CHAPTER-V

ANTI-COLONIAL LITERARY CLASSICS OF THE BRITISH MALABAR: A STUDY

5.1 ASSAIFUL BATĀR ALĀ MAN YUWĀLIL KUFFĀR WA YATAKHUDHUHUM MIN DÜNILLĀHI WA RASŪLIHI WAL MU’MINĪNA ANSĀRA

Assaiful Batār Alā Man Yuwālil Kuffār (The sharp sword against those who commission non-believers (with our affairs)), probably the initial inspiration during the British rein of terror, penned with the aim of exhorting the Muslim community of Malabar to defy and fight against the imperialist forces and their supremacy over the native realm, authored by Syed Alavi. The author not only stood for the tenants of Malabar when they were wronged by the powerful landlords but he presented himself as a symbol of unity and communal amity among the Muslims and the Hindus. Having realized the British tactics of getting Muslims and Hindus fighting against each other ('divide and rule' policy), he brought to common people the fact that the British were the common enemy of both Hindus and Muslims.

5.1.1 Syed Alavi bin Muhammad bin Sahl Mauladdavilah(Syed Alavi, 1749-1843CE)

Malabar region had the splendid opportunity to receive and entertain many a great scholar from Arab countries. As part of preaching Islamic faith and missionary activities, in the first decades of 18th century, many Islamic scholars reached Malabar from Yemen. Syed Alavi bin Muhammad bin Sahl Mauladdavilah (Syed Alavi) was one among those luminaries migrated from Arabia. Syed Alavi (1749-1843) came to Malabar in 1769. He

was born at Tharim of Hadramouth in Yemen in 1752. Syed Alavi came to Malabar at the age of 17 following the foot prints of his uncle Syed Sheikh Jifri (1746) and Syed Hasssan Jifri (1754). As Syed Alavi’s parents expired in his childhood and he was brought up by his aunt. He acquired religious education since his childhood days. At the age of 17 Alavi set out a journey in a cargo ship to the Malabar Coast from the port of Shaharmukhallah. He reached Calicut 1769 and was warmly welcomed by his uncle Jifri. On the following day he moved to Mampuram which is presently in the Malapuram District. Syed Jifri introduced Alavi to the villagers and returned to Calicut. Syed Alavi permanently settled down at Mampuram. As his uncle Syed Hasssan Jifri desired, Syed Alavi married his only daughter Fathima.

On account of Syed Alavi’s spiritual deeds and charity, he became a very influential person in the entire Malabar region and popularly known as Mampuram Thangal. He travelled to different parts of Eranad and Valluvanad, the interior parts of south Malabar, where he erected several mosques and propagated the teachings of Islam. Mampuram Thangal advised the Muslim community to follow the religious tenets in their everyday life. People from all walks of life revered him irrespective of their religious beliefs as he was leading a Godly life “Soon he came to be widely accepted as a model for piety and good living. He called upon Muslims to pray and to return to Allah with pure hear.” During the life time of Syed Alavi, Malabar was under the reign of Mysore Sultans, Hyder Ali (1766-1782) and Tipu Sultan (1782-1792). Syed Jifri uncle of Syed Alavi (here after Mampuram Thangal) had good relationship with Mysore Sultans. Tippu is said to have visited Syed Jifri’s house (Maliekkal) at Kuttichira in Calicut for his blessings.

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1Ibid p.176.
2M. Gangadharan, op.cit., 1, pp.22-3.

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Mampuram Thangal stood for maintaining Hindu-Muslim communal harmony.⁷ All the valuable things he used to get as gifts and offering were distributed to the poor people of the society.⁸ After settling down at Mampuram he started leaning Malayalam. Noted scholars of Malabar of those days were his boon companions. The strong British opponents like Veliyamcodu Umar Quādi, Abubacker Koya Musaliyār etc, were some of them. He always advised all sections of people to fight unitedly against their common enemy, the British. Then Malabar collector and company tried their level best to meet and please Mampuram Thangal, but all their measures were in vain.⁹

Mampuram Thangal had been considered as spiritual leader even by the British.¹⁰ In the last decades of 18th century when the British army captured Malabar region from Tipu Sultan, in the Srirangapattanam war in 1792, since then the British rulers were apprehensive about Mampuram Thangal and also his companions, who were hostile to the British government.¹¹ Mampuram Thangal hated the British atrocities against the Mappila peasants as well as against the down trodden people of Malabar and he exhorted them to fight the foreign rulers. As part of the grand administrative design, many British officials came to Mampuram to meet Mampuram Thangal, but he refused to meet any British government officer. Non-cooperation was the method adopted by the Mampuram Thangal and other Ulamas of Malabar region of the time towards the British government.¹²

In March 1817, son of Attan Gurukal led hundreds of Mappilas against the British to recapture the property from the British which his father had previously held, during Tipu’s Malabar rule. This was the first occasion; the British officials became suspicious about the Thangal’s complicity in it. It was reported that Mampuram Thangal had blessed the expedition. The revolt however failed and the mutineers were arrested. “The British officials thought of arresting Thangal but backed off for fear of provoking a religious

⁷Konthu Nair was the secretary and was assisted Mampuram Thangal until his death. Mr. Nair expired few years before Mampuram Thangal departed life in 1844.
⁸CN Ahamed Moulavi and KK Muhammad Abdul Karim (1978), op.cit., p.177.
⁹Ibid. p.178.
¹⁰Ibid. pp.22-23.
¹¹Ibid. p.23.
¹²A. P. Ibrahim Kunju(l989), op.cit., p. 218.
riot.” The then “Collector James Waughan (1816-26 CE), who had summoned the Thangal to appear before him as month earlier reported that he heard the Thangal had arrived at Calicut with an armed retinue, vowing never to surrender himself to the authorities, as long as he retained the power of wielding his weapon. The collector observed, from his reputation for sanctity and the high estimation in which he has with the Mappilas. I had reason to believe that any attempt to seize the Thangal by force would be attended with the most dreadful consequences, no less than a general rise of the Mappila population”. 13 Mampuram Thangal was greatly annoyed due to the British East India Company’s excess and their forceful eviction of old tenants from their lands. The same land was handed over to the feudalists of the region with all rights on the land which they were not holding previously. 14 Mampuram Thangal also deeply worried following the brutal slaughtering of Mappilas during the struggle for their land. In 1841, during the time of Mampuram Thangal, there occurred a riot at Muttiyara, Thirurangadi. In this conflict eleven Mappilas were killed. Due to the above incident Mampuram Thangal’s wrath towards the British increased in an unprecedented magnitude. The british firing was uncalled for. Subsequent to this incident Mampuram Thangal incited the people by writing a little great book in Arabic (a pamphlet type) to fight against the British till the end of their rule in the land of Malabar. 15

Another event took place during the last year of his life was the Cerur riot. In August, 1843, an Ezhava women servant of Kaprat Krishna Panikar, the Adhikari of Thirurangadi, was converted to Islam. On the word of A.P. Ibrahim Kunju, an eminent historian, “the woman not only began wearing a blouse, and ceased to stand twelve paces away when conversing with the Nair but also began addressing the Nair by the familiar form of ‘you’. The tacit support of the Mappila community and especially the Mampuram Thangal was behind the woman’s temerity in breaking the caste rules. The enraged Adhikari forced the woman to remove her blouse. This caused great commotion among the Mappilas. The Adhikari was murdered in an outbreak of violent clash on 19th

13Ibid., pp. 218-19.
14M. Gangadharan op.cit., p.23.
October, 1843, and a band of seven Mapilas occupied his house at Cerur. The detachment sent by the British authorities was dispersed by the rush of the Mappila rebels and in the melee several British soldiers were either killed or severely wounded. The outbreak was suppressed only by the arrival of a fresh detachment the next day. The British soldiers brought corpses of seven rebels killed in action to Tirurangadi for cremation, but were prevented by the local people.\(^\text{16}\) It was believed that Mampuram Thangal fought undercover in the Cerur fight, was wounded in the leg which proved critical. He died in 1843CE and was buried at Mampuram.

5.1.2 *Assaiful Batār alā man Yuvālil Kuffār wa Yatakhidhuhum min Dūnillāhi wa Rasūlihi wal Mu’minīna Ansāra*

This work, *Assaiful Batār Alā Man Yuvālil Kuffār* was authored by Mampuram Thangal in the wake of British colonial repressive rule arose in the Malabar region, soon after the fall of Tipu Sultan in the last decades of 18\(^{\text{th}}\) century, after the Srirangapattanam battle. The message of this work was said to have circulated amongst the Muslim community through the mosques in the entire south Malabar region. As the writer was a strong British opponent his work was named as *Assaiful Batār Alā Man Yuvālil Kuffār* (The Sharp Sword is against who entrusts their affairs to the Unbelievers). This work manifests with clear judiciousness about the position which the Muslim has to adopt against the foreign reign of terror.

