CHAPTER III

THE ARABIC AND ARABI-MALAYALAM LITERATURE OF MALABAR: A STUDY

PART-I

3.1 ARABIC LITERATURE OF MALABAR- ORIGIN AND EVOLUTION

As the Arabs spread from one country to another, they carried their language along with them. Furthermore, that language possessed an exceptional eminence. For every Muslim, the Arabic language was not just another form of human speech among others, but the means of expression through which God had chosen to deliver his final revelation to mankind. Arabic was 'God's tongue', and as such enjoyed a distinct significance which Latin and Greek and Hebrew had never known.

The historiography of Malabar cannot be properly written by ruling out the role played by the Arabic language and literature, in outlining the historical forces of Malabar in the days of yore. From time, the first group of Islamic missionaries landed in the western coast of Kerala, the Arabic language had taken its roots in the soil. Apart from the missionaries it was taught to the converts and used for theological learning and discourses. Through the centuries a number of learning centres attached to the mosques were established where a large number of students were trained in basic religious rituals and practices. Those religious teachings also helped them to attach themselves to mosques and Madrasas. "Their mastery of the language made them ambassadors of a new culture and thought."2

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Many of the native rulers with a spirit of tolerance encouraged them and bestowed financial grants upon them to undertake religious studies. The Arabs established their constant contacts with Malabar as part of the maritime trade. As the Arabs monopolised the sea born trade, Arabic became the major medium for communication in the port towns for centuries. Even when the British East India Company was established in 1600CE, it was compulsory for them to know Arabic. Arabic language was considered a component of the culture as well as a medium of commerce.

A separate branch of literature originated called “Arabi-Malayalam” in Kerala on account of the close contact between the Arabic and Malayalam languages. It is written in the Arabic script with a predominance of Arabic words but with a Malayalam syntactic structure. The separate rhyme of Māppila Pāttukal is a composition in Arabi-Malayalam. Great poets like Moyankutty Vaidyar contributed immensely to this branch of literature in the later stage of its proliferation.

The tradition of Arabic and its culture are strong in Kerala and the region’s contributions to the growth of its culture are substantial. As the Arabs had constant continental commercial contacts from time immemorial, they had established the same with the Malabar region as well from a very ancient period. Even before the birth of Prophet Mohammad, though the accurate date is not available about the advent of the Arabic in Malabar, the people of Malabar came into contact with Arabic, even before Islam came to Malabar through the Arabs who visited the region frequently for commercial requirements. As it was necessary for their mutual commercial communication, the people of Malabar must have learnt the essentials of the Arabic from a very early period. Even now some people in the coastal areas like Calicut, Cochin, Quilon and Kasargode exchange ideas with the Arab merchants in their language.3 When the missionaries set to Malabar, as part of the advancement of Islamic faith, it helped the Arabic language to get deep seated here. There are disputed opinions about the spread of Islam in Malabar. From the days of Prophet Mohamed itself, Malabar must have

welcomed this religion. In Kerala, for several centuries, communal amity has persisted among the Hindus and the Muslims without any major alterations. It is fairly certain that Muslims must have become a distinct community in Malabar by the 9th century of CE. As the steady and uninterrupted progress of Islam throughout Malabar established the Muslim community there from the 9th century Christian era, or even before, the Arabic began to grow in importance, for the main reason that it was the medium of the Islamic faith, and its Holy Book, the Qur'an and its traditions. At least a working knowledge in Arabic was inevitable for a Muslim in his daily life. For this reason the early followers of this faith in Malabar began to learn Arabic, and as their number kept on increasing the study of Arabic also increased inexorably. With the Prophet’s emigration to Medina, the preaching of Islam also steadily increased. In less than a decade after the emigration (622CE) of the Prophet hundreds of tribes had embraced the faith of Islam. Tribal chiefs began to send their representatives to the Prophet. This included people from Yemen, especially, who resided in the coastal regions of the country who became early converts to Islam. Most of them were seafaring traders and also those who were the owners of ships which among other passed through the ports of Persia, Egypt, Malabar, Ceylon, Java and China. Wherever they went they spread the message of Islam. Thus the message of Islam had reached Ceylon by the first century HE.

Arabic is one of the Semitic languages spoken from the time of the Prophet Nūh (Noah). Later on, there originated different dialects from this language in the entire Arabian Peninsula and its adjoining regions. Arabic had been carried with them by the marine traders and was spoken in the major markets of Malabar even before the coming of Islam into this region. Teaching of Islam necessitates the learning of Arabic in order to grasp the original text. Anybody who embraces Islam should utter its basic declaration in Arabic. Subsequently, to properly follow the religious directives to offer prayer and practice sacraments, Arabic acquaintance is a necessary.

K.V Veeran Mohyideen, Ashiarul Arabī fi Kairalā Mabda‘ahu wa Tatawwurruhu (Kozhikodu: Arabnet, 2003), p. 43.
Though the usage of Arabic language oral communication began from time immemorial its wider proliferation was set in motion only after the advent of Islam. Perhaps before the arrival of Islamic faith it must have been only a trade medium. When people began to embrace Islam, it became necessary to learn this language from its basics to grasp the thought of Islam from its original text. For this purpose the Arab settlers, with help of local people of Kerala started a particular kind of institution of learning at Mosques popularly known as “Durūṣul Masājīdīyah” (Studies at Mosques) or Dars System. For centuries this was the only system of learning Arabic before Government (both the British as well as Kerala) introduced this language as part of the curriculum in the schools, colleges and Universities. It is noteworthy to mention that the mosque system of teaching Arabic mainly aimed at producing Islamic scholars. The teaching of Arabic language and literature, specifically, was a development in the later stage. There were two types of classes run by mosques. For primary level learning, the classes conducted outside the mosques and later on, for the higher level of Islamic learning classes were conducted inside the mosques. The primary level of teaching for Muslim boys and girls consisted of learning by rote and so no writing materials were used by both the teachers and students. This learning process was fixed only for the purpose of reciting Qur’ān and memorising the hymns and other necessary things used in prayers and religious service and rites.⁹

Though the exact date is not available about the commencement of this particular system of Mosque centred Islamic higher learning, it was most probably after the arrival of Islam in Kerala. It is possible that this system must have originated during the time of Malik bin Dinar, who led a missionary squad to Kerala and established a dozen mosques in the various parts of the region. The Mosque centred learning (Dars system) is a peculiar feature of Kerala, which is not found elsewhere in India. From a very early period, in Malabar, mosques were built multi-storeyed, the ground floor was used for prayer and the rest of the area set apart for the purpose of lodging of the inmates who

⁹Ahamed Kutty (2003), op.cit, p.53.
study in those mosques. The people who studied, stayed and taught at mosques were given all support and greatly admired and revered by the whole Muslim community.

The prominent of all the Dares in Kerala of olden times was that of the big Juma Masjid (Cathedral Mosque) situated at Ponnani in south Malabar. This mosque is said to have been built eight centuries ago at the behest of Sheikh Fariduddin ibn Abdul Qādir Al Khurāsānī, one of the noted disciples of Sheikh Muhīyuddin ibn Abdul Qādir Jīlānī.10 Later on, this Ponnani Juma Masjid became the great Islamic seat of learning in Kerala soon after the shifting of Makhdūm Sheikh Zainuddīn ibn Ali from Cochin to Ponnani in the 15th century. It gradually developed and came to be known as the “Little Mecca of Malabar”.11 In the later stage, this centre played a prominent role in producing celebrated Islamic scholars and prolific Arabic literature in the sub-continent. The Ponnani centre of Islamic learning was said to have attracted students, not only from various parts of Kerala and India but also foreign countries like Indonesia, Malaya, Java, etc.

Another leading centre for Islamic learning was Chāliyam Mosque Dars. Even before 15th century it was a well known institute for Islamic theological and Arabic learning. Before Calicut became a significant seat of Islamic learning, Chāliyam12 was occupied that prominence in terms of imparting Islamic theological, philosophical and traditional knowledge for centuries. Quādī Zainūddīn Ramdān, a well-read Islamic scholar was known to be the first ever Arabic writer from Chāliyam and lived in the 14th century CE. Umdatul As‘hāb wa Nushatul Ahbāb was written by him in the field of Islamic mysticism. There is no evidence available on his ancestors as to whether they had written any books or not.13 Quādī Muhammad ibn Abdul Azīz (d.1025 H.E) an erudite Islamic scholar and prolific writer was a product of the Chāliyam centre for Islamic learning. He became one of the outstanding scholars of his period in Malabar. He is the author of twenty three works in different fields of knowledge including, grammatical

10Syed Mohideen Shah (1979), op.cit, pp. 9-11.
12It is a historical place, adjoining Calicut city.
rules, books on Shafi school of Islamic jurisprudence, philosophy, etc. One of his famous narrative poetic works, *Fat'hul Mubīn* is an important part of this research explored in detail in the subsequent chapter. This work clearly shows his profundity of knowledge in Arabic. Both Ponnani Makhdūm family and the Quādies of Chāliyam and Calicut have made a leading role in terms of promotion and development of Arabic and its literature in the medieval Kerala.

Since the medium of instruction was Arabic in learning Qur’ān, Hadiths and its commentaries, and also other various subjects, the Muslim community devoted their time and energy to acquire the proficiency in the language. The effect of these spiritual books, there emerged plenty outstanding works on various areas of studies in Arabic in the medieval Kerala in particular, by its own prolific writers. The said primitive and primordial system of mosque centred learning was continued for centuries in Kerala. Notwithstanding several severe shortcomings, the same *Dars* system of learning beckoned the Muslim community of Malabar into a new direction.

Early 14th century Moroccan traveller Ibn Batuta visited certain regions of Kerala and observed certain mosque centred learning system. He comments that in a *masjid* (mosque), a group of people were acquiring knowledge, getting emoluments from its wealth and preparing food from the kitchen they had, feed among who come and go at mosques and also for the poor people. One of the oldest mosque centred learning systems (*Al Durāsul Masjidiyah*) was at Thanur in 1390 HE. Many renowned teachers who taught there included “scholars from Iraq, Egypt and also from different parts of Malabar. It is evident that this mosque centred learning system existed here even before 800 HE as it is recorded in certain old books which are kept at the old library adjoining the mosque.” This particular system of learning continued until it was impeded by the British colonial excess ensued due to the Malabar rebellion in 1921 CE. These traditional institutions imparted knowledge on the Islam, Arabic, and a variety of other subjects. The diversified subjects that were taught there include logic, rhetoric, scholastic theology.

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astronomy, astrology, mathematics, geography, history, Islamic mysticism, Qur’anic exegesis, Islamic jurisprudence, Prophetic traditions, etc.\textsuperscript{16}

\subsection*{3.1.1 MADRASA MODERNISATION MOVEMENT IN KERALA}

The dawn of the 20\textsuperscript{th} century initiatives were taken by some prominent Muslim leaders to form Madrasas with modern curriculum syllabi, textbooks and methods of instruction in Northern Malabar. A.M. Koyakunhi was the founder of such a Madrasa, who established Ma’adanul Uloom Madrasa at Kannur in 1911. But in south Malabar, Moulana Chãlllakathu Kunhahammad Moulavi (1283-1338HE) began revival activities. He reformed and reorganised the entire Arabic teaching and Islamic education system, when he was appointed as the Sadru Muadarriseen (Head master) of the Thanmiyatul Uloom Madrasa in 1909 CE at Vãzhakkãd of Malappuram district. It was established in 1871 CE and run by the famous Koyappathodi family. Later on this institution was renamed as Dãrul Uloom Arabic College. The forerunner of the modern Arabic Madrasas and Arabic colleges in Kerala was none other than C. Kunhahammad Moulavi.\textsuperscript{17}

\section*{REFORMS IN MADRASA AND ARABIC EDUCATION IN TRAVANCORE}

As the Muslim reform movements were taking place in Northern Kerala (Malabar under Madras presidency) the same was happening in Southern region of Kerala, especially in the then Travancore state. It was none other than Vakkom Muhammad Abdul Qãdir Moulavi (1873-1932 CE) who beckoned the Muslim community of Travancore into the light of knowledge. He was a scholar with expertise on wide ranging subjects and a pioneer reformer of Kerala. In those days the Muslims of Travancore with respect to their religious and Arabic education were not better off than the Muslims of Malabar. Some Islamic scholars from Tamil Nadu who visited Travancore frequently tried to enlighten the Muslim masses over there with their constituent spiritual sermons and resources. Some of them conducted theological classes in places like

\textsuperscript{16}Ibid.

