CHAPTER II
SETTING OF THE STUDY

Overview

In this chapter an attempt has been made to elucidate the details relating to the profile of Malappuram District, socio-economic background of Muslims of Malabar, the formation of Muslim League in India, formation of Malabar District Muslim League and contributions of All India Muslim League in Malabar District.

Profile of Malappuram District

In the profile of Malappuram District the details relating to topography, population, sex ratio, literacy rate, economy, agriculture, industries, minerals, labour market trends, emigration from Malappuram District and return emigration are explained.

Topography

The District lies between 10° 41 and 11° 32 North latitudes and 75° 50 and 76°32 East longitudes. Similar to the natural divisions of the State of Kerala, this District can also be divided into lowland stretching along the seacoast, mid land as the centre and high land stretching the east and north-eastern parts. As the literal meaning of the word Malappuram, ‘the land atop the hill’, its topography is highly undulating, with small hills and hillocks, starting from the hilltops covered with thick forest on
the east along the Nilgiris, gradually sloping down to the valleys and the small hills, and ending on the sandy flat of luxuriant coconut groves in the west. The climate of the District is also more or less same as that of the state, experiencing dry season from December to February, hot season from March to May, and monsoon from June to November. The climate is generally hot and humid; the range of temperature varying between 20° C and 30°C and the average annual rainfall is 290 mm.

Map 2.1

Malappuram District
Population

Human resource is the most important asset of an economy. Economic growth and development depends upon the size and quality of population. The operations of a labour market are also determined by the size and quality of population of that market. Table 2.1 shows the size and growth of population of Malappuram District from 1961 onwards, for comparative study, population at the state level is also given.

Table 2.1
Population and Growth Rate in Malappuram District and Kerala State

<table>
<thead>
<tr>
<th>Year</th>
<th>Malappuram</th>
<th>Kerala</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Population</td>
<td>Growth Rate</td>
</tr>
<tr>
<td>1961</td>
<td>13.87</td>
<td>20.67</td>
</tr>
<tr>
<td>1971</td>
<td>18.56</td>
<td>33.80</td>
</tr>
<tr>
<td>1981</td>
<td>24.03</td>
<td>29.43</td>
</tr>
<tr>
<td>1991</td>
<td>30.96</td>
<td>28.87</td>
</tr>
<tr>
<td>2001</td>
<td>36.25</td>
<td>17.09</td>
</tr>
</tbody>
</table>

According to the table population of Malappuram District in 1961 was 13.87 lakhs and it has increased to 36.25 lakhs in 2001, showing a growth of 161 per cent within 40 years. But the growth at the state level during this period was only 88.35%. The table also shows that the decadal growth rate of population of the District is much higher than that of the state level. As per the last census (2001) the population growth rate in the District during 1991-2001 was 17.09 per cent. While, the growth rate at the state level during this period was only 9.42. However, the gap between the growth rates of the District and that at the state level has decreased considerably during this period. The total fertility rate of the District was 2.4; the highest in Kerala, that at the state level was only 1.7 and the lowest in the state was 1.5 in Pathanamthitta, Alappuzha and Eranakulam Districts. Thus, Malappuram, among the Districts of Kerala seems to be an outlier\(^1\) with highest population, highest growth rate of population and highest fertility rates. But, at the same time, it has achieved the highest rate of decline in the decadal growth rate of population during 1991-2001, and has entered in the third stage of demographic transition.

**Sex Ratio**

Another important determinant of labour market and an important part in the demographic studies is the sex ratio. The following table shows the sex ratios of the District and also that of the state. Kerala has a unique position in sex ratio,\(^2\) and from 1901 onwards it was always higher than 1000. Malappuram District also follows the same trend and features.
Table 2.2

Sex Ratios of Malappuram District and Kerala State

<table>
<thead>
<tr>
<th>Year</th>
<th>Kerala</th>
<th>Malappuram</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>1016</td>
<td>1041</td>
</tr>
<tr>
<td>1981</td>
<td>1032</td>
<td>1052</td>
</tr>
<tr>
<td>1991</td>
<td>1036</td>
<td>1053</td>
</tr>
<tr>
<td>2001</td>
<td>1058</td>
<td>1066</td>
</tr>
</tbody>
</table>


From the table, it can be understood that the sex ratios of the District, as per various censuses from 1971 onwards, were always higher than that of the state level. Migration of males is one of the major reasons for this phenomenon.

Literacy Rate

Even though Kerala is in the forefront of literacy and education, Malappuram District lagged behind and it was one of the literally and educationally most backward Districts of Kerala as well as that of the nation. However, on account of the efforts and interventions of government and various NGOs it has achieved remarkable progress in education within a short span of time. Table 2.3 shows the literacy rate of the District as per various censuses.
Table 2.3

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Person</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Malappuram</td>
<td>60.50</td>
<td>65.93</td>
<td>55.34</td>
</tr>
<tr>
<td>Kerala</td>
<td>81.56</td>
<td>87.74</td>
<td>75.65</td>
</tr>
<tr>
<td>India</td>
<td>43.56</td>
<td>56.37</td>
<td>29.75</td>
</tr>
</tbody>
</table>

Sources: Various Census Reports.

Table 2.3 indicates that, literacy rate of Malappuram District, as per 1981 census, was (60.5) much lower than that at the state level (81.56). Similarly considerable difference existed between the literacy rates of males and females at the District and at the state levels. However, twenty years later, the 2001 census shows that appreciable improvement has taken place in the literacy rates of the District. As per the census the literacy rate of the District is 89.6 and that of the state is 90.6. The male literacy rate of the District is 93.3 and that at the state level is 94.2. Similarly the literacy rate of females in 2001 is 86.3 and that at the state level is 87.1. Thus in the matter of literacy the District has achieved fastest development within a short span of time. During the year 1981 the difference between the state level literacy rate and that at the District level was much higher, in certain cases above 20 percentage points. But this difference has reduced within 20 years and now it is only a matter of one point or less.
Economy

As mentioned, Malappuram is one of the economically most backward Districts of Kerala. Agriculture is the major economic activity, which is deteriorating continuously due to the increasing population pressure on land, escalating wages and other input costs making agriculture a non-profitable activity. Industrially also, the District is very backward. There is no mentionable large-scale industrial firm in this District. Many of the medium and small-scale industries, mainly in public sector are either closed or are on the verge of closure. Construction is the major economic activity, which was created and is nourishing due to the emigration and resultant remittances and has led to the so-called construction boom. Service sector has achieved greater importance in the economy and it also owes to emigration and resultant remittances for its growth.

The per capita income of the District was Rs.18,001 in 2004-05 at current prices, which was the lowest among the Districts of Kerala. The state level average was Rs.27,048 and that of Eranakulm District, which has the highest per capita income among the Districts, was Rs.34,709. This shows that the per capita income of the District was 33.44 per cent lower than that at the state level. At the same time, the per capita income of the District in 1970-71 at the current prices was Rs.461.30 and that at the state level was Rs.563.56, and the difference between the per capita at the District level and at the state level was only 18.15 per cent. This means the growth rate of per capita at the District level was lower than that at the state level and the difference between the per capita incomes at the two levels have
widened much between 1970-71 and 2004-05. During 1970-71 also the District stood at the lowest rank in the state.