The author, Mampuram Thangal stood with the tenants against the inhuman attitude of the feudal landlords towards their tenants. He was also as a symbol of Hindu-Muslim harmony. As he was well aware of the British divisive tactics of the Hindus and the Muslim fighting among each other, he educated the common people that the Britishers were the common enemy of both. The British plot was to exterminate the communal harmony between the Hindus and the Muslims. All those incidents led to the

\(^{16}\text{A. P. Ibrahim Kunju (1989), op.cit., p. 219.}\)
eventual writing of this book. Due to the British conspiracy, the Hindu-Muslim conflict occurred at Muttiyara adjoining Thirurangadi of the then Malabar district. 17

The village witnessed some causality when an upper caste landlord in coalition with some local goons humiliated some Muslim tenants. Consequently the British army entered the mosque at Muttiyara and physically assaulted those who were present there. The incident that ensued resulted into many Muslim casualties including some Muslim leaders. They are known as Muttiyara martyrs. In was in response to this incident, Mampuram Thangal penned down this Assaiful Bataar Ala Man Yuwalil Kuffar to urge the Muslim masses to fight against the British, copies of this work was burnt and confiscated.

Full name of the work is Assaiful Batār Alā Man Yuwālīl Kuffār wa Yatakhidhuhum min Dāníllāhi wa Rasūlīhi wal Mu’mīnīna Ansāra (The sharp sword is on those who make non-believers as their patrons and who consider themselves as supporters other than Allah, His Messenger and believers). The work is written by Syed Abdullah bin Abdul Bari al Ahdal. 18 There are disputed opinions among the scholars of Malabar on the authorship of the work, Assaiful Batār. According to a noted Mappila historian of Malabar, K. K. Muhammad Abdul Karim as explained to this researcher, this work was written by a domicile of Koylandi, north of Calicut, Syed Abdullah bin Abdul Bari al Ahdal 19 as directed by Mampuram Thangal. Also in the work, Mahatāya Māppila Sāḥitya Pāramparyam (The Glorious Mappila Literary Heritage), authored by K. K. Muhammad Abdul Karim and C. N. Ahamed Moulavi say that Assafful Batiir solely authored by Syed Alavi Thangal only. 20 There is no word in it about Syed Abdullah bin Abdul Bari al Ahdal, as the authorship is seen in the compiled work, Uddatul Umarā e wal Hukkām. Another scholar C. Hamza also keeps the same view. Another Islamic scholar, Husain Randattani in his ‘Mappila Malabar’ states that “Saiful Batār is said to

17 C. Hamsa, Prabodhanam, Calicut, 1998, p.38
19 Apart from this, little is known about Syed Abdullah bin Abdul Bari al Ahdal. This work included in the compiled book, Uddatul Umarā e wal Hukkām, a study about the same is appearing in this chapter.
have written by Syed Alavi Thangal", a fatwa promulgates the necessity of the war against the British. Any way it gives the impression that the idea of the work might have been sundered by Syed Alavi Thangal Syed Abdullah bin Abdul Bari al Ahdal.

The author starts this work in the name of Allah by praising Him and paying homage to Him for sending Muhammad as his messenger, his disciples and followers. This book is in the form of questions and its answers. There are eight questions in total and the author answers all the questions. All these questions relate to the status of a Muslim who in one way or other was forced to accept non-Muslim rulers or the Christians who are fighting war against a Muslim nation.

The first question, which has three parts, is as follows: What should be the fate of the land conquered by the war-mongering Christians or others from the hands of a Muslim ruler? or, What should be the fate of a Muslim, who migrates to such a country and makes it his home land and is contented with rules and regulations which are opposed to the Islamic Shariat and where he toils for the improvement and welfare of that land? or What would be the fate of his deeds and beliefs (Imān)?

The author answers these questions by quoting proofs from Qur'ān and Hadith. To the first part of the question, the author replies that an Islamic State which was invaded by non-believers remains as an Islamic State inwardly, though its outer form is that of non-Islamic State (Darul harb). The author cites a Hadith, and says that ‘Islam should prevail and it won’t be prevailed upon’. He further cites a Qur'ānic verse, which says, “The earth belongs to Allah. He bestows it to those who follow His path.” Then he says that, in such a case, it is compulsory to liberate the land from the hands of non-believers by means of “fighting, siege, blockade and through all possible means”.

The edict to the second part of the question relates to the Muslim who migrated to the illicitly conquered country. According to the author “he is a sinner, transgressor and

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has committed one of the biggest sins. If he is not contending with blasphemy and its laws, he is a non-believer, an apostate. The edicts concerning an apostate will be applicable to him because, what has induced him to migrate from a Muslim country where there is no non-believers, to a country captured by non believers and where they observed their profanity and suppress those people who are inside it with their tyrannical rule, is nothing other than deviation and love of worldly things which is the cause of all sins”. The author further says that if someone chooses to live among non believers, it will turn helpful for them as it will facilitate their number to increase and will result in the avoidance of war.

The edict to the third part of the question relates to the deeds and distorted beliefs of the migrated Muslim, who had been financing and helping the conquerors for the development of the State by involving in “constructive works”. The author says that it is nothing but a clear case of going astray. By contending with and accepting the corruption and sinful activities of the Polytheist State, are prohibited in the eyes of Shariah. Such acts in a captured State are against Islamic laws. Moreover, those who are away from them (the Muslims in an illicitly conquered land), should help them if they are not sufficient in number. He quotes Ibn Hjar to support his arguments and says, “If it is mandatory on the part of the Muslims to fight and resist the above said unbelievers or non-believers, and to rescue the Muslims there and to expel the unbelievers as God has ordained in his book Qur’ān, kill the Polytheist wherever you find them, capture them, imprison them and be vigilant in all observation points, let alone those who have captured our land, destroyed our territory, confiscated our holiness”. 24

The second question is about a group of Muslims in the conquered Islamic country who feel proud, contended and happy for being subjects of Christian rule. The author first invokes God and prays to protect Islam before answering this question. He says that the hearts of these people are replete with love for Christianity and they have been falsely influenced by the powers of their kings. They have experienced complete

worldly power in their hands. These people have looked only to the prosperity of this world and the accumulation of its properties. Christians are best in protecting and maintaining the worldly pleasures. The author says that the people thus mentioned are ignorant, to the extent of believing in the superiority and highness of non-Islam, and they have glorified the *Kufr* (infidelity) and its leaders. Since they are in Islam, but are sinners of a great mistake, they should be reprimanded, punished for their indiscipline. They should be pardoned in case they were unaware of Islamic decrees, but were victims of their circumstances. They should be asked to repent as they are *fāsiqs*\(^\text{25}\). If they regret, then they should be brought back to the Islamic fold. Otherwise they should be considered as heretics, who have glorified the *Kufr*. Those Muslims are apostates and the laws applicable to them thereunto.\(^\text{26}\)

The third question is about the fate of that Muslim who praises Christians and who says that justice rests only with the Christians and who decry the Muslim Sultans. For this question the author replies that a man who is praising the Christians is a sinner, a committer of the biggest sin. It is obligatory upon him to resent upon it and he should express his remorse heartedly. The author says that those who praise the Christians are *fasiqs*. If he praises them only because they are non-believers, then he too becomes a non-believer.

The author says that a Muslim, who had praised a thing which he himself is ignorant of, is a non-believer and a sinner. He compares such a Muslim to a person who praises the other without fully knowing the other’s real attributes. Such a person is in fact cutting his own throat and ultimately destroying himself. But if the person is praising the other to prove his integrity and credibility in front of a judge or to acknowledge his faith, it is permissible. The author summarizes the idea by quoting from Qu’rān, as according to him, the prophet had already clarified that “If a transgressor or sinner is praised, then God will be furious and the throne of God shivers to conclude that the praising of a non-

\(^{25}\)A person who does not meet the legal requirements of righteousness.