\textsuperscript{17}E.K Ahamed Kutty (2003), op.cit. p. 59; see also K.M Mohamed (2005), op.cit. pp. 23-4.
Thengapattinam, Chirayinkeezhu, Varkala, Alleppy and Kanjirappally.\textsuperscript{18} However, the reformist activities and the innovative ideas adopted by Vakkom Moulavi transformed traditional and conventional methods of teaching and he was instrumental in establishing modern Madrasas. Furthermore, he took initiatives in introducing Arabic in government schools as well as aided private schools. In this respect he had succeeded in persuading and influencing the Travancore Maharani in promulgation of the Royal Dictum in promoting Arabic Studies in the Government Educational institutions.

**MADRASA AND ARABIC EDUCATION IN THE STATE OF COCHIN**

In the state of Cochin some of the prominent Muslim leaders like Sanāullah Makti Thangal and Sheikh Muhammad Hamadānī Thangal (d.1922) tremendously endeavoured in uplifting Madrasas and reorganising the existing customary and outmoded system of Islamic learning and Arabic language. Efforts were made by Hamadānī Thangal in establishing an Arabic college at Alwaye with the support of the Mahārāja of Travancore.\textsuperscript{19}

Soon after the Malabar rebellion, many socio-cultural and religious organisations emerged in different parts of Kerala for the overall development of the Muslims. Aikya Sangham community was formed at Kodungallur and Cochin in 1922, Travancore Muslim Mahājana Sabha was founded in 1920, Lajnathul Hamadānī of Azhikode, Lajnuthul Islam of Eriyadu, and Lajnathul Muhammadiya Sangham of Alappey in 1915, Malabar Muslim educational association of Cochin in 1911, Hidayathul Muslimeen Sangham of Manjery and Cochin Muslim Vidyābhāvyāsa Sangham are the organisations which worked for the comprehensive development of the Muslim community. All these socio-cultural and educational organisations had also shown keen interest in promoting Arabic and Islamic studies. In the Post-Malabar riot Phase, the British regime encouraged modern education and religious teaching in the government schools of Malabar. But in

\textsuperscript{19}C.K Kareem (1960), op.cit p. 309.
the post-independence phase, religious instruction in schools was outlawed in 1949. According to noted Arabic scholar Ahamedkutty, "ban on religious instruction in the schools was a blessing for the Muslim community with regard to the promotion of Arabic and Islamic studies." Instead of adversely affecting the entire community, the community leaders made required arrangements in imparting religious instructions for their children. Many organisations and agencies turned up to overcome this new challenge and founded numerous Madrasas in every nook and corner of Kerala to render religious and Arabic education to Muslim girls and boys. Muslim religious and cultural organisations in Kerala like Kerala Jamiyyatul Ulama, Kerala Nadwatul Mujahideen, Samastha Kerala Jamiyyatul Ulama, and Jamāt e Islāmi predominated over the Muslim community of Kerala; enthusiastically accelerated the activities in establishing their own separate Madrasas. Every group follows its own scheme, syllabi and text books designed on the basis of its own religious views, ideas and visions. They have their own separate educational Examination Boards for conducting Madrasa examinations, preparing text books and inspecting Madrasas. Ahamedkutty goes on argue that "commendable high spirited services were rendered by the Kerala Nadwatul Mujahideen and other sections for the promotion of Madrasa education." There are more than 500 Madrasas registered under this organisation. Jamāt e Islāmi (Kerala Chapter) has also adopted innovative and scientific curriculum for the Madrasas run by it. It is noteworthy that their curriculum aimed at the integration of religious and secular education. There are 200 Madrasas registered under its board of Madrasa, Majlisutaleemul Islami. A well managed Samasta Kerala Islam Mata Vidyābhyaśa Board of Madrasa functions under Samasta Kerala Jamiyyatul Ulama, a popular organisation. There are more than 6000 Madrasas registered under it. Another faction of Samasta also runs more than 1000 Madrasas in the various parts of Kerala state.

In southern Kerala, there are more than 1000 Madrasas affiliated to the Dakshina Kerala Islam Mata Vidyābhyaśa Board of Dakshina Kerala Jamiyyatul Ulama. There are also many other Madrasas managed and maintained by Mahallu Jamāt Federation. All the above modern Madrasas in Kerala are playing prominent role in promoting and developing the Arabic language. It was only after the degeneration began to start in the
Arab world, after reaching up to the apex of advancement of civilisation, Muslims of Kerala propped up Arabic language, literature and its various field of studies. According to M.G Zubaid Ahamed, Arabic scholars had the nature of unquestioning absorption of the religious tenets (Taqlid, unsighted imitation). They blindly followed the pioneers in every field of knowledge and the code of beliefs. They believed that the remedies prescribed by their progenitors were the last and final words and accepted all those without any change. No creative changes were possible in any field. The works which were produced with regards to the areas of Qur'an and Hadith were also in the same condition.

3.1.2 INTRODUCTION OF ARABIC AT GOVERNMENT INSTITUTIONS

Ahamedkutty then examines the modern Madrasa movement followed by the services rendered by socio-cultural and Islamic organisations in proliferating Madrasas and Arabic colleges to promote Arabic and Islamic studies in Kerala. He also sheds light on the interest shown by the government in this field. In Malabar, the British government began to nominate certain Mullās from the Dars system to a limited number of schools to teach Qur'an to the Muslim students. Later on these Qur'an teachers were given 9 months training at Ponnani and appointed as regular teachers in the government schools. They taught the basics of Arabic language along with giving religious instructions.

From then on, the British government started certain high schools in places like, Malappuram, Tirur and Kazargodu. Arabic teachers or religious instructors were appointed in those schools. Apart from these schools, a few high schools managed by the Malabar District Board of education also had such Arabic specialist teachers. Those days, there were no common prescribed syllabi or text books which were followed in these schools. Schools were free to choose books from a group of text books approved by the text book committee of the government.

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20 K.M Mohamed, op.cit, p. 27.
In the Travancore state as a result of the initiation taken by Vakkom Muhammad Abdul Qādīr Moulavi, who had submitted a representation to the then director of education, Dr. Bishop, a conference of the leaders of Travancore was convened in December 1913. As suggested by the conference, the government of Travancore assigned the task of promoting Muslim education to the then Assistant Director of Education, Sir C.P Rāmaswāmy Iyer. In 1914, the Travancore government began to appoint religious teachers and Arabic teachers in the primary and high schools. A Mohammedan inspector was also appointed to look into the Arabic education in schools. The first Mohammedan inspector appointed by Travancore state Government to supervise the Arabic education was S. Suleiman Sahib.

In the beginning no qualification was prescribed by the government for Arabic teachers. They were appointed on the basis of proficiency certificates issued to them by the Mohammedan inspector Vakkom Muhammad Abdul Qādīr Moulavi and Syed Zainulābideen of Alleppy. Later on the Travancore state government constituted the Arabic Examination Board consisting of the Mohammedan inspector and Vakkom Moulavi. This two-member committee prepared the eligibility criteria of the Arabic teachers. They also prescribed the syllabi and text books for lower and higher Arabic Munshi examinations. Vakkom Moulavi was also appointed as the Chairperson of the Arabic text book committee. He prepared a few books like Ta’līmul Qurān for primary classes, Ahkāmu Tajā'id for the use of Quran teachers and Al Duroosul Arabiyyah for upper primary classes. Other text books used in these schools were Al Qiritul Rāshidah, Al Qiritul Musawwarah and Minhājul Arabiyyah.

In Cochin State, changes were occurring at the same time as they were in the Travancore state in terms of promoting Arabic education. A representation was moved by the Cochin Muslim Vidhyābhīyāsa Sanghām to the then Diwān, Sri Vijaya Rāghavachāry and concerted efforts were made by leaders like Seethi Muhammad Sahib, Manappāṭtu

23 E.K Ahamedkutty (2003), op. cit, p 65.
Kunju Muhamad Häji and E.K Moulavi. Later on the government appointed Arabic teachers in the schools of the Cochin state in 1920. E.K Moulavi was the first Arabic teacher appointed by the Cochin government in service.\textsuperscript{24}

Malabar was the largest district under the old Madras Presidency and both Travancore and Cochin were separate states. The state of Kerala was formed in 1956 by integrating the above said three regions. Arabic teachers were working only in three government high schools and 5 schools of the Malabar District Board. After the birth of the united Kerala state, Arabic was introduced in 17 more high schools under the Malabar District Board of Education in 1957. Earlier in Malabar, Arabic was taught only in the high schools, where as in the states of Travancore and Cochin it was introduced in the primary classes also.\textsuperscript{25} In 1958 provisions for teaching Arabic in primary classes were extended to the Malabar region also by the EMS ministry. So Arabic became a part of all levels of schooling. Arabic teachers were appointed both in government and management schools, wherever there were students desirous to learn Arabic. Presently there are around 6000 school teachers imparting knowledge in Arabic. Instructions to around 5 lakh students in hundreds of governmental and aided management schools are being given with financial assistance from the state. The state government is extensively providing all necessary arrangements for the promotion of the Arabic language. In the State Council of Educational Research and Training (SCERT) and the Directorate of Public Instructions (DPI), there are separate sections for taking care of Arabic education with sufficient personnel and equipments at the state and regional levels.

Arabic is taught in regular high schools as an alternative language as part of the language group for the SSLC Public Examination. Limited number of Arabic Oriental High Schools has been set up by the government. After the formation of the Kerala state, a series of text books for the schools by the name, Kerala Arabic Reader for standard 1-X was prepared by the expert committees constituted by the state government. They have been revised and updated from time to time according to the most modern and latest

\textsuperscript{24}C.K Kareem (1960), op.cit, p. 306.
\textsuperscript{25}E.K Ahamed Kutty (2003), op.cit, p.66.
principles of education and language teaching methods. Due to these reasons, Arabic textbooks have achieved a high degree of quality and standard.

Even before independence, in Kerala state, Arabic was taught in a few colleges. In the beginning of the 20th century, the government colleges in which Arabic was taught from then are Maharaja’s College, Cochin, University College, Trivandrum, and Brunnen College, Tellichery. The first private management college in which Arabic was introduced is Farook College, Calicut. Over the years the numbers of government and private colleges which teach Arabic have been steadily increasing. Arabic language and literature is being taught in colleges at the Pre-Degree, Degree and Post-Graduate levels. It can be opted as a second language in Pre-Degree, B.A/B.Sc/B.Com Degree courses and as main subject for B.A Degree and as the subject of study for M.A Degree. An interesting feature in Kerala in this regard is that non-Muslim students Hindu and Christians are willing to opt for Arabic in lieu of their mother tongue i.e. Malayalam.

Arabic language has been included in the B.Ed course also. There are a number of teacher training colleges, both government and private, under the Calicut University, Kannur University, Mahatma Gandhi University, and Kerala University which offer B.Ed courses in Arabic. Apart from the above said institutions, there are many other Teacher Education Centres run by these universities in which Arabic are included in the B.Ed courses. There are almost a dozen colleges affiliated under universities of Kerala offering Post-Graduation courses in Arabic language and literature. Two university departments conduct M.A and research programmes in Arabic. They are the department of Arabic at the University of Calicut and the Department of Arabic at the University of Kerala, Thiruvananthapuram.

A special feature seen in the Arabic education system in Kerala is the presence of university affiliated educational institutions called Arabic Colleges which impart profound and intensive education in the Arabic, literature and Islamic studies. These colleges admit students for a five year course which was formerly called Afzal Ul Ulama and has recently been restructured and renamed as B.A Afzal Ul Ulama.
The idea of setting up of Arabic colleges arouse from the then existing stagnant condition of the Muslim community. Owing to the primitive and unimpressive method of teaching Arabic and Islamic theological studies students of this particular field could not succeed in accomplishing their goal. There were a set of progressive Muslim community leaders and enlightened Islamic scholars who played a pioneering role in establishing Arabic Colleges such as Abussabâh Ahamed Ali Moulavi Al Azhari, K.M Moulavi and M.C.C Abdurahiman Moulavi, among others. *Dārul Uloom* Arabic College, Vāzhakādu of Malabar is the oldest one in this category. It was a systematically organised Madrasa of that region, founded in 1871, developed and transformed into a modern Arabic and Islamic studies institution. It has been since renamed as *Dārul Uloom* Arabic College. Later another Arabic college called *Roudatul Uloom* Arabic College Farook at Calicut was founded in 1942. This was the first Arabic college to be affiliated to the University of Madras in 1945. Presently there are almost a dozen Arabic colleges affiliated to the University of Calicut and a few Arabic colleges affiliated to the University of Kannur. The five year programme Afzal *Ul Ulama* has as part of its course structure Arabic language and literature, Islamic history, culture, philosophy and various other subjects in Islamic studies. The eligibility criterion for admission to this particular course is same as the qualifications prescribed for degree courses in the arts and humanities colleges. This course has been subjected to updating and revising as per the university academic council.26

Further more there are quite a few Arabic colleges run by various cultural and religious organisations throughout Kerala without being affiliated to any university and without any aid from the government. These Arabic colleges are under Samasta Kerala Jamīyyatul Ulama and its faction Kerala Nadwatul Mujahideen, Jamāt e Islami and Dakshina Kerala Jamīyyatul Ulama and so on. These remarkable achievements have been attained in the development of Arabic literacy due to the sincere services rendered by the Muslim community of this region with a collective spirit. In this context the invaluable cooperation extended in this endeavour by the British Presidency of Madras.

