CONCLUSION
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The Mappilas of Malabar, a distinct group of Muslims, who adhered to correct principles and teaching of their religion, are the descendents of Arabs who married the local women folk. Scholars give different versions for the origin of the name. As noticed, Islam was introduced peacefully to the land of ‘Cultural Symbiosis’, Kerala, as honoured guests in a house. The wholehearted support of Hindu rulers especially Zamorins, Rajas of Calicut encouraged conversions to Islam, to get men to man their Navy and sea trade.

The arrival of the Portuguese ruptured the cordial relationship that existed among the native population. They spread the virus of communalism in the land of harmony. The reign of terror unleashed by the Portuguese aiming at the deprival of the spice trade of Arabs and Muslims of Malabar, had adversely affected the Mappilas.

The scholars like Zain-ud-din Ibn Ali (senior), Zain-un-din Makhdum (Junior) and Qazi Muhammed and others preached the ideology of *jehad* in the desperate struggle against the Portuguese atrocities. Thus the so called Mappila militancy was the need of the hour to fight against the Portuguese intruders. Subsequent scenario was filled with the naval battles fought by the admirals of Calicut, the Kunjalis. The untiring zeal of the Marakkars with enduring support of Zamorin and Mappilas in their centuries-long fight against the Portuguese forms a glorious episode in the wide spectrum of anti-European struggles of the Mappilas. It still acts as a motivating
factor and inspires the people of Kerala against the invasion of Colonialism and Imperialism in new forms.

A century-long fight against the Portuguese deprived the Mappilas of their lucrative spice trade. The Mappilas were compelled to move to the interiors of the Districts seeking opportunity in agricultural vocations, but who in the traditional land owning system were forced to accept the lowest grade of landless labourers. Brahmin Jennies and upper caste Hindu landlords possessed the land. The Muslim tenants were expected only to enjoy the right to cultivate the land and not to possess the ownership.

The rule of Mysore Sultans over Malabar provided occasion for Mappilas for owning agricultural land, as many upper caste landlords had fled to Travancore after selling the Jenmam rights. Thus the Mappila community became more powerful. When the Malabar was brought under British rule (1782), they again suffered adversities as jennies returned and had possessed their land. The Mappilas were consequently expelled from the ownership of land that went back to landlords who were supported by the British judicial system. Thus Mappilas had lost their faith in the existing administration because of their repressive measures.

The community leadership took serious concern of these developments. Thus Unnit Mootha Moopan, Athan Moyin Kurikkal, Chemban Pooker and Hydros led armed revolts against the administrations. The British authorities were convinced of the grievances and gravity of the situation, but instead of redressal of the grievances they resorted to repressive measures. Ultimately the discontents of the peasantry came in the form of the ‘Mappila outbreaks’. The sacerdotal background to these
'outbreaks' were rendered by Mamburam Sayyid Alavi and Sayyid Fazal Pookoya Thangal and Umar Qazi, who even started a 'non tax agitation' against the British administration. In contrary to this the religious leadership of the Hindu community was wedded with the interests of the Jenmies, who were considered as the Bhudevan. Thus the Hindu peasantry failed to transform their grievances and discontent into an open protest of rebellion. While the Mappila peasantry enjoyed full social support.

The British high handedness over the troubled situation brought the Mappilas into desperate darkness. Some of their leaders were either arrested or exiled. Though the Mappila peasant movement had economic and social background it was ideologically influenced by the jehad concept and militancy preached since 1498 against the Europeans. The Muttiyara rebellion of 13th-17th and the subsequent engagement of a large group of Mappilas to regain the bodies of Martyrs from British custody demonstrate the deep rooted antipathy of the Mappilas. One of the major outcomes of these anti-European struggles was the generation of a vast volume of anti-colonial literature in Arabi-Malayalam, which was the script of the common Mappilas. In contrary to this the religious leadership of Hindu community was wedded with the interests of the Jenmies, who were considered as the Bhudevan. Thus the Hindu peasantry failed to transform their grievances and discontent into an open protest of rebellion. While the Mappila peasantry enjoyed all their support.