\(^{26}\)Syed Alavi bin Muhammad bin Sahl Mauladdavillah, Ibid., pp. 29-31.
believer is nothing but blasphemy, while praising them without this intention is a major sin". The culprit should be given that punishment which will distract him from his sin.\textsuperscript{27}

Then the author raises another important question as to the fate of a Muslim who carries goods or food to a Christian country for trade? As a corollary, the author cites another question as to the fate of that Muslim who looted or killed his fellow going on trade with a Christian country and who failed to obey the words of his advice that trading with a Christian country is a sin? Or is it proper on the part of his advisor to possess the wealth of that Muslim who disobeyed his advice that he should not engage in trade with a Christian country? What if the intention of the killer is to destroy the unbeliever and that of the killed is to enliven the land of through what he carries to it? What will be the edict of the assailant if he is killed in the process, whether a martyr or not? What will be the edict of those Muslims who are helping him in his execution?

The author answers the query in his own typical way that touches each and every aspect of the question. He first of all queries about the Christian country - whether it originally belonged to them before the time of the Prophet or not? If the countries were under the Christians even before the prophet, then it is quite permissible to carry goods, and food and other things to it and a Muslim can engage in commercial activities and dealings with them, because these things are indispensable to life and the community. So, God permitted it. Even the disciples of Prophet entered into the lands of the non-believers for commercial interactions. Prophet also has entered as a speculator of Khadeeja, his wife and hence it cannot be prevented. The author adds that if someone was coming in his way, he is plunderer and the edicts to be applied upon a plunderer should be applied on him also.

The author answers the next part of the question by saying that if a Muslim engages in trade with \textit{Darul Islam}, which was later conquered by the Christians, then that Muslim becomes a great sinner. His fellow Muslims should reprimand and censure and prevent him from engaging in trade with the Christian country. If that Muslim still fails to

\textsuperscript{27}Ibid., pp.31-33.
comply, then the Sultan should punish him without mutilating or killing him. The fate of
the person who helps the Muslim who engages in trade with his fellow will also be the
same.\textsuperscript{28}

The author cites the next question in which someone asks his opinion about the
fate of those indigenous Muslims living in that land with their property and their children,
and which was captured and possessed by non-believers? Can those Muslims continue to
live in that country which was invaded by non-believers? Will they be exempted from
punishment if they are not happy with the conquerors and hate the non-believers?
Whether their belief (Iman) will vary (decrease and increase)?

To all these questions the author gives crystal clear answers. If such a Muslim
feels that Muslim rule will not return to the conquered country, and if he has any chance
of living in a neighboring Muslim country, he should leave the conquered country and
migrate to the Muslim country. If the Muslim feels that Islamic rule will return to that
country, then he could stay back in the same conquered country. The author says that the
Muslim should migrate to a Muslim state, so as not to increase the numbers of their
masses. He quotes from various other sources and famous books from Shafi School of
thought especially Tuhfah of Ibn Hajr to substantiate his argument.\textsuperscript{29}

The next question is about the fate of two different groups - one group choosing
to stay back in the same illicitly conquered Christian country as they know that
emigration to a Muslim country causes loss of wealth and property, whereas the other
group, who by realizing that living in the non-believers' state will result in the decline of
their faith, chooses to emigrate to a Muslim country? In other words, what would be the
fate of a Muslim who chooses to uphold his faith sacrificing his wealth, and what would
be the fate of a Muslim who foregoes his faith for the sake of wealth. Is it sinful to call
the person who has migrated to a non-Muslim state a hypocrite?

\textsuperscript{28}Ibid., pp.33-4.
\textsuperscript{29}Ibid., pp. 34-6.
The author answers the question by saying that there is a huge difference between those who prefer worldly life and pleasures and those who believe in eternal life given by God and heavenly beauty. He adds that the Muslim who chooses to uphold his faith and to immigrate to a Muslim country has served Allah's interests and hence would save his soul. The other who chooses worldly bliss will be doomed forever. God can provide money for those who served his interests. To the question whether such a Muslim can be called a hypocrite, the author says that calling him by that name to prevent him for indulging in unethical practices of the above said kind, is not objectionable. The author cites the example of A'mruh calling Hatib a hypocrite, as he cheated God and his messenger.30

The seventh question inquires as to whose prayer should be considered first among the two different kind of dead bodies mentioned here - one that of a man who used to claim and feel proud that he was the citizen of a Christian kingdom; the second that of a subject of the King of Islam?

The author answers very straightforwardly that the subjects of Muslim Kings should be given priority in prayer than that of other subjects because the first is greater and more just than the other. Even though the man who was a subject of Christian kingdom is an Islamic scholar, and the other is not, the subject of the Muslim kingdom should be given preference, as the knowledge acquired by the former failed to lead him through the right path. Those whose knowledge increases but fail to increase in piety, the knowledge serve no other purpose than distancing the possessor from God.31

The next question is about the fate of a Muslim who demanded trial under the Christian laws claiming that he was a subject of Christian administrators? Is his wealth *halal* (legitimate) under the Sharia Laws?

30 Ibid., pp.36-7.
31 Ibid., p. 37.
The author replies that the Muslim who demanded trial in Christian laws is none other than a *Kafir* and the judgement applicable to a Kafir is applicable to that Muslim also. He is also a Murtadd (one who permanently denounces his own faith and religion). But if that Muslim did not intend to denounce Islamic laws, though he wanted his judgement to be held in Christian laws, then he is a *fāsiq* and the judgement of the shari‘iat should be applied to him also.32

5.2 UDDATUL UMARĀ E WAL HUKKĀM LI IHĀNATIL KAFARATI WA ABDATIL ASNĀM

*Uddatul Umara e wał Hukkām li Ihānatil Kafaratı wa Abdatil Asnām* (Preparation of Amirs and rulers to subdue the non-believers and idol worshippers), another well-known anti-British piece of writing produced by Syed Fadal Pookoya Thangal, published in Arabia and was secretly distributed in the mosques of Malabar. Syed Fadal was a famous scholar, administrator and intellectual. The British eventually banished him to Arabia. The non-believers in the book are the British, and the idol-worshippers, who worked as the British stooges, predominantly consist of upper class chieftains and feudal lords. The essential aim of the work was to instigate the community leaders as well as common people to fight against British colonialism.

5.2.1 Syed Fadl bin Habīb Pookoya Thangal (1823-1901 CE)

Syed Fadl bin Habīb Pookkoya Thangal (1823-1901 CE) (Syed Fadl): The man, who hailed from a rich theological tradition and scholastic background, firmly stood up for the downtrodden in the society and consistently fought against the British imperialist forces and also the inhuman system of feudalism which prevailed in Malabar during his time. Syed Fadl was born at Mampuram of Malabar (Kerala) in 1823 as son of the great Syed Alavi (Mampuram Thangal), a well-known Islamic scholar spiritual leader and an ardent anti-imperialist. He was grown up as one of the traditional intellectuals of 19th century Malabar. Syed Fadl acquired primary education from the prominent religious

32Ibid., 37-40.
scholars of Malabar like. He attained deep knowledge in Qurʾān, Hadith, Islamic Philosophy and history in a short span of time. Although he attained traditional education, he lead the Muslim community by repudiating the springs of orthodox customs. In 1843, when his father Syed Alavi Thangal expired, he was twenty years old. Soon after the death of Mampuram Thangal, Syed Fadl went on Haj and subsequently, he immersed in studies and research there in Arabia. At that particular point of time, the British colonial forces were occupying the Muslim countries everywhere in the world. He might have been attracted to the ideas of Jamaluddīn Afghani, the anti-colonial fighter. The pioneer of Political Islam, Syed Fadl returned to Malabar only in 1848CE.

On his return to Malabar in 1848, Syed Fadl became mindful of the changed political situation in Malabar. He gave primary concern for acquiring knowledge. In the field of theological knowledge, his personality was admitted and admired by the scholastic community. People from different parts of Malabar came to him to clear their religious doubts. He initiated erecting of the Mampuram Mosque to impart religious education for the common people. In his Friday speeches, he called upon the Mappila community to follow the Islamic principles in their personal life and to get rid of the rule of elites. He endeavoured to uplift the Muslim community by giving them religious consciousness and also advised them on contemporary social issues. It was not the ways of traditional leadership. His teachings were directly against the superior caste feudal lords and also against then prevailing social order. He encouraged social renaissance movement of the oppressed as well as the downtrodden people. As his pioneers, Syed Fadl also challenged all kinds of degenerated rituals and superstitions. He stated that as far as Islam is concerned, Qurʾān and Hadith are the main reliable sources, the rules of which should be strictly followed in their life. He always practised what he preached.