26 See Ahammedkutty (2003).
the Maharajas of Cochin and Travancore and the active support of the first Communist Government of Kerala should be acknowledged in this context.

Moulâna Abul Hasan Ali Al-Hasani An-Nadvi, an extra ordinary Islamic scholar of the Indian sub-continent who has admitted and admired with great pleasure in the enduring enthusiasm shown by the Muslims of South India in establishing and spreading out institutions of Arabic and religious learning and Islamic colleges. Particularly, the people of Malabar show ardent passion in protecting and promoting the Arabic language. “People can easily access the learning of Arabic and Islamic studies regularly in the institutions, which they have both in villages and cities. Arabic scholars of this region are very diligent in the Arabic language, Urdu; the cultural language of the Islamic society in India is predominated by the Arabic here in Malabar.”²⁷ The primary reason for the development and progress of Arabic in Kerala is also the direct contact of Malabar with the Arabs for several centuries. In the case of north India the people of Sindh, Multan and Baluchistan have had the direct contacts with the Arabs. Moreover, Urdu, the cultural language of Indian Muslims is not a living language in Kerala. Because of that the room is kept opened only for Arabic. Same is the case with Persian. All these reason have paved the way for the development of Arabic. Compared to their counterparts in the other parts of India majority of Kerala Muslims are capable of reading and writing in Arabic.

Arabic scholars of Kerala have shown their interest in other fields also. Ahmed Koya Moulavi of Châliyam (d.1950) had shown his keen interest in keeping certain unique texts written in India and abroad, preserved in his personal library at Chaliyam. Some Persian and Urdu works are also found there. For the preservation of those works, he appointed some copy writers to write the manuscript copies.²⁸ In Kerala the scholars of Arabic and Islamic theology, have produced several worthy works in the various fields of knowledge. Those works are actually an asset to Arabic language.

²⁸ K.M Mohamed (2005), op. cit, p. 25.
3.1.3 ARABIC PROSE LITERATURE -AN APPRAISAL

3.1.3.1 REORGANISATION OF HADITH: CONTRIBUTION OF MALABAR

In the field of Islamic literature Qu’rân and Hadiths have their own prominence. Their understanding and interpretation are very important as part of the spiritual education as well as study of literature. As far as Hadith is concerned, it occupies the second position after Qur’ân and is the approximate interpretation of Qur’ân. By the fifth century Hijra, all the major Hadith works had been compiled. In this particular field, very little contribution could be made by the Arabic Scholars of Kerala. The main reason for this is that they were afraid of being inaccurate and committing error while interpreting them.

*Nailul Marâm Bi Kalâmi Syedil Anâm* was written by Ali Hasan Musaliyâr (1892-1960 CE) of Tirûrangâdi. His work is a compilation of 470 Hadiths reported by Aâyisha and selected from *Saheehul Bukhari*. The Hadiths which were found repeatedly in the book of *Bukhari* has been seen only once in this particular work. This book was published by *Misbahul Huda* Press of Tirûrangâdi.

*Al Fawäidul Jalîyyah bi Hadithi Khairil Bariyyah*, another work in the same field was authored by the same author. It is a collection of small Hadiths, which discusses various vital issues pertaining to the day to the day life of the people. Hadiths were collected from the books of *Bukhari* and Muslim. This was also published from Tirûrangâdi.

*Shihâbu Shaikhain*: This work was compiled by Muhammad Abdul Bârih (1298-1385 HE). This work consists of a group of rearranged Hadiths of *Sahihul Bukhari* and *Sahih Muslim*. The book starts from the chapter of *İmân* and it is arranged in a systematic manner. These Hadiths were recorded by Bukhâri and Muslim, and then the Hadiths were reported only by Bukhâri. After that the Hadiths were reported only by Muslim.
Al Kawākibu al-Durriyyah Minal Ahādithil Nabawiyah was authored by M.B Kunhahammed Moulavi (1940CE...). Its first volume was completed by 197. This work is a collection of 1000 important Hadiths which were selected from almost all prominent Hadiths works.

Alfiyah fi Istihlāhatil Hadiths was written by Ahamed Musaliyar (1836-1963 CE). He was born in Punnayurkulam of Trissur. It was authored in 1941 CE and has not been published yet. This work is in the form of poetry with 1000 verses and describes the meanings of technical words found in the Hadith works.

3.1.4.2 STUDIES IN ISLAMIC JURISPRUDENCE

The studies regarding Islamic jurisprudence was almost completed in the Arab countries, when the Ulama of Kerala began to produce works in this particular area of Arabic studies. Therefore its relevance was diminished. Though there is no dispute on the matter of considering Qur’ān and Hadith as basic principles of Islamic ideology, the Islamic Jurisprudence has divided the Muslim world to four major schools of thought. In India majority of the Muslims belong to the Hanafi School of thought (Madh‘habu Hanafi), but in Kerala, the situation is entirely different. As it was the people from Yemen who had lead the early missionary activities in Kerala, Muslims of Kerala naturally became the followers of Shāfi school of thought (Madh‘habu Shāfi). The Yemeni people were followers of the same school. In the area of Jurisprudence Kerala has contributed very little. However, Fa‘īhul Mueen was an extraordinary work in this field.

Qur‘ratul A‘yn: This famous work is written by Sheikh Ahamad Zainuddīn bin Muhammadil Gazzālī. Islamic principles are briefly described in this work. This book is considered as a significant one in the Shāfi School of Jurisprudence studies. A detailed study of his world renowned anti-colonial work, Tuḥfatul Mujāhidīn appears in the next chapter.
Fat'hul Mueen: This book is the interpretation of Qur'ratul A'yn and was completed in 1574CE. This is a comprehensive work in the Shāfi School of Jurisprudence spread over twenty chapters. Two native Arab scholars, Syed Abbobaker bin Arif Asyed Muhammad Shah and Asyed Alavi Assqäf have written interpretations for this work as lānatu Tālibīn alā Halli Alfāḍī Fat'hul Mueen and Tarshīhul Mustafādīn alā Hāshiyyati Fat'hul Mueen respectively. Tashīhul Mutāli̇een alā Hāshiyyati Fat'hul Mueen, another work written by Aliyyu bin Abdurahiman (1300-1347 HE) is the description of meanings of technical and ambiguous words found in the Fat'hul Mueen. This work was published at Tirūrangadi in 1353 HE. Another work in the field of jurisprudence, Ifādatul Anwār fi Idāti Nooril Absār, is an interpretation of Noorul Absār, was written by Kunhīnu Marakkar of Malabar. Noorul Absār, authored by Jalaluddin Muhammad bin Abdullahi bin Muhammad. Ifādatul Anwār is included as a text book at the Darses of Malabar as a preliminary level text book for learning jurisprudence. The author of this interpretation has commented on various contemporary issues in the day to day life of the people. Apart from the above said comprehensive books in the area jurisprudence, there are certain works dealing with isolated issues as well.

Qaidul Jāmi̇h: This work written by Faqeeh Husainu bin Ahamad is the first ever book written in Arabic in Kerala. Like many other authors, not much is known about his life. But only one person was known by this name in those days. This name has been mentioned in the travelogue of Ibn Batuta (1342), as well. According to K M Mohamed, a noted Arabic Scholar, as the name has been documented by Ibn Batuta, let us presume that the same person is the writer of Qaidul Jāmi̇h. The Quādi of Calicut, Syed Ahamed Shihabuddin also opines the same.29 P. Muhammad Kuttassery, a renowned Arabic scholar of Kerala, opines that Arabic had much influence in Malabar then as it has now. At the time of Ibn Batuta’s visit in Malabar, he had recorded that he had seen an Islamic scholar named Faqih Hussain at Dharmadam which is situated at Telichery, north of Calicut. The work, Qaidul Jāmi̇h defines the Muslim marriage rulings and related issues.

This work is over 600 years old and was printed also in Kerala in the later stage.\textsuperscript{30} Some other works found in the same field are \textit{Ihkāmu Ahkāminnikāh} of Ahamed Zainuddin Makhdūm, an interpretation for this work, \textit{Al Manhajul Wādih} by the same author, \textit{Maqāsidunnikāh} by the author of \textit{Fat’hul Mubīn}, Quādi Muhammad bin Abdul Azīz (d.1025HE) and another poetic work in this area with the same title, \textit{Maqāsidunnikāh} authored by Veliyamcode Umar Quādi (117-1273 HE).

\textit{Ilmul Farāid}: In this field the law of descent and distribution, one can talk of the following works: \textit{Al Farāidul Multaqat} of Quādi Muhammad bin Abdul Azīz, the author of \textit{Fat’hul Mubeen}, Bahjatul Hāid fi Sharahi Jawharatil Farāid of Syed Ḥasā bin Muhammadil Bukhāri (1275-1333HE), \textit{Al Furātul Fāid} of Syed al Jaleel Aliyu bin Abbāsil Hasani(d.1882CE), \textit{Alfiyah fil Farāid} (poetic work), \textit{Kashfil Gawiimid fi Ilmil Farāid}, of Abdullahibin Ahamedil Funnani(1315HE) and \textit{Manzūmatu Umdatil Murīd fi Ahkāmiddhah’i wal Masīd} of Ismail bin Ali (1270-1305 HE).

3.1.4.3 ARABIC WORKS IN SŪFISM

After the works in Arabic flourished in different fields of Islamic theology all over the world, like the interpretations of Qur’ān, Hadith and Islamic Jurisprudence, there emerged Sūfi literary works. In the case of Kerala, the works related to this particular area is said to have been authored only in the 14\textsuperscript{th} and 15\textsuperscript{th} century CE. The following works are known to this field.

\textit{Hidāyatul Adhkiya ilā Tariqatil Auliya}: This poetic work was written by Sheikh Zainuddin bin Ali al Malabari. His ancestors hailed from Arabia and settled down at the west coast of south India near Malabar. Greed toward worldly delights is the main reason for all kinds of sadness and suffering, notes the author. The author of the work continues to explain the righteous way to ultimate salvation.

\textsuperscript{30}P. Muhammad Kuttassery, op.cit p. 69.
Ilā Kam Ayyuhal Insān: It was authored by Quādi Abdul Azīz; the writer of *Maqāsidunnikāh*. This is also in poetic form and has 166 verses. The author urges the people to think over the evolution of the mankind. The manuscript of this work is kept unpublished with Quādi Muhsin Shihabuddīn of Calicut.

Maʿadinul Falāḥ: This work was authored by Ahamed Musaliyār who was born at Paroor in Trissur. This work was published from Parappanangādi in 1961. This work is mainly about sins perpetrated by the organs of a human body. To evade such sins, one should be cautious about one’s organs. Apart from the bodily offences, he talks of the wrong doings of the mind as well. This poetic work and its language is said to have been appreciated even by the scholars of Mecca.

Qasīdah fi Bayānitasawwuf: This was written by Sheikh Muhammadil Jifry (1745- CE) who was born at Hadaramouth near Tarim in Yemen. He came and settled in Calicut and all necessary arrangements were made by the then Rajah Zamorin of Calicut for his endeavour. Written in a poetic form, in this work he discusses the qualities that a Sufi saint should possess. Another of his work in the field of mysticism is the *Qasīdah fi Bayānil Faqīr*.

Maārijussālik: This was written by the then Quādi of Calicut Abubaker Kunju. This is a long poem comprising of 1716 couplets discussing the three categories into which the human soul is divided into- complaining, serene and satisfying. Meditation and introspection are the technical virtues that he interprets in the work. He discusses different aspects of mysticism.

Sirājul Qulūb wa Ilājudhunūb: Written by Zainuddīn bin Ali (d.1521 CE), the work as the name suggests inspires believers to follow the ordains of God and offers solutions to the sins committed. For validating his arguments the author extensively quotes the Qur’ān and the Hadith. A manuscript of the same is kept in the Chaliyam library.
**Dhikrulmouth:** Believed to be written by Zainuddin bin Ali, the authorship is also sometimes attributed to his second son, Abdul Aziz Ma'abari. This is a small work that urges followers to face death by doing well. Each chapter of this work begins with the Qur'ān and the Hadith, moving then to the explanations and interpretations offered by the author. Divided into sixteen parts, it discusses how wealth and descendants are hindrance in the invocation of God. This work has been published several times from Egypt.

