CONCLUSION

From the ancient period the trading Semitic races was adventurous and were always on the look out for better market. The players in this game of east-west trade were the Phoenicians, the Assyrians, the Greeks, the Genoese, the Romans, the Sassanids and the Persians. The final Semitic entrants in the field are the Arabs. Though much debated, a point that has been upheld by many historians is that, the final destination of these Semitic traders was China. In this up and down trans-oceanic trade activities, Malabar provided as the best transit centre. These traders were found to have proceeded to Sri Lanka from Malabar, and from there they proceeded to Chinese ports.

There were three trade centres in Malabar. Muziris (Crangannore and later on Kodungallore) was the major trade centre of the region during ancient period. When the Kulashekhara Empire of Mahodayapuram was flourishing, the trade centre of Malabar was Kollam. Kollam was the southern capital of Kulashekhara Empire of Mahodayapuram when the trade centre was shifted to the place. It should be mentioned that the Kulashekhara Empire maintained very strong trade relations with China. In that period the Jewish settlements and the Nestorian Christians had already established their base at Kollam. With the decline of the Kulashekhara Empire, the trade centre got shifted to Calicut. By the end of the 15th century, trade was flourishing rather well between the Arabs and traders of Calicut. Although, the presence of Arabs were felt in Malabar even before the birth of Prophet Mohammed, a strong community of Arabs was formed in Malabar only by the end of 15th century. In other words, when Islam was flourishing in Mecca, the reflections of the religion were strongly felt in Malabar almost simultaneously. The presence of Arab traders in the region might be one of the reasons that caused the impact of Islamic reverberations being felt in Malabar too.

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1 In the case of China too, the message of Islam reached during 7th century AD, as the Arabs maintained trade relations with Canton City.
As far as the trade interactions, the Arabs were superb traders with their well experienced in mercantile manoeuvrings. Unlike the Portuguese and the British, wherever they went, the Arabs did not persecute the natives. They easily interacted with the natives and respected their local traditional culture. Whether it was in India and Malabar or China they succeeded in establishing cordial relationship on equal terms upholding the dignity of the natives without disturbing their religions, customs and practices and without inviting much antagonism.

Ancient Malabar-overseas oceanic trade relations are well known. The Arabs’ cordiality was the principle rationale for developing, establishing and exchanging a cosmopolitan culture in this part of the world along with their economic activities. After the disappearance of the ancient maritime trade players from the scene of eastern commercial venture, the Arabs’ arrival to this part created more powerful and healthy relations with the native rulers and populations. The Arab presence also considered to be felt in the western sea-board of the Indian peninsula even before the birth of the Prophet Muhammed. The pre-Islamic Arabic literature is the attestation for the same, if those literatures were produced in that particular point of time. As explained in the first chapter:

"The globule droppings of white antelope, being scattered on the courtyard and the remnants of her old home. It seems like the pellets of pepper."2

This attests the much earlier Arab connections with Malabar.

The Arab maritime interactions with Malabar created more vibrant emotional attachment with the native populace. The ever tolerant people of Kerala warmly welcomed the latest Semitic faith- the faith of Islam, into this area immediately after its birth, as it happened in the case of Christianity and Judaism. The advent of Islam in Kerala might have felt in the 7th century itself. Because after the shifting of the centre of Malabar trade from Muzziris to Southern Kollam, the Arabs interactions with China was through the capital of Kulashekhara Empire of Mahodayapuram. In China, the arrival of

Islam was in 650-51 CE. In the same period itself its presence might have felt at least in some parts of Kerala without any kind of coercion and conflicts. Significant Arab settlements spread of Islam and the formation of a Muslim community in Kerala could be traced in the later period.

The cornerstone of the Arab diplomacy was incorporating humanitarianism and brotherhood in their relationships with the natives who were non-believers. Because of this, civilised and sophisticated deal with the natives, it is natural that due to various positive reasons, the native people might had voluntarily attracted and influenced to covert themselves into the new progressive religion devoid of caste discriminations and other oriental superstitions— the volunteer acceptance of the new revolutionary religion.