34 Ibid., P-29.
35 Ibid., P-29.
36 Ibid, P-30.
He authored around twenty-five works. There had been references found about fourteen Arabic works in history. The content of almost all works include Religious philosophy, Islamic jurisprudence, interpretation of Islamic faiths etc. Most of his works were published from Turkey. His main works are Asāsul Islam, Taqwiyatul Batānah, Tarīqatul Hanīfah, KaukabulDurar, Al Qaulul Mukhtār, fil Man-i a’n Tahyīrī l Kuffār, Fuyusātu l Ilāhiya, Uddatul Umara e wal Huqqām li Ihānatil Kafarati wa Abdatil Asnām.37

Sayyed Fadl Pookkoya Thangal was one of the greatest idealists and social reformers whom Kerala has ever seen. He had his own firm opinions on religious thoughts as well as political views and activism. He opined that the decline of Muslim community was mainly due to their indifference towards Islamic teachings.38 He found the British power firmly established in Malabar, but that did not prevent him from opposing the Hindu Janmis and the British courts and officials which supported the Hindu feudal lords in evicting Mappila tenants. He is said to have declared that it was lawful for a Mappila to murder a Hindu landlord, one who evicted a Muslim tenant from their lands.39 Syed Fadl is reported to have organised congregational discourses at Mampuram. In these speeches, "he sought not only to direct Mappilas towards the practice of orthodox Islam, but attempted to heighten their awareness of their Islamic identity and their independence from the dominant Hindu castes. The Thangal proclaimed, for example, that Mappilas were no longer to accept leftover food from Hindus, a practice which prevailed all those poor converts out of necessity which continued even after the conversion to Islam. Two other decrees were there intended to stimulate more profound declarations of Islamic identity and social autonomy, for Syed Fadl told Mappilas that they should not plough on Fridays, the Islamic Saabath, and were also forbidden to use the honorific plural when addressing Nayars."40 These instructions and speeches were actually a direct threat to the authority and position of the powerful class of Nair feudals and officials. According to A.P. Ibrahim Kunju, "though the British

38 Ibid, P.186. (CN & K.K)
officials did not succeed in linking the 1843 and subsequent riots with Syed Alavi or Syed Fadl’s teachings, a modern historian has tried to connect these riots with them”. He quotes Stephen Dale Modern historian, as “quite apart from the problems of evidence, it is probable that some attacks resulted from the general climate of opinion which the Mampuram Tangals had helped to create around Tirurangadi in which Mappilas may well have felt justified in attacking Hindus for almost any grievance.”41 He continues, Syed Fadl reported to have patronised the Cerur Nercha, which came to be celebrated at the burial site of Cerur Shuhadakkal (martyrs), until Syed Fadl’s expulsion in 1852 from Malabar.

Syed Fadl was holding the unique position in the history of nineteenth century Malabar. From his father, he had inherited the role of the spiritual leader of Mappila community of Mampuram as well as its surrounding areas. He was not merely a spiritualist in the region. As a towering leader of the community he responded creatively towards the contemporary developments and situations. According to noted historian Stephen F. Dale, political view of Syed Fadl originated from the pan-Islamist idea of Jamaluddin Afghani. Dale notes that all the activities of Jamaluddin after his exile to Arabia in 1852 attest the same42.

He was well aware of the political and religious renaissance movements originated in the Islamic world as well as in the Eastern regions of India. Leader of the Faraisi movement in Bengal, Haji Shariathulla’s activities and the modus operandi of Syed Fadl were comparable. The social class to which both of their followers belong was also the same. Most of the followers of Syed Fadl were converted Dalits and marginalized communities of Malabar region. His followers also include people from socially and economically backward Hindu sections. Shariathulla’s followers were also from the Muslim peasantry of East Bengal and from the oppressed sections of Hindus.43

Syed Fadl must have had friendship with Jamaluddin Afghani (1839 – 1897), as both of them were holding high positions and were the part of power centre in the government at the time of Ottoman Sultan Abdul Hameed II (1842 – 1918). Jamaluddin Afghani, the most powerful British enemy whom ever seen by the Muslim world was also religious reformer who stood for the world Islamic unity. In 1849, after his return from Mecca, the Thangal took over the spiritual leadership of the Mappilas of Malabar, particularly of Mampuram of Thirurangadi. It was at a time when the feudal landlords were holding the area with the support of British rulers. The Britishers were doing all kinds of cruelties towards the local tenants like, eviction of tenants and forceful collection of excessive lease. Apart from these, on the occasion of festivals and marriage ceremony, they forcefully received gifts from the tenants. Courts, police and revenue officers, those institutions who had to ensure justice and equity in society, all supported the feudalists. Syed Fadl was well aware of social and economic exploitations subjected to the tenants of Malabar. Abdul Sathar, a scholar in this particular field of study, states that Thangal’s fatwah to murder a feudal landlord who unjustifiably evicted a tenant, is not a sin, to be read out from the then prevailed particular social context. After his exile, Thangal’s work *Uddatul Umārā e wal Hukkām*, published from Arabia was a clear declaration to fight against the British.44

There are disputed opinions among the British historians and the British documents about the role of Mampuram Thangals (Syed Fadl’s family) in leading the anti-colonial struggle against the British, especially in those three riots which took place in the middle of nineteenth century. Manjeri mutiny of 1849 report was prepared by Robinson. But only once he made a reference about the Mampuram Thangal. The then Malabar collector Conolly strongly believed that Mampuram Thangals were behind the riots.45 Hadrami Syeds were generally British enemies. T. E. Sergent endorses this fact in his *Syeds of Hadramont*. The “institution of blessing” existed in Malabar caused a doubt to think that the Mampuram Thangals must be having a major role in instigating the people to fight against the British. Among those people who visited Thangal for blessings

include rioters also. Syed Fadl had rebuffed the findings of the British authority about the role played by Mampuram Thangal family in the riots. Syed Fadl's statement was rejected by the authorities because most of the riots took place in the peripheries of Thirurangadi and the regions in which wielded considerable influence. The British authority accused that most of the rioters reached Mampuram and sought Thangal's blessings before they took on to the operations. Some of them were the followers of Syed Fadl. Mattannur (north Malabar) riot, was given as an evidence for their arguments. Usually people of northern Malabar will not visit Mampuram for blessings. Their religious leadership was under the local Quādīes. In such a context, the visit of some of the rioters to Mampuram was considered strange by the Britishers. In the wake of these findings, Robinson demanded the immediate arrest of Fadl Thangal.46

Due to various reasons, Fadl Thangal was connected with riots. The riots took place in the peripheries of Thirurangadi. Some of the accused were the followers of Thangal. Songs of resistance of the Mappila fighters were dedicated to Mampuram Thangal. There were two phases for the riots: from 1836 to 1843, from 1849 to 1853. In between the riot-less period, Syed Alavi Thangal died and his son Syed Fadl was exiled to Arabia. This was the British justification that the presence of Mampuram Thangal was the main cause for the riots.47

As opined by famous historian Stephen F. Dale, three crucial evidences testify Syed Fadl’s role in the riots. His close relationship with some martyrs is the first one. His clear religious views and principles were quoted as the second one, while his personality and the clear political stand in the Ottoman Arab politics in the later stage was also one of the reasons.48

His teachings confirm his strong stand against feudalism and of the caste Hindus social customs were based on superstitions. Based on this sort of teachings as well as circumstantial evidences, the British authorities arrived at a conclusion that the role of

46Ibid. P43.
Syed Fadl in the nineteenth century riots was clear. His recognition and popularity, particularly amongst the Mappila community and the downtrodden people in general, was intolerable to the imperialist forces. They easily realised the danger behind the formation of power structure under the leadership of Syed Fadl. In all respect, he is a dangerous person. Thangal refused to recognise anti-Islamic power centres of all forms represented by the Nair land lords and the British officials.49

For instance, Malabar collector Conolly describes an instance: Chathu Menon, a drunkard, threatened sons of Syed Fadl. Fadl's men approached the main police officer of the region and demanded the arrest of that man and asked the police officer that Chathu Menon should be sent to Syed Fadl. He was sent to Thangal as per the demand. Chathu Menon was let off with good advices by Fadl Thangal.50

There were several evidences like the same. Taking into account of all these examples, it could be perceived that Thangal and his men were not afraid of the British government authorities.51 As per the report of the Malabar Special Commissioner T. L. Strange, the role of Fadl Pookkoya Thangal in the riots was underlined. Collector Conolly and Strange suggested that the Mappilas should be disarmed, proscription of their properties; expatriation of the rioters, and also those who supported the rioters and those who are unwilling to reveal information about their whereabouts will be prosecuted and imprisoned were placed before the government. In accordance with the above suggestions, they framed new rules: Mappila Outrageous Act, 1854; Mosque Construction Control Act and War Knives Possession Control Act. Mosque Construction Control Act was lifted by the first Kerala Government led by EMS Namboothirippad (Order No. 456410/57/P2, dated June 7, 1957).52

There are disputed opinions about the forced departure of Thangals of Malabar - whether he left Malabar on his own or was he exiled to Arabia. Prior to the tabling of Strange Commission Report, Madras Government issued an order in February 12, 1852.

