



MESMAC
International Conferences 2021
MES Mampad College (Autonomous)
www.mesmac.in



Anecdotes

Doting the Other People



Paradigms • Practices • Fault-lines

Collection of Selected Papers

presented in
MESMAC International Conferences
in collaboration with
PG Department of Islamic Studies,
SAFI Institute of Advanced Study, Vazhayoor



MESMAC
International Conferences 2021
MES Mampad College (Autonomous)

www.mesmac.in



Anecdotes

Doting the Other People


**What
Next**
Paradigms • Practices • Fault-lines

Collection of Selected Papers
presented in
MESMAC International Conferences
in collaboration with
PG Department of Islamic Studies,
SAFI Institute of Advanced Study, Vazhayoor

●
Chief Editor

Anas. E

(Principal, MES Mampad College,
& Conference Chair)

Editor

Dr. Hassan Shareef KP

(Head, PG Department of Islamic Studies, SAFI Institute of
Advanced Study, Vazhayoor East)

Associate Editors

Abdul Wahid K

Dr. Shebeeb Khan

Dr. Sajid A Latheef

Dr. Maimoonath AP

Dr. Jayafarali. A

Dr. Zainul Abid. T

Shihab AM

Dr. Faisal Babu.M

Dr. Sayed Habeeb

Sayid Habeeb Rahman K.P

*The authors are responsible for the technical content
of their respective papers.*

Contents

Muhammed Salih K, & Dr. Shebeeb Khan P

TUNISIA: A STUDY ON POST JASMINE POLITICS ● 6

Aysha Atta & Dr. Hassan Shareef K.P.

MATRIARCHY IN MALABAR: AN OVERVIEW ● 16

Ashifa K C

A REVIEW OF THE BOOK "ISLAMIC FEMINISM: DIVERSITY, COMPLEXITY, AND THE FUTURE ● 28

Ayisha Afreen & Dr. Hassan Shareef K.P.

MUSLIM CULTURE IN THEKKEPURAM, CALICUT:
LEGACY AND CHALLENGES ● 43

Mishal A L , & Dr. Shebeeb Khan P

ROHINGYA MUSLIMS IN BETWEEN SCREECHES AND SHREEKS ● 53

Adheeba Tariq & Dr. Hassan Shareef K.P.

IMPLEMENTATION OF ISLAMIC BANKING IN INDIA:
CHALLENGES AND PROSPECTS ● 61

Adil TP

INTEREST BASED ECONOMY: PROBLEMS AND SOLUTIONS ● 71

Mohammed Anas KM

ISLAMOPHOBIA: POINTS OF COMMON SIMILARITIES IN THE
RECENT ALLEGATIONS AGAINST ISLAM ● 78

Muhammed Arshad.K

CONTRIBUTIONS OF UMAR QAZI FOR NATION AND RELIGION ● 87

Mohammed Faizal N & Dr. Shebeeb Khan P

THE IMPACT OF IRANIAN REVOLUTION IN MUSLIM
SECTARIANISM ● 93

Fathima Gaza

A STUDY ON THE CHALLENGES OF MUSLIM WOMEN IN HIGHER
EDUCATION IN MALABAR ● 100

Haris K

ANALYSIS OF MISCONCEPTIONS ABOUT THE MULTIPLE MARRIAGES OF PROPHET MUHAMMED (PBUH) ● 110

Hussain Kattil

JIHAD REALITIES AND MISUNDERSTANDING ● 119

Ibrahim Khaleel & Dr. Shebeeb Khan P

THE HISTORICAL CONTROVERSY OVER CHERAMAN PERUMAL AND MALIKDEENAR ● 132

Muhammed Shafeeq M

ISSUES AND CHALLENGES OF UYGHUR MUSLIMS IN CHINA: A CASE STUDY ● 142

Rahshad T P

THE CHALLENGES OF MUSLIM EDUCATION IN INDIA: LESSONS FROM KERALA ● 155

Salmanul Faris TK & Danish TP

TWENTY YEARS OF 'WAR ON TERROR' AND THE SURVIVAL OF THE MUSLIM COMMUNITY ● 167

Muhammed Shafi A.K

MUSLIM REVIVALISM: REPRESENTATION IN MALABAR DURING THE COLONIAL PERIOD ● 179

Dr. Hassan Shareef K.P.

