MAJOR SITES OF REVOLT IN SOUTH MALABAR

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COIMBATORE COCHIN PALGHAT

ANNAPURNA
Appendix No. I

15th August, 1947-INDIA WINS FREEDOM

(The speech delivered by the Vice Chancellor of Deoband Dar ul Uloom on the night of 15th August 1947, on the eve of the festival of freedom before a large gathering of ulama.)

"Elders of the nation, respectable ulama and dear students of the Dar al Ulum! The auspicious day of today will be always memorable in the history of India. A glorious and mighty empire regarding which it was admitted on all hands that the sun never set on it any time and about which an overweening and supercilious representative of this empire, namely, Gladstone himself had boasted vaingloriously in the parliament that his empire then was so powerful that even if the sky wished to fall down upon it they would stop it on the points of their bayonets and it would not be able to cause any harm to the empire. The same empire, not due to the falling of the sky but merely due to the stirring up of a few particles from the earth is winding up so easily that history cannot offer a single example thereof! On this great revolution we offer congratulations to the whole country; to the whole country in general and to the old and the young in particular whose efforts and sacrifices have brought forth this sweet fruit for India.

"It would be ungrateful on our part if on this occasion we do not recollect the efforts of those elders of the community who in fact laid the foundation-stone of this independence, and laid it at a time when the heart and mind of this country was simply devoid of the concept of liberty. It was the crusading party of Hazrat Shah Waliyullah's intrepid disciples, which was marching in the path of this struggle for the past two hundred years not only with pen and ink but also with sword and blood. After 1857 when the English power completely dominated over the whole country, this was the lone party, which kept the concept of liberty alive and at last made every one in the
country infatuated with it. According to Moulana Rasheed Ahmed Gangohi, in 1857 the greatest repository of this concept and the greatest trustee of this fervor was Moulana Mohammed Qasim. He took up sword under the leadership of his Sheikh (spiritual preceptor), Hajee Imdad Allah and stepped in the path of liberty with the intention of laying down his life, but because of the difficulties of the path of the chain of victory stopped at the Shamly Tehsil and could not reach Delhi and the country was deprived of independence. However, this party did not become unmindful of this idea. When Hazrat Moulana Mohammed Qasim left this world, his proper and true successor, Sheikh al-Hind Moulana Mahmud Hasan, the legitimate heir to his knowledge and views, continued the movement for freedom with his whole party.

According to a statement of Jamal Pasha, the Turkish governor of Medina, what miracle was hidden in the handful of Sheikh al-Hind’s bones and his short jubbah that it took the whole Islamic world into its fold! Anyhow, the passion of these august men against the English paramountcy was neither for rank and position nor for the ministerial chairs nor for the power of any single party, but it was only for this that the oppressed country be taken out from the grasp of an oppressive nation and be entrusted, by way of rendering the due to the rightful person, to one whose trust it was, so that the word of truth be elevated.

“The greatest leisure-time activity of these august men was always the same talk and anxiety as to how the yoke of the English should be thrown away from the shoulders; regarding this alone were their forecasts and spiritual revelations and about the same was their common orderliness and arrangement. One day all these elders were present in the Chhatta Mosque. In view of the English people’s domination and uncommon might, Haji Sayyid Muhammad Abid said: ‘The English have set their claws very deep (i.e., have stabilized their position very firmly). Let us see how will they be disrooted? At this Maulana Muhammad Yaqub who was the first Shaikh al- Hadith of
the Dar al Ulum, Deoband; observed: Haji Sahib! What are you thinking? That time is not far off when India will be turned like a row-mat. There will be no war; on the contrary, in a state of peace and tranquillity, this country will be turned like a row-mat. At night we will sleep under their rule and will rise up in the morning in another reign’.