It was in continuation of this situation that phases of national movement, like Khilafat, Non-co-operation and tenancy question came to the surface. The Mappilas supported the movements and enthusiastically participated in these movements. The participation of the Mappilas facilitated the rapid spread and acceptance of congress
in Malabar. Thus it was a period of Hindu Muslim unity and accord. Both communities jointly formed the Khilafat-Kudiyan committees. Leaders like Kattilasseri Muhammed Musliyar and M.P. Narayana Menon spent their prime period for the spread of these ideas. Khilafat leaders like, E. Moidu Moulavi, A. Abdurahiman Sahib, U. Gopalamenon, K. Madhavan Nair, K.P. Keshava Menon, M.P. Narayana Menon, Variyam Kunnath Kunjuahammed Haji, Ali Musliyar, Brahmadathan Namboodiripad were in the forefront of these movements.

The repressive policy of the British worsened the situation. The Mappilas who had adhered to the principle of non-violence took arms against the authorities and finally the movements which mobilised masses turned into a rebellion, which in no way was a product of the Khilafat agitation alone. On the other hand it was also against the atrocities of administration and exploitation of landlords and moneylenders. In fact there were stray incidents when certain anti-social elements had exploited the volatile situation causing hardships to the Hindu community. Nevertheless the congress Khilafat leaders like Abdu-Rahiman Sahib, E. Moidu Moulavi, K.M. Moulavi, had vehemently opposed violence and disowned themselves from the rebellion, at the later stage. Leaders like Ali Musaliyar, Variamkunnath Kunhammad Haji and Chembrasseri Tangal were also against the violence and other excesses\(^1\).

It is noteworthy that the Tuvvur massacre of 25\(^{th}\) September 1921 would not be seen in this paradigm. Thirty four Hindus and two Mappilas were killed by the rebels, when they helped the army against the rebels\(^2\).

\(^1\) K.N. Panikkar, Against Lord and State, op cit., p.180.
\(^2\) Ibid., pp. 178-79.
Whatever the situation during and just after the rebellion, one significant aspect of Malabar has to be noted, that no serious incidence of communal riots has not yet been reported in Malabar.

The Mappilas felt very sad and depressed over the attitude of some of the Congress leaders. They felt that they were being betrayed by the leadership at a crucial stage. The declaration of the Allahabad AICC denying the responsibility for the events on the part of the Non-co operation and Khilafat movements and the silence kept by the Congress party when the police and military had brutally suppressed and murdered the Mappilas, made them desperate. The Mappilas began to look the Congress leaders as partisans and Hindus. This was further proved by the activities of some of the Congress leaders, when a unit of Hindu Mahasabha was formed in 1929 and its conference held at Tirunavaya. Out of forty-three committee members many of the like U. Gopala Menon, K. Madhavan Nair, K. Madhava Menon, and K.P. Rama Menon etc. were leaders of the congress party. Leaders like C. Gopala Menon, K. Madhavan Nair, K. Kelappan Nair, Kongattil Raman Menon and others were associated with the activities of the Nair Service Society and other associations of Nairs. All these developments ultimately resulted in the alienation of Mappilas from the national movement.

The genesis of the present backwardness of the Muslim/Mappila can be traced to the anti-European struggles. Mappilas except a few land owning and business

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3 See for a detailed report about the activities of the Kerala Hindu Maha Sabha, Marthrubumi Daily, 12th March, 11th April, 4th May and 5th October 1921 and 6th January 1930.
families did not take to English education because they were told that English was the language of the hell. They even hesitated to study Malayalam, which the theologians forbade by naming it as *Aryan Ezhuthu* (Aryan Language). The result was that they never came up in education and were not represented in government services. It took years after independence for the community to come up. The new awareness was largely due to the formation of the state of Kerala (1956) and the active participation of Muslims in politics. Also the socio-religious reformation and educational awareness created by the progressive minded scholars and organisations were substantial in bringing the community to the forefront. Leaders like Vakkam Abdul Qadar Moulavi, Hamdani Tangle, K.M. Moulavi, E. K. Moulavi, Seethi Mohammad Sahib and others wished to reform the community and put an end to recurring of another 'ravage' in future. The formation of Kerala Muslim Aikya Sangam at Kodungallur in 1922 was a stepping stone in materialising the dreams of the leaders.