The net domestic product of the District during the year 2003-04 at current prices was 7.5 percent of the NSDP. 16.05 percent of the income was derived from primary sector and in the case of the state it was 16.7 percent. Secondary sector contributed 18.76 percent while in the case of the state it was 22.63 percent. Contribution of service sector was the highest and it constituted 65.18 percent of District income while in case of the state it was only 60.66 percent. Thus in this District, the share of secondary sector in income contribution is lower than that of the share of secondary sector at the state level, but the percentage of service sector is higher than that of the state.³

Majority of the households in this District depend on remittances for day-to-day requirements and these remittances form part of the major source of income of the households in the District. It is one of the most emigration prevalent Districts in Kerala, has sent the largest number of emigrants from the state⁴ and 49 out of 100 households in the District are emigrant households.⁵ If there was no emigration, the destiny of majority of the households in this District would have been entirely different on account of lack of education, lack of gainful employment and income, lack of development, industrial and agricultural backwardness etc. This means that, the District will be the poorest District in Kerala and sometimes in India too.
However, the composite index calculated by the Institute of Monitoring Economic Growth, Thiruvananthapuram, after considering the averages of 39 variables such as growth in net domestic product per capita net income, literacy status, enrolment rate, work seekers, population, sex ratio, IMR, MMR, health indicators, agriculture, industries, infrastructure, water supplies, banking, etc and standardising them, shows Malappuram District has second position in development growth during the last decade with an index of 52 points, the first is Palakkad District with 56 points. Similarly, it is the first District in the country to have a high-speed broad bandwidth connectivity whereby citizens can access various electronic services. These points show that Malappuram District has entered in the path of economic development and is one of the fast developing Districts of the state.

Agriculture

Agriculture is the mainstay of the population and about 75 percent of population in the District, either directly or indirectly, depend on it. Paddy, coconut, tapioca, cashew nut, banana, rubber, ginger, pepper, betel vine, different kinds of vegetables etc. are the important crops. Appendix IV shows the important crops that are cultivated in the District and their annual production. About 2.08 lakh hectares of land are available for agriculture. Majority of the peasants are small landholders. 2.36 lakh hectares are holdings below one hectare. Only 16,107 hectares of holdings are above 2 hectares in area. The average area of individual operation holding in Malappuram as well as that of state level is 0.26 hectares.
Industries

Similar to the other sectors of economy, in industrial sector too, the District lags behind of other Districts in the state. As on 31-03-2005 there were 30 medium and large-scale industrial units in this District - 22 in private sector, five in state sector, one in co-operative sector and two in the joint sector. There were 720 such units at the state level.\(^\text{10}\) Similarly, as on the same date, there were 13201 small-scale industrial units with an investment of Rs.22,292.41 lakhs, and they provided employment to 52,797 persons.\(^\text{11}\) As on 31-3-2004 there were 1012 registered factories in this District, which provided employment to 8966 persons.\(^\text{12}\) Among the medium undertakings, three are spinning mills. KINFRA Food Park and IT Park situated at Kakkanchery are assumed to be helpful for the industrial development of the District.

Minerals

Malappuram District is not rich in mineral wealth also. Laterite stone is found abundantly in the midlands. It is exploited economically for construction work and hundreds of quarries cutting laterite stone known as \textit{vettukallu} are in operation, giving employment to thousands. Deposits of lime shells are found in the coastal belt, mainly in Ponnani and Kadalundinagarm. The coastal sand of Ponnani and Veliyancode contain heavy minerals like ilmanite and monazite. China clay, the principal raw material for porcelain industry, is found abundantly in many parts of the District. In addition to these iron ore, gold ores etc are also found in Nilambur regions.\(^\text{13}\)
Labour Market Trends

The most prominent feature of labour market and employment structure in Malappuram District is the predominance of self-employed and the casual labourers. The regular salaried employees in public/private sector from this District are very rare. Majority of clerks, officers and workers in government and semi-government as well as in private institutions, including teachers of educational institutions of this District belong to other Districts. Malappuram District is known for hard working innocent cultivators and agricultural labourers as well as for petty traders. Some of the key labour market indicators and determinants of the District, subject to the availability of data, are discussed below.

Emigration from Malappuram District

Malappuram District is famous for gulf emigration. At the time of formation of the District, it was one of the most backward regions of the state, but at present it is more or less equal to, and in some cases better than the other developed Districts. An important reason for such development - ‘the single most reason”, is the emigration and resultant remittances. In addition to the remittance migration leads to on-the-job development of technical and management skills, change in life style and work culture, exposure to better and more modern tools and equipments. Malappuram District has sent the largest number of emigrants to the gulf countries and Tirur, one of the taluks in the District has sent nearly 10 percent of total emigrants.
of the state. But in the case of internal migration the District’s role is very limited, has only 12th position among the Districts of the state, at the same time the District has first place in population.

Since most of the residents of the District are Muslims, their emotional attachment, as well as preference of certain regions favouring Muslims for recruitment is one of the reasons for such mass emigration. Another important reason is that, certain occupations, especially some skilled construction activities, most of the artisan type jobs and some other services in Kerala are based on castes, since majority of the Muslims could not undertake such occupation, either due to lack of skill required or due to inferiority complex, or social interventions etc., they concentrated on agricultural activities as labourers, small cultivators and other unskilled activities including petty trade. Backwardness in education along with ignorance kept them away from government and other organised employments. Lack of employment, low wages and lack of prosperity in their respective areas compelled them to migrate to other regions.

Thus, opening up of gulf was a boon to these poverty ridden, illiterate and ignorant people. In gulf they worked as domestic servants, gardeners, cleaners and sweepers in municipalities, labourers in agricultural farms, camel-rearers and shepherds, unskilled construction workers, office boys, salesmen, and other manual workers, whose earnings are too low and working conditions are too much miserable. Except few, especially educated, majority of emigrants from this District is engaged
in low status occupations. In the case of return emigration also Malappuram District has first place among the Districts of Kerala,\textsuperscript{16} but in the case of return out-migration Thrissur District stands first. Backwardness in education, along with religious difference is the major reason for their low out-migration, especially in to the northern states of India. Table 2.4 shows the number and percentage of emigrants from Malappuram District.

Table 2.4

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Emigrants</th>
<th>Percentage to the Total of the State</th>
<th>Emigrants per 100 Households</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Malappuram</td>
<td>Kerala</td>
<td></td>
</tr>
<tr>
<td>1980</td>
<td>36175</td>
<td>207805</td>
<td>17.41</td>
</tr>
<tr>
<td>1999</td>
<td>296710</td>
<td>1361955</td>
<td>21.79</td>
</tr>
<tr>
<td>2004</td>
<td>271787</td>
<td>1838478</td>
<td>14.78</td>
</tr>
</tbody>
</table>


From table 2.4 it can be understood that, the number of emigrants from Malappuram District in the year 1980 was 36175, which constituted 17.41 per from Kerala during the year1980 was 207805. In the year 1999, the number of emigrants from Malappuram District has increased to 296710 and its percentage share also increased to 21.79. Thus, more than one-fifth of the total emigrants from the state of
cent of the emigrants from the state of Kerala. The total number of emigrants Kerala was from the District. In 2004, the number of emigrants from the District has decreased to 271787 or a decline of 24932 persons or by 8.39 percent. But at the same time the number of emigrants from the state has increased by 476523 persons or by 35 percent. Similarly the share of the District in sending emigrants from the state has also declined to 14.78 percent. Further, in 1999 the District had 49 emigrant households per 100 households, which declined to 45 per 100 households in 2004. This shows that the predominance of Malappuram District in emigration has nullified. One of the reasons for declining importance is the recent emigration pattern from Kerala. Emigration to U.K and other European countries as well as to U.S.A, Canada etc has increased and these countries have become new destinations; requiring better educational and technological calibre, which is the minimum in case of natives of the Districts. Further gulf countries have also taken measures to control and curb immigration of unskilled workers. In this way the District has got a setback in emigration and remittance.

