taluk. | 59. Islamic Welfare Trust,
Manipal, Udipi Taluk. |
| KARKALA TALUK | |
| 49. Harady Bockapatna Chota Masjid,
Haradi, Brahmavara,
Udipi Taluk. | 60. Thodar Jumma Masjid,
Thenkamijar Village,
Karkala Taluk. |
| 50. Haradi Dodda Jamath Mosque,
Handady Brahmavar,
Udipi Taluk. | 61. Kille Jumma Masjid,
Moodabidri, Karkala Taluk. |
| 51. Barkur Jumma Masjid,
Barkur, Udipi Taluk. | 62. Shafi Badria Jumma Masjid,
Mudabidri, Karkala Taluk. |

63. Jumma Masjid,
Bolvai, Karkal Taluk.
64. Jumma Masjid, Salmar,
Salmar, Karkala Taluk.
65. Ajekar Jumma Masjid,
Marne Village,
Karkala Taluk.
66. Badriya Jumma Masjid,
Bitte, Karkal Taluk.
67. Mohiuddin Sanna Masjid,
Maroor, Hosangady,
Karkal Taluk.
68. Anekere Sanna Masjid,
Karkal Taluk.
69. Nirebailur Jumma Masjid,
Nire Bailur, Karkala Taluk.
70. Thallar Jumma Masjid,
Durga Village, Karkal Taluk.
71. Sanoor Jumma Masjid,
Sanoor Village, Karkal Taluk.
72. Kasipatna Jumma Masjid,
Kasipatna, Karkal Taluk.
73. Marnad Jumma Masjid,
Padumarnad Village,
Mudabidri, Karkal Taluk.
74. Maroor Mohiuddin Masjid,
Hosangady, Karkala Taluk.
75. Noorani Masjid,
Puthige Village,
Karkal Taluk.
76. Alangar Mohammadi Masjid,
Marpady Village,
Karkal Taluk.
77. Miyar Jumma Masjid,
Mijar, Karkal Taluk.
78. Hayathul Islam Masjid,
Palimar Village,
Karkal Taluk.
79. Madina Masjid,
Karkal Taluk.
80. Shirthady Jumma Masjid,
Shirthady,
Karkal Taluk.
81. Puchamogru Jumma Masjid
Puchamogru,
Karkal Taluk.
82. Varanga Jumma Masjid,
Varanga,
Karkala Taluk.
- BELTHANGADY TALUK**
83. Guruvainakere Jumma Masjid,
Guruvainakere,
Belthangady Taluk.
84. Jamalabad Jumma Masjid,
Nada Village,
Belathangady Taluk.

85. Ajilamogru Jumma Masjid,
Maninalkur Village,
Belthangady Taluk.
86. Mubarak Jumma Masjid,
Kavalpadur Village,
Bantwal Taluk.
87. Punjalkatta Jumma Masjid,
Punjalkatta,
Belthangady Taluk.
88. Ujjire Moidin Jumma Masjid,
Ujjire Village,
Belthangady Taluk.
89. Charmady Jumma Masjid,
Charmady,
Belthangady Taluk.
90. Laila Mohiuddin Jumma Masjid,
Ujire,
Belthangady Taluk.
91. Kolpedabail Mohiuddin
Jumma Masjid,
Malady,
Belthangady Taluk.
92. Mura Mohiuddin Jumma Masjid,
Navoor Village,
Belthangady Taluk.
93. Kakkinje Jumma Masjid,
Chibidre Village,
Belthangady Taluk.
94. Kokkada Jumma Masjid,
Kokkada,
Belthangady Taluk.
95. Ulia Jumma Masjid,
Patrame, Nidle Village,
Belthangady Taluk.
96. Bangarkatta Jumma Masjid
Peranki Village,
Peranki,
Belthangady Taluk.
97. Bangady Mohiuddin Jumma Masjid,
Indabettu Village,
Belthangady Taluk.
98. Kanyadi Masjid,
Dharmasthala,
Belthangady Taluk.
99. Nyayataraf Badria Jumma Masjid
P.O. Gerukatte,
Kaniyoor, Belthangady Taluk.
100. Battadka Jumma Masjid,
Bander, P.O. Keniyoor,
Belthangady Taluk.
101. Parari Irvathur Mosque,
P.O. Kavalkatte,
Belthangady Taluk.
102. Nidvale Mohiuddin Jumma Masjid,
Puduvettu Village,
Belthangady Taluk.

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| 103. Mohiuddin Jumma Msjid,
Panakaje,
Belthangady Taluk. | 113. Kalanjibail Mohiuddin Masjid,
Puthila Village,
Belthangady Taluk. |
| 104. Noorul Huda Madarasa & Masjid,
Maddadka, Belthangady Taluk. | 114. Kundabettu Mohiuddin Masjid,
Nittade Village,
P.O. Kukkeddi,
Belthangady Taluk. |
| 105. New Mosque,
Belthangady Taluk. | 115. Sarolikatte Jumma Masjid,
Barya Village,
P.O. Thekkar,
Belthangady Taluk. |
| 106. Punjamogru Moidin Jumma Masjid,
Thekkar Village,
Belthangady Taluk. | 116. Jumma Masjid,
Pelya Village,
Belthangady Taluk. |
| 107. Mohiuddin Masjid,
Arambody Village,
Belthangady Taluk. | 117. Mohiuddin Jumma Masjid,
Kasipatna,
Belthangady Taluk. |
| 108. Mohiuddin Masjid,
Naravi, Belthangady. | 118. Kolpe Badria Jumma Masjid,
Golihottu, Konalu Village,
Belthangady Taluk. |
| 109. Noorul Huda Masjid,
Hosangady,
Belthangady Taluk. | 119. Nellyadi Jumma Masjid,
Nellyadi Village,
Belthangady Taluk. |
| 110. Mohiuddin Jumma Masjid,
Kundabettu,
Nittade Village,
Belthangady Taluk. | 120. Kuppetti Jamath Mosque
Thannirpantha Village,
Belthangady Taluk. |
| 111. Kuppetti Juma Masjid,
Thannirpantha Village,
Belthangady Taluk. | 121. Kadavinabagilu Masjid,
Ilanthila Village,
Belthangady Taluk. |
| 112. Thekkar Village,
Thekkar Jumma Masjid,
Belthangady Taluk, | |

122. Kajoor Rahman Masjid,
Malavanthige Village,
Belthangady Taluk.
123. Mohiuddin Jumma Masjid,
Bangady, Indabettu Village,
Belthangady Taluk.
124. Shermabettu Jumma Masjid,
Mudukodi, Belthangady Taluk.
125. Ulthoor Jumma Masjid,
Kukkeddi Village,
Belthangady Taluk.
126. Rafayee Jumma Masjid,
Ilanthila Village,
Belthangady Taluk.
127. Badriya Jumma Masjid,
Thenkakarandur Village,
Belthangady Taluk.
128. Mohiyiddin Jumma Masjid,
Kayarthadka,
Kalanja Village,
Belthangady Taluk.
- MANGALORE**
129. Surathkal Jumma Masjid,
Iddya Village,
Mangalore
130. Kuchipatla Jumma Masjid,
Baikampady Village,
Mangalore.
131. Mukka Jumma Masjid,
Shirinivasanagar,
Iddya Village,
Mangalore Taluk.
132. Panambur Jamath Jumma Masjid,
Katipalla,
Mangalore Taluk.
133. Rahman Masjid,
Ullal,
Mangalore Taluk.
134. Pudia Jumma Masjid,
Kotekar Village,
Mangalore Taluk.
135. Uchila jumma Masjid,
Someshwar Post,
Mangalore Taluk.
136. Alekal Jumma Masjid,
Ullal Village, Mangalore Taluk.
137. Sadr Beary Shafi Jumma Masjid,
Mulki, Mangalore Taluk.
138. Hajabi Masabi Dargah,
Mulki, Mangalore Taluk.
139. Hanafi Jumma Masjid,
Mulki,
Mangalore Taluk.
140. Thokur Jumma Masjid,
Thokur,
Mangalore Taluk.

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| 141. | Bollur Jumma Masjid
Haleyangadi,
Mangalore Taluk. | 151. | Mohammad Saliha Masjid,
Baikampady,
Mangalore - Taluk. |
| 142. | Kadike Jumma Masjid,
Pavanje, Mangalore Taluk. | 152. | Kinya Belthapalli Jumma Masjid,
Kinya Village,
Mangalore Taluk. |
| 143. | Bajal Jumma Masjid,
Bajal Village,
Mangalore Taluk. | 153. | Kinya Cheriya masjid,
Kinya Village,
Mangalore Taluk. |
| 144. | Shiya Masjid & Bohra Jamath,
Jumma Masjid Road,
Mangalore Taluk. | 154. | Ullal Jumma Masjid & Syed,
Madani Dargah Ullal,
Mangalore Taluk. |
| 145. | Malalipet Jumma Masjid,
Thenkaulipady Village,
Mangalore Taluk. | 155. | Jamath Jumma Masjid,
Manjanady,
Manjanady Village,
Mangalore Taluk. |
| 146. | Mohiuddin Jumma Masjid,
Malavoor Village,
Mangalore Taluk. | 156. | Masjidul Badriya,
Deralakatte Post,
Mangalore Taluk. |
| 147. | Ganjimat Jumma Masjid,
Badagulipady Village,
Mangalore Taluk. | 157. | Renjady Jumma Masjid,
Belma Village,
Mangalore Taluk. |
| 148. | Asraruddin Kambal Jumma Masjid,
Paduperar Village,
Mangalore Taluk. | 158. | Samanige Masjid,
Konaje Village,
Post Assaigoli,
Mangalore Taluk. |
| 149. | Bajpe Jumma Masjid,
Bajpe, Mangalore Taluk. | 159. | Melangady Hosapalli,
Ullal,
Mangalore Taluk. |
| 150. | Kodamogru Jumma Masjid,
Thalapady Village,
Mangalore Taluk. | | |

160. Uchila Hosa Rahman Masjid,
Someshwara,
Mangalore Taluk.
161. Pete Rahman Masjid,
Ullal Village,
Mangalore Taluk.
162. Ombathkere Masjid,
Ullal,
Mangalore Taluk.
163. Kotepura Jumma Masjid,
Ullal, Mangalore Taluk.
164. Kundoor Jumma Masjid
Ambalmogru Village,
Mangalore Taluk.
165. Baithar Puddia Jumma Masjid,
Harekala Village,
Mangalore Taluk.
166. Korakambala Kheja -
Jumma Masjid,
Paduperar Village,
Mangalore Taluk.
167. Asraruddin Vali Dargah,
Gurukambal, Muduperar,
Post Kinnikambal,
Mangalore Taluk.
168. Gurukamabal Jumma Masjid,
Post Kinnikambal,
Paduperar Village,
Mangalore Taluk.
169. Mularpatna Jumma Masjid,
Badagaulipady Village,
Mangalore Taluk.
170. Bail Jamalia Masjid,
Adyapady Village,
Mangalore Taluk.
171. Addoor Badria Jumma Masjid,
Addoor Village,
Mangalore Taluk.
172. Sale Jumma Masjid,
Ulaibettu,
Mangalore Taluk.
173. Bolar Jumma Masjid,
Bolar,
Mangalore Taluk.
174. Booba Beary Jumma Masjid,
Ansari Road,
Mangalore Taluk.
175. Kurnad Jamath Mosque,
Boliyar Village,
Mangalore Taluk.
176. Yenoli Jumma Masjid,
Pavoor Village,
Mangalore Taluk.
177. Mallar Jumma Masjid,
Harekal Post,
Mangalore Taluk.