ROLE OF ORPHANAGE INSTITUTIONS IN THE INCLUSIVE DEVELOPMENT OF MALABAR ● 189

Dr. Jayafarali Alichethu

MUSLIM REVIVALISM IN MALABAR- CHALLENGES AND PROMISES ● 197

TUNISIA: A STUDY ON POST JASMINE POLITICS

Muhammed Salih K¹, & Dr. Shebeeb Khan P²

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

Tunisia, a new born democracy of Middle East has been named for bringing a sweeping change in the structure of the country and shamed for being under a harsh autocratic and authoritarian ruler for relatively a long time. The countries' political timeline has been varied from time to time. So, can a country like Tunisia go forward with this newly invented Islamic democracy? Or is it impossible for Tunisia to be fitted with so called democratic system? More significantly Tunisia's' new realms have been subjected to many political shifts. Accusation of corruption and existence of authoritarian rulers are in the table of discussion for a decade. Question that needed to be emphasised is like what prompted the Tunisian locals to capture the street and stand with an uncompromising revolt. Why the revolution was unstoppable? Arrival of political party like al Nahda is a fine example. This paper will go on searching about the new political systems. It will also take a look at the new paradigms that came in to

-
- 1 Post-Graduate, Department of Islamic Studies, SAFI Institute Of Advanced Study, Vazhayoor
 - 2 Assistant Professor, Department Of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

existence along with that the researcher will cast a shadow on advent of Islamic parties and Islamic democracy.

Keywords: Tunisia, jasmine revolution, Islamic democracy, Islamic, politics.

Introduction

Tunisia was a role model among other countries for creating a new democracy in short span of time. However, it is important to discuss the prose and cons of Tunisia from all perspective to know the adaptability of democracy in the Arabian Peninsula. As a newly invented democracy Tunisia has to be put on the table of negotiation to make a check about all its corners. When attempting a glimpse at Tunisian timeline of history, it revolves around authoritarian regime at some moment and the nationwide catastrophe like corruption and unemployment on other time. Self-immolation of Boazizi initiated unstoppable outrage and eventually that lead to drive the current government out of the all-official positions. Here the questions like why Tunisia gained a name by the advent of jasmine revolution while the others like Egypt shamed even after a ground breaking revolution in Tahrir square and other cities. So, what make the others very complex in terms of absorbing a democracy and what makes Tunisia liable to adapt democracy. More importantly the Tunisian political frame work hailed a new discussion of Islamic democracy. so, is it possible to relate Islam with democracy and secular values? This paper is an attempt to answer all the concerns and question that mentioned above.

Political History of Tunisia at a Glance

Tunisia follows a bicameral parliament and a court-oriented system, which had borrowed from French occupation. Tunisia is a constitutional republic, with a president who occupies as a head of state and a prime minister as a head of government. There exists a democracy and party system which is diverse. Noe Destore took the charge and control over the country after the

independence of Tunisia from the hand of French power. The mentioned regime has been considered one among the most repressive rule in the history of Tunisia from its independence in the year 1950s³.

Tunisia has been experienced two periods of dictatorships. The former was under Habib Bourguiba which lasted for a span of 31 years. However, Habib Bourguiba also done something worth for the state. Construction of a state with a relatively strong economy and reformation through implementing a division between state and religion were considered among the reformations that Tunisia credited. Before ascending Ben Ali in to power, he occupied in the position of minister in the Bourguiba regime. But the circumstances eventually lead Ben Ali to the ruling position. Unfit of Bourguiba because of poor health condition with other causes prompted Ben Ali to take over the position of president of Tunisia. Manytimes, Tunisia has reformed its political system. As they abolished lifelong presidency and tried to open the parliament to the opposition parties too.