Return Emigration

One of the major social as well economic problems faced by the District is the return emigration and their rehabilitation. Similarly, it is the major reason for the decline in the number of emigrants is the return emigration. Table 2.5 deals with return emigration from Malappuram District.
Table 2.5

Number of Return Emigrants in Malappuram District and Kerala

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of return Emigrants</th>
<th>Percentage to the total of the state</th>
<th>Return emigrants per 100 households</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Malappuram</td>
<td>Kerala</td>
<td></td>
</tr>
<tr>
<td>1999</td>
<td>123750</td>
<td>739245</td>
<td>16.74</td>
</tr>
<tr>
<td>2004</td>
<td>141537</td>
<td>893942</td>
<td>15.83</td>
</tr>
</tbody>
</table>

Source: Page 65, Gulf Revisited, Zachariah K. C et al

As per Table 2.5, the total number of return emigrants in the state of Kerala in the year 1999 was 739245 persons; out of these 16.73 per cent belonged to Malappuram District. The number of returnees’ in the District in the year 2004 increased to 141537 persons and that at the state level to 893942. However, in 2004, the share of the District in total returnees of the state has declined to 15.83 percent. Similarly, in the year 1999, there were 20.5 return emigrant households per 100 households in the District, while at the state level it was only 11.6 return emigrant households per 100 households. In the 2004 the number of return emigrant households per 100 households in the District increased to 23.5, at the state level also there was an increase in this figure, but it was not so high and was only 13 return emigrant households per 100 households. From this discussion the intensity of return emigration in the District can be understood.


Socio-Economic Background of Muslims of Malabar

Before undertaking an analysis of the emergence of Muslim political identity in Malabar, a brief survey of the socio-economic condition of the Mappilas of the late 19th century and early 20th century is necessary. Because the developments during this period had played an important role in shaping the outlook of the Mappilas. The establishment of the British rule in Malabar in the last decades of 18th century deeply affected the social, economical and cultural life of the Mappilas. British rule brought economic insecurity, political alienation and educational backwardness to the Mappilas.

The Muslims of Malabar, who were known as Mappilas are “the oldest Islamic community in the South Asian Sub continent”\(^\text{17}\) Mappilas originated with the spread of Islam in Malabar through the process of peaceful communication and economic relationship between the Arabs and the people of Malabar.\(^\text{18}\) The trades came from the Arabian shores in the 7th century AD and some of them settled in the coastal areas marrying local Hindu women. The present Mappilas are either the descendents of the Arabs through local women or converts from the local people.

No unanimous opinion has been reached by historians about the advent of Islam in Malabar. Some historians are of the view that Islam reached Kerala during the lifetime of Prophet Mohammed itself. This is the most popular belief among the Muslims of Kerala. The earliest inscriptional evidence for the presence of Muslims in
Kerala dates back to mid ninth century. Tarisappalli Copper Plate in which details relating to a grant given to Syrian Christians by Sthanu Ravivarma, the king of Quilon, were recorded. The grant was witnessed by Jews and Muslims.\textsuperscript{19} Between ninth and sixteenth centuries several Muslim settlements developed around important trading ports, particularly Cannonore, Panthalayani Kollam (Quilandy), Calicut and Quilon. Contemporary travellers and observers have noticed the existence of a considerable Muslim population during this period. Ibn Battuta, the Moroccan traveller of fourteenth century, mentioned Muslim settlement in the Malabar coast.\textsuperscript{20} Durate Barbosa (the Protuguese writer of the early 16\textsuperscript{th} century) who lived in Malabar between 1500 and 1516, observed that the Muslims were so rooted in the soil throughout Malabar. Sheik Zainuddin, author of the Thuhfat-Ul-Mujahdin, writing towards the close of the sixteenth century however expressed his belief that Islam must have originated in Kerala in the 9\textsuperscript{th} Century AD.\textsuperscript{21}

The first eight centuries of Islam in Kerala were a period of prosperity and the Mappilas were a very important group. When the Muslim traders settled here, the local rulers co-operated with them and gave them all facilities that enriched the coffers of the Government. In Calicut, under the Zamorin, the Muslims were given a place of honour in the sovereign durbar and were his chief admirals and manager of the port (Shahbandar). This flourishing condition of the Muslim was directly attribute to their economic roles as merchants in an area where rulers were dependent on commerce for a major source of their income. The Muslims were the link between the Malayali economy and the network of international trade so that the local rulers were
eager to make concessions to attract them to their port. They even encouraged the conversion of the native to Islam. The Muslims assisted their local rulers in the time of attack against the neighbouring rulers. “The Muslims of Malabar and their trade prospered because of the regard shown to them by the rulers, not with standing that these rulers and their troops were all unbelievers their respect for the ancient customs of the Muslims, and the absence of enmity except on rare occasion.”

The period 16th and 19th century was a period of transformation of Muslims of Malabar. It was a period of migration of the Muslim community from coastal tract to the interior parts of Malabar. But there was no clear idea about the shift due to the absence of details demographic data. However, it can be explained through the Mappila movement to east accompanied by conversion of a number of low caste Hindus into Islam. With the advent of Europeans, especially Portuguese, the Arab monopoly of trade ended. The landing of Vasco Da Gama on the Malabar coast led to the Portuguese advances and tried to seize monopoly of trade from the Muslims. This compelled Muslims to migrate in a large scale to the interior parts of Malabar in search of an alternative employment. This seems to be the possible explanation for the Mappila population in the interior part of Northern Malabar, especially in the interior part of Zamorin territory. However, it did not mean the complete migration of Mappila community to the interior of Northern Malabar. Some of them remained as traders in coastal areas of Malabar.
The new converts, most of them from lower caste, who enthusiastically embraced Islam for social recognition, freedom from oppression of the upper caste Hindus, retained with them some of their customs and practices of worship, which were not agree with Islamic tenets. As a result of large scale conversion from various lower castes, the Mappila society also become stratified. It was divided into clearly distinguishable sections. Though, the division was not as rigid and complete as the Hindu caste system which prevents social intercourse. Vertically Mappilas were divided into Tangals, Arabis and Malabaris. Horizontally the Malabaris were divided into Koyoas, Keyis, Puslans and Ossans. Thus, by the beginning of the 19th century the Mappila society presents the picture not of a homogenous community who posses a strong sense of Islamic identity, but of a heterogeneous community.

Unlike the Mappilas in the coastal tracts who engaged in trade, the Mappilas of interior parts of Malabar were cultivating tenants, landless labourers and petty traders. But there was few Mappilas who had land ownership. Most Mappilas lived in areas governed by Hindu landlords. The exact nature of relations between upper caste Hindu landlords and Mappilas is not clear. According to S.F. Dale, it was a period of hostility and tension, though the outward signs of struggle were relatively few, generally limited to incidents in and near the Mappila bazaar settlements.