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|------|------------------------------------------------------------------------------------------|------|-------------------------------------------------------------------------------|
| 178. | Kannoor Badriya Masjid,
Adyar Kannoor,
Mangalore Taluk. | 188. | Kenjar Jumma Masjid,
Kenjar,
Mangalore Taluk. |
| 179. | Padil Jumma Masjid,
Alape, Mangalore Taluk. | 189. | Hosa Mohiuddin Jumma Masjid
Jokatte, Thokur Village,
Mangalore Taluk. |
| 180. | Mallur Hydrose Jumma Masjid,
Mallur,
Mangalore Taluk. | 190. | Baikampady Jamath Jumma Masjid,
Krishnapura Katipalla,
Mangalore Taluk. |
| 181. | Jeppu Mohiuddin Masjid,
Jeppu, Mangalore Taluk. | 191. | Thokur Mogrupete Jumma Masjid,
Thokur, Post Jokatte,
Mangalore Taluk. |
| 182. | Kunhi Mohiuddin Masjid,
Boliyar Village,
Mangalore Taluk. | 192. | Katchi Memon Mosque,
Mohammed Ali Road,
Mangalore Taluk. |
| 183. | Masjid Zeenath Baksh,
Jumma Masjid Road
Bunder, Mangalore Taluk. | 193. | Beeri Rahman Jumma Masjid,
Someshwara Post,
Mangalore Taluk. |
| 184. | Mohiuddin Masjid,
Thannirbhavi Jamath,
Krishnapura, Katipalla,
Mangalore Taluk. | 194. | Jamathul Miuslimeen Mosque,
Thenka Yekkar Village,
Mangalore Taluk. |
| 185. | Fouzi Masjid,
Police Line, Attavara,
Mangalore Taluk. | 195. | Panjimogaru Jumma Masjid,
Kuloor, Mangalore Taluk. |
| 186. | Asasul Islam Masjid
Kasbagalli,
Mangalore | 196. | Pavanje Jamath Masjid,
Haleyangadi,
Mangalore Taluk. |
| 187. | Soorinje Jumma Masjid,
Soorinje,
Mangalore Taluk. | 197. | Thokur Hale Jumma Masjid,
Jokatte Post,
Mangalore Taluk. |

198. Kudroli Mohiuddin Jumma Masjid,
Kudroli, Mangalore Taluk.
199. Manjanady Mohiuddin Serambi,
Asaigoly Post,
Mangalore Taluk.
200. Bajpe Jakri Beary Badr. Masjid,
Konchar,
Bajpe, Mangalore Taluk.
201. Ahasual Hadis Jumma Masjid,
Padavu, Kulshekar,
Mangalore Taluk.
202. Gurupura Jumma Masjid,
Gurupura,
Mangalore Taluk.
203. Manchil Jumma Masjid,
Permannur Village,
Mangalore Taluk.
204. Kallapu Jumma Masjid,
Permannur Village,
Mangalore Taluk.
205. Badria Jumma Masjid,
Kandak, Bunder,
Mangalore Taluk.
206. Kãndathpalli Jumma Masjid,
Kandathpalli,
Mangalore Taluk.
207. Al-Azharia Madrasa,
Azhariya Road,
Mangalore Taluk.
208. Shah Amir Syed Ali Jumma Masjid,
Dongarakery, Mangalore Taluk.
209. Polali Jumma Masjid,
Kariangala,
Mangalore Taluk.
210. Badriya Jumma Masjid,
Mallur, Uddabettu,
Mangalore Taluk.
211. Sirajul Islam Jumma Masjid,
Honnekatte, Kulai,
Mangalore Taluk.
212. Al-Madrasathul Badriya
Kaikamba, Kandavara,
Mangalore Taluk.
213. Badriya Jumma Masjid,
Paddodi Kenjar,
Mangalore Taluk.
214. Talipady Jumma Masjid,
Punarror, Kinnigoli,
Mangalore Taluk.
215. Ahle Hadis Masjid,
Permude,
Mangalore Taluk.
216. Masjidul Badriya Beary palke,
Permude, Mangalore Taluk.
217. Jamathul Muslimeen Mosque
Markada,
Kunjathbail
Mangalore Taluk.

218. Ishadul Islam Jumma Masjid,
Vamanjur, Tiruvail Village,
Mangalore Taluk.
219. Hayathul Islam Madrasa,
Talipady,
Mangalore Taluk.
220. Hayathul Islam Masjid & Madrasa,
Salepadavu,
Mudushedde Village,
Mangalore Taluk.
221. Aladka Jumma Masjid,
Harekala, Mangalore Taluk.
222. Valachil Jumma Masjid,
Adyar Village, Mangalore Taluk.
223. Hayathul Islam masjid,
Hayathnagar, Manjanady,
Mangalore Taluk.
224. Refayee Masjid Kodijal,
Konaje Village,
Mangalore Taluk.
225. Jamathul Muslimeen Masjid,
Kudroli, Mangalore Taluk.
226. Kollya Jumma Masjid,
Someshwara,
Mangalore Taluk.
227. Sirajul Islam Masjid,
Santhoshnagar, Munnur Village,
Mangalore Taluk.
228. Barva Badriya Jumma Masjid,
Konaje Village,
Mangalore Taluk.
229. Bengare Mohiuddin Masjid &
Madrasathul Deeniya,
Bengare, Mangalore Taluk.
230. Rahman Jumma Masjid,
Kankanady,
Mangalore Taluk.
231. Momin Masjid,
Kudroli,
Mangalore Taluk.
232. Hayathul Islam Masjid,
Kudupady Road,
Jeppu, Mangalore Taluk.
233. Syedani Beebi Dargah
Maidan Road,
Mangalore Taluk.
234. Nanthur Badriya Jumma Masjid,
Bajal Village,
Mangalore Taluk.
235. Bithipady Badriya Jumma Masjid,
Bodantila Village,
Mangalore Taluk.
236. Darusalam Jumma Masjid,
Gurupura, Mangalore Taluk.
237. Badriya Jumma Masjid,
Paddodi,
Mangalore Taluk.

238. Badriya Jumma Masjid,
Talapady Village,
Mangalore Taluk.

239. Badriya Jumma Masjid Panjala,
Talapady Village,
Mangalore Taluk.

SULLIA TALUK

240. Mohiuddin Jumma Masjid,
Kelasikatte, Sullia,
Sullia Taluk.

241. Moidin Mosque, Jalsoor,
Sullia Taluk.

242. Moidin Mosque,
Sullia Taluk.

243. Ajjavara Mosque,
Ajjavara,
Sullia Taluk.

244. Bellare Zhakariya Jumma Masjid,
Bellare, Sullia Taluk.

245. Aivathoklu Jumma Masjid,
Aivathoklu,
Sullia Taluk.

246. Al-Badriyan Mosque,
Devachala,
Sullia Taluk.

247. Badr. Jumma Masjid,
Bellare,
Sullia Taluk.

248. Peradka Mohiuddin Jumma Masjid,
Peradka, Sampaje,
Sullia Taluk.

249. Mandekolu Jumma Masjid,
Mandekolu, Sullia Taluk.

250. Kumbragodu Jumma Masjid,
Aletti, Sullia Taluk.

251. Hidayathul Islam Masjid
Aivathoklu,
Sullia Taluk.

252. Moidin Jumma Masjid,
Kankamajalu,
Sullia Taluk.

253. Irvambala Badriya Jumma Masjid,
Ajjavara,
Sullia Taluk.

254. Moidin Jumma Masjid,
Pervaje,
Sullia Taluk.

255. Badr Jumma Masjid,
Sampaje,
Sullia Taluk.

256. Mohiuddin Jumma Masjid,
Kallagundi Sampaje,
Sullia Taluk.

257. Mogarpane Jumma Masjid,
Sullia Village,
Sullia Taluk.

258. Ansariya Anathalaya,
Gandhinagar, Sullia Village,
Sullia Taluk.

PUTTUR TALUK

259. Puttur Jumma Masjid,
Puttur Taluk.

260. Kadaba Jumma Masjid,
Puttur Taluk.

261. Jumma Masjid Athoor,
Puttur Taluk.

262. Dharma Masjid,
Perne, Puttur Taluk.

263. Uppinangady Jumma Masjid,
Uppinangady,
Puttur Taluk.

264. Panaje Jumma Masjid,
Panaje,
Puttur Taluk.

265. Mukve Mosque,
Narimogru,
Puttur Taluk.

266. Baithadka Mosque,
Kaimana,
Puttur Taluk.

267. Paraladka Jumma Mosque,
Aryapu,
Puttur Taluk.

268. Gattamane Jumma Masjid,
Kedambady Village,
Puttur Taluk.

269. Mograjal Jumma Masjid,
Keyyur Village,
Puttur Taluk.

270. Cherepatti Jumma Masjid,
Nettanigemudnur Village,
Puttur Taluk.

271. Padumalai Jumma Masjid,
Paduvannur,
Puttur Taluk.

272. Kottiady Jumma Masjid,
Nettanigemudnur Village,
Puttur Taluk.

273. Palthady Jumma Masjid,
Savanur Village,
Puttur Taluk.

274. Koriangala Jumma Masjid,
Bettampady Village,
Puttur Taluk.

275. Valal Mosque,
Bajathur,
Puttur Taluk.

276. Sheikmalai Mohiuddin
Jumma Masjid, Puttur Taluk.

277. Kodaje Badr. Masjid,
Mani, Puttur Taluk.

278. Sampia Mohiuddin Jumma Masjid,
Aryapu, Puttur Taluk.
279. Ariadka Jumma Masjid,
Ariadka Kumbra,
Puttur Taluk.
280. Palthady Jumma Masjid,
Savanoor, Puttur Taluk.
281. Madavu Badr. Masjid,
Keyyoor,
Puttur Taluk.
282. Kudukulai Juma Masjid,
Kolthige,
Puttur Taluk.
283. Mudnoor Jumma Masjid,
Mudnoor,
Puttur Taluk.
284. Athoor Badr. Jumma Masjid,
Koila Village,
Puttur Taluk.
285. Kabaka Jumma Masjid,
Kabaka,
Puttur Taluk.
286. Badriya Jumma Masjid &
Nooriya Welfare Association Mata,
Uppinangady Village,
Puttur Taluk.
287. Palyathadka Badriya Jumma Masjid,
Nettanigemudnur Village,
Puttur Taluk.
288. Athoor Mohiuddin Jumma Masjid,
Koila Village,
Puttur Taluk.
289. Peermohalla Jumma Masjid,
Koornadka,
Kemminje Village,
Puttur Taluk.
290. Agathady Jumma Masjid,
Perabe Village,
Puttur Taluk.
291. Mardala Thaquiathul Islam,
Jumma Masjid,
Aithoor Village,
Puttur Taluk.
292. Papathadka Madrasathul Hadya,
Mundoor Village,
Puttur Taluk.
293. Belpady Jumma Masjid,
Perabe Village,
Puttur Taluk.
294. Kallega Jumma Masjid,
Kabaka Village,
Puttur Taluk.
295. Adekal Badriya Masjid,
Hirebandady Village,
Puttur Taluk.
296. Sunkadakatte Mohiuddin
Jumma Masjid,
Aithoor Village,
Puttur Taluk.

297. Chapalla Badriya Jumma Masjid,
Savanur Village,
Puttur Taluk.
298. Bannur Jumma Masjid,
Bannur, Puttur Taluk.
299. Nelliady Jumma Masjid,
Nelliady,
Puttur Taluk.
300. Anchinadka Jumma Masjid,
Madnur,
Puttur Taluk.
301. Pathruthota Moidin Masjid,
Veerakamba,
Puttur Taluk.
302. Kuttinapunadka Jumma Masjid,
Volamogru Village,
Puttur Taluk.
303. Kuvathul Islam Masjid & Madrasa,
Kabaka Village,
Puttur Taluk.
304. Kumbra Badriya Masjid,
Volamogru Village,
Puttur Taluk.
305. Beebi Alabi Education Trust,
Puttur Taluk.
306. Arlapadavu Badriya Masjid,
Panaje,
Puttur Taluk.
307. Noorul Huda Masjid,
Kodimbady,
Puttur Taluk.
308. Thambethadka Jumma Masjid,
Nedpalli Village,
Puttur Taluk.
309. New Masjid & Madrasa,
Nekkilady,
Puttur Taluk.
310. Faisal Masjid,
Puttur Taluk,
Puttur.
311. Himayathul Islam Madrasa
& Masjid,
Kodimbala Village,
Puttur Taluk.
312. Nooraniya Welfare Association &
Badriya Jumma Masjid,
Uppinangady Village,
Puttur Taluk.
313. Ummar Farooque Jumma Masjid,
Nekkilady Village,
Puttur Taluk.
314. Mohiyuddin Jumma Masjid,
Kemmar, Hirebandady Village,
Puttur Taluk.
315. Badriya Jumma Masjid,
Parpunja, Volamogru Village,
Puttur Taluk.