Towards the end of 15th century, Muslims began to emerge as an influential social community in Malabar. The very fact that Arab missionaries were able to effectively spread their religion in Malabar shows that the Arabs maintained very cordial and healthy relationship with the local populace.

The further shifting of centre of maritime trade and commerce from southern Kerala to Calicut and its adjoining territories was again more favourable to the Arabs and the progression of Muslim community over Malabar region. By the end of the 15th century when the trade flourished into its apex, a new colonial power entered into the land of Malabar, the Portuguese for the spice trade. Territorial aggrandisements with its coercive religious ideological zeal was their guiding principle. The well-organised and premeditated assault on the regional sovereignty as wells against the individual liberties of the people of Malabar from the part of the Portuguese colonial power compelled the consolidated natives to give a fitting retaliation to the Portuguese.

From this study the researcher could find that the cultural literary influence and impact was reciprocal in terms which ultimately contributed in the emergence of a refined and synthesised society in Malabar resulting into tremendous and far-reaching impact in the society. The latter-day aggressive maritime trade expeditions of the
Portuguese, the British, and other European countries and their ruthless, adventurous and desperate military campaigns to capture the Asian maritime trade and commerce in general, and the Malabar witnessed a series of bitter clashes. Though the Portuguese and the British might have often succeeded through their crafty diplomacy in misguiding the native rulers intended to keep off the Arab influence the strategy was to divide, weaken and damage the trade privileges enjoyed by the Arabs under the patronising of the native Hindu Kings. Because of the centuries old Arab engagements and influences with Malabar society has already created solid diasporas- cross-breed offspring from the Arab-Malabar inter marriages. It can be found as an indicator for the existence of Hindu-Muslim healthy and cordial relations - the naval admirals of the native Hindu Kings of Calicut known as Zamorins were Muslims.

In a broader historical analysis, the Malabari community had always maintained a tolerant and friendly attitude in welcoming all the religions and cultures of the world. It was not only the Hindu inhabitants but those Hindu rulers of different tiny principalities were also ever willing in accepting them as their honourable guests. Friendly exchanges and gestures were the means, adopted in their respect. These rulers broad heartedly extended all their unreserved endeavours in inviting, patronising and promoting the major respective religious faiths of the world. Hence, in Kerala entered all the semetic religions - the oriental Jews, the Christianity and Islam. Following its age old and time tested traditions, the religion of Islam also reached Malabar region through the trading Arabs.

Permission was granted through royal proclamations in spreading and propagating the new Semitic religion - Islam, freely and fearlessly. All cooperative efforts were extended in promoting the Islamic faith. These gentle hearted Hindu rulers were magnanimous enough to release liberal funds to them from the royal treasury. They also took personal initiative in building synagogue of Cochin and churches of various Christian denominations. So was the case with Arabs and their new religion.

One of the major findings of the study is invention of the Arabi-Malayalam and its origin. The Arabs contributed a new language for Kerala known as Arabi-Malayalam.
still popular in Kerala. The origin of the Arabi-Malayalam may be due to the fact that Malayalam was not yet a developed language. It is the youngest language amongst the Dravidian literary school. The absence of a developed Malayalam language was a major handicap which could have lead in evolving a new synthesised language consisting of innumerable Arabic words in the works. The Arabi-Malayalam gradually developed with deep roots enormously influencing the thought perceptions of the converted natives who were known as Mappilas. Malayalam language had severe drawbacks since it was a developed Malayalam was not a completely developed language and in many respects it had several limitations for communication - both verbal and written. This vacuum was taken over by the Arabic language which was developed in every respect with all its superiority and completeness. Compared to Malayalam which was under its formative stage, the Arabic language had its multiple literary advantages in that prevailing context with its abundant reservoir of published and translated works from different languages of the world particularly the Chinese, the Greek, and the Sanskrit literature which dealt with wide ranging subjects- from poetry to commentaries of religious texts to texts of medicine, science, jurisprudence, astronomy, astrology, etc.