“The fragmentary report about the clashes in Tirurangadi and malappuram reveals the outlines of a pattern of hostile relations between Mappila
communities and the traditional territorial powers which was to remain a dominant motif in the history of the area down to the time of Mappila Rebellion of 1921-22”

However, the characterization of the relation between Mappilas and upper case Hindu landlords as always hostile, on the basis of fragmentary reports about the clashes in Tirurangadi and Malapuram, seems to be an over reading of the local and isolated issues to visualize an internal frontier in the 18th century Malabar. Politically and economically the Mappilas were an integral part of the existing feudal order. But at the same time, as followers of a different religion, socially and culturally they were a different group. This might have resulted in some kind of conflict, which in all probability seems to be local isolated about which we have only fragmentary reference.

The Mysorean occupation of Malabar, the conquest of Northern Malabar by Hyder Ali and Tipu Sultan in the second half of the 18th century had some serious repercussions on its people. The victory of Tipu gave undoubtedly, a sense of pride to local Muslims. They felt it was their rule. Some aspects of Mysorean interlude still remain controversial. It is argued that “both Hydre Ali and Tipu Sultan greatly exacerbated the tension fuelled the hostilities between Muslims and Hindus. They did so directly through their attack on the Malayali military and political system and indirectly through the revenue system which they imposed upon the conquered areas of Northern Malabar. There is some evidence to show that the Mysore rulers tried to use religious sentiments of the Mappilas for the conquest of Northern
Malabar. The response of the Mappilas to the strategy of conquest is not clear. Many mappilas might have used this opportunity to further their economic interests as well as to improve their numerical strength.\textsuperscript{25} Except for a few Mappila Chiefs like Unni Moosa Mooppan, Chemban Pocker and Athan Gurukkal, who enhanced their wealth, power and influence through their association with Tipu Sultan, the Mappilas in general do not seem to have substantially improved their fortunes under his rule.\textsuperscript{26} But the Mysoreans seriously disturbed the traditional agrarian structure of Malabar.

In 1792 by the Treaty of Srirangapattanam, Malabar passed into the hands of British. The British Government appointed a joint commission to enquire the nature of land tenures and recognized Janmam as an absolute proprietary right in land. It also declared the Kanamdar and Verumpattamdar as the tenants of the Janmis. In fact, the British restored the landed aristocracy of Nambudiri Janmies and Nayars, and transformed Mappilas into Verumpattamders and the landless labourers. Both the British officials and Janmis exploited Mappilas ruthlessly. The Mappila peasantry then revolted against their oppressors.

The whole 19\textsuperscript{th} century was a period of unrest and struggles for the Mappilas, especially for those of the interior engaged in agricultural activities. The land settlement of Malabar District was favourable to Janmis. Tenants and sub tenants (among whom there were a number of Mappilas) were extracted for more and more rent under threat eviction from the land. The sufferings of these tenants and sub tenants were mainly responsible for the peculiar kind of risings against he Janmis and
their British protectors, which were called Mappila ‘outbreaks’ or ‘outrages’ by the British officers. These outbreaks had the character of religious rituals from the beginning.\textsuperscript{27} Thirty two outbreaks of this kind are reported to have occurred in Malabar District between 1836 and the rebellion of 1921.

**Rebellion of 1921 and its Aftermath**

The Mappilas of Malabar showed not much interest in the national movement. But it does not mean that the Muslims were altogether indifferent to politics. But nationalist Muslims like Mohamed Abdurahiman and Moidu Moulavi worked for Congress actively. A quick and fairly process of politicization and wide participation in political activities of the rural Mappilas especially in Eranad and Valluvanad Taluks was due to the common social base of Khilafat and Tenancy Movements.\textsuperscript{28} At that time the Hindu and Muslims were worked together for a common cause unitely.

The Rebellion of 1921 was the greatest manifestation of mass upheaval. It was the most wide spread and most destructive of all in its consequences. The rebellion was ruthlessly suppressed in inhuman manner by the Government.\textsuperscript{29} The army and the police unleashed a reign of terror, houses were burnt, women molested and men were indiscriminately arrested and punished.
The long term repercussions of the rebellion were grievous than the immediate sufferings. The rebellion of 1921 gave a temporary set backs to the nationalist activities in Malabar.\textsuperscript{30} After the rebellion, the Mappilas shunned themselves from all kind of political activities; with the virtual end of Khilafat Movement the Mappilas lost their interests in the Congress. The most unfortunate of the rest of 1921 rebellion was it contributed in large measure to the process of communalization which the Malabar society witnessed in the twentieth century. The two communities, were argued against each other or that Indian society cam to be helplessly polarized along with communal line in the post khilafat era. Ronald E. Miller surveying the post rebellion situation in Malabar had noted the unhappy nature of relations and mutual antagonism between the two communities.\textsuperscript{31}

The sharp reaction of the Mappilas against the British was owing to their alienation. The British attitude towards Mappilas was unsympathetic. Doubting their loyalty the Government preferred Hindus for appointment in the revenue and police administration, which was against the interests of the overwhelming majority of the Mappilas. After 1800, most appointees for post of adhikaris (Village Headman), menons (Village accountants) were from the Hindu landowning class. During the first half of the 18\textsuperscript{th} century all tehsildars and an overwhelming majority of village officials were Hindus. The new recruitment policy of British also helped to the backwardness of the Mappilas. So the Mappilas perceived the British administration as inimical to their interests.
The Mappilas attitude towards British was negative. They understood that the British administration is a system intended to buttress the power and position of upper caste Hindu landlords. This was the impression of the Mappilas from the beginning of British rule. So the Mappilas hated the English language and western education. The result was disastrous. It only helped to perpetuate their backwardness and alienation, their employment opportunity restricted, they were further ousted from the position of power and they became less modernized in their outbreak.

In shaping the anti-lord and anti-British consciousness among the Mappilas, the religious leadership played a dominant role. The religious leadership of the Mappilas like Ulemas, Musliars. Qazis were expressed the social and economic grievances in religious terms and attached religious issues to the outbreaks in Malabar, in the absence of political authority, the leadership of the Mappilas was entirely in the hands of religious leaders like Ulemas and Sufis. With the arrival of Europeans and the loss of economic power, the responsibility of the religious leaders became important. The fatwas of Ulema included the political issues and the jihad against the oppressors the landlords and the Europeans.

The most important religious leaders who greatly influenced the Mappila outlook were Umar Quazi of Veliankode, Sayyid Alavi Thangal and his son Sayyid Fazal Pookoya Thangal of Mamburam. Omar Qazis concerns not limited to religious issues, he was quite agitated over the heavy taxation imposed by British.
Sayyid Alavi and his son Sayyid Fazal, Thangals of Mamburam who played an important role. In the making of anti British consciousness among the Mappilas. Sayyid Alvi Thangal’s opposition to the Britis rule was strongly articulated in a pamphlet entitled ‘Saiful Battar’ in which he advocated a fight against the British till the end. The involvement of Sayyid Alavi in the rebellions and his leadership to fighters gave a religious colour to outbreaks. Sayyid Fazal also played an important role in the awakening of the Mappilas through his religious preachings and fatwas.