**Umdatul As'habi wa Nus'hatul Ah'bāb:** Written by Quādi Zainuddīn Ramadan bin Sheikh Sharafuddīn Musa, a student of Abdullah bin Yāfi (d.1349 CE), the work is divided into five chapters. It begins with a discussion of the mystical philosophy and related fields. He asserts that knowledge is the key for success and the basics of worship. Consequently he urges everyone to spare time for the same. The work also synoptically presents the rituals and rites of Islam. The work concludes with a discussion of those virtues that elevate human beings to the state of angels.

**Kanzul Barāhin:** Written by Sheikh Muhamed ibn ul Jifri (d. 1807 CE) in 1784. Certain copies of manuscripts of this work are available in the libraries of Malabar. This work is divided into three parts. Its first part begins with prayers for the Muslim community and the family of the Prophets. The second part consists of the life history of the Prophet and his family. Only the last part of this work deals with Islamic mysticism. He urges the people to express their respect towards the prophet and his family through prayers for them in the daily rituals. In this same part of the work he talks about the significance of the Godliness. If people are aware of the mercy of God and His generosity then they would be freed themselves from the clutches of materialistic life and can dedicate their life with sincerity in worshipping the Almighty.

**Taslik ul Dawābi ila Tariqissawāb:** This work was published in 1858 CE by Fadlu bin Ali. After giving a general introduction, the author invites attention towards the life-after death; by way of extending alms and involving oneself in good deeds one should prepare to face the eternal life. If anybody neglects the essential arrangements in the material life to face the world thereafter there would be consequences for the same.
Only the first part of the work deals with Mysticism and the rest of the work describe the obligations of the rulers towards their subjects.

*Murshiduttullāb:* Sheikh Zainuddin bin Ali is the author of this work. It isn’t known when the work was written. This work is a widely circulated one in Kerala. This work consists of 21 chapters beginning with faith (Īmān) and ending with consolation. The work explains various issues facing the people in their day to day life as well as spiritual matters. To support his arguments, the author extensively quotes from the Qur’ān and the Hadiths, as well as the comments and interpretations of various reputed scholars.

*Irshādul Ibād:* This work is authored by Sheikh Ahamed Zainuddin bin Mhammad Gazzāli. The author tells us that for the creation of this work, he is indebted to Azzawājīr of Ahamed ibn Hajarl Hytami and the *Murshiduttullāb* of Sheikh Zainuddin bin Ali. This work presents 36 chapters and is also as popular as *Murshiduttullāb* in Kerala. He adopted the same style which was espoused by the author of *Murshiduttullāb*.

*Dakhāirul Ikhwān fi Mawāidi Shahrī Ramadān:* The author of the work is Ahmad bin Zainuddin al Jubāi (1276-HE). He was born in Ponnani. As the title denotes, this work explains the significance of Ramadān and the Friday sermons (Khutbah). He also explains the importance of devotional services and religious observances in the month of Ramadān and rewards.

*Tuhsatul Wāidin:* Authored by Qādirkutty Musaliyār who was born at Ponnani, this work was meant for religious orators. The author deals with several topics in this work intended for sermons. In this work, he quotes the Quran, the Hadiths and various moral stories. It was published in 1913 at Ponnani by Manbaul Hidayah publications.

*Nidāun Ilal Ālamīl Islāmi:* It was written by a disciple of Vakkom Muhammad Abdul Qādir Molavi and one of the prominent founder leaders of Islāhi Movement, K
Muhammad Muhiyideen Moulavi (d.1964HE). He advises the people to follow the Qur'ān and the Hadiths and that they will thus meet eventual success.

*Adda'watu Ilal Haq:* Authored by Syed bin Ahamed of Kumaranallur. He was Professor at the Medina University in Saudi Arabia. He exhorts the people to wholeheartedly work for Islam. In this work he says that the preaching of Islam is an obligatory duty of a believer. Nobody can dissuade people from the same. He also briefly describes the biography of the Prophet in it.

*Maslakul Atqiya:* This work is authored by Sheikh Abdul Azīz Makhdūm (d.1586CE), the second son of Sheikh Zainuddin bin Ali. It is an interpretation of *Hidāyatul Atqiyya‘h* written by his father. In this work the author says that mysticism (*Tasawwuf*) is comparatively a better option for the critical aspire of the life. *Irshādul Alībbā‘h* is another interpretation for the same *Hidāyatul Atqiyya‘h*, written by the same author in a much simplified manner.

*Sharahur Rasāna:* written by Sheikh Muhammad Jifry (d.1807CE). This is an interpretation of *Al Rasāna*, considered to be written by an author from Kerala. As the language of the work, *Al Rasāna* is very tough, Jifry decided to write an interpretation for the same. The work says that 'he who carries the immensity of knowledge walks by bending down his head'.

*Nasihatul Ikhwān* The writer is the then Calicut Quādi Aububaker Muhiyiddin. It is an interpretation of above discussed work, *Ilā Kam Ayyuhal Insān*. The manuscript of the work was prepared in 1270HE. It was not printed and published.

*Mu`alimu Ulil Albāb:* This work is an interpretation of Zainuddin bin Ali's *Murshidutullāb*, written by Muhammadkutty Musaliyar. This work was published by Bayāniyiah Publishers of Parappanangādi.
**Daqīqūl Fuhūm**: It is an interpretation of *Fatḥul Ḥayyūm*, authored by Mu'tasib bin Muwaffaq. The content of the work is common courtesy and manners to be abided by all.

### 3.1.4 MAWLID LITERATURE

**Mawlid** (birthday): The word is generally used to denote the Prophet’s birthday. By singing and panegyrising the Prophet, people celebrate the birthday of the Prophet in the month of 12th *Rabī‘ul Awwal*, based on the *Hijrah* Calendar. It is unknown as to who initiated the *Mawlid* Festival. The ruler of Arbal, Mudaffar Abu Syed gave authorisation for this celebration. A work, *Attanwiru fi Mawlidil Bashirinnadir* written by Hāfīdu bin Dahiyan is regarded as the first ever book in the field of *Mawlid* literature. There are disputed opinions among Islamic scholars on the validity of this function. Some of them consider it as a great thing whereas the others strongly oppose it as a needless addition in the religion. In the 7th and 8th centuries *Mawlid* works were produced only in the name of the Prophet. Later on it was extended for the followers of the Prophet, Sufi saints, victors and martyrs as well. There are around 300 works produced in this particular literary field in Kerala. As Arabic literary works they have their importance, but most of the works must have been ruined due to negligence.

*Tanwīrul Fuʻād* written by Quādī Abubaker bin Muhīyīdeen (D.1894CE), *Maṇqūs Mawlid* by Sheikh Zainuddīn bin Ali, *Mawālidunnabī* by Muhīyīdeen bin Kunhīmoideen (1249-1302HE), *Mawālidul Muhmalātī wal Muʿajamāt*, written by the same author, *Mawlidunnīmah- Mukhtasar Mawlidurrahmah* was written by Muhamadu bin Hasan (d.1393HE) and *Mawālidunnabī* written by Abūr’rahīman Muhammad al Faihi (1900-1944 HE) are some of the main *mawlid* works produced in the name of the Prophet. Apart from the afore mentioned works certain books were produced in the name of *Sahābat* (direct followers of the Prophet) and also a few works

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on some of the prominent personalities both in India and abroad. *Manqūs Mawlid* is the most popular work in Kerala among all the Mawlids.

### 3.2.5 ARABIC POETRY IN KERALA - AN APPRAISAL

In this field Kerala has achieved tremendous progress. When the people of North Indian preferred Persian language to bring forth their poetic works, the Keralites chose Arabic language as their medium to present it. In Kerala they produced Arabic poetry in all 16 meters of Arabic. Even in Malayalam meters, they have come up with Arabic poetry. The poets of Kerala wrote poetry in all fields of knowledge. Mysticism, history, spiritual sciences, philosophy, grammar, etc. are certain fields they preferred for poetry. Prophet panegyric poetry is another prominent item presented by them. The elegy has also come into possession of a prominent place in the field of Arabic poetry in Kerala.

#### 3.1.5.1 POETICAL WORKS IN GENERAL

*Al Wardatul Dhōkiyah fi Takhmīsi Qasīdatil Burdah:* This work is written by Quādi Fakhruddīn Aboobaker bin Ramadan bin Moosa bin Ibrahim bin Muhamed (1429-1480 CE) in pentameter. Another pentameter poem is called *Rāhatul Fuādi fi Takhmīsi Bānātu Suād.* He also has another work called *Silsilatul Fakhriyah.* But his main work is *Takhmīsi Burdah.* He was a descendant of Habīb bin Mālik. He was a great poet, an eloquent orator and a prolific writer as well. He was born at Chāliyam of Calicut. In his period, Chāliyam was one of the shining centers of trade in Malabar.

*Tahrīdu Ahlil Īmān Alā Jihādi Abdati Sulbān:* This is the first literary work produced in Kerala which is aimed at instigating the local people of Malabar to fight against the Portuguese. This poem was composed by Al Makhdūm Zainuddīn bin Ali Al

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32 A panegyric poem composed by Sheikh Zainuddīn bin Ali (1467-1521 CE), the author of *Tahrīd Ahlil Īmān alā Jihādi Abdati Sulbān,* considered to be the first ever literary classic in the world, spreading anti-colonial sparks.
33 Ibid., p 106.
35 Habīb bin Mālik, nephew of Mālik bin Dinār, it is opined that he lead one of the early Islamic missionary teams to Kerala and built around dozen mosques.
Ma'bari. This work is one of the first war songs written in Arabic in the medieval period. In fact, this work pioneered the production of several works of this kind carrying inflammatory propaganda to resist the aggressive colonial and imperialist forces beginning from the Portuguese and ending up with the British. Zainuddin bin Ali authored many works both in poetical form and in the prose form. *Hidāyatul Adhkiyah ilā Tarēqatul Awliyah* discusses mysticism, Godliness, renunciation and exquisiteness of craving for knowledge, etc. authored by the same poet. As the poem *Tahrīdu Ahliī Īmān* is a major anti-colonial literary masterpiece of the Portuguese period, a detailed study is presented in the subsequent chapter to signify its contextual importance.

**Al Fat'hul Mubīn**: It has 538 beautiful verses. It is a very fantastic and trustworthy narrative of medieval Kerala - during the Portuguese period. This poem contains lot of historical incidents with regard to the Zamorin (the then ruler of Calicut), Muslims - Zamorin relationship, war against the Portuguese by the combined Muslim-Nair armed force etc. A detailed study of this work is also obtainable in the next chapter. The work is composed by Quādī Muḥamed bin Abdūl Azīz (1577-1616 CE). He is a grandson of famous poet and scholar, Quādī Aboo Bakar bin Ramadān. Another work of the same author is *Ilā Kam Ayhuhal Insān*. It contained advices the people not to be immersed and interested only in the material life without understanding the life hereafter.

**Marthiyah alā al- Sheikh bin Muhammadil Jifry (d. 1807)**: The author, Quādī Muḥiyyuddin bin Ali of Calicut expresses sorrow over the death of his wife. Ibn Muhammadil Jifry. Sheikh Jifri was a great Islamic scholar. His elegy is not published and is maintained as manuscript.38

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36They were the warriors of Zamorin's regime in Calcut.
38K.M Mohamed, op. cit, p. 165.
**Marthiyah ala Al Syed Alavi bin Muhammad:** This elegy was written by Quādi Umar bin Ali. This unpublished work is preserved in a Mosque at Koilāndy of Calicut. There are no details available about the author of this work.

**Al Saiful Batiir Ala Man Yuwiilil Kuffār** was believed to be written by Syed Alavi. As this work is one of the anti-colonial literary classics of the British period, a study of this work and the author appears in the 5th chapter.

**Marthiyah ala al Syed Alavi:** The author of this work is said to have lived at Vadakara of North of Calicut. There are not many details available about the writer. There are lots of elegies written on Syed Alavi bin Muhammed. This work is also found in a mosque at Koilāndy in Calicut and is unpublished. Like this there are a lot of elegies on different dignified Muslim leaders and scholars but most of it has remained unpublished.39

**Rathaun Ala Muhamed Ali Jinnāh:** This elegy about Pakistan’s founder was versified by P.V Muhamed Moulavi (1913-1951 CE) who was born at Pulikkal of the Malappuram district. His pen name was Abi Lailah. He wrote several works in Arabi-Malayalam. He describes the plight of the Indian Muslims in this elegy before the partition. He also points out that time, under the leadership of Mohamed Ali Jinnāh Sahib, the Muslims were well organized. The author makes Jinnāh Sahib an extraordinary icon through his beautiful style of writing.