49CMO vol.1, cited by Abdul Sathar, Muhammad K.K. P-44.
51CMO vol-2, cited by Abdul Sathar, Muhammad K.K. P-240.
52Abdul Sathar, Muhammed K.K., Syed Fadl: Life and Struggle, P-44.
As per that said order, Syed Fadl was exiled to Arabia. Collector Conolly was afraid of Syed Fadl’s reaction due to the said order. For the British Government, Syed Fadl was a big threat to their authority. Conolly used the service of Hindu – Muslim prominent nobles who have closest relationship to Thangal to persuade him taking a decision to leave Malabar as his own. But nobody could answer Fadl’s question “what crime he had committed?”

William Logan (Malabar Collector) reveals some unknown facts on Fadl’s exile in some of his works. According to him, British Government was ready to pardon Fadl on condition that Fadl has to publicly withdraw his earlier fatwa on the elimination of landlords, in a Friday speech. However, Fadl refused to do so. That refusal to the then Collector, Conolly’s demand was the direct reason for the expulsion of Fadl from Malabar as opined by William Logan.

Logan opined that Syed Fadl was exiled due to his persistent stand against feudal landlords as well as British imperial policies. Though Fadl did not directly lead the riots, his popularity and esteemed position empowered the local people to fight against the Lords and colonial forces. In March 19, 1852, Fadl left Malabar along with his family, companions and servants (fifty seven persons in all) for Arabia from Parappanangadi.

If Fadl wished, there would have been an open fight against the government authorities. But, Fadl asked his followers to disperse themselves. As he was the great man of erudition endued with gentleness, he did not initiate further bloodshed and riots in Malabar for his own personal existence. Soon after Fadl’s departure from Malabar, Mappilas were subjected to various repressive measures by the State. As Conolly was the central character in exiling Fadl, he was eliminated in his bungalow at West Hill, Calicut.

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53 CMO vol-1, cited by Abdul Sathar, Muhammad K.K. P-226.
54 Ibid, P-63.
After he and his fellow travellers arrived in Yemen by ship, Syed Fadl stayed in Hadramouth for quite some time. Then he involved in missionary and preaching activities at Muscat. At a time when he set out to Constantinople through Egypt, Sultan Abdul Aziz (1861-76 CE) was the Usmani ruler. After exiled to Arabia, Fadl visited Constantinople three times. Later on, he went back to Mecca and again he returned back to Constantinople in 1871. In 1876, the heir of Sultan Abdul Aziz, Murad Ifandi, appointed Syed Fadl as the Governor of Yemen. Later on, Sultan Abdul Hamid called him back to Constantinople and appointed him as the advisor of the Turkey government. He gave him the title 'Fadl Pasha'. He served as Amir in Zufar. His activities as Amir were praised by British Queen. Even the Queen communicated Her congratulations to Fadl.57

His role in Zafar as Amir was ended up due to the tribal riot in 1879. As he was warmly welcomed by Abdul Hameed (1842 – 1918), Syed Fadl left for Constantinople along with his family. Sultan Abdul Hameed provided all necessary arrangements to him and his family. Then he became one of the members in the Cabinet of Sultan Abdul Hameed. He recommended several reforms in the Ottoman government. Hijaz rail project was one of the suggestions made by him.58 In 1901, Fadl died in Constantinople

Although Syed Fadl had been given deserving recognitions and admirations, he tried his level best to come back to Malabar. He never thought that when he was exiled to Arabia to 1852, he cannot be returned to his birth place. In 1853, his first visit to Constantinople, with the help of Sultan Abdul Majeed (1868 – 1944), Fadl tried to influence Istanbul’s British Ambassador to come back to Malabar. As per the direction of Sultan, British Ambassador Stuart Ford wrote a letter to the British Governor of Bombay presidency by introducing Fadl.59 All his efforts to come back to Malabar was in vain due to the negative report submitted by Robinson against Fadl. As per the report submitted by

the British officials of Aden in 1858, every year 2000 pilgrims came from Malabar to visit Mecca. Most of them visited Fadl also. Though Fadl was expelled from Malabar, British authorities did not get expected result. To their shock, he became an international personality having acceptance in the entire Arab and Ottoman world, till his soul departed in 1901. Even the second generation of Fadl was not allowed entering Malabar region. Collector Conolly was murdered by the Mappila rioters at his West Hill residence in Calicut due to the stubborn stand taken by him against Fadl and his family, as part of the British Government’s deliberate attempt to prevent Fadl’s re-entry to Malabar, in 1855.. Fadl died in Constantinople at the age of seventy seven. He was buried near the grave of Sultan Mahmud.

After Fadl’s death, when Muhammad Abdurahiman Sahib, Secretary, Malabar District Khilafat Movement went to Mecca to perform Haj, he could meet the family members of Fadl and could directly find out their living conditions. Abdurahiman initiated to form Mampuram restoration committee in 1933 for the purpose of getting Fadl’s family members back to Malabar and to recover the properties of Mampuram Thangal family. British authorities and vested interested groups’ role in driving Fadl Pookkoya Thangal away from Malabar was unveiled by the restoration committee and conducted protest meetings and distributed pamphlets among all sections of people. Without withdrawing the Mappila Outrageous Act, Mampuram family cannot come back to Malabar. Muhammad Abdurahiman demanded the government to scrap the black order.

When Sayyed Ali, son of Fadl, arrived at Parappanangadi of Malabar, he was not allowed to get down there. He moved towards French Mahi (North Malabar). He stayed for six months. N.K. Menon arranged everything for their accommodation. Malabar collector did not allow him to enter Malabar. In 1937, Madras Presidency ministry led by Raja Gopalachari scrapped the Mappila Outrageous Act. Under the leadership of

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61 Ibid, P-50.
Abdurahiman Sahib there was a ‘signature campaign week’ to bring the Fadl’s family members back to Malabar. All these peaceful and democratic ways were failed. Problems of Fadl’s family were not resolved even in independent India. Even today, the problems remain unsettled.

5.2.2  *Uddatul Umarā e wal Hukkām li Ihānātil Kafarati wa Abdatil Asnām*

Being a good litterateur, Syed Fadl wrote many works. Majority of them were written in Arabic and Turkish. He has also composed Fatwas in Arabi-Malayalam. The majority of the works are related to Islamic teachings and along with them, he wrote many pamphlets inciting the people to fight against the colonial powers and the anti-Muslims.

*Uddatul Umarā e wal Hukkām li Ihānātil Kafarati wa Abdatil Asnām* is a compilation of such leaflets. Fadl Thangal might have written this manuscript immediately after he left Malabar in 1852CE. Syed Fadl arrived in Yemen, at a time when the Europeans were trying to pull down the Usmani Empire. The Christian governments in France, Russia, Germany, Austria and Britain were all overtly and covertly trying to wipe out the Usmani Empire. The Christian governments in France, Russia, Germany, Austria and Britain were all overtly and covertly trying to wipe out the Usmani Empire. *Uddatul Umara* might have compiled at that time itself. Even before Syed Fadl reached Constantinople, the Crimean War (1854-6 CE)64 had already started between Russia and the Turkey Sultan over the sacred places of Bethlehem and Jerusalem. The then Sultan, Abdul Majeed (1839-1869 CE), with the help of Europeans, gave a major set back to Russia. At the same time as a helping hand to sultan Abdul Majeed, he must have compiled this work (*Uddatul Umara*). The work, “Saiful Batār” written by Fadl’s father, Mampuram Thangal was compiled by Syed Adbullah bin Abdulbari al Ahdal, also included in the Compiled work, *Uddatul Umara*.