BANTWAL TALUK

316. Parthipady Jumma Masjid,
Vittalapadnur Village,
Bantwal Taluk.
317. Kanyana Bandithadka Jumma Masjid
Kanyana,
Bantwal Taluk.
318. Alike Jumma Masjid,
Alike, Vittal,
Bantwal Taluk.
319. Suribail Jumma Masjid,
Kolnad,
Bantwal Taluk.
320. Perumogru Jamath Mosque,
Kedila Village,
Bantwal Taluk.
321. Surikumar Badr. Masjid,
Mani, Bantwal Taluk.
322. Kattathil Jumma masjid,
Salethur, Bantwal Taluk.
323. Bolanthmogru Ghousia Masjid,
Vittal,
Bantwal Taluk.
324. Veerakamba Jamath Masjid,
Veerakamba, Bantwal Taluk.
325. Devasya Barebettu Jumma Masjid,
Kolnad Village,
Bantwal Taluk.
326. Kepu Badr Masjid,
Kepu, Bantwal Taluk.
327. Yedeyoor Moidin Koya
Jumma Masjid,
Korapady,
Bantawal Taluk.
328. Mohiyuddin Jumma Masjid,
Poruvaje,
Bantwal Taluk.
329. Kodungai Jumma Masjid,
Vittalpadnur,
Kodapadavu,
Bantwal Taluk.
330. Vittal Jamath Mosque,
Vittal,
Bantwal Taluk.
331. Mubarak Jumma Masjid,
Kavalpadnur Village,
Bantwal Taluk.
332. Ajilamogru Jumma Masjid,
Mani Nalkur Village,
Bantwal Taluk.
333. Bantwal Casba Jumma Masjid,
Bantwal Taluk.
334. Moidin Jumma Masjid,
Padu, Bantwal Taluk.
335. Valavor Jumma Masjid,
Thumbe Village,
Bantwal Taluk.

336. Ballai Jumma Masjid,
Sajipanadu Village,
Bantwal taluk.
337. Laxmankatte Jumma Masjid,
Panemangalore,
Bantwal Taluk.
338. Goodinabali Jumma Masjid,
Bantwal Mada, B.C.Road,
Bantwal Taluk.
339. Jainarapet Jumma Masjid,
Panemangalore,
Bantwal Taluk.
340. Kalladka Mohiuddin Jumma Masjid,
Golthamajalu Village,
Bantwal Taluk.
341. Kukkaje Jumma Masjid,
Manchi,
Bantwal Taluk.
342. Aladka Mohiuddin Masjid,
Munnur Village,
Bantwal Taluk.
343. Alampady Jumma Masjid,
Munnur Sajipa,
Bantwal Taluk.
344. Ammunje Jumma Masjid,
P.O. Bellur, Bantwal Taluk.
345. Nandavara Jumma Masjid,
Munnur, Panemangalore,
Bantwal Taluk.
346. Sajipa Jumma Masjid,
Sajipanadu,
Bantwal Taluk.
347. Bantwal Jumma Masjid,
Bantwal.
348. Navoor Agrahara Moidin
Jumma Masjid,
Navoor, Bantwal Taluk.
349. Pattori Ojangala Jumma Masjid,
Kairangala,
Bantwal Taluk.
350. Ira Balepuni Jumma Masjid,
Balepuni Village,
Bantwal Taluk.
351. Arkana Jumma Masjid,
Fajir Village,
Post Kurnad, Bantwal Taluk.
352. Sangabettu Jumma masjid,
Siddakatte,
Bantwal Taluk.
353. Perala Jumma Masjid,
Sarapady Allipade,
Bantawal Taluk.
354. Kavalkatte Jumma Masjid,
Kavalmudnur,
Bantwal Taluk.
355. Naringana Jumma Masjid,
Marikala, Naringana,
Bantwal Taluk.

356. Mularpatna Jumma Masjid,
Koila, Bantwal Taluk.
357. Thottal Moidin Jumma Masjid,
Kairangala Village,
Bantwal Taluk.
358. Badriya Jumma Masjid,
Ummeathadka,
Balepuni Village, Bantwal.
359. Badriya Jumma Masjid,
Peruvaje,
Bantwal Taluk.
360. Amemar Jumma Masjid,
Farangipete Pudu,
Bantwal Taluk.
361. Thalamogru Jumma Masjid,
Sajipanadu Village,
Bantwal Taluk.
362. Kallagundi Hidayathul Islam,
Masjid, Arla,
Bantwal Taluk.
363. Puchamogru Mohiuddin Masjid,
Sangabettu,
Bantwal Taluk.
364. Hidayathul Islam Masjid,
Navoor Village,
Bantwal Taluk.
365. Badriya Jumma Masjid,
H. Kallu, Balepuni Village,
Bantwal Taluk.
366. Moddin Masjid & Madrasathul,
Ashraf Arla Village,
Bantwal Taluk.
367. Badriya Jumma Masjid,
Ukkuda, Vittal,
Bantwal Taluk.
368. Kadambu Jumma Masjid,
Vittalpandnur Village,
Bantwal Taluk.
369. Vamapadav Jumma Masjid,
Chennaihody Village,
Bantwal Taluk.
370. Maruva Jumma Masjid,
Manila Village,
Bantwal Taluk.
371. Kuvathul Islam Madrasa,
Munnur, Bantwal Taluk.
372. Kakkepadavu Badriya Jumma Masjid,
Uli Village,
Bantwal Taluk.
373. Pallamajalu Hayathul Islam,
Jumma Masjid, Bantwal Mada,
Bantwal Taluk.
374. Vokkethur Jumma Masjid,
Vokkethur Vittal,
Bantwal Taluk.
375. Mohiuddin Jumma Masjid,
Sajipa Muda Village,
Bantwal Taluk.

376. Kallai Madina Masjid,
Ammunje Village,
Bantwal Taluk.
377. Rahman Jumma Masjid,
Yeliya, Siddakatte,
Sangabettu,
Bantwal Taluk.
378. Parapu Noorul Islam Jumma Masjid,
Ira Village,
Bantwal Taluk.
379. Kedigebail Mohiuddin Jumma Masjid,
Fajir Village,
Bantwal Taluk.
380. Nachibettu Badriya Jumma Masjid,
Kadeshwalla,
Bantwal Taluk.
381. Kakkuripadavu Darusalam Masjid,
Kukkepady Village,
Bantwal Taluk.
382. Golthamajalu Mohiuddin
Jumma Masjid,
Badagabellur Village,
Bantwal Taluk.
383. Irvathur Padavu Jumma Masjid,
Irvathur, Bantwal Taluk.
384. Bairikatte Jalaliya Jumma Masjid,
Kanyana Village,
Bantwal Taluk.
385. Badr. Jumma Masjid,
Loretto Padavu,
Bantwal Taluk.
386. Mahamadiya Masjid,
Manchi Village,
Bantwal Taluk.
387. Alekamajalu Hidayathul
Islam Masjid,
Idkidu Village,
Bantwal Taluk.
388. Rahman Jumma Masjid,
Fajir Village,
Bantwal Taluk.
389. Sampila Mohiuddin Masjid,
Ira Village,
Bantwal Taluk.
390. Nooji Badriya Masjid,
Manchi Village,
Bantwal Taluk.
391. Sirajul Huda Jumma Masjid,
Idkidu,
Bantwal Taluk.
392. Peermogru Jamath Masjid,
Kallaje, Kedila,
Bantwal Taluk.
393. Suribail Jumma Masjid,
Kolnad Village,
Bantwal Taluk.

394. Shanthiangala Jumma Masjid,
Bantwal Muda Village,
Bantwal Taluk.
395. Jumma Masjid,
Perne Biliyoor, Bantwal Taluk.
396. Ammunje Jumma Masjid,
Ammunje Village, Bantwal Taluk.
397. Pandavarakallu Badriya Masjid,
Badaga Kajekar Village,
Bantwal Taluk.
398. Mudungarukatte Hidayathul,
Islam Jumma Masjid,
Balepuni Village, Bantwal Taluk.
399. Mohiyiddin Jumma Masjid,
Beetige,
Kedila Village,
Bantwal Taluk.
400. Badriya Masjid & Rawlathul
Madrasa Thoudugoli,
Post Naringana Village,
Bantwal Taluk.
401. Badriya Jumma Masjid &
Madrasathul Deeniya,
Irvathur Padav,
Irvathur Village,
Bantwal Taluk.
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PROMINENT DARGAS OF DAKSHINA KANNADA

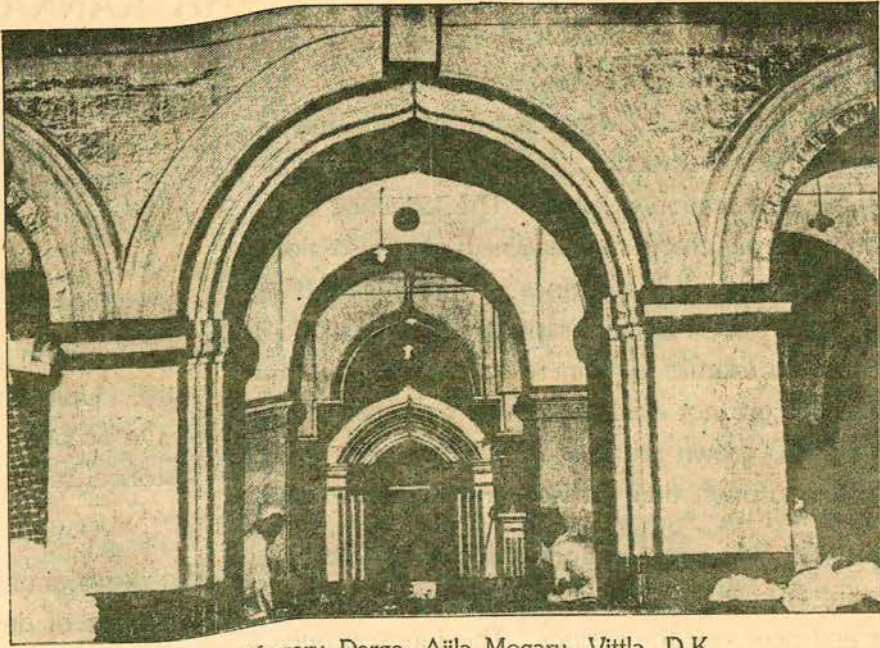
Devotion of Dargas is a common feature to almost the majority of Indian Muslims. "In South India, especially in Mysore and Madras, work of saints like Nathad Vali, Baba Fakruddin, Zamir Ansari etc., was no less important in the cause of the propagation of Islam. The influence of these saints was made itself felt among the merchants and learned man also not to speak of the common people".⁽¹⁾ Dargas are the shrines of Muslim Soofi saints or Tombs of Soofis. Many of them were Muslim missionaries, who worked among common people and propagated Islamic faith in remote corners of the country. Unfortunately, proper records are not available about most of the Shrines. On account of this a myth has also grown round these Dargas. But in a true historical sense soofis spread Islam through their service and humanitarian work.

The shrines are visited during any part of the year. But death anniversary of the saint is celebrated in a befitting manner when large crowds of devotees from far and near visit the shrines. This function once in a year is called 'URUS'.

During the occasion devotees bring large amounts of offerings (Nercha). These collections enable the maintenance of Darga. Mosques existing nearby also use these offering for their maintenance. Managements of some Dargas use such income to run charitable hospitals, educational institutions and such other welfare activities. Though there are hundreds of Dargas all over the district, we would highlight only prominent among them.

Ajila Mogaru Baba Fakruddin Darga :- This was the first Darga established in Dakshina Kannada and the oldest one according to records available. Syed Baba Fakruddin was said to be the king of Sistan (Iraq). At his 40th year observing the suffering of humanity and the agony of mankind, he gave up his throne and became a soofi. He travelled all over propagating religion and the way of God. During his sojourn, he gained so many disciples some of them being even Kings. According to mutavalli P.B. Hussain Kunhi Saheb - the Ajila Kings had donated land to construct a mosque. When the mosque was constructed, one of his disciples, took charge of it and remained there serving the people. Baba Fakruddin died in Penagonda (Andhra Pradesh) on 12th Jumadil Akar 694 hijra (1294 A.D.). The day is celebrated as 'Malida Urus Day' at his shrine at Ajilamogaru (Bantwal Taluk) every year.

1. **S.M. Koya** - Mappilas of Malabar - P.8.



Ajila Mogaru Darga, Ajila Mogaru, Vittla, D.K.