19th century CE can be considered as a modern revival period of Arabic poetry in Kerala. One can understand that the modern Arabic literary renaissance have contributed in creating deep-rooted influence in the development of modern Arabic poetry in this part of the sub-continent. In that particular point of time, there originated numerous enchanting poems in different genre.

39See K.V Veeran Mohyideen (2003), op. cit, pp. 82-3.
Risālatun ilā Bādil Ulama’ : This is a poetic form of letter of communication between two prominent Islamic scholars, Ābdul Azīz Musaliyār and Koyamutty Musaliyār of Kondotty of South Malabar. This poetic letter contains only 23 stanzas. Both of them were Quadies of nearby areas of Kondoitty. A Sufi Sheikh called Syed Muhamed Shah (Kondotty Syed) had come to Kondotty. Certain Islamic scholars of Kerala disapproved and confronted some rituals and Islamic practices of the Kondotty Syed. This ideological conflict became the theme of the poetry of both Abdul Aziz Musaliyār and Koyamutty Musaliyār. They wrote several poetic letters to each other.

Sallal Ilāh: This pentametric poem was composed by Quādi Veliyamcodu Ummar bin Ali (1757-1852 CE). He composed several poems on different issues. ‘Zilzāl’, was composed with the Ponnani earth Quake in 1835, in mind. This work is unpublished. Sallal ilāh was composed by him as part of his Hajj and the subsequent visit to Medina. He praises the prophet Muhamed in this work of 38 stanzas. Nafāisuddurar is a philosophical poetry and Maqāsidunnikāh deals with Islamic marriage principles. Moreover, he wrote several Fatwās and poems both in Arabic and Arabic-Malayalam.

Qasīdatul Bashīratul Amīmah fi Qisatil Nasratil Azīmah was written by Quādi Muhiyudeen III alias Kunhideen Kutty (1801-1849 CE). He wrote this lengthy poem in commemoration of the victory attained by the then Usmāni Sultan Mahmud Shah Khan II (1785-1839) with Russia. The poet was very pleased with this historic victory over the enemies of the Muslim world. He praises the Sultan through this poem. He authored an elegy on Syed Sheikh bin Muhamadil Jifry (d.1807). He praises his overall greatness as an Islamic scholar, mufti, mediator, and orator and also as a good writer. Another work produced by him is Finnahsi wal Saād, in this he describes choosing the days of good luck and bad luck in a month. At that particular period of time, a section of people kept followed this particular custom.

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40 K.M Mohamed, op. cit., p. 183.
41 C.N Moulavi Ahamed, K.K Muhammad Abdul Kareem, op. cit, p. 203. see also K.V Veeran Mohyideen, op. cit, p. 99-100.
42 Veeran Mohyideen, op. cit, p. 103. 105-6.; see also K.M Mohamed, op. cit, p. 165.
**AI Hamziyah al Nabawiyah:** This is an eulogistic rhyme on Prophet Muhammad composed by Quâdi Abubaker bin Muhiyuddîn (d.1883CE). In this panegyric poem on the Prophet, he plays with words, while the author cautious about its meaning. He has around 20 poetic works to his credit on different issues. The poet follows the tracks of Quâdi Veliyamcodu Ummar bin Ali and Quâdi Muhiyudeen bin Ali in writing the poetry. He has several elegies and poetic letters in Arabic to his credit. Another excellent poetic work by him, *Ma'ârijul Sâliki Ilâ Mâlikî Mâlîki wal Mâmâlik*, is a very lengthy poem with 1730 stanzas. He praises certain *Tariqat* traditions through this poetry. In that particular period most of the orthodox Sunni Ulamas were the followers of some *Tariqat* thoughts like Qâdîriyah, Shâhâdhiyah, etc.\(^4\)

**Roudatul Uloom:** A beautiful poem, this was composed by Muhamad Falaki Jamâli (1909-1982 CE). He was one of the most famous Islamic scholars of Malabar. He was appointed as a Muslim education inspector of the Malabar region. He composed a variety of poems in Arabic. He wrote poems on Ponnani, Mounatul Islam Sabha\(^4^4\) (*Tahniyah li Maunatul Islam*), *Dârul Aytâm bi Tirûrangâdî, Tahiyatun Lil Itihâd* (this is a periodical which was launched from Tirûrangâdî in 1954), *Tahniyah Li Majallati Salsabeel* (felicitation on a periodical called Salsabeel), a poem composed on Jamâl Muhammad College, Trichy (*Kulliyah Jamâl Muhammed bi Trichy*), *Kulliyah Ansârul Uloom, Qasidah Tarhib li Muslim League*. Apart from these, he composed another poem on the Malabar riots of 1921 (*Fi Dhikrâh Thawratu Malabar*). In this poem, he briefly narrates the entire incidents of the Malabar riots of 1921 including Wagon Tragedy\(^4^5\) in 50 verses. Apart from these, he had authored several elegies and poetic letters.

**Al Rasul Ameen,** a panegyric poem on Prophet Muhammad composed by Muhamad bin Muhiyuddîn al Faihi (1901-42 CE). He composed several poems: *Fi

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\(^{4}\)Ibid. p. 110, 115: see also K.M Mohamed op cit. p. 177-8; see also C.N Ahamed, K.K Muhammad Abdul Kareem, op cit, p. 554.

\(^{4^4}\)Mounatul Islam Sabha: It is a leading and pioneering Islamic charitable institution founded in 1900CE. where religious teachings are imparted hundreds of orphans are trained in Islamic values and those who voluntarily embrace Islam come here and inculcated and trained the basic tenets of Islam.

\(^{4^5}\)Tirur to Podannur (south Malabar) near Coimbatore Mappilas were packed in a wagon and died due to suffocation, cruelty unleashed by the British imperialists with a vengeance.
Asma'e Muannathil Majāz in 16 stanzas, numerous elegies, poetical letters and some pentameter poems are to his credit.

3.1.5.2 POETRY IN THE MODERN ERA

There were a large number of Arabic poets who lived until the last decade of the twentieth century in Kerala who proved their dexterity in Arabic literature, by producing poetry of a very high standard. Some of the poets and works of that particular period are discussed here, namely, Saeed bin Bakar al Deefā, Abdu Rahiman al Fadfari, Abul Kamāl, Al Kocanmūri and others.

Yalīl Hareeq by Saeed bin Bakar al Deefā was composed in memory of the fire at the Edappal Market. He also wrote several elegies on different personalities. He composed Tahinih Kitāb to eulogize a book written on medicine by one of his best friends. Saeed bin Bakar al Deefā alias Saidutty Musliyār was a teacher and Quādi of a Masjid at Edappal. He was a good orator as well. As an Arabic scholar, he was very enthusiastic about Arabic poetry. He used to write poetry on various issues that crop up in the society in which he lived. Apart from the said works he has several elegies to his credit.

Risālatun ilā Syed Ahamed Dahlān was written by Quādi Al Syed Hussain bin Muhammad alias Mulla Koya Thangal as a poetic letter to Syed Ahamed Dahlān of Mecca by lauding his thorough knowledge and skills at various branch of Islamic philosophy and also asking him the permission (Ijāzah) for teaching Islamic principles. Very little is known about the author. He took over the charge as Quādi of Calicut after Quādi Aboobaker bin Muhiyiddīn in 1882. He was well talented in Arabic poetry. Most of his poems are elegies on different personalities.

Mahāsinil Bayān, containing 44 stanzas, was written by Ahamed al Shiarānī (1889-1963 CE) to protest and reject the Islahi Renaissance Movement. The author implores the people to oppose the new movement and firmly stick to the old principles of
Islamic jurisprudence and Madhāhibs (Sectarianism of different schools of Islamic jurisprudence) by imitating them. He reminds them that several centuries had passed without any conflicts on the matter of Islamic rituals and rites. According to Shiarānī, the emergence of Islāhi Movement will only intensify ideological altercations and conflicts amongst the common Muslims of Kerala. He praises the newly launched periodical namely, al Bayān of his sect, and states that his verses are swords for cutting off all the newly appearing propagandists in terms of Islamic rituals. Ahamed al Shiarānī was born at Veliyoor of Tirūrangādi. He composed numerous poems in Arabic including Mukhamnisul Qasadusidatu Tahiya, containing 42 pentameter verses. Many of his poetic works are said to have been lost, without ever getting published

**Al Qasidatul Hamziyah fi Usūli Khayrul Bariyah** was written by Abdu Rahiman bin Muḥamed al Kanyati (1900-1960 CE), a prominent scholar of the Ahlu Sunnati wal Jamāa organization. In this poem, he advises the common people to follow the path of the Prophet and his followers’ teachings and not to go after the new religious views of the Islahi movement and the poet also harshly criticises them for creating division between the Muslims. **Al Qasidatul Rahmāniya fil Wāqiṭil Furqāniyah** by the poet contains 31 verses on the religious debate of that particular period between Ahlu Sunnati wal Jamāa and the Islahi movement. He viewed them as the followers of Wahābi thoughts. He believed that they were confusing the people with new ideas. The poet was born at Kuttikkāttūr in Calicut, and wrote many poems, including several elegies on different scholars and leaders.46

**Tāiah, Kamāliyah**, a long poem was composed by Muhammad Abul Kamāl (1906-1994 CE) in connection with the factionalism among the Muslim community on religious rituals and practices. He states that Islam proposes harmony and unity, but the Muslim community was a divided lot as far as ideology and politics were concerned. The poet was born at Melmuri, a village in Malappuram. He held several posts in the Sunni organization, and was a prolific writer in Arabic. In the poem **Fi Mad‘hi Shuhadā’**

46Veeran Mohyideen, op. cit. pp. 205, 211.
Ômanûr, he speaks out in glowing terms of the Ômanûr martyrs. Apart from these, he has also a number of poems in panegyric, elegy, and poetic letters to his credit.

*Fi Jarâimîl Isrâîleen* by Ali bin Farid Kocanoori (1910-1987 CE) was composed in connection with the encroachment and occupation of the Baitul Muqqaddîs (Jerusalem). The poet reminded the Arabs that all these declines of Muslims were taking place due to the disunity in the Muslim world. He also advised the Muslims to be firm in the way of truth. He was a prolific writer and poet in Arabic. In his *Fi Mâziyâtul Lugah al Arabbiyah*, the poet talks about the features of the Arabic language, saying it is one of the illustrious languages of the world. Wherever Islam proceeded on its journey, this language had also escorted to the respective region. In the poem *Roudatul Uloom* (the Garden of knowledge), he talks about the traits of Roudatul Uloom Arabic College, Farook near Calicut “Indeed Roudatul Uloom is the precious pearl and herald of time. It blooms beautiful flowers from this garden and diffuses its fragrance in the surroundings; and satisfied birds from this garden take wing to different regions. The poet, Ali bin Farid Kocanoori was born at Kocâñûr in Malabar. He acquired his education from different traditional Islamic institutions and governmental institutions. After retiring from the government service, he taught in some Arabic colleges. He has several other poems apart from the aforementioned in his collection.

*Aweelul Islam* is a lengthy poem composed by Muhamed Jamaludeen bin Kunhahamad Kutty (1911-1965 CE), and laments the superstitious beliefs and depreciated conditions of the Muslim community. The poet reminds the people to follow the Qur’ânic ordains and Hadiths. The poet was born at Vadakara in Calicut, and was a teacher at different mosques of Koilandy, Nadâpuram, Kochi, Roudatul Uloom Arabic College, Calicut, etc. He was a firm follower of the Salafi ideology, and he faced a lot of confrontation and opposition from the conservative Islamic groups. Talented in Arabic, Malayalam, and English languages, he wrote several poems on different issues vitally affecting the people - especially the Muslim community of Malabar.⁴⁷ He also has poetic letters and elegies to his credit.

⁴⁷Ibid, pp. 224-5.
Taqlīd is a long poem of 62 verses written by Muhamed bin Kunhahamed (1913-CE), which strongly opposes the Islahi Movement and encourages the people to uphold Madhāhibul Arba (4 schools of Islamic thought) and to imitate the old traditions. The poet was born at Koottilangadi of Malabar. He started writing poetry from his childhood. His poems have a simple mode, are stylistic and accurate. He wrote a few poems in Arabic periodicals. Mashrabul Bayān is confronting and critical of the Islāhi movement. He says that its ideas only create troubles for the Muslim community. Therefore this movement is fatal to the unity of the Muslims. They contradict and invalidate many of the traditional Islamic rituals and rites. Al Asfār anīl Safār was composed by him to express his views on the Haj pilgrimage. He has also elegies and panegyric form of poems to his account.