There were enormous accusations were going on against old regime. Controlling much of the business sector in the country was key among the allegation. Daniel Lebegue, head of the French branch of Transparency International said, "Our Tunisian lawyer friends tell us that the Ben Ali and TRABELSI families controlled between 30% and 40% of the Tunisian economy⁴. The elections have always been under the control of precedence constitutional democratic rally. They sustained a large majority in local and parliamentary elections.

3 Ian Black. (2010, July 13). World news, Tunisia. (M. East, Editor) Retrieved June 10, 2013, from The Guardian: <http://www.guardian.co.uk/world/2010/jul/13/amnesty-criticises-tunisia-human-rights>

4 Aidan, L. (2012, December 05). Tracking down the Ben Ali and Trabelsi Fortune. Retrieved June 11, 2013, from BBC News

Ben Ali and his Regime

President Bourguibas' inability to move on as president created a room for new dictator BEN ALI. He ascended to the office of President. His assertion of power was backed by article 52 of the constitution. He is also named for bringing the new government closer to a democratic system though he was elected in the first two phases of his election without opposition. He received some of praises his counterpart of the French as Nickola Sarkozy praised him for expanding liberty and freedom in Tunisia⁵. The election was not active even after the advent a number party.

Ben Ali continuously took the charge of country one after the other⁶. He made all possible way in favour of his rule as he amended the constitution liable to join as president of the country for third time. In actual terms the economic conditions of Tunisia were forward. It was steady for a long time. But unemployment among a swelling population of young people remained high, and large sections of the Tunisian interior remained poor. For this reason, Ben Ali regime considered as one of the leading suppressive regimes in the world. His regime was considered unfair in considering the press freedom and human rights.

The name that Bourguiba created in terms corruption free nation turned in to shame because ben Ali stole at least two percentage of wealth along with his second wife Laila. Once the world bank stated that Tunisia's growth rated could be 2 or 3 percent points and higher if corruption and nepotism were removed. On this ground people of Tunisia were working hard to claiming corruption and unemployment against Ben Ali rule.

5 World News. (April 30, 2008). Sarkozy flayed for claiming rights 'progress' in Tunisia.

6 Ibid

Significance of RC D in Tunisia

It is a prevalent party in Tunisia came in to existence in 1920 against French rule. In 1956 this party was central in gaining freedom from of French occupation. The party is also referred to by its French acronym RCD. The party held strong majorities in both the Chamber of Deputies and the Chamber of Councillors. The RCD won 161 of 214 seats with the remaining 53 seats going to majority parties in the 2009 general election, the last held before the revolution⁷. these unfair elections were widely seen as fraudulent, and this proved to be a major cause of the Tunisian revolution.

The Era of Jasmine Revolution

Jasmine revolution is a protest led by the people of Tunisia against the local government led by Ben Ali, the president. This protest broke out mainly because of problems such as high rate of unemployment, food inflation, economic stagflation, and corruption; lack of expression and political freedoms, and poor living conditions⁸.

The outbreak of the protest has happened in the name of a fruit vendor called Bouazizi. He set himself fire in the city of for lack of employment and disrespect and condemnation from police official. An unprecedented wave of the protest takes the current president down. It was considered official end of

7 Lowe, C. a. (2009, October 26). Tunisia President Wins Fifth Term in Office. (A. MacSwan, Editor) Retrieved June 11, 2013, from Reuters: <http://www.reuters.com/article/2009/10/26/us-tunisia-vote-idUSTRE59P03M20091026>