“I do not run down the daring and the valiant people of today but I also cannot back down from the conviction and claim under any circumstances that all the efforts of independence today are a building the foundation of which had been laid down by these august men and therefore I can say loudly that this struggle for the independence of India had been initiated by Muslims only and they alone nurtured it. Shah Abd al-Aziz issued a fatwa against the English and declared India to be a Dar al-Harab (Territory of war). Haji Imdad Allah and Moulana Muhammad Qasim Nanautavi used this fatwa; they drank this recipe of cure in a particular manner and made others also drink it. The Shaikh al-Hind preserved the same recipe in the form of a compound electuary and made it usable for everyone. Accordingly its use became common. In the Khilafat Movement also though the recipe was bitter, it was used by all, and, at all events, when it began to be used commonly, the passion for freedom passed over from the Muslims to the other compatriots and they also became active, and through indefatigable joint efforts of the Hindus and the Muslims and their sacrifices their sweet fruit is before us in the form of the independence of the country at which we extend congratulations to each other and pray for these august men who sowed the seed and the tree became so stalwart that all of us are eating its fruit today.”

“The independence of India is the independence of the entire Islamic world and hence gamut of our congratulations is also much wider. Both the states of India and Pakistan deserve our congratulations: we congratulate Pakistan as Muslims and India as our native land. I also cannot refrain from expressing this thought that now the Muslims have remained as an ordinary
minority in India and in today’s independence while they have an occasion to be extremely glad that the 200-year old paramountcy of the English has come to an end for which they were so restless, there is also an occasion to be anxious as to what would be the form of their collective life in this country? For this they should take steps from now. In the light of the holy Shari‘ah there is only one way that they select from amongst themselves an imam (leader) and a religious chief (amir) for establishing their religio-legal organization; that instead of remaining scattered the Muslim groups and sects in India unite and become one, one at the Kalima of Islam, and decide to pass their religio-legal life under one chief. In this one sentence alone is hidden the prolix interpretation of their collective life. The thing of foremost priority for them is to forget the past events; let us give up the system of recrimination and sarcasm and stop thinking of laying the blame at the door of each other. On the contrary, keeping the future alone in view, let us ponder over it that to be united what can be the plans for fraternity and equality that we can put into practice today? In my opinion the chances of our being united are brighter now than ever. The parties on whom rest the bases of disputes have been turned up side down by this revolution; the fact is that they too have changed with the changing of India. Hence, now, instead of sowing the seeds of dissension by founding new parties, it is apposite, rather necessary, that we lay the foundation-stone of a single party and solve all those problems that have cropped up in the new India”.

On this eve the following declaration was made on behalf of the Dar-al-Ulum: -

“The Dar al- Ulum, Deoband, is a religious institution of the Muslims and a glorious academy, which has always protected its education and educational activities in the midst of the tumults of national politics and it has never let disharmony arise in its educational affairs by any fortuitous movement; nevertheless it never practiced alienation from its nation and
national movements to the extent of opposing the British domination and paramountcy; it rather took suitable part in a responsible manner in all the national matters.

"The event of the independence of India as our native land and the first step of its emancipation from the supremacy and dominance of British imperialism is not such a thing that the Dar al-Ulum can remain aloof from it. The Dar al Ulum is not only elated over the freedom of the native land but is also taking it as a good augury for the real liberty in future and is anticipating it as a prelude to many future joys.

"It has decided to express its jubilance on the eve of this incipient freedom of India and in the full expectation of its utmost liberty, that 15th August should be celebrated as a general holiday. As such, the Dar al- Ulum, through this holiday, shares the general exultation of the country.

"India is receiving the first installment of freedom after a slavery of two hundred years. We congratulate all those friends who have given sacrifices for the independence of the country, for Allah Most High, having accepted all their efforts, bestowed the wealth of freedom on all of us. We hope that these intrepid crusaders of the country will continue their efforts as long as India does not win complete freedom and they may not have attained the chance of elevating freely all their national and religious customs"

Appendix II

Notice of Central Khilafat Committee to observe 17th October 1919 as Khilafat Day

Appendix No. III

Three Resolutions Passed at the First Session

Of the Kerala Ulama Conference, 25th April 1921 at Ottappalam

Resolutions passed unanimously at the first session of the Kerala Ulama Conference held on 25.4.21 in the Kerala Conference pandal at Ottapalam under the presidency of Moulvi Sayyid Murthaza Saheb, one of the executive members of the Majiliz ul Ulama.