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64Crimea, a peninsula between the Sea of Azov (an inland Sea of southern Russia and Ukraine, separated from the Black Sea by the Crimea and linked to it by a narrow strait) and the Black Sea. The Crimean War between Russia and Turkey(supported by its allies, including Britain and France).
Syed Fadl arrived in Arabia in the period of extreme crisis. He must have compiled the *Uddatul Umara* even before he paid his visit to the Sultan. Reaching Constantinople, he must have submitted the manuscript to Sultan Abdul Aziz. As it is a work that call for war, in the upper part of each page of the work this line can be seen: “Put to death the enemies of Lord, Indeed, the heaven is under the shadow of swords” and in the lower part of each page of the manuscript this line written, “Oh Lord, lend a hand the Usmani family and endow them with proper success”. *Uddatul Umara*, was proscribed by then Malabar Collector Conolly in 1851. Some parts of the Uddai must have been completed in Malabar and copies of the same must have been distributed secretly over there. This chapter urges the new believers and common people to keep up Islamic personality and to stay away from non Muslim customs. All other chapters have related to Khilafat and religious edicts.

The work, *Uddatul Umara* having 168 pages is divided into 9 chapters. In the very first chapter itself it is written that the work is *Uddatul Umarā e wal Hukkām li Ihānatil Kafarati wa Abdatil Asnām* and that it has been compiled by the dear leader son of Imam Gauz Alavi, Syed Fadl bin Habib.

Like other Arabic works, it begins in the name of God and praying for the prophet Mohamed and his family. The publisher of the work glorifies Syed Fadl and presents him as a man of an era. They write that this work has been published for inviting people towards Allah and the Prophet Muhammad and to maintain a life according to the traditions of the prophet. Along with this, they pray for the Usmani Empire that it is a pride of the country and help for success.

The publisher further notes the following: if anyone who reads the manuscript from beginning to the end and understand the ideas and religious understanding and intelligence increases. If one acts as laid down in the work, one will be in receipt of divine (mysterious) knowledge (*vilāyat*, divine command). Belief will be strengthened,

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each and everyone should show eager to read this work. It is also necessary to make the work the closest companion.

The preface is taken from some sections selected from the work, *Adda’wati Trāmma wa Tadhkiratil Āmma* (the complete appeal and an universal memento) written by Abdulla bin Alavi al Haddad. This work describes the importance of knowledge; the responsibility of a religious scholar etc, the first step for inviting towards ethics is increasing and dissemination of knowledge. Preaching of faith is greater sacredness for a scholar than that of involving in optional prayer. After the preface when it comes to the chapters *Fi Nabdati Tatta’allaq biTadhkiratil Umarāe wa Tabsiratul Wuzarā* (Advices to the Amirs and Leaders).

Being submissive to Sultan will bring strength and structure to the religion. If anyone rebels everything will break down. Discipline brings prosperity; it will bring about security for life also. Discipline means holding tightly the tenets of Allah. If one cheats the Sultan one will be humiliated. Provide good advice to the Sultan, and then only both religion and country will be well-off. The work provides advice to minister and leaders on these lines. The author uses the metaphor that the Jackal that leads to a thousand lines is better than the lion that leads a thousand jackals.

The second chapter is *Saiful Batār* some works recorded that Syed Fadl’s father, Syed Alavi has written the same. This fatwa might have been compiled in the context of the attack by Christian forces of Russia, the Tsar Emperors during the time of Sultan Abdul Majeed.

The chapter *Tanbihul Gāfilin* dealt with the slander acts done by the non Muslims against the Muslims. Are three greater enemies than non believers? How do they establish relationship among us? They come among us as through conspiracy acts. They fight with war against us. Destroy our women, children and wealth. Conquer the country- they pollute our sacred places, demolished mosques and erect churches. Make women and children slaves and forced the religion on us. Religious rules come to an end.
Is there a greater sin than helping people like them? In the same chapter it introduces war for justice as follows: struggle is a treasure of Allah. And he gives it to the one he loves. It reveals the evolution of Islam. Therefore you join war for justice, search for the great treasure of Allah. Allah asks your body for a price; sell your body to Allah. If you do so you are saved from the punishments in hell. You will become the doves in the garden of heaven.

The poet urges in a strong language to fight the war in Allah’s way, O’ believers fight the war, fight the war. Here is heaven, scarifying your body and wealth fight war against the rogue enemies of Allah. In this way escape from denigration. Again: Martyrdom is a great wealth. In that do you act as miser in front of your master, Allah? It is enormous sin it is the worst. It is a great sin to say that you love the religion the Prophet but at same time do not act in that way. The author uses a lot of verses from Qur’an, Sayings of the Prophet and the Fatwas or religious rulings of Ulamas to inspire the people for war waging against the infidel conquerors.

The fourth chapter, Al Dhurarul Manzūm ladul Akhli wal Fuhūm also urges war. This invite the rulers and by describing the greatness of war one by one. O’ leaders awake, awake it is your responsibility to help the Muslim brothers. O’ God please save our community and prohibit the hooligans. Oh People, get ready for war. Strike with force against the enemies joining the same neither gets one’s life span decreased because of heading to the warfront; nor does it increase of your turn back from the front. Spend your life for ethereal gain. Do not get stop doing anything by giving the reason that you do not have the talent. Cowardice leads to humiliation. If you turn back from the warfront, you will not get the material happiness that you desired. You will lose the otherworldly life as well.

Non-believers have nothing to earn or gain. And for you- there is heaven. The will get only dull pain. And you will get happiness after pain. Therefore purge the material desires. You should not turn back like non-believers. Oh, believers fight the war, fight the
war. Oh, forgivers, success is yours, success is yours. Oh, desires heaven is yours. Those who turn back will get hell! Hell! Either success or else heaven help out Allah.

In the Chapters 5th, 6th and 7th of the work- *Tanbihul Mulāk min Makrissaʿalāk, Min Makrīl Yaḥādī fi Akhdā Ṣṣīn* and *Makrul Fursī Fi Ikhrājī Mulākī Nnassārāh* - the lessons from history are depicted through that it describes direction for rulers (administrators), Ministers and soldiers as also ways to escape from treachery.

Chapters 8th and 9th are taken from *Addaʿwati Tāmma wa Tadhkiratul Āmma* of Abdullah bin Alavi. It contain the characteristics of knowledge the duties of religious scholars, responsibilities of governments, and the greatness of Islamic Shariāt and the basics of war for justice. Even though *Uddatul Umarāʾ wal Hukām* ends up with nine chapters, from 91st page the work, *Qawlul Mukhtār Fi Manʾīl Taʾkhīrīl Kuffār* is added as appendix.

5.3 MUHIMMĀTUL MUMINĪN

*Muhimmātul Muʾminīn* (The tasks of the believers) is a 40-page booklet written in Arabic-Malayalam that shows the undeniable presence of the Muslim scholars in the anti-British protest of Kerala. This was one among those many works confiscated by the British. It contains important subjects like Islam's known cooperation with enemies, the need to support the existence of Khilafat and the importance of preserving the holiness of *Jazeerath-ul-Arab*. The author, Pareekkutty Musaliyar was the Khilafat Movement Committee Secretary of Thanūr of south Malabar, during the ‘Malabar riot’ period. He presents this work for the purpose of inciting the people to fight against the British

66"Selected sayings prohibit bestowing of graciousness to the non-believers": This work urge the believers (Muslims) that to keep up their personality and to ignore and do not take into account the non-believers. This work also direct the rulers that not to create the law of the land which favour the non-believers (*zimmī*, a free non-Muslim subject living in a Muslim country). To substantiate his arguments, the author is extensively using quoting from the prominent Islamic jurists and other scholars. He expresses his strong displeasure towards the Europeans and their religious ideology. Do not allow them to sell their scriptures in the Muslim centres (p 52).
colonialists. The issues and topics covered in the book by basing his arguments on the verses of Quran, sayings of Prophet and the words of eminent Islamic scholars. This book asks the Muslims of Malabar to accept the Turkey based Usmani Sultan as Khalifa and fight against the enemy, the British.

5.3.1 Āminummāntakatu Farīkkutty Musaliyār (d.1942-CE)

Of Parīkkutty Musaliyār, very little is known. His full name was Āminummāntakatu Farīkkutty Musaliyār. He was born at Thanur in South Malabar. Nothing is known about his birth date. For some years, he was a religious teacher at Vailathur Mosque in Malabar. He used to write articles on various issues in the local newspaper called Salahul Ikhwan. He was a nice orator as well. In 1921, he was attracted to Khilāfat – Congress Movement. As he was Thanur Khilāfat Committee secretary, Farīkkutty incited people to join the Khilāfat Movement. To instigate the local people,

*Muhimmātul Muaminin* was authored in Arabic-Malayalam language. Through this work, he advised the people about the importance of Civil Disobedience against the British colonial rule. Later on, this work was proscribed by the British government authorities. In 1921, this work was published from Ponnani.67

Subsequent to Malabar Mappila riot in 1921, he went underground and reached Mecca. In Mecca also, he was regularly writing articles against the British colonial policies in *Ummul Qura* daily.68 This great scholar died in Taif. Farīkkutty Musaliyār was considered as one of the instigators of Mappila riot by then Malabar District collector Thomas. He was one of those who fought for independence by using his pen and tongue.69


68Ibid. P-501.