The poem Ansār Lugah al Luād by Abu Rasheedah Aboobakaril Hakim (1915-1993 CE) was presented at an Arabic teachers' united conference held in 1976 at Trivandrum. He praises the promoters of Arabic and teachers of Arabic in Kerala. He exhorted everyone to support this language and stay away from petty politics. The poet was born at Areacode in Malabar. He wrote several beautiful poems in Arabic. He was a practicing Unani doctor as well. In the poem Tanfusu al Subah, upholding the traditions of his predecessors the poet severely criticizes the emergency declared by Indira Gandhi, the then Prime Minister of India and her son Sanjay Gandhi using harsh words.

The poem Al Wizāratil Hamrā'a was penned by the poet Aboobakar bin Kunhu Muhamed (1918-1996 CE) on the issues concerning the formation of first Communist ministry in Kerala in 1957-59. It was composed immediately after the dismissal of the ministry in 1959 by the central Government. Many political parties and a section of people in Kerala had turned against the policies of the government. The poet sarcastically expresses his views added with metaphor and criticizes of the government, saying that Kerala was a beautiful virgin, married to this smutty Communist. When her parents realized that he was not capable to lead the family she made a definite divorce (three times) to him. Aboobakar Moulavi was born at Chāvakkād in Trissur. He was a well
known Islamic scholar, Arabic litterateur and poet. He started writing poems in Arabic from his childhood and has written felicitation poems and elegies.

Muhammed Abu Salah (1919-1996 CE) is the author of several books and poems. He worked with Prof. V. Muhamed Sahib in bringing out a dictionary of Arabic-Malayalam. He wrote books in the field of prosody, like *Al Vajeesul Wāfi fil Arood Wal Qawāfi* and *Manzumātu Mu’ajamul Mufradāt*. He extended his support to Dr. Muhiyiddin Alwaye al Azfari in translating the *Kitābul Hind* of al Biruni into Malayalam. He had the skill to find out streams of water from the earth. He authored poems in Arabic and also in Arabi-Malayalam - the Malabar Mappila dialect. The poem *Qasidah Tahniyah* was written by him at the time of the annual celebrations at JDT Islam (Jamiiyyah al Da’awah wal Tabligh) orphanage in Calicut. This was the first Muslim orphanage to be set up for the children who had lost their parents in the Malabar riots of 1921. He compared this orphanage to paradise - if God is willing to provide food for the children all the time then it is really a paradise. The poet was born at Kuttikattoor in Calicut. He learned Arabic from the mosques of Malabar and completed higher studies at Velloor in Madras. He has several felicitation poems, elegies, etc. apart from the aforementioned works.

The poem *Fi Ahlil Bida’* by Aboobakar Mohiyuddin (1922-97 CE) attacks and rebukes the Islahi movement, arguing that the movement is demoralizing and undermining the Muslim community and misleading the people towards the wrong path. This was only one of the many poems he wrote criticizing the Islahi movement. The poet was born at Thamarassery in Calicut. He has authored a number of works in Arabic (both poetry and prose), but very few have been published. In the eulogical poem *Qasidah Munaja’ah*, he praises the prophet Muhamed. He has also written several poetical letters and elegies.

The poem *Al Tadhheeril ibda ani Tahbirul Ibtida’* by Koyamu bin Ahmad (1929-2003 CE) is a lengthy poem of 555 verses in which the poet assaults the Islahi movement. Koyamu bin Ahmad was born at Tirurangādi of South Malabar, and composed numerous

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marvelous poems in Arabic. He has a number of elegies to his credit.\(^9\) His father Ahmad Shiarānī was also an Arabic poet.

**3.2.5.3 CONTEMPORARY POETRY**

Apart from the abovementioned writers in Arabic particularly in the field of poetry, there are plenty of other prolific poets who were born after the 1921 Malabar riot, contributing various valuable poems in Arabic. According to Veeran Mohiyideen, the strength of the Muslim community of Kerala had vanished spiritually and materialistically right after the Malabar riot of 1921. Muslims were expelled from their ancient centres and exiled. Several significant leaders were imprisoned and hanged by the British authorities. The community became guideless, leaderless and directionless for quite some time. Then they started rehabilitating the children who had lost their parents in the riots, at the orphanages. Gradually they came up with smaller educational institutions with the help of community leaders and the government. Through the traditional institutions as well as new government aided educational institutions, people cropped up with much vitality and sensitivity than the past. Taking the advantage of this positive direction, there emerged new educationists and litterateurs, both in the field of prose writing and poetry in Arabic. At present there are around 50 Arabic poets rendering their services to the field of Arabic poetry. In this contemporary period the poets have come up with innovative issues and themes.

The poem *Hal Ya'atil Khabeethona illā bil Habeethāt* was composed by Abdu Rahman (1916 CE -) about the fire at the *Al Baitil Muqaddas* in Jerusalem in 1962. He argues that this had occurred because of the cruelty of the Jews. He expresses his sorrow over the incident with heart-breaking words. *Tahiyātun lil Bushrāh* is a felicitation poem expressing genuine pleasure at the publication of the Journal *Al Bushrah*. *Qasidah Tahmiah* was composed by him in view of the detention of Ms. Indira Gandhi by Morarji Desai's *Janata* Government. He was severely critical of the then new central ministry led

\(^9\)Ibid., pp. 276.
by Morarji Desai. Some elegies also have been penned by him.\textsuperscript{50} Abdu Rahman was born at Kariyad in Mahe. He was educated at various Arabic colleges in Malabar. He has a beautiful style and uses simple words in composing poetry.

‘Veenapoovu’, the popular symbolic poem in Malayalam, by the famous poet Kumaranasan was translated into Arabic as ‘\textit{Al Zahrah al Sāqītah}’ by Aboobaker bin Muhiyiddin (1922 CE - ). \textit{Dikhrīe al Khālidhāḥ} is an elegiac poetry composed to pay tribute to a prominent leader of Islahi renaissance movement of Malabar following his sad demise. In the poem \textit{Ukhwatul Islamiah} the poet admires the Muslim community for an Islamic fraternity. He also states that the prevailing miseries and hardships of the community can be overcome only through upholding the brotherliness among each other.\textsuperscript{51} Apart from the above mentioned works, he has written several felicitation poems as well as elegies. The poet was born at Ponnani, and composed several poems at different occasions, but most of them are not compiled.

The poem \textit{Al Taqlīd} was composed by Abdu Rahman Areekkal (1932 CE - ) to express his unhappiness over the confrontation between the Ulamas of Kerala on the issue of Taqlīd (imitation). He argues in favour of imitation and stresses on the significance of Islamic jurisprudence of different schools of thought. His \textit{Al Jamānul Muazam} is a lengthy poem of 500 verses. It is a narrative poem on the life, revelation, prophet-hood, and Hijra of Prophet Muhammad from Mecca to Medina. In the poem \textit{Awīlul Mansīf}, he expresses distress on the split in the Indian Union Muslim League (IUML). Apart from these works, he has penned felicitation poems and elegies as well. The poet was born at Vadakara in Calicut. He has composed lot of poems in different areas and recited on different occasions at different places. He has had the opportunity to recite some of his poems in front of Arab litterateurs in the Arab countries.

The poem \textit{Ummun Fakhūr} composed by Moosa Ayiroor (1934-CE) in 1961 depicts the characteristics of the Arabic college, Roudatul Uloom of Calicut, in which he

\textsuperscript{50}Ibid, pp. 283-4.
\textsuperscript{51}Veeran Mohiyideen (2003), op. cit, pp.288, 290-91; for more details ,see also Mahataya Mappila Sahitya Paramparayam (1978); Arabi Sahityatinte Keralainte Sambhavana (2005)

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studied. In the poem *Ma Akhīlāk*, he portrays the natural beauty of the Vypeen Island of Cochin. He is the author of several poems of different varieties in the field of Arabic poetry. Moosa Ayiroor was born at Ponnani in South Malabar. He attained his early education from some mosques and then obtained Afzal Ul Ulama degree of the Madras University. He was one of the members of the school text book committee of the Kerala government.

*Khamis Asharah August* was composed by Alavi Kutty (1934-CE) to express his pleasure on Independence Day. In the poem, *Amrica fi Hurri Ladal Hārrah* he criticises America for inciting war between different countries to sell its weapons and gather wealth through it. He is the author of several poems, some of which were published in the journal, *Muallimit Arabiyah*. He wrote 17 poems for children, 10 poems for the sake of Arabic teachers and seven contained basic rules and regulations of Arabic poetry. Alavi Kutty was born at Kattur in Malabar. After a prolonged Islamic education, he joined a mosque as a teacher. He has authored several poems which include felicitation poems and elegies.52

The poem *Hāulāī* was written by Isa bin Aboobaker (1955 CE - ) to censure and criticise the politicians and political parties of Kerala for creating periodic blockades to the public and travellers for hours during Bhands and Hartals. This happens very often everywhere in Kerala. The poet says that it is against the people’s rights and their freedom of movement. The poet was born at Pattambi in Palghat District of South Malabar. He began to write poetry from his childhood days both in Arabic and Malayalam. He has also written poems of felicitation and elegies.

52 Veeran Mohyideen (2003), op. cit, pp 307, 308, 314.
PART-II

3.2 ARABI-MALAYALAM LITERATURE OF MALABAR

The language of religious requisites for Kerala Muslims was Arabic whereas their language for literary purposes was Arabi-Malayalam. Arabi-Malayalam is a peculiar blending of both the languages, as Arabs did earlier in almost all non-Arab countries where they could influence deeply. "This is Malayalam vernacular with Arabic script, which is properly modified and innovated with a number of new letters to include all Malayalam sounds. Here could say that a new method had been invented in Kerala to learn this south Indian language, Malayalam through Arabic Script".53

3.2.1 THE ORIGIN AND DEVELOPMENT OF ARABI-MALAYALAM LANGUAGE

Linguistic researchers have always focussed their attention on the study of various dialects of particular languages within the framework of the discourses relating to their evolution. In that sense, this part aims to draw round the development of Arabi-Malayalam and the various nuances that played into its development as an independent means of communication. Needless to say, this area of study has evoked considerable interest among linguists and experts to the extent that researches on languages hitherto non-existent are flourishing side by side with those prevalent in the contemporary period.

It can be presumed that the foundation for this language was laid by a trade-interaction process during the time when Arabs came in large numbers to Malabar for maritime trade and commerce. This, along with the religious and cultural relations with a section of people inhabiting the region along the South-Western coast of India, led to the development of this form of language. No authoritative source is available either to locate its origin or to trace its age. It is only possible to say that the language originated side by

side with the Arab trans-oceanic commercial enterprises with Malabar. The contribution of the Muslim community, particularly the Mappilas of Malabar to the development of this language is neither well-written nor well researched. However, the influence of this particular language on Muslims in Kerala, especially those in Malabar, can be traced, which is in fact one of the focus points of this chapter.

This wonderful language provided the answer to the question how the Arab merchants and Islamic religious scholars who came to Malabar for trade and religious campaigns used to communicate with the native people. P.K. Muhammad Kunhi (1993) opines that the Arabs who came to Malabar for trade often settled down in the region, and married native women, as well as the Malayalies who had to interact with the Arabs might have undergone with much difficulties for communicating each other. There might have been efforts which where conscious and unconscious to overcome this complexity. Arabi-Malayalam emerged as a result of the same.\textsuperscript{54}

Since it is written with Arabic scripts and was invented by the Arabs, this language is called Arabi-Malayalam; the language is used mainly by the Mappilas of Kerala. However all Muslims along the length and breadth of Kerala used it for their learning of the religion till very recently. It has been noticed that very rarely elderly Muslims use this language to write letters to their kith and kin abroad. Words of oriental languages like Arabic and Persian, Indian languages like Tamil, Kannada and Tulu have exerted large amount of influence on the Arabi-Malayalam language. The grammars of these languages and even their styles (idioms) have found place in Arabi-Malayalam with or without occasional changes.

They have introduced this system in almost all the regions of the world where they have stepped in for spreading Islamic culture. In Malabar, the Mappilas have studied and cherished the Arabic language for centuries. Malayalam was once written by them in Arabic script. A number of works written in this script and dealing with the history of the

people are extensive. The Malabar Muslim pronounces Arabic in exactly as same as the way an Arab does. The Arabs entering Persia (80-H.E.) used Arabic script to inscribe the Persian language. Eventually Persian scripts turned out to be Arabic script for centuries. It was in the beginning of H.E. first century that Muslims from Arabia stepped in to the Indian sub-continent. Muslims entering Sindh under the leadership of Muhammad bin Quāsim, disseminated Arabi-Sindhi language in that region. When Muslims moved towards Punjab they created the Arabic-Punjabi language. It is said that even news papers were published in the Arabic-Punjabi language. Reaching Tamil Nadu, they shaped Arabi-Tamil and in Karnataka they formed Arabi-Kannada. The Arabs, wherever they reached, wrote the language of the respective regions in their own script and tried their best to mingle and diffuse with the language and culture of those countries. Even in places where political power was not wielded there evolved Arabic-Punjabi, Arabi-Sinhalese etc. in line with Arabi-Malayalam.