The far reaching impact of Arabi-Malayalam was felt and reflected every sphere of life in Malabar in the subsequent centuries radically influencing the thoughts, the ways of life, custom and culture of the people of the region. The development of this language and its literary contributions significantly reshaped the value system. The new experiment was instrumental in positively moulding the conceptual perceptions and consolidating the public opinion of the Mappila community of Malabar in resisting the western imperialist onslaughts their right to belief. The Arabi-Malayalam Helped them in educating them civil rights and basic needs and rights in safeguarding and ensuring natural justice. In fighting the colonialists the subsequent phase the people of Malabar played a leading role in anti-imperialist mass appraisal. The Arabi-Malayalam literature produced by the ulamas was widely circulated in organising the Mappilas.

The anti-colonial literary works mentioned else where in the study can apparently be inferred that’s the authors of all these works never called the Muslim
masses in the formation of an Islamic Republic to protect their basic rights. On the other hand the afore mentioned idea of Islam state was used as a propaganda was weaved by a minimal section of the later stage of ulams of India. It is interesting to note that even when there had been very strong mutual hostility between the Christendom and Islam in the Medieval period, and even when the Arab Muslims had an upper-hand over the up-and-down trans-oceanic trade and commerce with the East and the West, and even when there had been a strong presence and influence of many a Muslim ruler and emperor within India and abroad, the highly influential *ulemas* of the Medieval and British Malabar never encouraged the formation of an Islamic State within the Muslim community. Or one should assume that the high level understanding and their scholastic wisdom never allowed them to generate that Orthodox and utopian idea in the minds of the contemporary Muslims. Even after the decline of the powerful Zamorin kingdom of Calicut and the subsequent short term Mysorian rule of Malabar, the Muslims of Malabar or the entire people never felt that as Islamic rule.

Because of the large presence of the Muslim Community in the length and breadth of Kerala, the Christian Colonialists whether the Portuguese or the British faced stiff opposition and mass appraisal in a most well organised manner admixed and emotionally influenced with teachings of the new religion. This was the reason that the colonialists felt helplessness in facing the situation and were unable to suppress the Islamic upsurge

Islamic population had considerably expanded through out Kerala and it became a powerful force to reckon with the combined armed onslaught of the colonialists and the cowardice native rulers who were sold out to the imperialists. This literary cultural sociological study with a historical perspective is objectively rationalising and comprehending the social dynamism of that period.

By the end of 18th century the land of Malabar witnessed the aggravated interest conflicts by the respective European colonisers - vis-à-vis the Arab traders, both the native Hindus and Muslims. These conflicts and rivalries ultimately resulted into intense
cultural clashes - putting challenges to the religion and their life, often disrupting the
cordial social equilibrium of the Malabar region. All these hitherto inexperienced alien
happenings ultimately led to various series of battles which were fought each other both
in the land and seas. Disrupting the entire social fabric of the Malabar community,
divisive policies and brute force was applied to oppress those who were dare to oppose
the Catholic Christendom. Even the native Christians were not spared in this deliberate
hegemonising process. Ever since, the western European colonialists embarked on the
land of Malabar, these forces opened the floodgate of wars amongst the native people and
between the foreign intruders. All these fierce battles ultimately led to weakening and to
the ultimate collapse of the Zamorin’s kingdom. Taking the advantage of the prevailing
scenario the Mysoreans entered Malabar from the backdoors under the leadership of
Hyder Ali and then Tipu Sultan.

The fall of the Mysore Sultanate, the English East India Company led to the
annexation of Malabar resulting into the losing of the privileges, the Muslim tenants and
intermediary peasantry and with the alienation and usurping their properties from the
Mappilas hands. The Mappilas were in the defensive in front of the British atrocities
resulting into the well-organised and aggravated series of mass revolts and rebellions.

Religious tenets were instrumental in mobilising this deprived peasantry and
marginalised traders in instigating the common people in their massive participation in
the anti-colonial movement Literary works were played a contributory role in inspiring
them in rallying behind the ulamas and other Muslim chieftains who were the leaders of
the resistance movement cantered around the major places of worship.