8 Spencer, R. (2011, January 13). Tunisia riots: Reform or be overthrown, US tells Arab states amid fresh riots. Retrieved June 11, 2013, from The Telegraph: <http://www.telegraph.co.uk/news/worldnews/africaandindianocean/tunisia/8258077/Tunisia-riots-Reform-or-be-overthrown-US-tells-Arab-states-amid-fresh-riots.html>

rule by iron hands for 23 years. A Paris based organisation claimed that there were totally above 60 death in street during the time outbreak. However, the Tunisian authority claimed that there is only 23 death happened during the time of ruin and political unrest⁹. Corruption was prime and central in the anti-governmental sentiment. The immediate family even were accused of corruption. The members of Trabeshi's family control a majority of economic assets almost in all sectors in Tunisia such as banks, insurance, distribution, transportation, tourism, and real-property. They did not only hold only in Tunisia, but also in foreign countries such including France, Switzerland, Argentina, and the United Arab Emirates. Economic stagnation and unemployment were the other reasons that affected the country and a significant reason that prompted the protesters. according to the government's estimation, the unemployment rate has risen to 14%¹⁰. It was harder even to buy food for them because of the economic problem. Those who passed from the school are mostly dissatisfied because of the unemployment. It was unable for them to earn for living. The low rated of laborviolated the unspoken bargain struck between Ben Ali's authoritarian regime and nation's people. Another problem that struck the country during the time of Ben ALI regime was suppression of freedom of press and freedom of religion. Internet and national televisions were under siege. The outbreak of protest was initiated by the death of Bouazizi. He was a street vendor earning for the living and his poor family. Even a street vendor like Bouazizi was unable to move forward with his simple and business. The people were under protest to take down the government but it is

9 Rifai, R. (2011, January 23). Timeline: Tunisia's Uprising - Tunisia _ Al Jazeera English. Retrieved June 12, 2013, from Al-jazeera: <http://www.aljazeera.com/indepth/spotlight/tunisia/2011/01/201114142223827361.html>

10 El-May, M. (n.d.). The Jasmine Revolution. Retrieved June 10, 2013, from Turkish Policy: <http://www.turkishpolicy.com/dosyalar/files/Mahmoud%20El%20May%20The%20Jasmine%20Revolution.pdf>

sad and unwelcome to say that the current Tunisian government was very law. The government responded to this only after two weeks of suppression from Tunisian police and officials. Over the weekend, several hundred youths smashed windows, damaged cars and fought with riot police in Sidi Bouzid, about 200 km south-west of the capital, Tunis¹¹.

Another fact that needed to be mentioned is about the presence of social media. Even though all the media and national channels banned in Tunisia. The availability of social media amidst all this suppression, eased the people to unite and do whatever they wanted to do. All social media and Facebook in particular have played a significant role in uniting the people and leading the protest.

A Shift from Authoritarian to Democracy

The eventual process of democratisation of Tunisia has happened after death Ben ali. The Islamist Ennahda Movement, the centre-left Congress for the Republic, and the left-leaning Ettakatol formed a coalition after the country's first democratic elections. It was a hope for the people of Tunisia to reconcile with all problems that they affected till that day. The requirement to develop a political spectrum to accommodate various ideologies and values within a larger framework having consensual support was born after the Arab Spring. Tunisia is in a process of transformation from authoritarian rule where political competition was restricted. This tendency was explicit once the protest and suppression started. The Ennahda Party is the political organ of the Islamist Ennahda Movement that has been operating in Tunisia as an organized movement since the early 1980s. It faced oppression from the Tunisian State for a long time, and Rachid Ghannouchi, the leader of Ennahda, was in exile. This moderate Islamist movement's approach to democracy placed it in a significant position in Tunisian politics

11 History portfolio, from rebellion to revolution. samnagng Hen.

especially after the revolution. Ennahda won 89 of the 217 seats in the 2011 election for Constituent Assembly and became the largest party. The commitment of Ennahda to democratization makes it the primary contributor to the establishment of today's Tunisia. Ghannouchi's ideas on democracy, pluralism is key in designating Ennahda's approach. The ideal of pluralism is at the centre of transition to democracy.