It was the Arabs who created the script for the Turkish language which used to be only a spoken language. Malaysian language and some languages of the Middle-East region are written using Arabic script. SINDHI is one of the best examples of an Indian language which carries a definite impress of Arabic. Although it did not accept the influence of Arabic Grammar, or syntax, many common words of daily use are of Arabic origin. The Arabic script was also adopted for Gujarati by the Gujarati speaking Ismā‘īlī community of Gujarat. But it was mainly restricted to Ismā‘īlī literature in Gujarati. In this case many religious terms and phrases were borrowed from Arabic and freely used in their missionary activities and produced works in abundance over the centuries in India. The literature has great historical and religious value for the community. Gujarati in the Arabic script is still written and used as a means of communication by some members of

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55 S Maqbul Ah was. Indo-Arab Relations, (New Delhi : ICCR, 1978), p. 46
57 A group of people, originally from Northern India, and living in SRI-LANKA presently, who speak this language.
59 Al Abo (1970) op.cit, p. 16.
the Bohrah community of Mumbai and Gujarat. Arabic script was the basis of the Arabi-Malayalam characters. This is made possible by making necessary changes on the 28 letters of the Arabic language using lines, dots and symbols so as to denote the Malayalam sounds. In this manner a peculiar alphabetical order came into existence for Arabi-Malayalam. As a result of reformation of the script which was implemented from time to time, the number of letters in the alphabet for this language has increased from 35 in the beginning to 50 at present. At par with the development and evolution of modern Malayalam, Arabi-Malayalam script can be seen to have reformed almost like the alphabets in Malayalam. The present day Arabi-Malayalam script can inscribe not only the sounds of Malayalam and Arabic languages but also almost all languages of the world.

According to M.N. Kārassery, a noted writer and an Arabi-Malayalam expert, Arabi-Malayalam is Malayalam written in sophisticated Arabic script. The mode of writing can be explained with a few illustrations. There is no ‘pa’ sound in Arabic; instead there is only ‘ba’. When ‘ba’ is written a dot is usually marked below the letter. ‘Ba’ is read as ‘pa’ when instead of one dot three dots are marked. By adding lines and dots to consonants and vowels, the script is thus modified so that it can represent all the sounds of Malayalam. Without adequate training, no Arab can read Arabi-Malayalam. So if he listens to someone reading out this script he may not understand anything. A Malayali on the other hand, can make out the gist of Arabi-Malayalam read out to him. In short, Arabi-Malayalam is a mode of transliterating Malayalam in the Arabic script.

Another scholar, Subair A opines that “Arabi-Malayalam is more or like Roman-Urdu invented by the British for the use of the Indian Army. Though the words and sentences were Hindustani but characters used were English”.

60 S. Maqbl Ahamed (1978), op.cit, pp. 45-46.
62 Ibid.
63 Ibid.
The reason for the emergence of Arabi-Malayalam is this: at the time of the advent of Islamic missionaries a hybrid language that was not independent of Tamil, existed in Kerala as Malayalam. It was used as a spoken language. Scripts did not exist. Until the time of Thunjathu Rāmanujan Ezhutachan, known to be the father of modern Malayalam language, Keralites had been using, though not frequently, vertical script and rounded script (A particular kind of archaic Malayalam script). Arabic script was inevitably required for Muslim scholars and students to write technical words in Islamic Philosophy, Holy Qur'ān, Hadith etc in their original/read form. Hence this collection of scripts developed by the introduction of symbols to certain scripts of the Arabic alphabet corresponding to Malayalam. According to C.N. Ahamed Moulavi, a famous Islamic Scholar and K.K. Muhammad Abdul Karim, a noted Mappila historian of Malabar, where the preaching of Islam took place in India for the first time, Keralites, who naturally gave more importance to Arabic language and Islamic Literature, had ties with the Persians for millennia. Hence the chance of Persians being the architects of Arabi-Malayalam cannot be ruled out. On the basis of this opinion it has to be considered that Arabi-Malayalam is more than 1400 years old. But O. Abu, author of the book, ‘History of Arabi-Malayalam Literature’ opines that as the Muslims started writing in Arabic scripts the regional languages of those lands to which they migrated or where they did religious campaigns as early as the first half of first century Hijra Era, it cannot be concluded otherwise than thinking that when they came to Malabar for their religious mission in 9th century C.E. they started writing the language of this region also in Arabic script. It can be legitimately concluded that from the time when the Arab Muslims came to Kerala coast and started Islamic religious propagation, they started to write the language of this land in Arabic scripts. This means Arabi-Malayalam language has a history and tradition of more than 1000 years. E.K. Ahamed Kutty, a well-known Arabic language scholar opines thus. Arabi-Malayalam is a language resultant of the influence of Arabic language on Kerala’s native language. It became the official language of Muslims of Malabar and the people used it even for Postal and Telegraphic communication. Besides,

many prose and poetic works were published in this language. This language was formed either in C.E 7th century or at the beginning of the 10th century. Many words have been borrowed from Sanskrit, Persian, Urdu, Tamil, and Kannada and admixed with extensive Arabic words. Arabi-Malayalam is an independent language with beautiful style, specific words and forms. A perfect and balanced synthesised form of both Arabic and Malayalam Rolland E. Miller, the author of Mappila Muslims of Kerala, opines that Arabi-Malayalam is only 500 years old.

P.K. Muhammad Kunhi, another historian opines that Arabi-Malayalam came into existence through the coexistence of Arabic with Malayalam and it gained prominence. Many words borrowed from different Aryan and Dravidian languages are used in Arabi-Malayalam. This new script is believed to have formed in 9th or 10th century. It was mainly popular in Malabar. Majority of those who used this were Mappilas. Hence it was known as Mappila Malayalam. It is writing Malayalam in Arabic. Congenial to some particular sounds in Arabic language some alphabets and symbols have been just added. When the contradictory opinions about the emergence of Arabi-Malayalam language mentioned above is considered the relevance of certain question is escalating here. It has been historically proven that Arabs’ cross-oceanic trade relations with Kerala existed even much before the birth of Prophet Muhammad (pbuh). But none of the Arabi-Malayalam researchers or historians have stated that the language spoken in this area during those times, when the Arabs had trans-oceanic trade relations with Kerala before the birth of the prophet, or when Islam was propagated in Kerala and the neighbouring regions later in the 7th century or when the Arabs widely migrated to these regions, was Malayalam. There is no accurate evidence which shows the period in which its script came into existence.

However, Ulloor S. Parameswara Ayyar, a prominent Malayalam litterateur and poet opines: “It must be inferred that Malayalam script, which was also called by the

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70 Ibid, p.95
Keralites as “Aryan Writing”, was composed and propagated at least in 9th Century. Here it is not clear whether “Aryan Writing” refers to vertical script and rounded script or modern Malayalam script. Here the noted Mappila historian who claims that Arabi-Malayalam is more than 1400 years old, writes about the language used by Keralites of early periods in his article on Arabi-Malayalam.

When the preaching of Islam had started, Malayalam was a hybrid language which was not independent of Tamil that was used as the spoken language in Kerala. Writing was not popular then. Till the period of Thunchathu Ezhuthachan it had a vertical script and rounded script that was used by a few privileged Keralites, though not frequently. There is disputed opinion among literary persons whether Thunchathu Rāmānujan Ezhuthachan, known as the father of modern Malayalam language, lived in the 16th or the 17th century. It would be more reasonable to consider the second half of the 16th century to be the period of Ezhuthachan.

Malayalam is the youngest language among the Dravidian languages. Ezhuthachan’s work, ‘Adhyatma Rāmāyanam Kilippātu’ is not free from the prevalence of Sanskrit and Tamil words. Moreover, the peculiar social set up that prevailed in Kerala did not allow a situation in which languages including Sanskrit, Tamil and Malayalam and the literature written in them were accessible to all section of the people. This situation existed till a few years before the last century.

But when the Arabs, who were experts in language and literature even before the birth of Prophet Muhammad (pbuh), and they involved in maritime trade and later in religious campaign here, might have disseminated Arabic language, literature and religious diktats to this land. Owing to their co-operation, the native people of this land, Malayalam words, even before they got modern script, might have entered the Arabic language. It may be inferred that Arabi-Malayalam is a language formed by the literature-loving Mappilas in Kerala who learned Arabic and spoke Malayalam. They formed and

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popularised the language when suitable to convey the stories about the lives of their dearly loved prophets and their disciples and the Sufi saints in their home land. This was not possible overnight. It might have taken centuries.

It is obvious that before Arabi-Malayalam language could come into existence, there ought to have been a Malayalam language. When the age of Malayalam is considered, Arabi-Malayalam can only be considered to be less than six hundred years of age. If this is so, from the above mentioned opinions, Rolland E Miller’s argument that Arabi-Malayalam’s age is about five hundred years is more rational. The literary traditions upheld by Arabi-Malayalam and its value have never been faded.

3.2.2 ARABI-MALAYALAM LITERARY WORKS

Arabi-Malayalam literature can be classified into two: Prose and Poetry. Among them the more prominent is poetry. The Arabi-Malayalam poetry includes many sub-types like ‘Mālappāṭtu’, ‘Padappāṭṭu’, ‘Kisappāṭṭu’, ‘Kalyānappāṭṭu’, ‘Mad’hupāṭṭu’, ‘Thadiurudippāṭṭu’, ‘Virutangal Kessupāṭṭu’, among others. Each of these genres and its branches, rich with works, are widely popular and have carved a niche for themselves among the Muslim community especially the Mappila community of Malabar. ‘Mālappattu’ is a hymn that describes the important events that sanctified the lives of great men and ardent worshippers of the past. These hymns pay respect to the lives of these great men who were also respected amongst the people of their times.

‘Muḥiyyuddīn Māla’ is a foremost work among these hymns. It is considered to be the oldest work in Arabi-Malayalam Literature. Those researching in this field have not yet found any poetic work which is older than this. It is inscribed in the hymn itself that it was written in 782 K.E. (C.E 1607) all poetic works in Arabi-Malayalam have not been recovered. It is probable that many works written before the arrival of press and printing got destroyed. However, ‘Muḥiyyuddīn Māla’ was chanted with devotion and

75 O. Abu (1970), op. cit, p. 61.
76 Ibid, p.62.
respect in almost all homes of Kerala Muslims after their evening prayers particularly by the women folk\(^77\). It may be because of the respect and devotion shown to this work to such an extent that even though printing was not in existence, this work did not go extinct\(^78\). The author of this work is Quasi Muhammad, an Arabic litterateur, Islamic Scholar, the Quasi of Calicut, and a spiritual leader of that time. *Fat’hul Mubeen*, another prominent work of this author, was written against the foreign rule in Malabar. A detailed study of this outstanding work is given in the next chapter.

### 3.2.3 ARABI-MALAYALAM POETRY- AN APPRAISAL

Arabi-Malayalam poetry contains a variety of indigenous themes and emotions reflected through historical culmination. In the field of poetry, one can see innumerable works, ranging from narrative poetry, ballads and war-songs, panegyric songs on the Prophet Muhammad and other different personalities, hymns and rhymes, elegies, lyrics with different meters and metaphors. Among those aforementioned varieties, some of them are having discussed at this juncture for a general idea.

*Padappāttukal* (war-songs) narrate the histories of Islam’s war of early years. *Padappāttukal* were powerful media which emotionally inspired the Mappila Muslims in strengthening the unrelenting fight against the British and feudalism\(^79\). *Badr, Uhdu, Khandaq, Hunain* etc, the historically famous defence battles fought by Muhammed Nabi (pbuh) and his disciples against the enemies are some of the important themes of these songs\(^80\) *Cheroor Padappātu, Trikkaloor Padappātu, Mannārkādu Padappātu, Malappuram Padappātu* etc. include those works which were confiscated by the British government\(^81\).

\(^{77}\) K.K Muhammad Abdul Karim. (1994), p.44.
\(^{78}\) Ibid. p.44
\(^{81}\) K.K Muhammad Abdul Karim (1998), op. cit., p.83.
Kisappāttukal (Kissa songs): They are sketches in story form, of the lives of prophets and other great men. Apart from real incidents, fictional stories also became the themes of these songs. 

Katu pāttukal (letter songs) are basically message songs. They often have sexual and romantic overtones. The themes of marriage songs sung at the time of marriages could be real or imaginary accounts of events. Mailānji pāttukal (Henna songs), a different song genre is included in marriage songs. Mad’h songs are praises and descriptive salutes about great men. Kessu songs include spiritual and moral advices. A Mappila poet introduced ‘Ashtanga Hridayam’ a famous book on Ayurveda in poetic form in Arabi-Malayalam. Some other books on medical science, Amarakosa word meanings and Vikramādithya stories have also been written in poetry format.