He is said to have carried out missionary work all over south India along with his disciples. During Vijaya Nagar Rule a copper plate granted during Saka 1560, Pramathin (A.D. 1639-40) tells us that Vijaya Nagar, Monarchs had given substantial aid to a Muhammadan institution. Saluva Narasimharaya had granted the villages of Jilocharla. Pullasavivoddu, Tots and Tangodu to the Darga of a famous Muhammadan saint called Babayya (Baba Fakruddin) in Penugonda at the end of 15th century. Later on Sadasiva Raya also added to it villages of Bidupalle and Veildadkala in the Penugonda Rajya ⁽²⁾ Venkatapathi Raya I granted the same Darga lands below the Roddam tanks. The Kote ceru meru tank and those near Vijayanagar etc. ⁽³⁾ It is clear that the Dargas were patronized greatly by the Hindu rulers and the elite. It is possible the Ajilamogru Darga must have existed during that period. It is evident soofis visited this part of Dakshina Kannada in the course of their religious mission.

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2. **B.A. Salethore and S. Krishna Swamy** - Social and Political life in the Vijaya Nagar Empire (A.D. 1346 - 1646 A.D.) P.412, 413 B.G. Paul & Co., Madras 1934 and T.V. Mahalingam - Administration & Social life under Vijaya Nagar - Part II P. 212. University of Madras 1975.
 3. Ibid
 - * An interview with P.B. Hussain Kunhi Saheb.

Syed Mohammed Shareef Ul Madani Darga, Ullala :

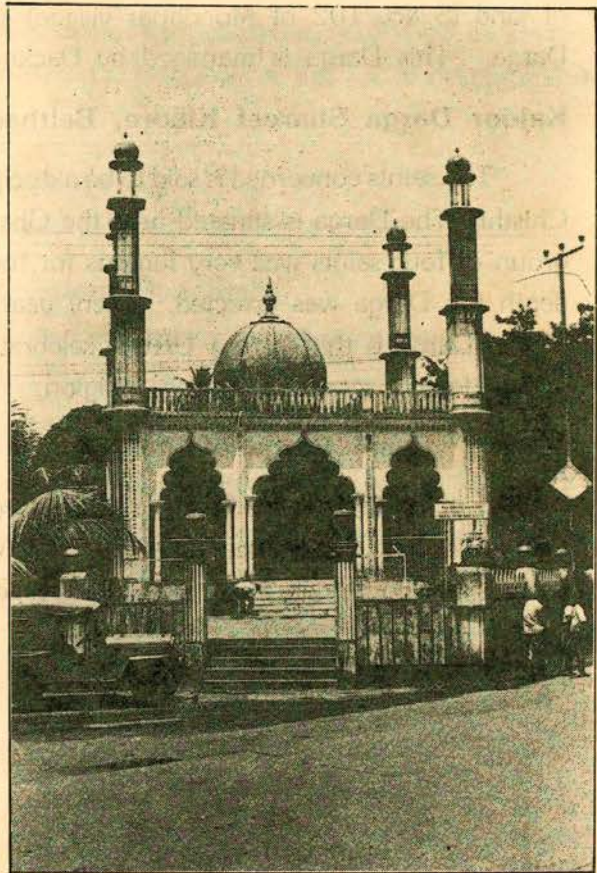
It is said Syed Madani came to Ullal from Madina in 1569 (A.D.)⁽¹⁾ He lived at that time in a mosque Makachery in Ullal village which is now the Juma Masjid for Ullal, Permanner, Someshwar, Munnur and Jappina Mogaru villages.

The saint had lived a simple life and gained the love and devotion of the poor in the villages all round. He solved many of their mundane problems and he attended to their needs through prayers and his spiritual powers. He is said to have married later on from Ullal. He had taken active part in welfare of the downtrodden. An inscription of Hanjamana of 1474 A.D. which is in a damaged condition refers to a gift of land by Vittarasa Vodeya for the Muslims. According to Vasantha Madhava, a wellknown authority on the history of coastal Karnataka, "The Darga is mentioned as early as 14th Century, it seems the grant mentioned in the above inscription seems to have been granted to the above Darga"⁽²⁾.

This Darga is the leading and most important Darga of the



Syed Mohammed Shareef Madani Darga & Mosque, Ullal



Hazrath Saindan Beebi Durga Shareef

1. **Vasantha Madhava** - Religion in Coastal Karnataka P.101, S.K. Dist. Gazetteer 197.
2. A.R. 1930. No. 528.

district. Once in every five years URUS celebrations are held on an extra ordinary grand scale. The first of its kind was conducted in the year 1920. During these 'URUS' celebrations lakhs of devotees from all over India, specially from Karnataka, Kerala, Tamilnadu, Andhra Pradesh and Maharashtra flock to Ullal.

Asraruddeen Kambal Darga, Kinnikambla :

Asraruddeen Kambal lived in Kinnikambla around 1700 A.D. he was working amidst the downtrodden and the sick with a healing touch. After death of Asraruddeen the URUS ceremony is held at his tomb and his descendants are now take care of this Darga. It is situated in Moodaperar village or Kinnikambla of Mangalore Taluk.

The Keladi Ruler Chennamaji is said to have donated an Uttara of 99 acres of land (S.No. 102 of Moodapar village) and yearly tasdik of Rs. 12.0 to the Darga. This Darga is managed by Dacknees.

Kajoor Darga Shareef Killore, Belthangady :

The saints concerned is said to be a disciple of Ajmeer Saint Kwaja Moinuddeen Chisthi. The Darga is situated near the Ghat region of Dakshina Kannada. The group of four saints was very famous for their humanitarian work and after their death the Darga was erected. Every year a 'URUS' is held and the speciality of this Darga is that during 'URUS' celebrations, An all religious meeting is held which depicts respect for every religion.

Saidan Beebi Darga of Mangalore :

It is situated in the heart of Mangalore city and it is the only woman saint Darga existing in Dakshina Kannada. It is visited by followers of all religion and prayers and offerings made with due respect.

MUSLIM ASSOCIATIONS, ORGANIZATIONS AND INSTITUTIONS OF DAKSHINA KANNADA

In Dakshina Kannada we are having quite a number of Muslim Institutions, organizations and associations. Oldest association of Muslims in Dakshina Kannada was business guilds called Anjuman (Hanjamana) according to historians. Since independence we have associations in almost all jamaths and villages doing service to society. We tried to collect names of various association local and other places. Unfortunately we could collect few.

1. **Al - Azharia Association, Mangalore, established in 1927.**
It runs Madrasatul Al - Azharia (Arabic Institution)
2. **Anjuman Kadimul Muslimeen, Mangalore, established in 1946.**
Its founder is Late Soofi Master. It works for the social development of the Muslim Society.
3. **Arabic Academy, Mangalore**
It aims to popularise Arabic language among the general public.
4. **Beary's Welfare Association, Bangalore.**
It aims at Economic, Educational and social development of Beary community.
5. **Crescent Welfare Centre, Mangalore.**
An ace organisation established for development and upliftment of women and children aided by Maxform England and Social Welfare Board.
6. **Islamic Academy of Education Trust, Mangalore.**
It runs Yenepoya Dental College, Mangalore and propose to establish some more professional colleges.
7. **Jamae'th Falah, Dakshina Kannada.**
This unique association of International in character, It has branches in each taluk of the district apart from one for Mangalore Corporation area. It also has branches outside at Jeddah, Riyadh, Buraida (in Saudi

- Arabia) Muscat and Abudhabi. In India it has branches in Bombay and Bangalore also.
- Its aim is to uplift the Muslims of Dakshina Kannada in Social, Religious, Economical and Educational fields. The main spirit behind this organisation is a youngster by name Yousuf Iqbal.
8. **Mangalore Muslim Association, Bombay**
It is situated in Bombay for the benefit of Mangalore Muslims living in Bombay.
 9. **Mohiuddin Trust, Thumbe.**
Sponsors Educational institutions including a Junior College and proposess to establish new professional college.
 10. **Muslim Welfare Association, Udupi.**
It works for the social and educational development of the community.
 11. **Perlia Nursing Home B.C.Road**
A well equipped Rural Hospital specially meant for women and children. Directed by Dr. Mohammed and Dr. (Mrs.) Maimuna Mohammed.
 12. **Seerath Committee, Bantwal and Puttur.**
A prominent organisation of Dakshina Kannada which aims at the economic and social development of Muslims.
 13. **South Kanara Muslim Association, Dubai**
Dubai - North Emirates, Dubai (U.A.E.)
Its President is Abdul Khader Denjipady.
 14. **South Kanara Muslims Welfare Association, Abu-Dhabi (U.A.E.)**
Its President is Syed Aboobaker.
 15. **Muslim Educational Association** established 1924 at Mangalore.
This association runs Badria Ist Grade College, Badria Junior College, Badria High School, Primary and English Medium Schools.
 16. **Syed Madani Charitable Trust, Ullal.**
The main spirit behind this trust in Hazarath Syed Madani Darga. Under the leadership of its President K. Ibrahim Haji it runs Educa-

tional Institutions like Junior College, Schools and Technical Institutions like Polytechnic. It sponsors a two-hundred bed General Hospital and Maternity Home. It also manages an Arabic Madarasa.

17. **Unity Health Complex, Mangalore.**

A multi speciality Hospital, it also runs a Nursing School. A well managed health organization directed by Dr. C.P. Habeeb Rahaman.

18. **Unity - Information Learning & Media Centre, Mangalore (ILM Centre)**

It provides information, referances and literature regarding Islamic Society.

19. **Zeenath Baksh Yatheemkhana, Mangalore was established in 1981.**

It is an orphanage for poor and helpless children of the community. Nearly 100 children are provided with food, cloth, accomodation and free education in this orphanage.

IMPORTANT AND NOTED PERSONS OF THE MUSLIM COMMUNITY IN DAKSHINA KANNADA 1983 - 1993.

Before embarking on a survey of Muslims in Dakshina Kannada, we thought it is proper to introduce some of the noted living personalities of the community in the district and for this purpose we posted about five hundred letters including those who live abroad. But the response was not encouraging. Again, we sent reminders. But it was disappointing. So an attempt has been made here together information wherever it is available by ourselves or by oral enquiries here and there. So, the names of personalities listed in this chapter cannot be said to be exhaustive and there is every likelihood of some names having been omitted unintentionally.

1. **Abdul Azeez** (Mangalore): President, Mangalore sporting and secretary of South Kanara Foot ball association.
2. **Abdul Azeez** Kozikan Haji (Mangalore): Secretary Zeenath Baksh Yatheem Khana.
3. **Abdul Azeez** (Mangalore): An active Corporator of Mangalore Corporation and famous social worker.
4. **Azeez Assadi Dr.** (Mangalore): One of the leading E.N.T. surgeon and a humanist.
5. **Abdul Hakim** (Mangalore): Corporator and a well-known social worker.
- ✓ 6. **Abdul Hameed C** (Mangalore): Well known community leader. Considered to be a man of the masses. He has served as the Municipal councillor in Mangalore for 9 years. Was the President of the Indian Union Muslim League of Karnataka State, member of the State Communal Amity, ex-President of Mangalore Jumma Masjid Trust, Vice-President of Seerath Committee, Custodian of the Muslim Hostel at Police Line, Mangalore and a member of the District Wakfboard, Adviser for the Central Muslim Association and a Politician with a religious zeal.
7. **Abdul Hameed** (Mangalore): A physician and a well-known agriculturist as well as a horticulturist.
8. **Abdul Jabbar** (Katipalla): Writer, Journalist and welfare worker.
9. **Abdul Kareem Saheb** (Mangalore): President of D.K. Jameath Falah, a retired civil Engineer and social worker.