At the same time, the religious leaders also helped in developing an awareness of the identity of Mappilas. “What they did collectively was to interpret, elaborate and propagate the religious ideology, to systematize religious practices and to provide an institutional structure by establishing a network of mosques for prayers and congregation. The religious fatwas and preachings were mainly intended to purification of religious practices and to create a sense of solidarity among the Mappilas.

**Formation of Muslim League in India**

Nationalist, democrat and socialist ideas and movements have inspired and influenced many in modern India. India has developed a multi-lingual, multi-racial and multi religious nationalism notwithstanding the opposition from the regional, linguistic and parochial forces in the country. The Muslim League stood for separatism which adversely affected the national movement and paved the way for the partition of the country.
Up to the end of the 19th century, there was no political party exclusively for the Muslims. But this does not mean that Muslims altogether indifferent to politics. There were Muslims were in the Indian National Congress and there were Muslims who followed the political ideology of Sir. Syed Ahmed Khan. However, there was no political party. It was in the beginning of the 20th century that a section of the Muslim elite founded on 1906, 30th December at Dacca in East Bengal, with Agha Khan as the President. It came forward with the intention of representing the special interests of the Muslims. It was completely under the domination of rich landlords who were loyal to the British Government who exploited the poor and ignorant masses for their own interests in the name of religion. It had started a tirade against democracy and pursued a negative policy. The league was anti Hindu and anti Congress. It was opposed to the development of a multi religious and multi racial nationalism in India.

A major threat to the unity of the Indian people was the growth of communalism. The national movement carried on a continuous battle against the threat. Communalism was a political functionary of individuals or groups for the selfish interests of a particular religious communities or sects. It was basically a product of colonial rule. The economic under-development, which was a result of colonialism, provided the material basis for communalism. The colonial government used communalism to counter the national movement and to weaken the growing unity of the people. Muslim communalism in India did not arise as a reaction to Hindu
communalism nor was it religiously inspired. It was an independent political movement which development as an anti thesis of Indian Nationalism.  

The Rebellion of 1921 in Malabar had created a political vacuum for the Mappilas. The suppressive policy followed by the British Government left no alternative for the Mappilas but to remain silent spectators of the political developments in the country. But many Mappila leaders continued their cooperative activities with the Congress, and consistent activities were taken to help their brethren.

The problems and grievances of Muslims were expressed through Al-Amin published by Abudrahiman. Though, he wrote features articles and editorials highlighting the problems of Muslims facing in the consequences of the rebellion of 1921 and criticizing the indifference of the Congress leadership for their neglect in their cause, he exerted Muslims to strengthen the Congress for achieving the freedom of the country. Al-Amin supported the work of Aikkya Sangham in its efforts to spread education and to eradicate superstition and unislamic believes and practices in the community. Al Amin and Aikya Sangham exerted tremendous influence on the Muslims of Malabar. As E.M.S. Namboodiripad observed, Al Amin and Aikya Sangham followed the path of Sir Ahmed Sayyid Khan, in reforming the community and spreading new ideas. If they had rendered their service a generation before, the 1921 rebellion would not have taken place or the rebellion spread so widely and its gravity would not have been continued.
The activities of Muslim Aikya Sangham and Al-Amin encouraged a spirit of nationalism and community upliftment and had the effect of stimulation on Mappila awareness of their own heritage and need. Politically they became more aware about their rights and aspirations. The new political awareness was reflected in the formation of ‘Muslim Majlis’ at Tellichery. The ‘Majlis’ was the continuation of the activities of ‘Muslim Club’ which had been working there. The first session of the ‘Majlis’ was held at Tellichery on 11th August 1931 along with the annual conference of ‘Aikya Sangham’ and was presided over by Jamal Mohammed Sait of Madras. It was some of the western educated Muslim elites of North Malabar who took initiatives both in the formation and further activities of Majlis. Sathar Sait, B. Pokker, K.M. Seethi, Khan Bahadur Attakoya Thangal, Mohammed Abdurahiman were some of them. The organization consisting of politicians, pro-Britishers and other educated people. Like ‘Aikya Sangham’ the ‘Majlis’ focused its attention in highlighting various problems of Muslims. Its political orientation expressed in the beginning of the first conference. The conference passed various resolution requesting the government to release all Mappila prisoners, repeal the Moplah Outrages Act, and disband the Malabar Special Police. Mohammed Abdurahiman moved the political resolution defining Indian political goal as Swaraj. Seethe Sahib condemned the action of those who obstructed the congress in its struggle for independence.

In the first conference itself, there was an attempt by the people of different political leaning to drag the Majlis to their side. Mohammed Abdurahman Sahib and his friends, who were Congress men, argued that Muslims needed no
political organization other than Congress, while K.M. Seethi Sahib and his friends contented that a separate organization was necessary for Muslims. However, a large number of young men had attended the second anniversary conference of Majlis which was held at Calicut on May 14, 15, 1933. The conference presided over by Mohammed Habihullah, and the conference characterized the new Constitutional Proposal as unsatisfactory.

From the very inception the Majlis showed its loyalty to the Muslim League. In the annual conference held on 25th May, 1936, the Majlis resolved to accept the leadership of the All India Muslim League. The last conference of Majlis held on 15th May 1937 at Tellicherry. The conference was presided by its president Sultan Abdurahiman Ali Raja. The conference viewed the efforts to bring the Muslims under the congress with grave concern. It requested the Congress president that an agreement should be made regarding the protection of Muslim interests. Inspite of political difference both League and Congress worked together for the progress of the community until the end of the activities of Majlis.

The Muslim Majlis was the predecessor of the Muslim League and it ceased to exist when a unit of All India Muslim League was established in Malabar. The Majlis created a favourable atmosphere for the birth of the Muslim League in Malabar. The early leaders of the League like K.M. Seethi Sahib, B. Pokker, K. Uppi Sahib, Abdul Sathar Sait, and Abdurahiman Ali Raja received their political training under the Majlis. The formation of Kerala Muslim Majlis, the proposal of K.M. Seethi
Sahib regarding a separate Muslim political organization and its adoption by the acceptance of All India Muslim League in 1936 clearly shows the development of a separate Muslim identity within a dominant section of Mappila political elite.

Under the initiatives of Sathar Sait, K.M. Seethi Sahib, C.P. Mammukeyi, T.M. Moosa, A.K. Kunnimayin Haji, ‘The Chandrika’ began to be published as weekly from 26th March 1932 onwards. Thailakandy C. Mohammed was first editor. In 1935 its publication stopped temporarily for some time, in 1938 it began to be published as a daily and its head quarter changed from Tellichery to Calicut. Later it became the Newspaper of Muslim League.

It was a search for a separate political identity that culminated in the shift of a large numbers of Mappilas from the camp of the nationalist Congress that of the Muslim League in the thirties, and for the League’s sustained expansion thereafter.