Moinkutty Vaidhyar is an everlasting genius in modern Arabi-Malayalam Mappila Literature. M.N Kārassery, a famous Malayalam litterateur and researcher of Arabi-Malayalam, describes some of the themes in some Arabic- Malayalam works thus: “A riot that broke out in Malappuram (Malabar region), the rebellions raised against the landed gentry, etc. A larger number of such songs were destroyed by the rulers of the time. Those that survived fell under neglect in due course. Even the well known Malabar rebellion (1921) has been the source of a number of Mappila songs. But none of them has been published. Another major theme is the war waged by the Mappilas against the Portuguese and the British forces in Kerala. 

Mālappāttu: it is a poetry genre in Arabic- Malayalam literature which deserves special attention. These are works praising with devotion and respect the admirable events in the lives of holy men. They are also known as saint consecrated songs. Mālappāttukal are sung for relief from disease, grief and for protection from danger. These are sung in a clean and devotional atmosphere. The custom of singing songs in such manner continued for four centuries in Malabar.

According to an eminent Arabic-Malayalam litterateur, O. Abu, "it is a 'devotional movement' built by dignified scholars who were at the apex of their devotion and who studied and followed Islam in the right way. Moreover, the ideological storm struck heavily in the early period of this century, later on the devotional movement had gained permanency among the Muslim community for three centuries (Probably the litterateur is referring to the period between 1600 C.E. – 1900 C.E.). These exemplary works poured out righteousness on readers' hearts with its divine emissions where reckoned to be those keeping axe the root of Tauheed (Monotheism). This issue landed the Muslims in Kerala into two groups. Here O. Abu continues: "This institution flourished with the permission and patronage of devotee scholars who studied and followed the inside-outside of Islam. These scholars also witnessed the growth of this institution. Considering Mälappüttu a ritualistic custom which is non-Islamic would mean that the famous and old respected scholars who lived two or three centuries in Kerala developed a non-Islamic tendency/practice. Contrary to what some people say, Mälappüttu cannot be related to any idea of hero worship. Diversity in points of view gives room for such allegations and misinterpretations, but they need to be construed".

Through a brief study of Mälappüttu itself it could be observed that the fundamental concept of Islam is Tauheed. The tendency of making great scholars who study and propagate principles of Islam and lead an exemplary life, brave heroes and considering them similar to God by alleging false abilities in them even without their knowledge can be seen prevalent in many of these works. Those who were afraid today thinking that this would lead superstition, nasty rites and distorted belief might have questioned this. For the reason that concerning the area of belief, Qur'an exhorts that the directions of the prophet have to be followed strictly. Allah says: "And what so ever the Messenger (the prophet Muhammad) gives you, take it and what so ever he forbids you, abstain (from it)…" (59:7). The Prophet said: "Who ever does any deed (in religion) which we have not commanded, it is rejected" (Muslim). Again the prophet said: "If you

85 O Abu, op. cit, p. 63.
86 Ibid. p.63.
87 Ibid. p. 64.
ask, ask of Allah, if you seek help, seek help of Allah” (Tirmidi). Mālappātu are literary creations having historical value. Its richness of imagination and stylistic beauty is commendable but these works are not the testaments or main beliefs of Islamic ideology.

3.3.4 ARABI-MALAYALAM PROSE - AN APPRAISAL

The prose in Arabi-Malayalam is also rich with innumerable works on diversified topics. “It can legitimately be inferred that ever since Islam began to spread in the Kerala coast, works in prose have been written in Arabi-Malayalam. Many works of that time when printing was not in existence might have got destroyed. Though some manuscripts can be seen here are distorted. But when printing came to the fore naturally more works of prose were written and were published.

Arabi-Malayalam prose, Qurʾān translations and interpretations, sayings of the Prophet and their interpretations, Islamic philosophy, jurisprudence, books on rites and rituals, history, mysticism, political science, medical science, botany, other scientific disciplines, stories and narratives, criticisms, novels, translations of the Bible, dictionaries, newspapers and magazines and many other works are included in this section.

M.N. Karassery, the noted Malayalam litterateur, opines about the richness of the Arabi-Malayalam literature thus: “Prose works in Malayalam evince great variety. Re-entering of Arabian Nights, stories based on such fantasies, works prescribing the religious code in daily life, books on medicines, astronomy and the like have been brought out in Arabi-Malayalam. Māyan Kutty Elaya’s Qurʾān translation and Shujāe Moidu Musaliyār’s historical works are certainly great landmarks in the literary history of Malabar Muslims. Translations from Arabic constitute the main bulk of writings in Arabi-Malayalam prose” 88.

A major portion of books in Arabi-Malayalam are translations. The translation of Tuhfah (gift), ten volumes by Ibn Hajarul Haitami by Châllilakattu Ali Hasan Moulavi under the leadership of Chakkeeri Moideen Kutty Sahib, Faid-ul-Mannâr translated by Thenevettil Abdul Qâdir Musaliyâr, Fat’î-ul-Mannâr and Fathul Noor by Nooh Kannu Masaliyâr, Nibrâṣul Enâya by Atima Musaliyâr, among others are some outstanding works of this kind. The Muslims in Kerala have published more religious literature than the Muslims of any other state in India. For example, Moulood(s), works that praise the deeds of holy men are 313 in number.

The Muslim scholars in Kerala played an important role in the writing of ‘Hortus Malabâricus’, a book which contains the Arabic, Arabi-Malayalam and Latin synonyms of flora in Kerala. This book, written 300 years ago under the aegis of the Dutch, has full volumes with 500 pages each and was printed in Amsterdam over a period of twenty five years (1678 – 1703 C.E.).

_Hortus Malabâricus_ is one of the most notable works in the world, in the field of Botanical knowledge. For each plant, one could see its complete picture as well as the detailed sketches of its specific parts. Through the translations of Ashtânga Hridayam, the main reference work in the field of Ayurveda, the word meanings of Amarakosha as well as Vikramâdiyâ stories into Arabi-Malayalam, this language has given praise worthy contributions.

The life history of the Prophet, the history of Islam, and the books on Islamic Jurisprudence (Shâfi School of Thought) as well as several other spiritual works were written in Arabi-Malayalam. It is note worthy that till around the mid-twentieth century, no major Islamic literary works were written in Malayalam. Even European priests, who have contributed extensively to the development of Malayalam, published the Bible also in Arabi-Malayalam.

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The complete translation of Qur’an actualised by Māyankutty Elaya of Kannur Arakkal Palace was one of the oldest works in Arabi-Malayalam. Completing his translation in 15 years, he published the work in 1867. For translating Qur’an into his mother tongue, Māyankutty Elaya was severally criticised and opposed by the Orthodox Islamic clerics. It was in 1883, that Muhīyyuddīn, a domicile of Thalassery translated ‘Chār Darvesh’ (Four Saints) of Amir Khusru in Persian into Arabi-Malayalam. It was six years after this that Chandu Menon’s ‘Indulekha’, the first ever novel in Malayalam was published. The other stories which were translated later into Arabi-Malayalam were works like Kināvinte Tha’abeer (Interpretation of Dreams) Ibilees Nāma (Synonyms of Devil), Alā’uddīn, Shamsul Zamān, Umar Ayyār, Ameer Hamsa, Gulzanobar.

3.3.5 NEWSPAPERS AND PERIODICALS

Newspapers and periodicals were other sources that made major contributions in the area of Arabi-Malayalam literature. Most of these publications were aimed at enlivening the Muslim Community of that particular period throughout Kerala. The first Arabi-Malayalam newspaper, Tuhfatul Akhyar wa Hidayatul Ashrar (The best gift and the sparks of direction) was started by Sanā‘ullah Makti Thangal in 1890. Satyapratikāsam and Paropakāri are two of the periodicals started by the same editor in 189 from Kochi. Under the able guidance of Master Syed Alikutty, the newspapers called Solāhul Ikhwān (Brothers’ Welfare), Al-Islāh (The Reformist) were published by the noted freedom fighter and Congress leader of that time E. Moidu Maulavi. Newspapers and periodicals like Al Islam started by Vakkam Muhammad Abdul Qādir Maulavi, Al Irshād under the Editorship of K. M. Maulavi, a noted Islamic scholar of Malabar, Nisā‘ul Islam (Islamic Women) by Komukutty Maulavi, Al Bayān by Pāngil Ahamed Kutty Musalīyār, Al Murshid printed and published by Kerala Jamiatul Ulama (the first Organization of Kerala Islamic Scholars, formed in 1922) and Al Itiḥād by E. K. Maulavi were published.

91 Ibid.
in the language. The Arabi-Malayalam Publishing House was set up in Thalassery in Kannur District in 1867 or 1868. Even before that the Basel Mission had been running a publishing house in Thalassery. T Kunhahammed Haji, who received training from Basel Mission Press in 1864, was the founder of the Thalassery Arabi-Malayalam Publishing House. Those who received training under T Kunhahammed Haji later started Arabi-Malayalam publishing houses in different parts of Kerala. Though the name of the author and the year of publication are absent in most of the early publications of these Arabi-Malayalam publishing houses, the name of the owner of the publishing house and the places of publication were invariably noted. There were many publishing houses which earned the copyright for the original works and sold the works for a profit.

At one point of time in the history of Kerala, Arabi-Malayalam was a fitting medium that reflected the literary thoughts and ideas of the contemporary people. The language made considerable contributions to the socio-cultural and literary lives of the Muslims of that time. However, the survival of this language has stood as a question mark in front of the present Muslim community in Kerala. The language has withdrawn itself to the text books of certain Madrasas run by the Orthodox Muslims in Kerala. New literary works, even in the Muslim community are not written in Arabi-Malayalam but in modern Malayalam. As a language, presently Arabi-Malayalam is not taught in any part of Kerala. Today, the language is kept alive only by some of the lyrical and artistic groups of Kerala.

Another novel development in the field is the recent debate between pro- and anti-Arabi-Malayalam language groups on whether it should be retained or not. Those who are calling for the elimination of this language claim that as most Muslims in Kerala can communicate well in modern Malayalam, and can reflect their literary skills, the language is almost irrelevant. Moreover, they argue that if modern Malayalam is used for

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95 Ibid. p. 126.  
producing literary works of the Muslims, which could help in wider propagation of the works even among those who have inherited only Malayalam as their primary language. They even assert that the claim has been proved beyond doubt and this has been happening in the past century. It has also been argued that Arabi-Malayalam literary works influence the very Muslim community in a negative way as the ideas propagated by these works help in propagating superstitions and other false-beliefs. The scope for questioning the arguments of these works is very limited. The language eulogized priesthood, which in fact stood contrary to the Muslims’ set of beliefs. Priesthood only helped to wield unnecessary power over the community and hence constraints its efforts to become more independent.

However, the arguments raised by the orthodox pro-Arabi-Malayalam leaders is that the language was developed by the great Sufi saints and other great ancestors of the religion and hence it is the imperative of the present time to retain the language as well as the works in this language. They argue that this will help in spreading the ideas and notions developed by these great ancestors and the present Muslim community is obliged to retain these great works. This would be the only way to pay respect to those great leaders and hence it would be in the best interest of the community to nourish the language. Some great scholars, who belong to the older generation and have not learnt modern Malayalam, still rely on this language to communicate their ideas.

At a time when modern Malayalam language and its scanty literary works were not accessible to the people, this ‘Malabar-Mappila dialect’ was developed by the Islamic missionaries who had settled permanently in the state, the followers of these missionaries and those who had embraced Islam from the then existing communities of Kerala, used it exclusively for their own communication. This dialect in Kerala has been nurtured by the progressive Islamic leaders from time to time. However, the present generation has failed to retain Arabi-Malayalam as a living language like Urdu.

When the British government and the subsequent governments in Kerala encouraged modern education, there were no demands from the community to include
Arabi-Malayalam in the mainstream curricula. Though the arguments raised by the anti-Arabi-Malayalam campaigners were true to a certain extent, the indigenous literature written in the language could not have been ignored. Moreover, it should be noted that the early Muslim reformists like Sānāullah Makti Thangal, C Syedallikutty Master, Vakkom Abdul Qādir Moulavi, K.M Moulavi, E.K Moulavi, and E Moidu Moulavi had had most of their newspapers and magazines published in Arabi-Malayalam. Arabi-Malayalam works played a major role in invigorating the glorious historio-cultural traditions of the Muslim community in Kerala. Moreover, in order to preserve the contribution of the Muslim community to spread anti-colonial ideas against the British and the Portuguese through war-songs and protest literature, the new community leadership as well as the government should take special interest in the preservation of this language.

3.3 CONCLUSION

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 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.