10. **B. Abdul Khader Haji** (Mangalore): Was the first Muslim Mayor of the Mangalore City Corporation. He was an outstanding sportsman and a social and political worker, at present President of Mangalore City Improvement Board.
11. **Haji Abdul Khader** (Udupi): President of Manipal Masjid and community worker.
12. **Abdul Kunhi .P.** (Mangalore): Deputy Secretary Zilla Parishat (Retired) a famous State Govt. Official worked in various capacities.
13. **Abdulla Kunhi Yenepoya** (Mangalore): He is a leading Industrialist, Philanthropically minded youthful leader of the community. He speaks less, works hard. He was honoured by Rajyothsava award.
14. **Abdulla Haji** (Belthangady): Editor of 'Bhuloka' . Community leader and a good speaker.
15. **Abdulla Haji** (Udupi): President of Udupi Muslim Welfare Association; well known community leader. and Wakf Board member.
16. **Haji Abdullia K.M.** (Sullia): Jamath President and a social worker.
17. **Abdulla K.P.** (Puttur): Advocate by profession and an active Congress Worker involved in various social and political activities.
18. **Abdul Majeed** (Suralpady): Ex - President of the Malali Mandal Panchayat. A good social worker and a politician and a popular mass based leader.
19. **Abdul Rahiman M.B.** (Mangalore): Vice-President of Wakf Board, Dakshina Kannada. An advocate practicing in Mangalore. Legal Advisor for the Ullal Sayyed Madani Darga and Kajoor Darga Sheriff. He was a member of Syndicate and Academic Council of the Mangalore University. He was the founder Chairman of Blood, and Biom Banking Trust, Mangalore.
20. **M.P. Abdul Rahiman** (Mangalore): One of the founders of the Anjuman Kadimul Muslimeen, Bunder, Mangalore.
21. **Dr. M. ABDUL RAHIMAN** , (PROFESSOR & CHAIRMAN, DEPARTMENT OF BIOSCIENCES) Mangalore University, Mangalore. He is the first man to get Ph.D. in Muslim Community of Dakshina Kannada. A senior bio-scientist of International fame travelled around the world capitals is known for his mastery over the subject.

22. **Dr. Abdul Rahiman M.Sc. Ph.d.** (Bantwal): Reader in Bioscience in the Mangalore University. He had a brilliant academic career. Involved in welfare activities of the teachers. He is stated to be the second one on whom Doctorate was conferred among the Muslims of the district. A good painter and artist.
23. **Abdul Rasheed** (Bantwal) (Dr.): Famous scientist, Ph.D. in Bio-Chemistry working in Dukes University North Carolina U.S.A.
24. **Ahmed Bava Haji** (Bombay): Originally belongs to Mangalore. Managing Director of Bava Travels and the Royal Durbar Hotel at Mangalore. He helped many youngsters of the community to procure jobs in the Gulf countries. Involved in various social activities.
25. **Ahamed Bava Bajal** (Bangalore): Ex-President of Bearys Association, Bangalore and a social worker.
26. **K.Ahmed Haji** (Puttur): A well known social worker in the field of community welfare.
27. **Ahamed Noori** (Bangalore): Originally belongs to Mangalore. Linguist, Journalist and Writer-Publisher of religious books. His articles have appeared in Prabath, Jeevana, Kanteerava, Badavara Bandhu, Udaya Chandra and Divyavani, Editor of Shanthi Sandesha and Assistant Editor of Sadaquath Post involved in publication of Hamdard and Navashakthi weeklies of the fifties. He has translated Koran to Kannada. His note-Worthy book is 'Maikala' which is a book on Bearys.
29. **Ahmed Haji Mohiudeen** (Thumba): A leading Timber merchant a very famous community leader. Presides over more than two dozen community organisations including Mohiudeen Educational trust, Bantwal Seerath committee. He is actively involved in educational and social upliftment of the community. A well read man and interested in social upliftment.
30. **Abdul Razak Haji U. N.** (Mangalore): An active leader in Shalfi movement and one of the trustees of Shalfi Masjid Mangalore.
31. **Ameer Hussain** (Mangalore): A social worker in Muslim community. He has taken up with missionary zeal the task of educating Muslim women. Founder Secretary of the Crescent Welfare Centre. A good speaker in Urdu and a humanitarian.
32. **Attaulla Fareed** (Mangalore): Is a Philanthropist, and a well-travelled

person; involved in Travel Industry and his contribution as General Secretary of Crescent Welfare Centre and his involvement towards social development of the community is remarkable.

33. **Abul Hassan-Moulvi**(Bajpe): An Islamic scholar. Communal Harmony activist. A good writer, orator, journalist in Kannada. Editor of ' Mesco Varthe' a popular Kannada weekly.
34. **K.M.Bapu Kunhi** (Mangalore): Founder of Hayathul Islam Association which helps marriages of destitute women of the community. A social worker.
35. **C.Bava Haji** (Mangalore): Is a pioneer in fishery industry. A self-made man. Philanthropist and well known to the common people. Involved in social and religious activities of the community. ✓
36. **Bava G.A.** (Bangalore): Inspector of Police. An outstanding police officer of Karnataka. A humanitarian and devoted officer.
36. **Beeran Moideen Haji** (Sullia): Social worker and community leader.
37. **Bolwar Muhammed Kunhi** (New Delhi): One of the outstanding novelists. His best short stories 'Devarugala Rajyadalli' is said to be a masterpiece in Kannada literature. He always stood against exploitation of the underdog and did his best to bring about communal unity through his writings.
39. **Basheer Ahamed B.M.** (Mangalore): Advocate. General Secretary Crescent Welfare Centre and President Bolar Jumma Masjid.
40. **Fakeer. M.A. Mangalore** Retd: Lay secretary medical administrator and a social worker.
41. **Fakeer Muhammad** (Katapadi): A well-known figure as a writer of Kannada short stories; he has initiated a new style in Kannada story-writing. Most of his novels are woven around the Muslim community in D.K. The theme of his stories is generally communal harmony.
42. **Fareed U.T.** (Mangalore): Agriculturist, politician and trader. A known congress man who has served as a member of K.P.C.C. (I) from 1972 to 1978. He has served in various capacities as Chairman of various Boards. Senate Member, Bangalore, Mysore and Mangalore Universities etc., He has done good work in co-operative, religious and cultural fields. An Ex-M.L.A., he is known for his zeal in community work. ✓

43. **Dr.Habeeb Rahiman C.P.** (Mangalore): Director of Unity Health Complex, Mangalore, a multi-speciality Hospital and Health Promotive Centre, member of the Mangalore University and Founding Patron and General Secretary of Association of Communal Harmony and Moral Upliftment, Secretary Alia Arabic College, Kasaragod, Chairman of Organisation for Islamic Dawha and Human Welfare, well read, involved in various activities of constructive upliftment of the community.
44. **Hameed Haji Kodi** (Kundapur): A leading social worker of the area.
45. **Hameed Kandak** (Mangalore): A well known politician and social worker.
46. **Haneef Golthamajalu** (Golthamajalu): A well known social worker young and dynamic.
47. **Hyder Partipady** (Mangalore): Popularly known as Hyderaka. He is a leading social worker of the district. Young and dynamic. His aim is 'help before self' and pleasant mannered.
48. **B.Hasanabba** (Mercara): Originally belongs to Mangalore. Social worker and politician.
49. **B.M.Hassan Haji** (Mangalore): A senior leader. Softspoken, gentleman. He is an Ex-Municipal Councillor. Worked in various capacities in political, social and religious organisations. ✓
50. **Dr.Hassan Kudroli** (Mangalore): A senior physician and known social and religious worker of the community.
51. **Hussain Kunhi, P.B.** (Mangalore): Is a businessman and an agriculturist. President of Ajilamogru Darga Sheriff. A Social worker; he is involved in various community, educational and cultural organisations.
52. **Dr.Hussain Kunhi** (Mangalore): M.D.DCH. Leading Senior Peadiatrician and a well known humanitarian worker.
53. **B.Ibrahim (Mangalore)**: The first Ex M.P. of the community. He was President of the Bar Association of Mangalore.
54. **Ibrahim Goonadka** (Mangalore) Block development office. A trained social worker. Anable Govt. Official.
55. **Ibrahim Garodi** (Polali): President, Muslim Jamath Addoor (Polali). Agriculturist and social worker. He heads three Mosques of the area.

56. **Ibrahim M.S.** (Mangalore): Dramatist and famous Tulu writer. He has written Yakshagana plays in typical Beary language. A social worker. He is known for spreading adult education.
57. **Ibrahim Kodichal** (Mangalore): An office bearer of Dakshina Kannada Congress Committee and a leading social worker.
58. **Ibrahim Sayed** (Mangalore): Editor of the 'Sanmarga' weekly. Journalist and involved in Jamath-e-Islam movement.
59. **Haji U.K.Ibrahim**(Ullal): President and Trustee of Sayyad Madani Darga, Ullal. Under his leadership the Darga has taken up educational and medical care of the community. Involved in social development in the area. 37 years ✓
60. **B.M.Ichlangod Prof.** (Moodabidri): A Professor of history and a scholar. He has written on Beary Community, a good writer, Journalist, Editor of Tawanidi, a Kannada monthly.
61. **B.Iddinabba** (Belthangady): Jamath President and Ex-Vice President of the Municipality.
62. **Iddinabba B.M.** (Ullal) M.L.A : He is a well-known poet, writer and speaker. Ex-President of the Kannada Sahitya Academy and a member of the Central Sahitya Parishath. He has written several short stories and poems. He has represented Ullal Assembly constituency from 1962, 1967, 1985 and 1989. Member of State adult Education. He has been President of Ullal Block Congress for the last 22 years. Recently he was presented the Man of the Year award by the Academy of General Education, Manipal. He was inspired by Molahalli Shiva Rao who was the father of Co-operative movement in S.K.Dt.
63. **Imam Saheb** (Udupi): Community and social worker.
64. **Iqbal C.M.** (Bangalore): A well known Police Officer of the State, at present A.C.P. of Bangalore. Awarded for his efficiency.
65. **Isaq Haji Saheb** (Bellare): Timber Merchant and a community leader.
66. **Ismail Shaffi** (Asaigoli): Editor 'Isha Patrike', a weekly, a good Kannada orator and actor. He was the main comic character in the first Tulu picture 'Kariyani Kattandi Kandani'. Involved in literary, religious, political and social work.

67. **Javed Ali Saheb** (Kaup): A famous Social Worker of Udupi Taluk and Journalist.

68. **KAMAL HYDER - ISLAMABAD (PAKISTAN)**

The heroic Kannada verse beginning with "Yenu Dhairyavo Veera Ramaniye, Yenu Showryavo Veera Raniye" came out of the pen of Kamal Hyder during pre-partition days and it depicts the matchless valour of Queen Chandbibi. He earned a name as a writer and poet early in his life. His above poem on Chandbibi in fact is familiar to the students of Primary Schools of 1950's.

Born in Mangalore on 5th May 1916, he had his education in Mangalore. When he was just 18 years, he commenced his career as a Kannada journalist and later on he rose to be the Chief Editor of 'Swatantra Bharath', a major popular Kannada weekly of S.K. which was being published from Manipal. He was also the Editor of Antharanga, a Kannada Humor weekly fully sketched with cartoons. Besides he was the Editor of 'Human Affairs' an English monthly published from Udupi. He was the first Muslim Editor of 'Jyothi' a Kannada weekly published decades ago from Kumble which is in Kasargod District of the present Kerala State. Reviewing his Weekly, 'Saumyukta Karnataka' the leading Kannada Daily of those times had observed in its editorial columns that the weekly Jyoti was a true Kannada light "Nijavada Kannada Jyothi".

When Sir Mirza Ismail then Diwan of Mysore visited Mangalore years ago, Mr. Hyder, the budding journalist was introduced to him as Kannada Journalist and in appreciation the Diwan had presented him with a Parker Pen. According to Pakistan Times "He is the store house of 1940's events". He retired as Editor of Pakistan Times a leading daily and represented various international agencies & Seminars.

69. **Katheeb Abbas** (Malpe): He is a community leader of the area.

70. **B.H. Khader** (Bantwal): A Social worker and a political figure of Bantwal Taluk, actively involved in various community organisations.

71. **P.A. Khader** (Mangalore): President, Muslim Praghathi Parishath. A retired Government Official and a social worker.

72. **U.A. Khader** (Ullal): A leading social worker and community leader.

73. **Khalid Muhamed** (Mangalore): He is a pioneer in adult education in D.K. An educationist himself, he was the Headmaster and Correspondent

of the Nava Bharath Night High School, Mangalore. He was also the Headmaster of the Badria High School, Mangalore. His one and only aim is to educate the young.