(1) As the European powers, especially the allies, who are chief among them, are with one mind trying to destroy the Khilafat, conference is of opinion that all Muslims in Kerala should, agreeably to the resolutions of the three great associations, - the Naduvathul Ulama, the Jamhiyattul Ulama and the Majiliz ul Ulama, -set apart for the Khilafat and the Smyrna funds a portion of the sakkath due from each of them, with a view to protect Islam from the danger that has befallen it.

(2) This conference demands that all the Muslims of Kerala should, in obedience to the resolutions of the Jamhiyattul Ulama and the Majiliz ul Ulama and in obedience to the fatwas of the Ulamas who are the leaders of religion in India, resort to non-violent non-co-operation.

(3) This conference requests that all Muslims of both sexes in Kerala who have attained 21 years of age should, paying a subscription of four annas per annum, become members of the Indian National Congress, in order that India may obtain swaraj through the efforts of the Congress and set aright the Khilafat affairs.

The name and particulars of some of the more important Moulvis who were present at the conference and supported the above resolutions are given below.
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<tr>
<td>1.</td>
<td>Puttan Veettil Kunju Mohammed Musaliar, Ponnani</td>
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<td>2.</td>
<td>Paloli Abdulla Musaliyar, Kottummudi, Velancheri</td>
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<td>3.</td>
<td>Madanpattu Ourangkutti Moulvi, Thanalur, Tanur</td>
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<td>Palot Moulvi Moosakutti Hajee, Cannanore</td>
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<td>6.</td>
<td>V. Kunjahamed Moulvi, Tirur</td>
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<td>7.</td>
<td>Sayyid Hussain Koyanji Koya, Tirurangadi</td>
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<td>8.</td>
<td>M.V. Mohammed Moulvi, Malappuram</td>
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<td>9.</td>
<td>Valiyakathodi Koyanji Koya Thangal, Kaippakancheri</td>
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<td>P.K. Alavi Moulvi, Kolathur</td>
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<td>11.</td>
<td>Aminammanakath Parikkutti Musaliar, Tanur</td>
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<td>12.</td>
<td>Perachan Veetil Bakkiyil Moulvi Abu Hajee, Tirur</td>
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<td>P.P. Beva Moulvi, Tirur</td>
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<td>14.</td>
<td>Pulikkalakath Muhamed Moulvi, Tirur</td>
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<td>15.</td>
<td>Chenganakkatil Kunjalikutti Musaliar, Klari</td>
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<td>A.V. Muhamed Mulla, Calicut</td>
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<td>Arangath K.V. Sayyid Alavi Koya Thangal, Malappuram</td>
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<td>18.</td>
<td>Kizhakkepurath Sayadu Muhamed Kunji Thangal, Kottakkal</td>
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<td>19.</td>
<td>Sheik Koya Kutty Thangal, Chaliyam</td>
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<td>20.</td>
<td>Sayyid Hamid alias Cheriya Kunji Koya Thangal, Thanalar</td>
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<td>22.</td>
<td>Sheik Muhamed Mahin Hamindani Thangal</td>
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23. Nadammal Pudiyakath Muhamed Moulvi Hajee, Parappangadi
24. M. Kathile Ahmed Kutti Moulvi, Kolathur
25. P. Unnin Musaliyar, Mangada
26. Koyali Mappilakath Muhamed alias Bava Musaliar, Ponnani
27. Veetilayil Abdurahiman Musaliar, Chowghat
28. P. Veeran Moulvi, Angadipuram
29. Vachil Rayikutti Musaliar, Malappuram
30. M. Muhamed Abdul Khadar Moulvi, Editor, *Al-Islam*
31. A.M. Abdul Khadar, Editor, The Muslim
32. Thayyil Muhamed Kutti Moulvi, Tirurangadi
33. P. Muhamed Moulvi, Kundotti
34. P. Unni Mutha Vadin Kutti Moulvi
35. P.N. Muhamed Moulvi, Kundotti
36. K. Abdurahiman Moulvi, Kundotti
37. E. Abdulla Musaliar, Pandu, Pulikkal, Kundotti
38. C. Cheriya Muhamed Moulvi, Tirurangadi
39. Moulvi Arabi Shamnad, South Kanara
40. E.K. Kunjahmed Kutti Moulvi, Pannur
41. T.K. Muhamed Moulvi, Pannur

