CHAPTER V
SUMMARY, FINDINGS AND CONCLUSION

Overview

Inferences drawn in the body of the thesis are provided in the form of summary, findings and conclusion in this chapter.

Summary

In the first chapter an attempt has been made to analyse the concept of minority, problem of defining ‘minorities’ in India, minority rights, constitutional provisions to protect the minorities in India and discriminatory policy of the Government.

In the second 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.

In the third chapter an attempt has been made to explain the statement of the problem, review of literature, objectives of the study and methodology of the study.

In the fourth chapter an attempt has been made to analyze the personal background of the respondents and their attitude to the different problems of Muslims and other communities.
Findings of the Study

The details relating to the personal particulars of the respondents reveal that majority of the respondents (about 48%) belong to the age group of below 40 years; majority of the respondents (about 48%) are males; majority of the respondents (about 20%) are Hindus; majority of the respondents (about 82%) are married; majority of the respondents (about 60%) have below middle school education; majority of the respondents (about 52%) are agriculturists; and majority of the respondents (about 51%) have income between Rs.1,00,001/- and above.

The attitude of the respondents to the different problems of Muslims and other communities reveal that:

1. About 72% of the respondents agree that Muslims are not organized group till 1921;
2. About 73% of the respondents agree that the rebellion of 1921 and the human and economic loss it brought about are the main causes for the Muslim reformation;
3. About 78% of the respondents agree that Kodungallur is the centre of Muslim reformation in Kerala;
4. About 77% of the respondents agree that Nishpaksha Sangham was established to settle disputes between the different Muslim families of Kodungallur;
5. About 66% of the respondents agree that Nishpaksha Sangham brought about unity and peace among the Muslims;
6. About 81% of the respondents agree that Nishpaksha Sangham was converted into Kerala Association of Muslims;
7. About 66% of the respondents agree that K.M. Moulevi, E.K. Moulevi and other are the founders of Kerala Association of Muslims;

8. About 64% of the respondents agree that Sangham concentrated on issues like social reformation, educational advancement and political affairs of Muslim community;

9. About 68% of the respondents agree that Sangham adopted resolution in 1925 and 1926 against the scheme of Government to deport the Mappilas to the Andaman Islands;

10. About 77% of the respondents agree that Sangham Resolution in 1925 requested the Government to provide reservation for the Muslims in the Taluk and District Boards as in Assembly;

11. About 76% of the respondents agree that though the Sangham was not a political organization, but several Muslim leaders were connected with the activities of the movement;

12. About 73% of the respondents agree that Twelfth Annual Conference in 1934 decided to merge the Sangahm into the Kerala Muslim Majlis;

13. About 79% of the respondents agree that Kerala Muslim Majlis was born on 22 August 1931 at all Kerala Muslim Conference held at Tellichery;

14. About 77% of the respondents agree that objectives of Kerala Muslim Majlis were to discuss the problems and to get their grievances redressed;

15. About 76% of the respondents agree that objectives of the Kerala Muslim Majlis were to work for the political, educational, social and economic advancement of the community;
16. About 75% of the respondents agree that Muslims from different places and different groups took part in All Kerala Muslim Conference held at Tellichery in 1931;

17. About 75% of the respondents agree that repeal of the “Moplah Outrages Act” disbanding of Malabar Special Police and release of Mappila prisoners are the important resolutions passed in the Conference;

18. About 79% of the respondents agree that Youth Conference of All Kerala Muslims held during 1933;

19. About 82% of the respondents agree that resolution condemning the matrilineal system adopted by the Youth Congress resulted in widening feud between the leaders in the Majlis;

20. About 81% of the respondents agree that Sathar Sait is the founder leader of Muslim League in Malabar;

21. About 83% of the respondents agree that Third Annual Conference of Majlis held during 1936 decided to accept the leadership of All India Muslim League;

22. About 81% of the respondents agree that lost of Conference of Majlis was held in 1937;

23. About 81% of the respondents agree that due to difference of opinion among the leaders of Majlis on political grounds, that is, whether to remain in the Congress or to have a separate organization for the Muslims, the activities of the Majlis came to a standstill;

24. About 81% of the respondents agree that Muslim Club a cultural organization at Tellichery provided an opportunity to discuss on various topics;
25. About 83% of the respondents agree that elections to State Assemblies in 1937 and candidates put up by the All India Muslim League paved the way for the formation of Malabar District Muslim League;

26. About 76% of the respondents agree that speeches by Moulana Shoukathali during 1937 elections in support of Muslim League candidates attracted many Muslims to the League;

27. About 69% of the respondents agree that 1937 elections to the Assembly paved the way for the formation of a unit of All India Muslim League at Cannalore, Chocine and Calicut;

28. About 72% of the respondents agree that Malabar District Muslim League was formed during 1937;

29. About 74% of the respondents agree that Sathar Sait was mainly responsible for the spread of Muslim League activates in every nook and corner of Malabar;

30. About 68% of the respondents agree that visits and speeches of All India Muslim League leaders in Malabar are the main reasons for the growth of Muslim League in Malabar;

31. About 74% of the respondents agree that District League Conferences held in Calicut (1940) and in Palgat (1941) also contributed to the growth of Muslim League in Malabar;

32. About 70% of the respondents agree that Mappila devotional songs, Padappattu, Moulds and other Ballads played a significant role in developing religious awareness among Muslims in Malabars;
33. About 70% of the respondents agree that ballads actually acted as sources of the Mappila uprising;

34. About 76% of the respondents agree that ballads created strong conviction among old and young Mappilas as well as to fight and die;

35. About 81% of the respondents agree that Muslim separatism among the North Indian Muslims emerged in the form of political party in the beginning of the 20th century;

36. About 69% of the respondents agree that Malabar Muslims are not the inheritors of Muslim Empire, not those of a legacy;