A Democracy that has a Reference to Islam

Tunisia is the only democratic country in the Arab world. Its reference return back to Islam. If try to give an example, it is like an island of democracy in the ocean of autocratic Arab world. The Islamic democracy of Tunisia had many phases. In the first election they came in to power by a coalition and by the second election they were enough with themselves to be one of the powerful parties of Tunisia. However, the Tunisian people punished them in the second election for not fulfilling the expectation of the people. Rashid al ghannoushi says: "I believe an Islamic state is still relevant. I think our Tunisian state is not secular one, but an Islamic one. Our constitution is based on this combination between Islam and freedom, Islam and modernity, Islam and democracy. The main idea of our project is the compatibility between Islam and democracy and we reflect this in our constitution. Tunisia is an Islamic state and this is guaranteed in the first clause of the constitution, which says that Tunisia is a Muslim and Arab state". However, the newly amended constitution of Tunisia even doesn't mention about Sharia law and also avoid banning of alcohol, because they consider the word sharia as ambivalent and misrepresented in many places. The party's vision is to create a state that they juxtapose Islam with democracy and Islam with secularism. So, the people can take their decision on their individual freedom.

Conclusion

It is a paradigm shift that we can see in Tunisia in the last

decade. Autocratic government is driven out of Tunisia and Islamic democracy system implemented. This shed a light on possibility of implementing Islamic rule within a democratic system. In the case of Tunisia their political system was not complicated as it was complicated in other countries like Egypt and Libya. As Tunisians are one of the most educated section of people in Arab countries eased the process of Islamization and democratization of the country. However, the newly invented Islamic government has to travel on road of development and solve all the threats that Tunisians were confronting during the Tunisian revolution. Even though the taste and structure of Arab countries are different, it is a good example for the Arab world on how to democratize with an Islamic framework.

REFERENCES

1. Aidan, L. (2012, December 05). Tracking down the Ben Ali and trabelsi Fortune. Retrieved June 11, 2013, from BBC News
2. El-May, M. (n.d.). *The Jasmine Revolution*. Retrieved June 10, 2013, from Turkish Policy: <http://www.turkishpolicy.com/dosyalar/files/Mahmoud%20El%20May%20The%20Jasmine%20Revolution.pdf>
3. History portfolio, from rebellion to revolution.samnagng Hen.
4. Ian Black. (2010, July 13). World news, Tunisia. (M. East, Editor) Retrieved June 10, 2013, from The Guardian: <http://www.guardian.co.uk/world/2010/jul/13/amnesty-criticises-tunisia-human-rights>
5. Lowe, C. a. (2009, October 26). *Tunisia President Wins Fifth Term in Office*. (A. MacSwan, Editor) Retrieved June 11, 2013, from Reuters: <http://www.reuters.com/article/2009/10/26/us-tunisia-vote-idUSTRE59P03M20091026>
6. Rifai, R. (2011, January 23). *Timeline: Tunisia's Uprising - Tunisia _Al Jazeera English*. Retrieved June 12, 2013, from Aljazeera: <http://www.aljazeera.com>.

com/indepth/spotlight/tunisia/2011/01/201114142223827361.html

7. Spencer, R. (2011, January 13). *Tunisia riots: Reform or be overthrown, US tells Arab states amid fresh riots*. Retrieved June 11, 2013, from The Telegraph:<http://www.telegraph.co.uk/news/worldnews/africaandindianocean/tunisia/8258077/Tunisia-riots-Reform-or-be-overthrown-US-tells-Arab-states-amid-fresh-riots.html>
8. World News. (April 30, 2008). *Sarkozy flayed for claiming rights 'progress' in Tunisia*.

MATRIARCHY IN MALABAR: AN OVERVIEW

Aysha Atta¹ & Dr. Hassan Shareef K.P.²

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

Matriarchy system of inheritance or marumakkathazham plays an important role in Malabar especially in the north Malabar. It refers to the status and role of women in early human history as ruled by the mothers and female dominance. This study is described under three subtopics, first topic is about the origin and development, second topic is about the varied perspectives of matriarchy and finally the third and last topic is about the tool for women empowerment.

