PREFACE

Malabar situates in the extreme South-West of the Indian sub-continent. It has a quite lengthy coastal area bordering the Arabian Sea. For centuries, Malabar (Kerala) has had trans-oceanic trade relations with the outside world through seas. Kerala’s unique geographical features and its abundant natural resources have helped in developing a unique culture quite different from the rest of India. Malabar has long been an abode for many religions of the world. This has helped in accepting many outside influences and assimilating it in the culture of the locale.

The religion of Islam was exposed to Malabar in the 7th century itself through the trading Arabs. The Arab presence was being felt in the Malabar Coast even much before the birth of the Prophet Muhammad (pbuh). The Arabs followed the Romans and Persians in taking over the control of seaborne trade in Malabar. It was the friendly relations between the Arabs and the people of Malabar that ensured a warm welcome and safe passage for the entry of Islam in this area.

However, the arrival of the Portuguese lead to certain new challenges for the people of Malabar, the Muslim community of Malabar was the worst victims. The Portuguese arrival disrupted and spoiled the friendly and competitive relations existed between both the Arabs and the Chinese in the Arabian Sea as well as in the Bay of Bengal forever. Their aggressive nature and militant posture towards others finally came into open conflicts. It is in this context, the traditional ulamas and their contributions are highly relevant in the emergence of anti-colonial mass appraisals in the days to come. The pen was the sword for them to motivate the people. This mission was to fight out both the Portuguese and the British imperialists from Malabar. Those intellectuals had the foresight and potential in leading the people in the right direction based on Islamic tenets. The present research work is intended to introduce these leaders and their intellectual out puts in contributing the anti-imperialist resistance movement of Malabar both the medieval and modern phase, and also to explore the historic achievements made through their Arabic literary writings. In this regard, the researcher hopes that the present study can invite the attention of the interested academicians to conduct further studies. The research also aspires to study and dig out the hidden literary classics of a particular phase.
The objective of the study is to focus the literary contribution of the traditional *ulamas* of Malabar and also the role played by them through their intellectual out puts in forming powerful and organized anti-imperialist movements.

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I submit this work with the humble prayer that it will motivate people to remember the Quranic injunction: “O you who believe! Stand out firmly for Allāh as just witnesses; and let not enmity and hatred of others make you avoid justice.” (5:8)