37. About 74% of the respondents agree that Mappilas were integral part of the Malayali society, a linguistic community;

38. About 68% of the respondents agree that there was a strong tendency for a separate political identity became prominent in the 1930;

39. About 76% of the respondents agree that though All India Muslim League was formed in 1906, it was only in 1937 that Malabar District Muslim League came into existence;

40. About 71% of the respondents agree that once Malabar District Muslim League was formed, it got a wider support from all section of Mappilas irrespective of class differences;

41. About 75% of the respondents agree that Mappila support to Muslim League continued even after the partition of India into India and Pakistan;

42. About 82% of the respondents agree that there was general distrust in the Congress leadership among the Mappilas after the rebellion of 1921;
43. About 81% of the respondents agree that many Mappilas were under the impression that the Congress would have helped them to protect at least those who were not involved in criminal activities;

44. About 74% of the respondents agree that satisfactory assistance was not got from Congress for Mappilas;

45. About 78% of the respondents agree that Muslim Ulama has influenced politics of Malapuram District;

46. About 81% of the respondents agree that National political parties are influenced by minority political parties in Kerala;

47. About 80% of the respondents agree that minority leaders are closely associated with religion;

48. About 81% of the respondents agree that Shareehath Law is enforced among Muslims;

49. The responses of the respondents provided in the above table reveal that about 72% of the respondents agree that Muslims are not organized group till 1921;

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77. About 74% of the respondents agree that Sathar Sait was mainly responsible for the spread of Muslim League activates in every nook and corner of Malabar;

78. About 68% of the respondents agree that visits and speeches of All India Muslim League leaders in Malabar are the main reasons for the growth of Muslim League in Malabar;
79. About 74% of the respondents agree that District League Conferences held in Calicut (1940) and in Palgat (1941) also contributed to the growth of Muslim League in Malabar;

80. About 70% of the respondents agree that Mappila devotional songs, Padappattu, Moulds and other Ballads played a significant role in developing religious awareness among Muslims in Malabars;

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94. About 81% of the respondents agree that National political parties are influenced by minority political parties in Kerala;

95. About 80% of the respondents agree that minority leaders are closely associated with religion;

96. About 81% of the respondents agree that Shareehath Law is enforced among Muslims;

97. About 70% of the respondents agree that industries have been developed in Malabar District;
98. About 76% of the respondents agree that Muslim women have been encouraged to pursue their studies;

99. About 68% of the respondents agree that Muslims have entered in Government service;

100. About 70% of the respondents agree that good relationship exist between Muslims and other religions;

101. About 76% of the respondents agree that Muslims take part in the functions of Christians and Hindus;

102. About 81% of the respondents agree that Christians and Hindus participate in the functions of Muslims;

103. About 79% of the respondents agree that Hindus and Christians have become the member of All India Muslim League;

104. About 73% of the respondents agree that Hindus and Christians support Muslims;

105. About 77% of the respondents agree that Muslims become aggressive when Muslims are attacked in foreign countries; and

106. About 78% of the respondents agree that Muslims are united when there is a threat to the territory of India.

**Conclusion**

The Muslims of India, over 120 million, constitute about 12 percent of the total population and are the second largest religious community in the country. They are about 10 percent of the total Muslim population of the world and are nearly
one third of the total Muslim minority population in the world. India has the largest concentration of the Muslims outside the member countries of the Organization of the Islamic Conference and the second largest in the world. Muslim minorities think that Indian Muslims are deprived of their democratic rights and social justice, make their own efforts to improve their living conditions but they are often frustrated in these attempts by the hostile forces of Hindu fanaticism, who always want to see that Muslims do not cross the barrier of economic and social backwardness. Government machinery, instead of assisting them in their attempts to attain economic progress, often puts snags on their way. The residential houses and commercial establishments built by the Muslims are demolished either by the communal forces or by the government machinery in the name of enforcing law. Obviously the purpose of all these is to retard their progress and development. An example of such a nefarious and cruel action was the demolition of 20 multi-storeyed commercial complexes in Miralam at the outskirts of Hyderabad. The buildings constructed by the local Muslims after attaining proper permission from the municipality were reduced to rubble using heavy duty bulldozers even without issuing any notice to their owners. The action was reportedly taken by the municipality on the instruction of the State Government in line with its policy of uprooting the new Muslim settlements in the area. Hindu fundamentalism is increasingly widening its influence everywhere and has already established for itself a firm base in every sector of the Indian society including bureaucracy, media, educational institutions and the like. The hate campaign unleashed by the fundamentalist forces is keeping the Muslims wholly preoccupied with defending their basic human rights and cultural identity, leaving
little time for them to work for upliftment of their social status and improvement of their standard of living. Under these circumstances, their social and economic conditions are deteriorating day by day. Unless the problems of Muslims are solved, a peaceful society cannot be established in India. About 25% of the population in Kerala is Muslims. But majority of Muslims are concentrated in Malabar District. Therefore, Muslims in Malabar District constitute about 78% of the population and they are in majority. Though the Muslims are in majority in Malabar District, the Indian Union Muslim League, has taken all the people together in the development of the Malabar District. The Indian Union Muslim League has not only helped to solve the problems of Muslims but also of other religious communities by developing cordial relationship with other religious minorities through participation of Muslims in the functions of Christians and Hindus and vice versa. The Muslim League has also helped to develop industries, educational institutions not only for the people belonging to Muslims but also to other religious communities. Thus All India Muslim League in Malabar District has been a unique example in settling the problems of minorities. If all the political parties follow the example of Indian Union Muslim League in Malabar District, Kerala there will be not only peace among the people but also there will be development in the country. Therefore all political parties in India can follow the example of All India Muslim League in Malabar District for settling the problems of minorities.