Source: PUBLIC DEPARTMENT, G. O. NO 491,
DATED 3.8.1921. TNA
Appendix No. IV

(Appeal of Moidu Maulawi, General Secretary of Kerala Majlis ul Ulama to contribute for the Khilafat fun)

To the Muslims of Kerala

Dear Brethren,

You must have read the three resolutions passed by the Kerala Majlis ul Ulama. I request you to read carefully what I have got to tell you before I requesting you to attend to those resolutions.

All are aware of the fact that the British government and their allies have for a centuries passed unfairly and unlawfully fought with the Turkish Sultan, who has been protecting our sacred religion as well as the holy places like Makkah, Madinah, Baitul Muqaddas, Baghdad, Kharbala, Najf etc. captured those holy places and divided them among themselves. Recently held meetings in Paris, London, etc have proved beyond any shadow of doubt that it is the British govt. that tries with all might and mane to eradicate the religion of Islam from the face of the world, which stands a rival to Christianity. Certainly, we consider our faith dearer to us than our own life breath. Can any true believer i.e. Islam be loyal to a governments that attempts to take away our liver by using all sorts of means, fair or foul?

I believe that the answer to this question will be ‘no’ from any person with at heart an iota of faith. So all the ulama and the ulama associations in India have issued fatwas calling upon all Muslims to sacrifice their all including their lives, to save the Khilafat which is the basis of the Islam. This is the time when it will be tested whether we Muslims have the least tinge of iman left in us. All Muslims should kindly remember that it will be decided in
accordance with the measure of the efforts made by each of them for the sake of the Khilafat.

Please hear a little about the hardships, which our Turkish brethren suffer at Smyrna in Asia Minor. Having been engaged in the successive Tripolian, Balkan and the European wars, the entire adult Muslims have either killed or crippled. The Greeks with the support of the allies are fiercely persecuting and oppressing the widows and children in that place who were already deprived of the means of livelihood. The persecution is carried out in a manner that will make one’s hair stand on end to hear of it. Their houses have been set ablaze. Their furniture is removed. Their properties are stolen. Their cattle are seized. Women are insulted. Children are enslaved. As if not satisfied with all this, a (fierce) cannonade is kept up like a shower of fire. As a result of these devilish deeds, which not even brutes which have no understanding will commit, lakhs of Muslim widows and children there, are undergoing untold misery. They have no food to eat, no clothes to put on and have no houses to live in. And no money to purchase anything. Muslim brethren, lakhs and lakhs of your brethren, not having a place to live in a benumbing climate, without food to eat, without clothes to put on, and without water to drink are suffering wretched misery, suffering pangs in the flames of misery. They are dying in hundreds everyday!!! Subhan Allah! (God is Infallible) Does this not move your hearts? Do you pretend not to see it because it is at a distance beyond the reach of your eyes? No, I cannot admit that. Lo! I place that pitiable picture before you. If you open your eyes, you cannot but see it. And as for this misery, it is within your power to remedy it. Just open your purse. If your eyes open, I am sure that your purses will open themselves. May those eyes, which on account of miserliness, are closed with the object of not seeing such a condition, never open again.
One prayer

You know it is the month of *Ramadan*, which is just begun that we pay of *Zakkath*. I request all *Zakkath* paying Muslims of Kerala to send in my address two eighths of their *Zakkath*. It is trusted that even those who are not rich enough to pay *Zakkath* will also contribute that they can. On receipt of money separate receipt will be issued to each person. May *Rabul Alamin* (the lord of the world) give all the good source to do everything needed for the safety of the faith in this month of *Ramadan*, which promises special rewards to good deeds. Ameen.

Calicut

25.5.1921.

E. Moidu

Maulawi

Secretary

*Kerala Majlis ul Ulama.*

Appendix No. V

(Appeal of Muhammad Abdul Rahman not to attend the Pro-British ulama conference at Ponnani Pathar)

A Warning!