74. **A.R. Kudroli** High Court Advocate (Bombay): Born in 1930 in Mangalore, He was involved in the agitations for preserving open spaces in Bombay. As a member of Citizens Action Committee he had opposed construction of BEST Sub station at Oval cricket ground. ✓
- He is Vice-President of Tulu Sangha, Bombay; He is Vice-President of Kannada Law Society, Bombay and President of Maharashtra Muslim Lawyer's forum and All India Muslim Advocates forum. Besides he is President of Jamae'th Falah, Bombay Unit. He had been elected to Bar Council of Maharashtra and Goa in 1985 and elected as Chairman of the Council in 1991.
75. **Kunhi Monu.** Madrabettu (Nekkiladi Uppinangadi): Landlord and a social worker.
76. **Kunhi Pakki. C Haji** (Mangalore): A senior leader of the community and a political stalwart. Known for his ability. He has been Vice-President of Muslim Educational Association. Founder-President of the Labour Union, 'Swatantra Toilali Union' and a Social worker. He is a prominent figure of the community since four decades. ✓
77. **Kunhipalli** (Sullia): A wellknown lawyer in Sullia Taluk. He hails from the well known Aivathoklu family. General Secretary of the District Congress Committee, D.K.
78. **P.C.M. Kunhi** (Mangalore): Assistant Professor. Correspondent of Badria Institutions, the Joint Secretary of the Islamic Trust. Member of the Crescent Welfare Association and Kankanady Mosque Committee. A Social Worker. Hon: Registrar of Yenepoya Dental College Mangalore.
79. **Kumar B.S.A.** (Mangalore): He is a retired beurocrat settled in Bangalore. He has taken active part in Non-Gazzetted Officers movement in Karnataka. He is at present General Secretary of Islamic Academy of Education. He is involved in various Social activities of the Muslim community. ✓
80. **B.Mohammed Kunhi** (Mangalore): Industrialist and president of Islamic Trust and president, Noor Masjid Mangalore.
81. **Mohammed Haji,** (Treasurer of Seerath Committee, Bantwal) (Panemangalore): A social worker and community leader.

82. **Dr. Mohammed** (Puttur): He was the Director of the Syndicate Bank. A well-known social worker. ✓
83. **Dr. U. Mohammed Madras. M.D. F.C.C.P.** a senior professor of medicine of Madras. Worked as examiner for various universities. A well known medical man. An outstanding social and religious worker.
84. **K.S. Mohammed Masood M.L.C.** (Mangalore): The first Muslim to be appointed as Chief Whip in Karnataka Legislative Council, well-known Congressman and Political Worker. He has worked hard for communal harmony.
85. **C.K. Mahin** (Kundapur): Retired Police Officer involved in social and religious organisations in Kundapura area. ✓
86. **Mammunhi Haji** (Puttur): President. Seerath Education committee and President, Ansaruddin Yatheem Khana, Puttur which also runs the Salmar High School, Puttur.
87. **Manna Saheb** (Udupi): Freedom fighter and social worker,
88. **Mohammed Haji** (Paddanadka): A community leader and social worker.
89. **Mohammed Iqbal Yousuf**: He hails from the famous Dalal Sab family of Mangalore. He is an Engineer by profession and works at Jeddah, Saudi Arabia. He is modest by nature and shuns publicity and adulation. His zeal for assisting Muslims of Dakshina Kannada going abroad made him "Man Friday" among Dakshina Kannada Muslims living abroad. Founding-father of the Association called Jamaath Falah, he contributed financially and physically for its activities. In the recent past, no other young man abroad of Indian community has striven so much for others as Iqbal. He is really an young philanthropist with a human heart. He is also a good speaker in Urdu and English.
90. **Yenepoya Mohammed Kunhi** (Mangalore): Is the President of Wakf Board of D.K. A softspoken gentleman and a philanthropist; he is the business stalwart of D.K. He is a partner of the Yenepoya Group of Companies.
91. **N. Mohammed** (Kundapura): Involved in religious and social activities of Kundapura.
92. **B.A. Mohiuddin** (Bajpe): A well-known figure in political and social circles of D.K. A man of the masses. He was a M.L.A. twice. Now

member of the Legislative Council of the Karnataka State, he is actively involved in the activities of the Muslim community all over D.K.

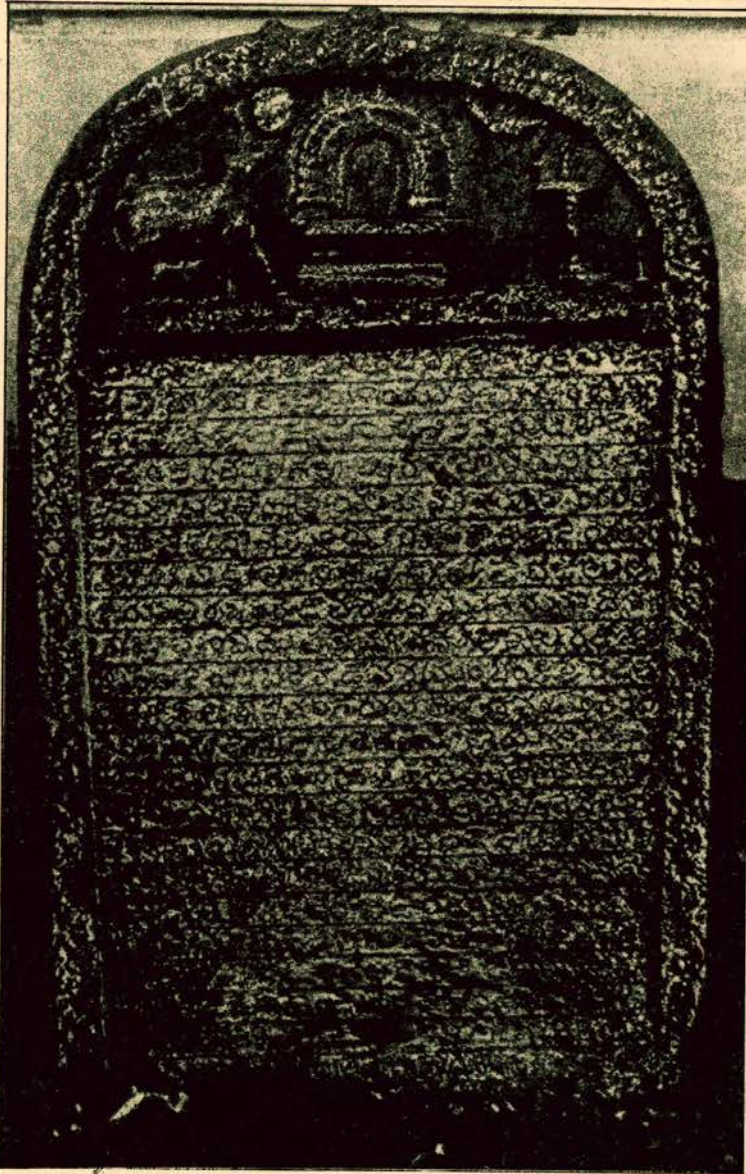
93. **Mohidin Bava** (Mangalore): An Industrialist and a widely travelled man.
94. **U. Moideen** (Malpe): Ex.Zilla Parishath member and Wakf Board member. A known social and religious worker of the area. ✓
95. **Mohidin Moosa** (Mangalore): An Industrialist, A hard-ware merchants and Social worker.
96. **H. Muhammad** (Mangalore): Corporator and a well known social worker.
97. **S. Muhammad Haji** (Venoor): Social worker and community leader.
98. **Munawar Ali** (Permude): Leader of the Shalfi movement, builder and promoter of Mosques.
99. **Mrs. Mumtaz Banu** (Mulki): A well known Kannada Writer. Actively participating in women's movement.
100. **Nazeer Ahmed** (Karkala): A timber merchant, industrialist and a social worker. ✓
101. **Noor Mohammed** (Mulki): Involved in the Lions Movement. An active Social Worker. President of Jumma Masjid Mulki.
102. **Mohammed Niyaz** (Bangalore): Is a promising State Cricketer who has represented the State under 12 years, under 15 years, under 17 years and under 19 years. He is an exceptionally good left arm spinner and a good right hand batsman. He is the son of Abdul Rashid, a famous Cricketer of Mangalore in 1950's.
103. **Haji Pallikunhi U.P.** (Uppinangady): Ex-President of Jamath and a popular community leader.
104. **J. Puttabba** (Mangalore): An advocate involved in various social and religious activities.
105. **M.M. Quereshi** (Bangalore): Originally belongs to Mangalore. Industrialist and a scholar.
106. **Rauf Ahamed** (Bombay): A leading films journalist, Editor of Film Fare a leading film magazine of Times of India group.

107. **Rashid Hyder** (Karkala): Educationist and a social worker.
108. **Saleem Ahamed** (Bangalore): He hails from Mangalore based family. He is the National President of National students Union of India. A leading politician.
109. **Saduddin M.Salih** (Mangalore): An advocate by profession. Vice Chairman of Dt.Wakf Board. Ex-secretary of the Muslim Education Association, Mangalore.
110. **Sara Abubaker Mrs.** (Mangalore): Now settled down in Mangalore. Well known Kannada writer and a social worker. Her best novel is 'Chandragiri Theeradalli'.
111. **Syed Abdulla Koya** (Mangalore) : A football coach and organizer and leading social worker. ✓
112. **Syed Mohammed Beary** (Bangalore): Originally belongs to Kundapur. Ex-President of Bearys Association, Bangalore. A dynamic and active social worker and businessman. He renovated an old school in his native place Kodi-Kundapur at his own cost.
113. **Shaffis Schemnad** (Mangalore): A retired Police officer. President of Saidan Bibi Darğa of Mangalore. Actively involved in community works. ✓
114. **Shamsuddin B.A.** (Mercara): Editor (Kodagu Kesari) Journalist and Social worker. Originally from D.K.
115. **Sheik Abdulla Saheb** (Mangalore): Senior Chartered Accountant. and a Islamic scholar.
116. **Sulaiman T.S.** (Udupi): A well-known social and community worker of Udupi.
117. **Umar Kunhi Musliar** (Belthangady): A political, social and religious worker of the Belthangady area, Wakf Board member.
118. **Umer Shaffi** (Puttur) : President of Muslim Jamath, Puttur.
119. **Usman Ali** (Udupi) : A community leader.
120. **Usman P.K. Dr.** (Mangalore): A leading Orthopaedician. Prof. of Orthopaedic Surgery, Kasturba Medical College, Ex-Syndicate Member of the Mysore University and Member of Medical Faculty of Mangalore University. He is involved in various social organisations of the community.

121. **Zameer Ambar** (Mangalore): Chartered Accountant. Former Secretary of Jamiyyath Falah and Joint Secretary of Central Muslim Association, and a Social Worker.
122. **Late Abdul Khader** (Mangalore) - was the Principal of Badriya Junior College. An educationist and social worker. ✓
123. **Late Alkazi M.A. Dr.** (Mangalore) - An Islamic scholar a senior homeopath and he was founder general secretary of Al-Azaharia Association of Mangalore. ✓
124. **Mohammed Monu Alias Boobukhan Monaka.** (Mangalore) was a famous social worker of Bunder area and a popular figure. ✓
125. **Late Mohammed Hussain :** (Mangalore) - was a famous social worker and a leader of the community of late 80's. He was an active politician and president of Dakshina Kannada Jamaeth Falah which takes a keen interest in community welfare. He was a very popular man. ✓
126. **Late Mohammed Kamal Haji :** (Mangalore) - took a very active part in development of Muslim Institutions as well as community between 1970 and 1980. He was a lawyer by profession. He was the president of the Mangalore planning and development authority. An active politician and a brilliant legal brain. He was the member of Governing body and Academic council of Mangalore University senate. He took keen interest in the upliftment of this district. ✓
127. **Late Hussain C.K.** (Mangalore) - was a famous Muslim writer of Dakshina Kannada. He was the founder president of Muslim Lekakara Sangha. He was the Editor of Diwyavani fortnightly. He wrote so many books on Muslims. ✓
128. **Late Raheem Ahamed Saheb :** (Bangalore) - Ex Judge, He was a brilliant lawyer, editor of Humdard and Sadaqath Post weeklies of 1940's & 1960's. A very enthusiastic Muslim leader a brilliant English writer. ✓

KODIYALBAILU

First Phase S I I VII 182-P 77-78



1. Namostungasira (Chu)mbi Chandra Chamaracharave
2. (Trailokya) Nagarambha Mula Sthambhaya Sambhave, Svasti Sri-
3. Jaya (bhyu) daya Sakavaru (Sha) 1341 neya (Vartha)mana Vilambi sa-