The present study attempted to search the significance of the Arab trade and the
important role played by the Malabaries (all Kerala). The researcher’s approach to the
subject is with a broader perspective. In this regard, the researcher focuses the
geographically impact of the Arab maritime trade, transcending the Far East in which the
China’s importance indicated with do emphasis because of the fact that magnitude of the
Arab maritime trade was transcending geographical barriers extending up to China-
starting from Aden sailing the Arabian Sea then crossing the Indian Ocean and reaching the South China Sea.

The outcome of the study is the result of critical and objective analysis of the social dynamism and circumstances prevailed in that era at that time of Malabar. The researcher has made an attempt to rationalise and objectively analysing the Malabar society of those days.

The history of Malabar is intertwined with its glorious past of peaceful coexistence and flourishing trade with the tragedies that the region faced because of the trade, economic and religious ambitions of the European powers. Advent of Arabs and Islam to the West Coast of the Indian Sub-continent have immensely contributed to the social, cultural, political and economic fabric of the Malabar. Formation of the Muslim community in Malabar was in a peaceful manner, taking the native communities into confidence. Cooperation and communal amity not confrontation was the corner stone of the Malabar society. However, the following chapter examines how the social and political system in Malabar, in general, and the Muslim community, in particular, suffered due to the onslaught of the European colonial powers.

The Portuguese endeavour to discover a new trade route to India to avoid the intermediaries in coveted spice merchandise created a big challenge to the people of Malabar particularly to the Muslims merchants who were already established there. They were greatly agitated by the arrival of the Iberian naval power. In the context of the crusades their presence in the eastern trade affairs was an extension of the Christian-Muslim ideological conflicts in the Europe and Africa as it was felt in the western coast of the Indian peninsula.

In a closer and broader analyse it could be judged that the reasons for the Malabar rebellions were mainly based on the agrarian question and due to the alienation and frustration of disgruntled Muslims because of the British destroying of Tipu Sultan’s Mysore empire under whom Muslims enjoyed considerable benefits- they were liberated
by Tipu from the feudal enslavement. The attempt to re-acquire the lands distributed by
the Mysore Sultan from their possession and threat to the autonomy enjoyed by the
Malabar Muslims was also consequential to the major reasons for the rebellion in which

The studies conclude that Arabic had come into contact with the Malabar region
since the advent of the Semitic society. The contribution of Arabic in evolving a
composite culture in the Malabar region is undisputable. This language played a major
role in the promotion of maritime trade transactions. Moreover, the local language and
culture had immensely benefited from the interaction with Arabic and vice versa. Further,
scholars in the Malabar region had immeasurably contributed to the growth of Arabic
through their eminent works and had developed an indigenous blend of Arabic and the
local language, which developed into a separate dialect, namely, Arabi-Malayalam. The
emergence of Arabi-Malayalam language has greatly influenced the social, political,
cultural and literary interactions of the local people. To conclude, Arabic and Arabi-
Malayalam language and literature have not only contributed towards literary production
but have also helped in shaping the political, cultural and social life of that period.

These emotional religious works remarkably helped in increasing them
awareness and preparing them to unitedly stand up in their fight against the oppressive
western imperialists. The British were 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 British lost their lives. The
essence of all these work are the basic tenets of Quran and Hadiths based on fundamental
truths and teachings of the prophet. There is an identity and similarity in the content,
style, its mass appeal and message.

The essential ingredients are, in calling upon economically exploited, religiously
discriminated and politically oppressed and marginalised people to unitedly stand-up
together and preparing them to fight against the Christian lead imperialist onslaughts. All
these works are starting in the name of Allah the almighty, praising the Prophet
Muhammad and then call for Jihad. These works reminded the oppressed Mappilas has to be ready for the ultimate and most sacred duty joining final battle for justice- even risking their lives volunteering martyrdom so that nothing to lose they can directly enter into paradise with the guarantee of freedom, dignity and honour of Islam will ensure them the blessings of the Almighty Allah.