Several factors were responsible for the emergence of Muslim League in Malabar. One of the important cause was the general distrust in the Congress leadership among the Mappilas, after the rebellion of 1921, which had been sternly suppressed by British as primarily a revolt against the British Government. Many Mappilas were under the impression that the Congress would help them and protect at least those who were not involved in criminal activities. But satisfactory assistance did not get from the Congress to the Mappilas. Further the resolution of the annual
conference of the Congress expressing regret at violent incidents of the rebellion and disassociating itself from the rebels created an atmosphere which in due course alienated the Mappilas from the Congress. The association of some Congress leaders with the Hindu communal organization which became active in the wake of Rebellion further conformed their fears.44

The social reform movement among the Mappilas that started in the coastal regions of South Malabar and developed into the organized efforts of the Aikya Sangham had forged a new kind of unity among the Mappilas with the awareness of a new destiny for community. The former fanatically anti-modern consciousness was replaced by modern aspirations in proper Islamic grab. This transformation had at first taken place among the rich and educated Mappilas. It was they, who propertied electorate of Muslim constituency, Abdul Sathar Sait was important leader of National Movement. The victory was symbolic of the shift of the upper class Mappilas which soon came to be accepted by the masses as a desirable alternative for the community. Reform movement among the Mappilas was mainly concerned with the purification of rituals and beliefs and to establish ‘Scriptual Islam’. There was no attempt to interpret Islam on modern liberal and scientific principles. This limited character of reform movement prevented their adoption of an alternative secular platform to that Indian National Congress.

The general discontent and disillusionment among the rising Mappila educated middle class due to the gap between rising expectations and limited
opportunities also helped to form a separate political identity for Muslims. In the face
of staff competition from the educated Hindus they understood it difficult to gain the
kind of employment and opportunity. They understood that through a political party
they can bargain their demands.

The political developments in the post-Khilafat and Non cooperation
also helped to form Muslim League in Malabar. There was another spate of
communal violence in both rural and urban areas in various parts of India. “The Post
Khilafat years were thus followed by a spread of Tabilig (Muslim Conversion
Movement) and Tanzim (Muslim Movement for Education and Unity), a revival of
Muslim League and the popularity slogans against Hindu domination all of which
served for the growth of Muslim communal consciousness. The relation of some
nationalist Hindus with communal outfits also contributed to communal rivalry. The
failure of all party conference in 1928, thwarted the prospects of a Congress League
relation. The adoption of Nehru Report (1929) by the Congress let to the antagonism
between Congress and League. The refusal of congress to agree some of the important
demands of League led to the rejection of the report by League. The declaration of
‘Poorna Swaraj’ as the Indian political goal and the growing distrust of Muslims in
the Congress party made them dubious about their condition. During this period a
large section of the Malabar Muslims thronged to the party of Muslim League.

It was a time when Muslims of Kerala had no effective political
organization to voice their grievances. The factionalism within Congress had made it
impossible even for the nationalist Muslims to continue in it. It was at this time that
the Muslim League offered an organization and a platform for the Muslims. Now it
becomes inevitable that many Muslims leaders had to choose their party. A large
number of league-minded Congressmen in Malabar left the Congress and joined the
Muslim League, K.M. Seethi Sahib, Sultan Abdurahman Ali Raja, A.K. Kunhi Mayin
Haji, C.P. Mammu Keyi, Abdul Sathar Sait and K. Uppi Sahib, were some of the
prominent men who came out to work for the League. K.M. Seethi Sahib was an
active Congress worker from 1922 onwards. He had been appointed as a member of
Cochin Assembly on the Congress ticket in 1928 and 1931. In 1932, he shifted his
law practice from Ernakulam to Tellichery, where in 1933 he withdrew from
Congress to work for the revival of the community. Seethi Sahib was later widely
recognized as the chief architect of Mappila revival. It was in 1934 that the Muslim
League, accepting M.A. Jinnah’s leadership began to organize effective party work in
Malabar. Large number of Muslim young men who were disillusioned with the
central as well as local leadership of the Congress, thronged to the Muslim League
and made it mass movement.

**Formation of Malabar District Muslim League**

Though All India Muslim League was formed on the 30th December
1906, at Dacca in East Bengal, it had not gained any immediate attention from the
Mappilas. The formation of Madras Presidency Muslim League in 1916 provided an
opportunity for many Mappila leaders to associate with Madras Presidency Muslim
League. This was followed by an attempt to inaugurate two branches of All India Muslim League, one at Calicut another at Tellichery in 1917. However, the League did not become an organization having a name in the District till the mid 1930s.

In the emergence of League in Malabar the election in 1934 to Central Legislative Assembly and 1937 election to Madras Legislative Assembly had special significance. The Congress and all India Muslim League conducted the election campaign in a hectic way. By the election to Central Legislative Assembly, Muslim League had proved itself to be a prime force in Malabar politics. In the election, the Muslim League and the Congress ranged themselves on opposite sides. In the general seat, the Congress candidate Samuel Aron defeated his rival. In the Muslim reserved seat, the League candidate Abdul Sathar Sait, defeated the important Congress leader Mohammed Abdurahiman Sahib by a margin of 320 votes. Analyzing the importance of the 1934 election, Ronald E. Miller says.

“While the outcome was close and was greatly dependent on the personalities rather than issues, Sait’s victory over the progressive nationalist leader was nevertheless an indication of how the political struggle would develop.

The election of Sait to Central Legislative Assembly provided him good opportunities to maintain contacts with the leaders of All India Muslim League. He worked as a link between the top leaders of All India Muslim League and the Muslims of Malabar and he spread the message of League throughout Malabar.
The general election to Madras Legislative Assembly in February 1937, was another milestone in the evolution of Muslim politics in Malabar. It was the first election based on the 1935 Government of India Act providing for provincial autonomy on the basis of separate electorate. In the elections, Muslim League nominated its candidate from the Muslim constituency in Malabar. Accordingly, the league recognized B. Pokker Sahib and A.K. Katherkutty as its candidates for the Muslim constituencies of Kurumbranad – Kozhikode and Kottayam – Wayanad respectively. A number of prominent personalities from the North India, visited Malabar as a part of election campaign. Maulana Shoukat Ali toured Malabar, exhorting the Muslim voters to vote for League. While, A.K. Katherkutty of Muslim League was elected from the Kottyam-Wayanad constituency, League candidate from Kurumbranad-Kozhikode constituency, B. Pocker Sahib was defeated by Khan Bahadar Attakoya Thangal of the Congress. Though Pokker Sahib was defeated, the results showed that the League and considerable support in the constituency. The election of 1937, further accelerated the process of expansion of Muslim politics in Malabar which began in the beginning of the 1930s.

In 21st May, 1937 a branch of All India Muslim League was formed at Kannur at a meeting held there under the initiative of Kattakat Ahmed Kutty Haji and 20 others. The meeting was conducted for the specific purpose of considering the position of the Muslims in the Indian political scenario. The meeting was presided over by T.M. Abdullah. It was a conference held to advocate the cause of the All Indian Muslim League and to spell out support for Mr. Jinnah. The President in his
address attacked the congress as a purely Hindu organization. K.M. Seethi Sahib advised his brothers to Join the Muslim League and made it a strong national organization of Muslims. Haji Abdul Sathar Sait wanted assurance from the Hindus that they would safeguard the interests of the minority communities. The important resolution passed by the meeting said that there should be adequate safeguards for protecting the religious, cultural and political interests of the Muslims in the Indian constitution, and that they fully endorsed the decision of the Muslim League and Mr. Jinnah to bring the Muslims of India within an organized Muslim body.

In the history of All India Muslim League the Lucknow Session of 1937 had a special significance. The session was followed everywhere by a new awakening and a move to organize meeting and form branches of the League. In places where the leadership was lethargic, Muslim masses themselves cam forward and undertook charge of the situation. After the session Jinnah started in all India tour which took him to important centres in the country for strengthening the League and consolidating the political movement among Muslims. Branches of League were formed at the Village, Taluk, District and State level. The Cochin State Muslim League was formed at a Conference presided by Seethi Sahib in 14th December, 1937 on the November 5th 1937; a branch of the All India Muslim League was also formed at Calicut.