Most of the people must have seen the advertisement brought out by Puthan Veettil Kallarakkal Muhammad and four others stating that a public meeting is scheduled to be held at Ponnani Chunkam Pathar at 2 P.M on July 24, 1921 with the pretention that it would prove Khilafat, non-co-operation and self rule (autonomy) anti-Islamic. As there is a chance for people to misunderstand many things if there are not forewarned about the real intentions of the organizers of the meeting, I am stating certain significant points.

The meeting notice itself declares that the said ‘public meeting’ is against the unaninion resolution passed by the four ulama organizations Jamiat ul ulama, Nadvat ul ulama, Majlis ul ulama and the Kerala Majlis ul ulama which had met at various places in India. These resolutions regarding Khilafat, non-co-operations were passed by thousands of scholars with deep knowledge of our faith and worldly wisdom. And anyone guoriosly interested in human liberty and dignity would agree that the Mammoth meeting to be held at Ponnani is only a heinous attempt at defying these scholarly resolutions and to propitiate the selfish motives of certain officials and those who blindly cajole them and not to protect Islam or Muslim community. It is anybody's guess how far right would it be if our religious affairs which require resolutions made after conducting debates and hearing what the various sides have to say- are decided upon according to the whims and fancies of two or three imposters who work out of loyalty to certain people or
forgetful of certain threats and they will not be applicable to either Islam or Muslims at any time.

The same approach was resolved upon Nadvat ul ulama etc. and being propagated in India is also being followed in countries like Egypt, Africa, by the Mussalman of Afghanistan and so as to retain their political power. As things stand abide by the Hadith in Ibn Majah: “it is your duty to follow the Muslim majority, he who turns back will have to turn back towards hell.” It is utterly anti-Islamic to follow the nobles and the little Mushians who fear the existing govt. and are always running after what it holes out.

Therefore, Muslim brothers who are true lovers of their faith are requested not to participate in the above meeting convened heretic shrewd people and not to be caught in the poisonous gas emanating from there.

Muhammed Abdurahiman,
Worker of Kerala Provincial Khilafath Committee

掌ാവു  മാത്രമല്ലെ! 

മാത്രമല്ലെ! വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. മാത്രമല്ലെ! വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം.

മാത്രമല്ലെ! വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം.

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മാത്രമല്ലെ! വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. 

മാത്രമല്ലെ! വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം. വാഴപ്പള്ളിയുടെ കലാസ്മാരം വ്യക്തമാക്കുന്ന ഒരു വാദം.
Appendix No. VI.

(A serious notice issued by Congress-Khilafat leaders at Calicut appealing the people of Malabar to be peaceful and not to enter in violence with British)

A Very Serious Notice

Ladies and gentlemen,

The political awakening throughout India and the success of the ideological propaganda done by congress-Khilafat movements have enraged the ruling class a lot. Mahatma Gandhi, Ali brothers and the other Hindu Muslim national leaders all have exhorted for patients and non-co-operative styles of revolt. The strong amity between Muslims and Hindus in the Mappila land has upset the whites. All of you must have heard of the revolt in Tirurangadi in 21. We need not elaborate on its details here. There are clear indications that there will be more atrocities and arrest in the important areas of Mappila lands.

We cautioned the common people about a thing with regret and anxiety. Even if the police and the army commit any atrocity or arrest someone you should stick on to the path of patient suffering. You should not jump into any violence or retaliation. If you did so, that would create untold, unpredictable amount of ruin, destruction and bloodshed. Hence all are to display total commitment to patient suffering and non-co-operative sacrifices. We hereby ask all of you to move along the route of peace and self-control.