69Ibid, P-501.
5.3. 2 *Muhimmätul Muminin*

The author is exhorting the people through his literary works, irrespective of their religious background to fight against the exploitative forces as represented by the British. He emphasizes the importance of making productive relationship with the upright Christians and Jews. In fact, he is not exhorting the people to fight against the Christians and Jews, but to fight against the exploitation and manipulation amongst the people of Malabar particularly the Muslims and their well-venerated Islamic doctrines and principle. This work is not a commentary on the medieval Kerala history, this work provides an inspiration to fight against the colonial power, the British, as part of one's religious duty.

This work, *Muhimmätul Muaminin* was one of the Anti-colonial literary classics proscribed by the British at the time of their colonial rule in Malabar. It has been in the Malabar Mappila Dialect (Arabic- Malayalam). The author explains the contents of the work in the first page itself as disobedience and non-cooperation with the opponents of Islam, seeking unconditional support for maintaining the Khilāfat (of Turkey Sultan), protecting the sanctity of the Arabian Peninsula are the subjects for the discussion in this work. To support and justify the author's arguments he has extensively quoted verses from the holy Qurʾān, traditions (sayings of Prophet Muhammad), as well as the books of the great preceding Islamic scholars.

The author Farikutty Musaliyar states that if they firmly believed in the principles and traditions, they would not have made the infidels as their supporters and companions. Here the case is that most of them did not meet the legal requirements of the righteousness (*fasiqs* i.e. offenders) they are also undetermined and hypocrites in their faith. The cowardly hypocrites would say that they are afraid of the consequences of confronting the infidels. By saying this kind of trivial things to justify themselves, and then they will be forced to follow the diktats of infidels.  

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70Musliyar Pareekutty., *Muhimmatul Mumineen*, (nd.) p. 2.

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But all the infidels should not be directed as associates and not to be considered as interest groups, are only those Christians and Jews who insult and banish some of us and create troubles to our religious sacraments. At the same time we have to cooperate with the infidels who do not create the aforementioned misdeeds and also who harmoniously take care of us. He takes a verse from Qur'an to support his view on this.

To resist the wicked infidels and extending all assistance for strengthening the faith of Islam both by wealth as well as physically, those personalities will be rewarded paradise hereafter. This promise is not only recorded in Qur'an but Torah and Bible as well. If certain people determined to fight the enemy, then it is mandatory to each and every Muslim to extend their unconditional support to them by both physical and financial ways.\(^1\) As per the above said verses of Qur'an and Hadith (sayings of Prophet) to carry forward the faith of Islam and its dignity, everybody should work and assist with their wealth and body as much as they can. If certain people are not rendering their possible services to protect and promote their faith and also not doing anything to resist the enemies of our faith and community they are in point of fact inviting tremendous troubles to their side. In other words, they paved the way for enemies indirectly, and demoralising own cause. By doing the same, they are only confined to personal deeds, are deliberately getting the wrong idea about their faith for convenience. Their destination will be enduring hell hereafter.\(^2\)

He ends up introductory section of the work by saying that a man he who did not fight against the belligerent infidels and also did not even think to confront them, will die as hypocrite. If this is the case, it is necessary that to fight the enemy if possible if not he has to keep it in mind that he will definitely confront the enemy as and when he is capable to commit it.

\(^{72}\)Ibid p. 7,8,9.
The author of the work, after clarifying his stand on dissipating both wealth and body for the cause of the faith and its promotion now he is moving towards to discuss the necessity of holy war against the belligerent infidels.

If some one thinks and pray to become martyr in a war against the belligerent infidels, he will meet the rewards of the martyr even if he dies at his bed.

To support his statement he quotes a Hadith (agreed up on both Bukhāri and Muslim) reported by Ibn Abbas (R) as: In the day of Mecca Victory, Allah’s messenger said that although it is not mandatory post Mecca Victory to migrate from Mecca to Medina and to resist the infidels. But one should keep his willingness in the mind, as and when his presence is required for the same he will commit himself. It is inevitable that if the Imam asked him to set out and take part in the holy war against the infidels, then one must perform his part to resist them. In the same manner, if the infidels forcefully enter into the territory of Muslims, then it becomes individual duty of Muslims to fight the enemy. After citing this from Allamah Imām Kustalani, the author justifying that to accept the order of a Muslim Sultan is also obligatory to certain extent. Citing Qur’an as: ‘Be submissive to Allah, His Messenger and your ruler’; he also cites a Hadith (agreed up on both Bukhari and Muslim).\(^\text{73}\)

The author keeps on emphasizing the unavoidability of reverence of the spiritual leadership of the community: Ubadat bin Samit reported that Prophet says that listening and obedience is compulsory upon us to be obedient to the pronouncements of the Imam; that is necessary even if in the middle of distressful situation or pleasant circumstances and shocking or sprightliness conditions; even though the Imams are blameworthy on certain issues (in the case of spending money) people have to follow him; one should stay

\(^\text{73}\)Musliyar Pareekutty., Muhimmatul Mumineen, (nd.) p.12; for details see also 10,11 Allah’s messenger has said; Whoever obedient to me abides by Allah whoever disobedient to me disobedient to Allah; Whoever follows Imam follows me, defies Imam defiant to me too. Imam is a guardian; war will be carried out under his instruction viciousness of the opponents will be prevented by him. The same Imam is asking some one, to be more sanctimonious and also accepted his dictum will be rewarded profoundly; and he who rebuffs him will be invited severe ordeal. (p. 12-13)
confronted with a ruler, don’t be hesitated and scared of any stern critic, in saying the truth and matters can continue to be questioned wherever it may be necessitated.

The writer is making a justification after gathering all supportive arguments on the appointment of a belligerent infidel king: the author says that it is not valid on the part of Muslims according to Ulamas; he has extensively quoted from Quadi Iyad and was mentioned in sharah (interpretation) Muslim of Imam Navavi etc. At the same time, if a belligerent infidel King occupies a territory by force, it is an unavoidable duty upon Muslims to combat against him and to appoint an Imam to deal with him. They should also make every effort to escape from his control. If they are unable to change the prevailing situation and survive there, they should get away from that region as an unavoidable act. The said matter has been elucidated in the marginal commentary of KitabTuhfah by Imam Sherwani. If Muslims can make public the faith of Islam and to live accordingly and he is not dreadful about any humiliation in practicing his faith, it is not compulsory to migrate from that country. In case one cannot profess his religion the migration is the possible option. This has been clarified by Imam Navavi in his book Minhaj. The author again repeats on the issue of Hijrah (immigration) he quotes Kitab Tuhafah of Imam Ibn Hajar: In this case some one submissive to an Infidel Ruler is offensive and liable to be punished by the Almighty. Even if it is in the case of a woman who did not get a supporter to commit the same obligation she is also liable to punishment. It is individual obligation upon Muslims, to spend their wealth and body to get their terrain back from the clutches of an infidel ruler and to appoint an Imam in order to observe their religious rites. To appoint an Imam is one of the paramount affairs in Islamic religion. That is why; the Muhajirs and Ansars got together and preferred the immediate selection of a Caliph to the burial of their beloved Prophet. Here the author by citing all supportive documents from the Qur’ān, Hadiths, traditions and historic

Ibid p.15.
Musliyar Pareekutty., Muhimmatul Mumineen, (nd.) p.17
The indigenous people and followers of the Prophet who emigrated from Mecca to Medina in 622CE are Muhajirs. Hijrah era (HE) starts in commemoration of this historic incident.
The Medinan followers of the Prophet Muhammad who granted refuge and all possible support extended the Meccans after Hijrah.
incidents (there is unanimous opinion among the Scholars of *Ahlu Sunnah* on this particular area, mentions also different interpretations like *Sharahul Maqāsid*, *Sharahul Mawāqif*, *Tuhfatul Murīd* etc.), he institutionalizes the inevitability of selecting an Imam (Caliph) and the necessity to be obedient him by the whole community.

After elaborately explaining the necessity to choose Imam, obligation of the people to act upon his directions and also warning with the ordeals of those who defy him. He comes into clarify his stand on who are the people have to assemble to choose an Imam. He expresses his point of view on the basis of various prominent opinions as decision of selecting an Imam will be taken by the leaders and men of reverence from the community. Whenever someone has been designated as Imam it is obligatory on part of the people to follow his instructions almost in all affairs. To select an Imam, it is not necessary that to bring together all scholars and great personalities, if the presence of certain wise men and scholastic people are there in the decision making body, the matter can be met. That Imam will appoint caliphs to all regions. Moreover, this news should be spread to remote areas also.