4. o Vachharada Chai (tra)Su 1 A/Srimammaharajadiraja Raja
5. Paramesvara Sri Veerapratapa Devarayamaharayeru Raja
6. Jyava Naluva Kaladalli (A) rayara nirupadim Bayichedam-
7. Nayaka Odeyarige Mangalurura Rajyavada (lli) Avara Nirupa-
8. Dim Timmamna (O)deyaru Mangalura Rajyava naluthiddar Ka-
9. Ladalli puruva mariyade Hanjamana Nakaradavaru
10. Koduvage Timmamna (O)deyaru Hanjamanadavaru
11. Mele Aava Karunavagi Parivarava Hariyabitu Kaa (Di) Naya-
12. Ka Kirichagiri Ve (Lalu)m Velugudi Naakayidu Paliya
13. Sutu Halagi (Ke)ttu Tegedu Hogi Holeyacheyadali
14. Yi Su (Di) yanu rayaru Danayakaru Bayichedam-
15. Onayakaru ohi (tta) visi A Ketu Tegedhuhoda Ham-
16. Jamanadavarige mamny Pariharava Kottu Avaranuu Mu-
17. Oninopadi Okkalamadi (Sude)omdu nivarup ava Kotturaya
18. Sa Taruva Kaha Timmamnaodeyarige bandali A Timmum-
19. Naodeyaru Tamma Pradanigalu Bangaru Chautagu
20. Ajilaru Samasta Kattaleyavru Kudi Matanadi nama-
21. Nu Bhavisi Nade Kitikitingagi numa Jamathupalige
22. Dharmapariharavagi A Paliyali Dhareya neredhu Saasa-
23. Nava barasi Kottamta Kshetrada Kramaventendare Kodeya-
24. Ladolage . . . (Chedembi) Ttavu A Ttavina Chatu-
25. (Shimeya)
26. Muudalu 5 (Heggadeya Bayalu) Beedina paduva.
27. Dalu kathu (ke) tana Ttavina . . . mallimdum Thumkalu (Rudra)
28. . . . (Rhoja)na Thota Agaliudeum paduvalu Alapasana ttapina bhaa-

29. Limdeum Badagalu Yinthi Chathusime olagulla bhayalu bi-
30. Thuva bidekaru mude Naluvathu betu bithuva bidekha-
31. Ru muude Atthu Aanthuu Eakathra bithuva bidekaaruu mmu 50
32. Ei Travigulamtha Jalapaasana nidhikshepavenbha

33.Kere Mara Phala Ka (na)
34. Kilu Sahita yiTavina Anayavu Sarvamanyavagi ja-
35. Mathupalige Dharma pariharavagi Timmamna O(de) ya-
36. (Ru) Sasanava Baresi Kottamtha Kshetra (1*)yi Dharmada
 (ttavi)
37. (Ge) Aarobharu alupidaradare Varanaciyalli Savira-
38. Kapileya Savira Brahummaru vadicida dho(sha)kke ohoharuu
 (1*)

This Inscription, dated Saka 1341-A.D.1418 narrates that, while the Vijayanagar ruler, Devaraya Maharaya and Bayichedannayaka were conducting themselves in accordance with established rules and custom, Timmanna, for no reason, whatever, attacked the Hanjamana with his soldiers and laid waste four or five Pallis (Maseedis) which were under their jurisdiction. This news having reached the ears of the emperor, the General and Bayichchadannayaka, they were pleased to instruct Timmanna Vodeya to offer reparation to the suffering Hanjamana. The latter obeyed the instruction after holiday an enquiry with the help of his pradhani, the Chouta, the Banga and the Ajila and the Samasta Kattale. The lands worth yielding Bedu Karu Mude 50 were granted to Jamaat Pali for the compensation by the Governor Timmanna Vodeya. It is also ordained if any body try to grab the said granted land to Jamath Palli, they would incur the curse of killing the thousand cows in Kasi (Banares).

KOTESVARA INSCRIPTION

Second Phase

Virodhikrita Samvatsura

Vaisakha - Su 5, AD 1551 April 11

South Indian Inscription

PP 626-7 IX PT II No. 621

SECOND PHASE :

23. Odeyara Baraha Virodhikrit Samvastarada Vaisakha Su
24. da 5 Iu Ramaraja Venkatadrirajagala nirupadimda Barakuu-
25. (Kura) rajyavanaluva Ekadalakhana Vodeyaru Sadasivama-
26. harayarige Aisvariya Vradhi agabekendu Kotesvara
27. Devarige Kotesvara Devaro Gramadolagana Hudaruhalliya Gra-
28. madalu Ga 35 varahanu kulava kadidu Dhareyaneredu barasi
29. Kotta Dharma Sasanada Kramaventendare Kotesvara Devara
Tudiya
30. Habbadallu Tukurajyavu kudidalli Tammolage tavu kadidadi
31. Brahmanaru Sudrara Henagalu Devasthanadolage bidu goahathya-
32. vagi Devasthanada bagilu katti naivedhya nandadipti vulidu
Dhanya-
33. ru Upavasadu Aru tingalu pariyanthara halagi yira-
34. lagi A Devara mayi Bhogavu nadeyada prayachitake nadesu
35. vadakkagi Ramaraja Venkatadri Arasugalige Dharmavaga-
36. bekendu Ekadalakhan Vodeyaru Kotesvara Deva-
37. rige Dhareyaneredu Kottadu Huduruhaiyali Ga.35 varaha
38. ge vivara Anna Hatharana Hadiyalu Ga.10 Biliya naarana
39. Habbara Hadi Ga.7 Sankara linga settiya hadi Ga 5
Bengarebettana

40. Hadi Ga 4 Dhanyara Hadi Ga 2 Chathummadhyastana Hadi Ga 3
antu Ga 35 Varaha
41. Nanu Ekadalakana Vodeyaru Achandrakastayi nadevasi
42. Badu Bahiri yendu Ekadalakhana Vodeyaru Kotesvara Devarige
43. Sahiramnoyodakadana Dharapurvakavagi Dhareyaneredu bara-
44. si Kotta Silasasana Kotesvara Gramada annihatararra Voppa
padu
45. Mane Hebbararu Voppa Barakuru Karanika Krishnayagala baraha
46. Hebbarara Voppa Barakura Karanika Krishnayana baraha
47. Ekadalakhana Odeyara Voppa Dhanapalaneoyarma-

The Inscription dated Virodhikrita Vaisakha Su 5 - 1551 A.D. April 11 refers to the rule of Sadashiva Raya of Vijayanagara and also refers to the Governing of the Barakura-Rajya by Ekadalakhan Vodeya under the orders of Venkatadriraja. The said Govenner gifted 35 varaha fr performing the rite of purification of the temple of Kotesvara. The purification was needed to remove the pollution caused by the death of Brahmans and Sudras and the killing of cows in a religious feud on the occasion of Tudyahabba, on account of which the door of the temple had been closed and the worship of the god discontinued for some time. Ekadalakhana Muslim by faith renewed the religious rituals.

HAJI MULLA - MASIDE DHARMA SASANA

Copper Plate

Epigraphia Carnataca VIII old Ed No. 38

Sri Sadasiva Namastunge P-305-306

Svasti Jayabhudya Salivahana Saka Varusha

4. 1550neya Prabhava Sam
5. Vatsarada Vaishaka Sud 15
6. dyedavamurare Kote Kolahala visudvai
7. dika Dvaita Sidhanta Pratisthapaka Sivaguru
8. Parayanarada Keladi Venkatappa Nayakanu
9. Bhuvanagiri Durgadalli Kattisida Masidige Kotta
10. Dharma Sasanada Kramaventendare Prati Durmuthi
11. Samvatsarada Palguna behala 14 bitta
12. Svasti Muduvankanada Simeyolagana Halasina
13. Halli Gramadalli Bijavari
14. Ka 1147111 SistullGa 23 11 2 11 Sastiyanu ninami
15. Bittevagi Agade Saluvo Sarvosam
16. Mangivanu Praku mariyadeyagi Agumadikondu
17. Masidiya Dharmakke Mulla Haji
18. Mukantara Kalam Pratiyagi nadesabaudhkke
19. kotta varasasana Shri Venkatadri

Contents in Using.

Keladi Venkatappa Nayaka Granted 23 Gadyana from the village Halasinahalli of Maduvankanada Sime for construction of mosque Bhuvanagiri Durga. This grant was executed in the year 1550-Sofar A.D. 1628 Haji Mulla was to lookafter the granted. He was entrusted to do religious ritual in that mosque.

UDYAVARA SUPI BYAHARIGE BARASIKOTTA UMBALI

Manjesvara Kadta

Manjesvara P XX XXI

Salivahana Saka Varusha 1628ne vya Sam/da Margasiro bahula 10 Srimathu keladi Basavappage Barasi Kaluhisida Prayojana Udjavara Supi Maga Pokachu Byahariyu Keraladavara masalathinalli nambikeyinda hana muttisi manditathikondu kashtta pattiddane. Umbali palsa kolabekendu ninu helikonda sammamda Mangaluraa, Hobali, Manjesvara Magane Hosabettu Gramadinda Ga.12 Varkadi maagane Paturu Gramadinda Ga. 12 hage Ga.24 (Yippatanalku) varahansu Pokachu Byaharige Umbaliyagi bittideve. Rekhe pramana bhumiyannu vingadisi kottu yi kagadava senebogavara kaditakke barasi tirugi yivana vashakke koduvudagi yi prakara Pokachu Byaharige barasikotta Umbali Sthalada niru-pa kagada prathi.

Pokkachu Byahari received unbali lands yeilding 24 varahas from the villages, Hosabettu, Paturu from Keladi Basavappa Naik. This was granted to Pokkachu Byahari for his fight on the side of the keladi rulers against the Kerala ruler, (Malayali Nayars) The umbali was executed in the year 1628 (1706 A.D.)

21st May, 1769.

Traduccam da ordem do Nababo Aidar Ali Can para Seque Aly Governador de Mangalor em que diz o seg:

Ao honrado Seque Aly de Mangalor Governador de Codial faco saber, que entre o Estado de Goa e o meo Sarcar esta firmada a paz, e por isto, determino por esta, a seguinte :

Que lhe de licenca para fazer a sua Feitoria neste Porto, na forma, que tinha dantes, Que lhe va contribuindo o arros das Parias no forma costumada.

Que le deixo cobrar as Lagimas conforme o estillo.

Que solte a todos os Christaons, que ahi estao prezos. Que ihe pague o que estiver a dever pellas contas do resto das ballas, chumbo, e 0 mais, que por via de vm foram compradas com o Estado de Goa no tempo passado. Que lhe faca pagar por Mamo Behari o que justamente estiver.

a dever ins quatro centos pagodes, que se diz deve elle do resto dz renda das Lagimas. E por ultimo assim o figue entendenio. Escrita em 14 do mez Mohoramo da era Moira derr83 (21 de Mayo de 1769).

Rumca do Nababo.

Traiuizada por mim Ananta Camotim Vaga Lingua do Estado in India. Secretaria 12 de Agoste de 1769. ananta Comoty Vaga.

This Farman orders them Governor Shekh Ali of Mangalore to secure Lagimas (Commission) to Mamu Beary for his business with Portuguese.

2. original Parsee tr to Portuguese
 No.I Annode 1571 folio 58-59
 Panjim Archives Goa.
 Courtsy-George M.Moraes-Mangalore-1927

Facimilli Portuguese copy of Hyderalies Farman of 21st May 1769.

Secret & Political Deptt. Diary 1783

No. 28

Page 430.

May 28th 1783.

Kings Troops

Campbell Major

Jn. Letter from

to the President.

Honble Sir,

I have the honor of inclosing your Duplicate of may last Dispatch sent by a Portugueze Frigate to Goa. Since which there have been no particular accounts from Biddanure, report says the General has made a sally and killed a great Number of the Enemies that since they had kept at a greater distance but invest the place so effectually as hitherto, to have rendered every effort we have made from this to send Harcarrahs to him unsuccessful & what will now render it more difficult is that a body of the Enemy under Husson Ally khan descended Summernett Gaut, their number of first were supposed t be 9000 with four pieces of Cannon, he was joined at Carniall by the late Patel of this place, a person of considerable weight in this country who i had formerly made several attempts to lay hold of, having head that he was secretly raising men for the service of the Enemy By my former Dispatches you will see that I had formed a small Camp, consisting of the 42d Regiment and 8 Battln of sepoy's at Goorpore, giving orders to the commanding officer that in case to get Intelligence of a large Body of the Enemy advancing upon him to fall back to this place and in consquence of the Enemy's approach he retired, my next object was then to cover the Town and suburbs. I therefore posted the Troops accordingly the enemy came up with their whole Force on the 29th ultimo & took Post on a very strong Commanding ground about three miles from hence on the road to Goorpore and there Encamped Being some days before I had cert in Intelligence of heir- - Force, i considered that rising any thing at present would be highly imprudent, but being at last satisfied that their Force did not

exceed 2000 regular infantry & 1,000 Cavalry with about 3,000 Irregulars. I determined upon endeavouring to surprize them, being the surest way of securing at least Expenche, with this View I this morning Marched out with 900 Men at 2 '0' clock but being obliged to take a very long circuit to avoid the - - Enemys Piquet & the road proving bad & narrow, which retarded our March much, daynbroke before I had got half way, Being thus disappointed I turned the Expedition into a foraging party & drove in a quantity of Cattle I dont believe the Enemy knew that was intended & therefore referred the Execution of that plan until the Troops should be again refreshed.