It was on 20th December 1937 that the Malabar District Muslim League was formed, at a meeting held at Tellichery. The meeting was presided over by
Arakkal Abdul Rahman Ali Raja. At this meeting the Malabar District Muslim League Committee was formed. The following office bearers were elected. President, Arakkal Abdul Rahman Ali Raja; Vice Presidents, K.M. Hassan Koya and K. Uppe Sahibi, General Secretary, Abdul Sathar Sait; Joint Secretaries, K.M. Seethi Sahib and M.V. Hydros; Treasurer C.P. Mammukeyi. The Headquarters of the District League was located at Tellichery. At the meeting it was also decided to form branches of the League all over District.

In 1937, the Congress accepted office in several provinces under the provisions of the Government of India Act of 1935. Inspite of the general enthusiasm, it created among the Congressmen a disillusionment, soon followed by the little deeds of the government for the masses. At this time, the Muslim League created hue and cry over the question of oppression of Muslims by the Congress Government. In 1938 the Muslim League appointed a committee under the Chairmanship of the Raja of Pirpur to report on the oppression of Congress Government. He visited Malabar and addressed the people at various public meeting held at Calicut, Kannur and Tellichery. When the Congress ministries resigned in October, 1939 over the war issue the League observed a ‘Day of Deliverance’ all over India. Throughout Malabar on 22 December 1939 ‘the Day of Deliverance’ was celebrated.

On 29th April, 1940 an important meeting of the Malabar Muslim League was held at Calicut with A.K. Fazlul Haq, Chief Minister of Bengal, in the Chair. The conference approved the Lahore resolution of the All India Muslim
League, regarding the partition of the country. Another meeting of the League was held at Palghat on 18th April 1941. S.K. Sheikh Rawthar presided over the meeting. A resolution passed in the meeting endorsed the demand for Pakistan, claiming that Pakistan was the only panacea for the political ills suffered by Indian Muslims.47

The Muslim League started its activities in an organized manner, it soon began to grow all over Malabar and the Nationalist the Muslim power deteriorated gradually. The programme of mass contact among Muslims with the support of the Ulema launched by Pandit Jawaharlal Nehru, did not evoke any responses. Since 1937, 95 percent of the young men were politically motivated to join the League. Even major part of the devotees of Abdurahiman Sahib were joined the League.

The election to Madras Legislative Assembly in March 1946 again underlined the great support which the League had received from the Mappilas of Malabar. In the election, all the Muslim League candidates form Malabar were elected fighting against the Congress and All India Muslim Majlis candidates. The elected members were B.Pokker Sahib, P.P. Hassan Koya, A.K. Khadar Kutty, P.K. Moideen Kutty, Koyappathodi Ahmed Haji, K.M. Seethi Sahib, Abdurahiman Ali Raja, M.V. Hydrose.48

The undisputed popularity of the League among the Muslim community evidenced by the election results, persuaded the Central League
leadership to launch a direct action for the attainment of Pakistan. August 16, 1946 was declared as a ‘Direct Action Day’. The Day was observed all over Malabar. The Malabar District Muslim League also fully supported the demand for Pakistan, and even demanded the establishment of Mappilastan. In the context of 1947, however the proposal cannot be taken in that light. Since discussion of other schemes of this were in vogue as the nation makers sought solution for their problem, that Mappila also could have defended their right to suggest a nation called Mapialstan. What was proposed, however was not that but a separate province within the India union.

After the partition of the country in 1947 there was uncertainty for sometime regarding Muslim politics in the Indian union, and it was even suggested that thereafter the League need not function as a political party. But Seethi Sahib along with Muhammed Ismail Sahib, who supported the Mappila politics, resisted the attempts to disband the Muslim League at this critical juncture. Seethi Sahib played an important role in the conference at Madras in March 1948 to formulate objectives and programmes of the Indian Union Muslim League which came into existence as a full-fledged party in 1951.

**Contributions of All India Muslim League in Malabar District**

The formation of Indian Muslim League in Malabar District has helped to solve the problems of Muslims, Christians and other religious communities. It also has contributed to the development of Muslims and other communities in Malabar
District. The contributions of Muslims to the development of Malabar District are briefly discussed in the following paragraphs.

**Socio - Cultural Contributions**

Malappuram District has its own peculiarities in social field. The people have rich traditions and gas donated more to the public life. Majority Muslims 70% of the District population has vital role in making good social life. The people of Malappuram from the very earlist are the symbol of truthfulness and simplicity. The folky Muslims men are known as (Kaka), woman (Thatha) lived with peacefully in the District with out hindrance. Muslims and Hindus lived with close neighbours and sharing all belongings. Marriages, festivals, even death and funeral ceremony religious programmes both handled as their own.

District has had large number of social reformers admitted by all people in the District. Before the independence, Muslims of Malabar jointly adopted the leadership of these eminent personalities. There is no majority–minority complex among the people in the District. They shared “Payasam and pappadam” for Thiruvonam day and “Coconut rice and pothu irachi” (Beef) on I’d days. In the field of religious and public life people practiced high level religious toleration and social secularism. Many of the mosques construction and burial place contributed freely by Hindu land lords and Janmis. Hindu brothers also had donated all their skills for the construction of the mosques. At Angadipuram near Perintalmanna, in a courtyard one
temple and mosque still functioning well. There is no doubt, Malappuram peruma (fame) is to a model all other states in India, which having majority of Muslims. All the issues arising the society, people will seeks to viable conclusion from panakkad–Puthiya Maliyakkal Kodappanakkal family. PMSA Pookoya Thangal and his Great sons in different ages are rendering valuable worthless service towards the peoples in the District, state respectively.

The people of Malappuram belong to very poor, but they kept innocence and decency. Both Muslims and Hindus flourished their own art and architecture, which are very famous till today. Oppana, Kolkali, Kalari Payatu, Daffu Muttu, Arabana Muttu, Padappattu related with Muslims, and Thiruvathirakkali, Poorakkali, Vattam Kali, Cavittu Kali, related with Hindus. Muslims and Hindus, both sides they contributed each other towards their religious programes. Till today the people of Malappuram are keeping well known cultural heritage and transferring to the future generations.

**Political Contributions**

From the time of British, Dutch, Portuguese period itself the Muslims in Malabar area are well bothered and acted positively against foreigners. Under the time of Zamorin rule the naval force captain “Kunchali Marakkar” and his brothers are well known for their bravery and strong commitments in their heritage. During the
period of Mysore Tigers (Hyder Ali and his Great son Shahid Tippu sultan) Muslims and Hindus politically organized and jointly bothered well.

When the khilfat movement took place, the Muslim leaders stood first and mobilized the youth into the political field. During the time of independence Kerala was the part of Madras state. All the seats to Madras Assembly seat filled with representation from Malabar area. Since the independence, Muslim political out look massively improves and well developed in to an organized manner.

When the IUML formed in 1948 March in Madras, the leaders from Malabar also participated. It was Sayyid Abdurrahman Bafakhi Thangal, PMSA Pookoya Thangal and KM Seethi Sahib was the members. When Kerala state officially formed in 1956 November 1 and their after election up to the ongoing assembly Muslim political party members handling in different positions in Kerala.