1921 August 22

1 K P Kesava Menon sd
2 U Gopala Menon do
3 Muhammad Abdurahiman  do
4 Tayyil Muhammad Kutty Musliar  do
5 M P Narayana Menon  do
6 E Moidu Maulawi  do
7 Ponmadath Moideon Koya  do

Appendix No. VII

List of Ulama Participated in the Revolt of 1921

Abdulla Musaliar Puthur, Calicut
Abdullakoya Tangal, Padapparambil
Ahamed Musaliar, Kalukandan
Alassankutty Musaliar, Urakam Melmuri
Alavi Musaliar, Kalathingal
Alavi Musaliar, Tankayattil
Alavikkutty Molla, Asharippadikkal
Attakoya Tangal, Calicut
Avokkar Musaliar, Kodiathur
Cheriya Avokkar Musaliar, Kodiathur
Cherunchi Tangal, Konnara
Cheruvaditangal, Kodiathur
Eranhaikkal Koyamamu Musaliar, Mannarghat
Imbichi Tangal, Karuvarakundu
Kalakkandathil Kunchabdulla Musaliar, Perinthalmanna
Kalakkandathil Mammunni Musaliar, Perinthalmanna
Kammu Musaliar, Kodappana
Karadan Mohammed Musaliar, Vettathur
Karat Moideen kutty Haji, pookkoottoor
Kattingal Tangal, Valiyanchri
Kodinhi palakkal Pukoya Tangal, Vengara
Kolapparamban Abdulla Musaliar, pookkoottoor
Kottancheri Moidu Musaliar, Ponnani
Koyakutty Tangal, Chalipram
Koyakutty Tangal, Vellakath
Koyunni Tangal, Melmuri
Kunchayammu Musaliar, Karimbana
Kunhahammad Musaliar, Edappatta
Kunhi Ahamad Musaliar, Tirur
Kunhi Tangal, Malappuram
Kunhirayan Musaliar, Kattipparuthi
Kunhirayan Musaliar, Puthur
Kunhunnian Musaliar, Palakkal
Kunkunni Musaliar, Valiyanchri Karuvarakundu
Kurumungi Attakoya Tangal, Klari
Kuttumunda Poker Musaliar, Karimbuza Nilambur
Kuzhimannil Enadin Musaliar, Valiora
M. Ahmadkutty Musaliar, pang Kaipancheri
Makamingal Kunhikoya Tangal, Vellakath
Mammu Musaliar, Thottungal
Mampat Avrankutty Musaliar Ponmundam
Moideenkutty Musaliar, Urakam Kizhmuri
Muhammad Musaliar, Chavakkad
Muhammad Musaliar, Mannarghat
Muhammadkoya, Karuvanthuruthi
Mulleri Ayamad Musaliar, Angadippuram
Muthkkoya Tangal, Calicut
Odakkal Moideenkutty Musaliar, Urakam Melmuri
Ottakath Kunhi koya Tangal, Chembrasserri
Ottakath Kunhikoya Tangal, Panthalur
P. K. Alavi Musaliar, Pang
Palakkanthodi Abubakker Musaliar, Puthur
Pallikal Pukoya Tangal, Kodingi
Parachottil Ahmankutty Musaliar, Melmuri
Pathirimanna Musaliar, Mangada
Ponnanchindakath Kunhikoya Tangal, Tirurangadi
Pottayil Ahmankutty Musaliar, Melattur
Pottayil Unniyali Musaliar, Melattur
Pottayil Unniyankutty Musaliar, Melattur
Pukoya Tangal, Chalipram
Pukoya Tangal, Peruvallur
Sayyid Abdulla koya Tangal, Panayath
Sayyid Abdulla Tangal, Pattam
Sayyid Hashim Tangal, Koyilandi
Sayyid Muhammad Valiya Unni Tangal, Manjeri
Tayyil Hassan Koya Molla, Calicut
Thadian Alavi Musaliar, Vettathur
Unni koya Tangal, Palappatta
Valiapeediyakkal Kunhahammad Musaliar, Tirur

_Ulama joined from, Pillingappalli, Tanur_

Abdulla Musaliar Aluva
Abubakker Musaliar Tanur
Alavi Musaliar Tanur
Kizhakkakath Bava Musaliar of Tanur
Kondottykkaran Ali Ammotti Musaliar
Mammad Musaliar of Truktier
Perincherikkaran Koyakutty Musaliar
Puthiyakath Bava Musaliar
Tanurkkaran Mammad Musaliar
Thalekettukaran Abdu Rahman Musaliar
Thalekettukaran Kunhi Ahamed Musaliar
Thomil Kunhali kutty Musaliar

**SOURCE:** R H. Hitchcock, *op. cit.,* p. 183.
Appendix No. VIII

(The notice demanding to purchase only Khadr dress for the coming *Id ul Azha* festival).