There are a number of Native Christian here who had been formerly attached to the Artillery, 34 of them are taken into the same service here & Francis Pinto, late and Ensign in the B'bay natives who General Mathews and promised to employ and give him Ensigns Pay & Batta. I have appointed him to take charge of them, with the same rank, pay and allowance as he had formerly he is found useful in the Line, he is appointed to, am I hope you will approve of it the Enemys remaining so near us had induced many of the Inhabitants and labourers to go off, which has retarded the public Works much, the Breach is however pretty well secured, being above 20 foot high, with a Freeze at 15 feet from the Ground, the Defences on the Towers will again soon be completed.

I adjusted the price of the Musquets with the Nabob at twenty Rupees each deducting an allowance of 2 percent to **Bapoo Berry** who I employed as Broker, & I have received their amount. This price I dare say your Honour & Ca will think very favourable & I hope the Profit arising thereon will defray all Expenses incurred by procuring the Phirmaund, I think it necessary to acquaint you that in my Business at Bednure I was principally assisted by the above mentioned Bapoo Berry who was formerly English Broker at Mangalore, but is at present Former-General of the Customs & in great favour with the Nabob. For the services he performed I & forthose I further expect from him I was obliged to make him a considerable present & beg leave to recommend him to your Honour & Cas notice.

Secret & Political Deptt. Diary 1797.

No.57.

Page 1203.

June 13th.

Translate of
Political Intelligence
from Mangalore.

On the 20th Instant Chamaya Chiney son to Cherida Chiney (who is employed to reside in Tippoo's Country and send intelligence from there, arrived with the following information:-

That his father Cherida having left this on the 5th April proceeded by the Way of Coorg to Hustary a small town about 10 coss from Seringapatnam, where he learnt that some time ago the cobiothe or Pyche Raja sent a person with a letter to Tippoo Sultan informing him that it was likely he would go to war with the English, and requesting his assistance. Tippoo returned him for answer that he would put no faith in what he said, and therefore would afford him none. The Raja a short time after receive this wrote again to Tippoo and sent him four heads of the Europeans he had killed, mounted his won power & strength and offer to put Tippoo in possession of all Malabar, If he would only assist him heartily. Tippoo after this marched with an army of Nugam Ghad where he remained four or five days, but returned to Algooper on their Saocks writing him that he would give umbrag to the English, if he remained with so many troops near the Frontiers, leaving only four Cooshaums. Ningangood is in Mysore and (as far as I could find out by questioning Shamaga) near the frontiers of Wyanad, Meer Sadock by who, Tippoo is chiefly led, and all the other officers of Government are very much afraid of the Company's Powers and are averse from doing any thing that might occasion a rupture between the two states.

In October or November last 18 Frenchmen landed at Mangalore from a Pattamar Boat which the Ptivatier to which they belonged had taken and which they purposed to fit out, and cruiss against

the small vessels going to up and down the Coast. They accordingly flitter her out, and took a large Botilla, laden with Copra, and other things, which they brought to Mangalore -There they sold the cargo to Shadree Beary, the amil and turned the Botilla into a snow-Report says they are to send her to Europe and that Tippoo is to send one of his vessels with them, with goods and money in order to purchase a few large ships.

Mahe 3 May 1797.

(Signed) Mendoch Brown

A true copy

J.A. Grant

Secy.

A true copy

R.Richard

Secy.

B.R. 279 B Fort St. George of the
April 1801

The Secretary,
of the Revenue Board,
MADRAS.

Sir,

I beg you will acquainted that the Board that at the time. I reported the death of Mohammed Halim, Pensioner in the northern division. I also acquainted the resident in Mysore of the circumstance. I observed him that from the information I then had that his remaining part of the family possessed no land that might can constitute a fund for their future subsistence and that I had recommended to the board a portion of old allowance to be continued to them. As colonol Close was present all these pensioners received their sanads, and must have been perfectly acquainted with the merits of each he had addressed Government on the subject copy of the whose reply I have the honour to enclose. I shall therefore direct the arrears at rate of two times of the old pension to be given to the family.

Cundapoor
3rd March 1801

I am Sir,
Your very obedient,
Alexander Read.

B.R. 279 B Fort George of April 31 March 1801 (a letter from collector also enclosed) Extract from a letter of the Chief Secretary to Government of Madras:

To Lt: Col: Close resident in Mysore

"The Governor in council has also resolved that two thirds of the pension granted to late Mohammed Haleem shall be continued to the family of that Officer".

FORT ST. GEORGE 18TH JUNE 1801

B.R. 287 (VOL) G.O. No. 14493

To

The Secretary,
The Board of Revenue,
Fort St. George,
MADRAS.

Sir,

Syed Nurula of Gangolli on the banks of Kundapur river S/o Shah Nurulla who went to as ambassador from Hyderali to France and afterwards in the same capacity from his son Tippoo Sultan to Constantinople on his way back from when he was taken ill at Mecca where he died has applied to me restore him a Enam of one hundred Bahadury Pagodas per annum granted to his father soon after return from France which he enjoyed himself till year amenda or 1794/95.

2. This Enam was payable from some lands in the Village Nere marga of Hirakal Maganey in the Puttur talook that is the land lords of that Village were ordered to pay their land tax to Enamdar instead of the for which due credit was given to them. The petitioner represents that Enam was granted to his father on a account of succesful exertions he made on his embassy to France when he brought several moguls whom he had persuaded to enter in to Hydaralis service though from the Enam having been granted soon after Shah Nurula's return from France. It is probable this statement may be true yet as such a cause for granting the Enam is not mentioned in SANAD given by Hyderali. It is certainly entitled to doubt.

3. When it was known that Shah Nurula had died at Mecca on his return from constantinople this Enam was assumed but restored again to his son syed Nurula on his going to Serirangapatnam and representing the case to Tipu Sultan and he enjoyed it till the year amenda for 1794. When it was ordered that twenty (20) Kentory Pagodas enam should be continued Jari to whole of the Mahzeeds in exactalook and the remainder assumed this twenty Pagodas included the reference shaff and Tobacco impositions which never having been collected. The amount enjoyed was only fifteen thus the order was construed to extend to the assumption of all Inams/save the twenty

pagodas alluded to/ previously granted to cauzys or other Musalman- and Syed Nurulas Enam save that turn which was continued to the Mahazeeds in the talook, was included in the General assumption. He had the Sanads of Hyderali and Tippu Sultan and the Enam is allowed by the people of the village to have been continued to the before mentioned period. It may perhaps be right to inform the board that Syed Nurulla and his family are by no means in a destressed situation on the contrary their style of living is rather affluent.

4. Should the board under these circumstances be inclined to continue the whole or any part of this Enam. I think whatever amount may be determined on had better be paid from my treasury then collected by the Land Lords of the villages by the Enamdar.

Mangalore,
7th June 1801.

I am Sir,
Your obidient Servent,

JOHAN G. RAVENSHAW.

Apendix XI

FORT GEORGE

B.R. 291 G.No. 14494 16th July 1801

I am directed also acknowledge the receipt of your letter of the 7th ultima submitting a claim made by Syed Nurula the son of the ambassador sent to France and constantinople by Hyder and Tippu Sultan to an Enam granted as an acknowledge for services performed on those occasions.

The information furnished on this claim not being sufficient to enable Govt. to come to any determination the Bond desire that you will submit the circumstances of grant and grantee with a copy, of correct translation of 'PARWANA' to the Resident of Mysore that his sentiments may be obtained there on.

Travers

Sd/-
Sec. of Board.

Fort St. George

Proceedings of the Madras Judicial Department,
Judicial Consultation Volume No. 336 B

Date 2nd February 1838

To,

The Registrar to court of
Fouzdare Udalat
Fort George

Sir,

We have the honor to submit according to Section III Regulation XX of 1802 English and Persian translations four proceedings on the trial of case No. 21 in which the prisoners Ist Manjappa Shetty, 2nd Monu Beary, and 3rd Adooney Beary are charged, the Ist with having between the 3rd and the 14th April 1837, acted as a Chief Officer under the rebel Chief Callianappa alias Pootta Basappa at Buntwal and on or about 3rd April 1837, possessed two Cannons from Moodbidry to be employed against the established Government the 2nd with having obtained and conveyed the said cannons from Moodbidry to Bantwal and on or about the 12th April 1837 forcibly obtained some from the inhabitants of Moodabidry in the Talook of Bantwal to be supplied against the Government and the Ist and 3rd with having on the 6th, 9th and 10th April 1837 addressed threatening letters to the Dharmastala Chendaya Hegudy requiring him to join the said rebel chief pootta Bassappa and to furnish weapons and war-like stores to be used against the Government.

2. The 3rd prisoner died in the Jail hospital Yesterday and it is therefore unnecessary to notice his case.

3. The law officer has declared the first and the Prisoners liable to ----- and-----on the evidence of witnessed and on certain admission made by them and we ensure in considering them guilty.

4. The first prisoner besides being implicated as leader by prisoners in several other cases is proved in this trail to have been active in procuring cannons sending for ammunition and attempting in contest with the 3rd prisoner to induce the 4th witness who is a very influential man to join the Rebels we therefore see no grounds for recommending mitigation of punishment for him.

5. The 2nd prisoner under the orders of the Ist exested himself much in the service of the rebels in obtaining the cannons other arms and men and the having so be used violence. We therefore think that he should not receive a less punishment than 14 years imprisonment with hard labour in irons in a Zilla out of this Division.

25th November 1837

Sd/- I. Vaughan
T.L. Strange.
Special Commissioners.

/Signed/W. Douglas
Registrar.

THEIR PLACE OF USUAL RESIDENCE				
Name of the Prisoners	Village	Maganey	Talook	
1. Manjappa Shetty	Agratally	Casnala	Bantwal	
2. Monnu Beary	Nisnamal	Naringana	Bantwal	
3. Adoonchy Beary (Dead)	Carcal	Bantwal	Bantwal	

The acts alleged against them.

1. The treason and rebellion against the state that be the Ist Prisoner held a principal office under the rebel chief at Bantwal between the 3rd and 14th of April 1837.

2. Treason and rebellion against the state that the Ist Prisoner being legued with the traitor chief taken an active part in the

proceedings on or about the 3rd April 1837. Two cannons from Moodabidry for the purpose of being employed against established Government.

3. Treason and rebellion against the state that he 2nd prisoner procured and conveyed from Moodbidry, the two cannons referred to in the 2nd charge.

4. Treason and rebellion against the state that they the 1st and 2nd prisoners addressed threatening letters from Bantwal to the Dharmastalla Chendaya Hegudy with the view to induce him to supply war ammunitions and come to the aid of the rebel chief Poota Basappa at and between the 6th and 10th April 1837.

Mangalore, Canara
3rd July 1837.

Signature

Note: ABVC
The letters referred to
in the 4th charge
are herewith forwarded.

1. Coolyally (?)
2. Poota
3. Cadaba Subraya
4. Dharmastalla Chandaya Hegudy
5. Mahalinga
6. Krooshingh

Facts to which each witness is able to depend.

MUSLIM POPULATION FROM 1881 To 1981

Year	Female	Male	Total
1881	46,121	47,531	= 93,652
1891	55,716	56,267	= 111,983
1901	63,232	63,621	= 1,26,853
1911	70,620	70,080	= 1,40,700
1921	76,549	75,207	= 1,51,756
1931	92,111	88,099	= 1,80,210
1941	1,09,229	1,04,880	= 2,14,109
1951	1,28,822	1,21,603	= 2,50,425 ✓
1961	80,815	71,410	= 1,52,225
1971	1,11,707	1,26,095	= 2,37,802
1981	1,55,239	1,58,186	= 3,13,425

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