Malappuram District formation on 1969 and there after District has changed in all fields. IUML has state as well as national committee but its District committee is having vital role in all affairs. A minority political party which controlled every thing in the state. By politically the party has having massive support and strong vote bank in rural as well as urban areas. ‘Ladder’ is the election symbol, it is a wonder through the performance of IUML in Malabar region especially Malappuram District, leaders became Chief Minister of Kerala, Home Minister, Speaker, Deputy Speaker, Education Minister, PWD Minister, Local Self Department,
Industry, Hajj etc. Once the party leader controlled 69% of the revenue of the state. Political field, the IUML only one party which having in the state these much credit and fame. Now the party has participation in parliament (both houses), Minister for railway affairs, Former UPA government its national secretary and ongoing president E. Ahamed handled the minister for International Affairs.

By politically the party has mobilized and controlled the youths fro communalism and fundamentalism. League contribution very clearly says that it is giving more important to country’s constitution and government, so the youths from Malabar region especially Malappuram District. They blocked communal headache and other negative feeling at a level.

Through the Panchayth Raj System and Trior system of administration District has one position. Though its commitment, District has achieved different things. When the District formed it was highly it was highly backward in all respects. Even the 80% of the masses they can’t read and write. But politically organized society unquestioned votes belt commune they flourished the District. Now a days in Kerala after Ernakulam District Malappuram is having key position in all fields. Wide network of high technology road network system, Multispeciality hospitals and medical colleges, Engineering colleges Dental colleges, Universities, Air port, Pass port office, Radio stations, Arts and science colleges, ITC, Lower Primary, Upper Primary, High schools, Higher secondary, Vocational Higher secondary, B.Ed., colleges, Teachers Training Centers, etc are the contributions of the party. It is also
noted that woman participation in political field is highly notable. Before the implementing 33% reservation for women’s Muslim women’s became the District Panchayath president and Chairpersons of different Municipalities and Grama Panchayath respectively. Through the political awareness from educational institutions the students, youths they framed a new era to the party platform.

**Economic Contributions**

The people of Malappuram from the very olden days are popular for their business all over the country also abroad. During the time of Dutch, English, Portuguese, Muslim leaders patronized this in great manner. They started huge companies in Malabar with the same model in north and south India. From 1970s it people from the Malappuram District migrated to Ceylon, Mali, Bahrain, and Indonesia, London, Sumatra, Saudi Arabia and other Gulf countries. Through the NEP of 1991 Malappuram District flourished .The people from the District- skilled and unskilled unemployed migrated to Arabian region and changed the economic sphere of the District. At present the District is having high level economic growth, In Kerala NRI positions is more belongs to the District. Luxurious houses, plots, cars, Villas, Festivals and other personal s well as religious carnivals and ceremonies which are the symbol of boasting and proud. Economic field of District has fully changed through the new pattern of social life and NRI style of investments. 70% of the NRIs in Kerala are belonging to Malappuram and Muslims. Kerala economy has fully changed through the foreign investment and bulk share of the people in different
venture. It may be noted that the air port in the District in the District the beginning time, the NRIs contributed more than 100 core rupees with out interest for the facilities in the District.

**Educational Contributions**

Malappuram is popularly known to the illiterate and ignorance of the people during the freedom struggle. During the 1970s the NRIs letters to the family even to the wife, can’t read them selves in Muslim family. When the government introduced Literacy Implementing programs “Saskharatha” District has achieved male 92% and female 85% of literacy. During the time of British rule, there were not much schools in the District. More over, Muslims widely against English education because it was the language of Britain. Only ‘Dars’ and ‘Madarasa’, ‘Pallikoodam’ and ‘Makthab’ functioned in the field of education. Through the state formation and major political development District has changed day by day. The people of Malappuram also studied lessons from others. When the Farook College near Calicut in old Malabar started for facilitates educational steps to backward areas specially Muslims. Up to the 12th year of the college there were no Muslim girls; at present 65% of students in the college are Muslim girls. It has shown the educational out look of society and Malabar region. At present status of the educational institutions in Malappuram District are shown in table 2.6.
### Table 2.6

**Educational Institutions in Malappuram District**

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<td>7</td>
<td>TTI</td>
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<td>8</td>
<td>Engineering College</td>
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<td>9</td>
<td>Medical College</td>
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<td>Dental College</td>
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<td>12</td>
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Beyond these, new generation fully seeking IT oriented education. Through the continuous intervention and strong commitment, the party IUML has changed the educational face of the District. Former leader of I UML, C.H.Mohammed Koya became the education minister of Kerala had implemented different packages like- Scholarships for Muslim girls, Lepsum Grant, Noon Meal,
Free books etc. He also laid foundation stone to Calicut University and Cochin University of science and technology. Now a day’s District is key position and many of the orphanages, trusts and other organizations handling different types of institutions. Apart from this, Muslim students through their endless hard work, they secured civil service and AIMS selections etc. Through the tremendous activities of political parties’ social organizations, educational face of the District has been changed.

**Contributions on Information Technology**

Once the District having poor performance in education, no idea about information technology to the people. NEP of 1991 fully opened the door to the wide spread of computer assisted education and Internet based service, Telephone connections etc. At present, the people of the District have high standardized equipments and satellite phones and other facilities. Each every village area now-a-days net connection is getting very cheaply.

District Panchayth has formed a new project in IT field ‘Akhshaya’ to make the common people turn to new gate of knowledge. Special Malayalam software was developed and trained all people irrespective of their age and sex. All people in the District they have utilized this in great manner. Now days out of 10 people 8 have cell phone with all facilities and even 3–G phone. IUML is giving more emphasis in all fields development in the District. Health and social security, started
different packages and collected and distributed to the needy people in the form of marriage aid, medicines for heavy diseases. District hospital fully modified and turned to referral level under the party’s patronage and interventions.

Besides this contribution the majority Muslim inhabitant of the District, famous for religious toleration and communal harmony. When the demolition of Babri Masjid in 1992, all over the country arose communal violence and other issues, people of Malappuram under the strong leadership of Sayyid Mohammed Ali Shihab Thangal (Late) President of IUML Kerala and his party made new history of peace and tolerance in Kerala. Muslim youths became the security persons to temples in the District. It is also noted, in Kerala “Malappuram model” is well popular in social as well as political, education culture and all other walks of life. IUML plays key role in the District behind all these achievements.

Through the Mandal Commission reports in 1990s reveals Malappuram District standing comparatively good and safe than state Muslim majority Districts in the country. Behind this achievements, Commission pointed out that organized political set up and democratic turn out. Recent Sachar Commission Reports also highlighted that Malappuram District has special positions in all fields. They selected one of the Districts to launch a new off campus of Aligarh Muslim University in the District. The mass support that the Muslim League continued to enjoy among the Mappilas has been demonstrated again and again in the successive elections in Malabar and Kerala. But in other states of Indian Union where the
strength of the Muslim League has dwindled considerably in the post independence period.

The above analysis makes it clear that Indian Union Muslim League has been a fore runner in solving not only the problems of Muslims but also other religious groups in Malabar District. Since a research study on minority politics in Malabar District could help to solve the minority problems in India, the researcher thought it appropriate to take up a research study on minority politics with reference to Malabar District, Kerala.
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