The Khadi Dress Only

Ladies and gentle men,

Clothing is an important for men as is food. If we go through ancient history, we find not only that we did not have to rely upon outsiders for food and clothing but we can see clearly that the outsiders depended upon us for these requirements. But now we have reached a very pitiable state. We have forgotten our ancient cloth business and style. We have caused the worsening of the hunger thirst and misery of our own brethren. National growth and well-being have been adversely affected. We waste away our time by being trapped by the rut ward glitter of foreign cloths. What a leek of self-respect! How shameful! Can we think of depending upon foreigners for our needs when there is available the native Khadi dress made by our own poor people?

Revered Muslim brothers sisters, aren’t we enjoined to abide by the principles laid down by the majority opinions of the *ulama* of the particular period? And wearing Khadi is a matter unanimously exhorted by all the famous *ulama* of India. If we examine many other factors too, wearing *Khadi* is a must even for a Muslim baby now.

Scarcity of Khadi dress has disappeared. The stuff is becoming more and more easily available. Rough type has set and smooth ones have arisen. Days of huge price have gone. Now they are very cheap.

Oh Keralites, isn’t it yet time for *Khadi*? Can’t your minds turn to act in time with your nation and your faith?
Go and see the Khader store opened at Valiyangadi in memory of T Assankoya Molla, Khilafat President, who underwent imprisonment and other sufferings for the nation and the faith. The public is especially informed that those will always be available Varieties of Khadi shirting, coating, dhotis, pure white Khadi, shawls, towels, caps etc. Discharge our duty by buying directly and through orders by post and there by use the pure Khadi dresses. Help the store through money and work. Instead of buying foreign clothing made by our enemies and faltering them and their pockets at this time of Eid ul Fitr, purchase the Khadi dresses made by our own brothers and sisters. Let yourself at the members of your families shine with the pure Khadi dress. As filling the coffers of the foreigner who is bent upon destroying Islam is equal to helping the enemies, there is no doubt that such people are anti-Islamic. Allah the Almighty has asked us not to help and support in sinful and anti-Islamic activities. Therefore, wearing Khadi is part of Islamic duties brothers and sisters; this Eid period is a good chance for you too to exhibit your true faith. Please do not waste this golden chance. Please do not be deceived

Secretary,
Kerala Vidyarthi Sangham,
Mathrubhumi Press,
Kozhikode.

ഭക്തിഭാഷയോഗശാസ്ത്ര ചട്ടം

നാമധേയതയോ വാസ്തവതയോ അലങ്കാരതയോ സാരംസിജ്ഞതയോ എന്നിയാണ്‌ മനുഷ്യരുടെ ആഭരണം. ഒന്നും രണ്ടും പ്രത്യേകിച്ചും, ഒരുവിധതയോ ഇവിടെയുള്ള സന്താനങ്ങളും ചേർന്ന് വരാൻ പോകുന്ന അനവധി പ്രകാരങ്ങളും കണ്ടുവരാനാണ്. വ്യക്തിഗത സാമൂഹ്യപ്രാധാന്യമൊലിയായ സാമൂഹ്യാതീതികം നാമധേയതയോ വാസ്തവതയോ അലങ്കാരതയോ സാരംസിജ്ഞതയോ എന്നിവ ചേർന്ന് വരാൻ പോകുന്ന അനവധി പ്രകാരങ്ങളും കണ്ടുവരാനാണ്. വ്യക്തിഗത സാമൂഹ്യപ്രാധാന്യമൊലിയായ സാമൂഹ്യാതീതികം നാമധേയതയോ വാസ്തവതയോ അലങ്കാരതയോ സാരംസിജ്ഞതയോ എന്നിവ ചേർന്ന് വരാൻ പോകുന്ന അനവധി പ്രകാരങ്ങളും കണ്ടുവരാനാണ്.