Author sensibly communicated and convinced the common people with his unambiguous observation with regard to the stand, at a time when the people are troubled especially due to the unscrupulous occupation and high-handedness committed by the belligerent infidel invaders. The author of this work, Farikutty Musaliyar put the accent on to follow and strengthen the Turkey centred Sultan’s activities to bring to an end to the reign of British Imperialist forces all over the Muslim world.

He emphasises the area under discussion on taking the Usmani Sultan into confidence and accept him as the Caliph of the Muslim community of Malabar as well and to fight against the British enemy. Primarily he enunciates that it is the duty of each and every Muslims to pray for the Ottoman Sultan, those who are fighting against the Sultan are the apparent enemies. Therefore, all Muslims are bound to strengthen the state

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79 The adherents of Sunnah (the Sunnis); Sunnah of the Prophet, i.e., his sayings and doings, later established as legally binding precedents in addition to the law established by the holy Qur’an.
of the Ottomans by their body and wealth. We have to be aware of that the Ottoman Sultans are the rightful people of Khilafat. Due to the incapability or instability of a particular caliph or the dismissal from the power will not create any substantial change in their credence and majesty. Therefore to oppose all (Muslims and the infidels) those who are in opposition to the great Ottoman emperor is inevitable to all Muslims. To substantiate this observation and sanctity of the Khilafat and its acceptance, the author also cites an incident from the historical records. An emperor from Ottoman namely Selim I, as per the letter of Quadi Salahuddin Lahirah (in 918HE), sent Muslih Bek and his companions to then possessors of two Holy mosques (Mecca and Medina) and it is noticeable that Quadi Salahuddin Laheerah had devolved the power to Sultan Selim I acknowledge him as sovereign (Baiat). This way has been popular and legitimatised by the Scholars of Haramain (Mecca and Medina) and followed by the scholars after them also endorsed the same; as described in the book, *Futihat*. He brings forth another Hadith from Kitab Sahih Muslim to establish his firm stand on legitimisation of Khilafat. He comments also that at this moment in time none other than Usmania Sultan is our Caliph. Therefore those Muslims and the infidels who go up against our caliph should be packed down. And also it is obligatory if possible those elements should be vanquished.

Further the author Farikutty Musaliyar brings out another lengthy Hadith to convince the people with his stand on the said issue. Hudhaifah says: people used to ask Allah’s messenger (Prophet) about goodness but I used to ask about badness to get rid of it committed by me. Hudhaifah continues: he asked the Prophet, Oh! Prophet we were continuing with ignorance and sins. Then God led us towards Goodness. Would there be badness again? The Prophet replied yes, and then I asked, would there be goodness after this too? He answered yes; but that will be adulterated. Then I asked what the adulterated goodness is, he answered. It is a section of people; they follow both words and deeds other than that of mine. I asked Him would there be badness after that? Allah’s
messenger answered: a group of people will invite to the hell; the people who have accepted their invitation will be thrown into the hell. I again asked the messenger would you mind to give clues on those people. He answered that they are from our ethnic group speak our language also. Then I asked Him what should I do if I encountered them? He replied that be with the group of Muslims and accept their leader. If they don’t have a group and Imam (leader), I asked? Then he replied that do stay away from all the groups - even by keeping tight to the root of a tree with your teeth. 85

Qustalani says in his book, Irshādū Tathri, interpretation of Sahihul Bukhari : As Tabri said the meaning of this Hadith is that accept the leader as they have agreed upon him from the group. If anyone who is not in agreement with the Muslim fraternity group he will be ostracised from the community. If a situation crop up as there is no Imam and also people are parted as various splinter groups, then it is necessary to be distanced from all factions in order to prevent entrapping into any form of misdeeds. If possible one should prefer emigration to an appropriate area. The author advises by citing a Hadith that if any loathsome thing occurred on the part of Imam condone him. For the reason that, if some body distanced at least a span of hand from Muslim community fraternity and so he died as well, that death is an ill-mannered death. 86 Farikutty Musaliyar says by citing from Al Qustalani, that all Islamic jurists also agreed upon this particular matter; even if the Imam is so unkind it is obligatory to obey him seeing that if he is committed to the basic principles of Islam; or else (the Imam blatantly violates and is not interested in looking after the fundamentals of Islam), the capable section declare war against him. Even in such a situation one should not follow the belligerent infidel.

Subsequently, the author enters into issues of dealing with the polytheist in an Islamic country. He quotes from Qur’an: Oh believers, the polytheists are impure and so prohibit their entry into the Holy Mosque of Mecca.

85 Musliyar Pareekutty., Muhimmatul Mumineen, (nd.) p. 24-25
86 Musliyar Pareekutty., Muhimmatul Mumineen, (nd.) p. 26
An Islamic state can be divided into three categories as: i) Haram (Holy Mosque of Mecca) whatsoever the case may be their entry is strictly forbidden. ii) Hijaz: polytheists can come into close by Hijaz with the authorization for a limited period of time but their stay will be extended not more than three days. For the reason that two religious convictions will not prevail in the Jaziratul Arab, it has been reported in the Hadith books. iii) Other Islamic Countries: unbelievers can stay there as the free non-Muslim subjects living in Muslim countries who, in return for paying the capital tax, enjoyed protection and safety (as at Amanat and Ahlul Dhimmah). No infidel (belligerent) would be permitted to stay in the Arabian Peninsula. Tuhfah (a book in Islamic Jurisprudence) says that not even a limited period of time; because the Prophet so ordered: expel all infidels from the Arabian Peninsula; it means from Aden to the villages of Iraq longitudinally; widthwise from Jeddah to Sham, Dujail and Furat.87

At the same time, evicting infidels from Hijaz and all parts of Arabian Peninsula as well as the eviction of infidels from a country captured by them is a compulsory duty. In the same manner, if Hijaz or any other Islamic state is under the threat of capture by infidels or their invasion it is the compulsory duty of all those who knows it, to oppose and prevent them from their attempts by all possible means including the backing of resistance. Allah says: combat against them until they have lost their power.88 Help you one another in the matters of Godliness and righteousness; but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment (5: 2). He also explains the same broadly, what we can extract from the above said verses is that, it is extremely disagreeable in extending support for those intractable infidels among the Christians who are creating troubles to the people and are not amenable to the tenets of religion and are determined to annihilate its teachings of the religious convictions. Those people should be flattened; those who are dedicated to maintain its principles must be extended unconditional support. This is in fact a way of assistance for the religion of Allah.89 He quotes from Qur’an: If you lend a hand for religion of Allah you will be helped. Again he quotes: you are elevated groups; verily god is with you. Then he quotes:

87Ibid p. 27-8.
88Ibid p. 29.
89Ibid p. 29-30
the men and women are the supporters of each other; they offer prayer (namaz) and give out alms tax (obligatory); they are obedient to Allaah and His Messenger…….

Once again, he is emphasizing the necessity of strengthening the faith of Islam and he concludes this work by highlighting plenty of rewards waiting for the true believers and followers of this faith hereafter for both men and women for ever. He ends up it by praying that: May the Almighty include us among those people who are blessed with His most noble heaven, ecstasy and satisfaction. At last he states that in this work I brought together here the Quranic verses, sayings of Prophet and interpretations of the scholastic people except anything.

5.3 CONCLUSION

The chapter, creating inspiration from all these emotional religious works, made the people to stand up united to fight the British vigorously with profound valour. Fierce battles were fought in different places of Malabar mostly centred on mosques. The British panic stridden in front of the organised resistance movement of Mappilas. The religious tenets were incorporated in these works in stimulating the mass anger directed against the British brutalities. In these series of battles of south Malabar, many Muslim fighters and the Britishers lost their lives. The essence of all his work is the basic tenets - Quran and Hadiths based on fundamental truths and teachings of the prophet. There is similarity and identifiable characteristic traits shared between these works. Compared to the anti-colonial works written in the medieval period these three works, intensively inciting the Muslim people and their religious passions against the European Christian rulers and their dominance. The interpretations made the authors of afore mentioned literary works instigate and motivate the general mass and the Islamic rulers of different empires to lead global struggles against the colonial and imperialist forces. Particularly the work composed and interpreted in Arabi-Malayalam was directly influenced the Muslim masses of Malabar.