A research study on this subject shall bring out the clear picture of matriarchy system, prospects and challenges and its role in the empowerment of women in Malabar and gender equality. This paper focuses on the continued heritage of the matriarchy system in the modern world with varied perspectives. That is the difference in opinion regarding the customary law and Islamic law. And also attempt to continue this system by practice in accordance with following it in the correct Islamic way.

Keywords: Matriarchy, Malabar, Mappila, women empowerment

-
- 1 Post-Graduate, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor
 - 2 Asst. Prof., Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

Introduction

One of the unique features of the Malabar society is called the matriarchy system of inheritance or marumakkathazham. Mainly it occurs among the Muslims of Malabar, mappila. This system found in various different parts of the world. It cites the status and role of the women in early human history as ruled by the mothers and female dominance. Here in this article it focuses on legacy of matriarchy and its features and it shall bring out the clear picture of matriarchy system, prospects and challenges, its role in the empowerment of women in Malabar and gender equality.

Matriarchy system or marumakkathazham is a distinguished customary law of inheritance and family system followed by several communities in Malabar. Here ancestry was traced through the female line. Matriarchy and Mappilla are inter-related. The nomenclature “mappila” in general is used for Muslims of Malabar³. Initially it was used to denote a community born through encounter between Arab merchants in the Indian Ocean and the local people. These Arab traders dominated the mercantile activity in the Indian Ocean before they lost out with the Dutch colonial endeavors.⁴ During the colonial time the term became associated with the local people. Then onward, the term “mappila” denotes a broader community consisting of various heterogeneous populations that practice Islam. The organization of family, kinship system, and customs of inheritance are different among mappilas to such an extent that mappillas of interior southern Malabar follow patrilineal kinship, whereas their mappilas in the coastal region ranging from south Malabar

3 Koya, S.M., Survival of a social institution: Matriliney among the Mappilas, In K.N. Ganesh (Ed), Culture and modernity: Historical explorations, Calicut, India: Calicut university press, [2004] <https://www.jstor.org/stable/44155815>. [Accessed on February 15, 2021]

4 Pearson, M., The Indian Ocean Seas in History, ISBN-9781138895911, London, England: Routledge[2003]

to north Malabar, and south canara predominantly followed matrilineal descent and inheritance or marumakkathazham⁵.

Origin and Development

There are different opinions regarding the origin of the system. One is that it was adopted by Malabar from nayar community resulting in intermarriage and conversion and the other opinion is that originally formed through the intermarriage between maritime Arab traders and local women.

According to S.M. Mohammed Koya, 'Regarding the origin of the system in Malabar among Muslims there are various theories. One is that the kolathnad which corresponds roughly to the present north Malabar has its own social system and the subjects who were strictly under its edicts were subject to the system prevailing there. The Muslims living in kolathnad were obliged to conform to the general practice prevailing in the land'.⁶ A second theory is that the matrilineal kinship system was adopted by north Malabar from the nayar community probably as a result of intermarriage and conversion.⁷

- 5 D'Souza, V., Status Groups among the Moplals on the West Coast of India. In I. Ahmed (Ed.), Caste and social stratification among Muslims in India, Manohar, [1978], 42-56, Logan, w., Malabar, kerala Gazetteers Department, ISBN-81-85499-37-3, vol.1, [1951], Wigram, H. M. A., A Commentary on Malabar Law and Custom, Madras, India: Granes, Cookson and Co, [1882] & Abdurahiman, K. P., Mappila Heritage: A Study in their Social and Cultural Life, (Unpublished Doctoral thesis). University of Calicut, India, [2004] <http://shodhganga.inflibnet.ac.in:8080/jspui/handle/10603/54172> [Accessed on February 15, 2021]
- 6 Balakrishnan, P.V., Matrilineal System in Malabar: A study with special reference to legal aspects, Modern Period, Calicut University, [1975], <https://find.uoc.ac.in/Record/109260>. [accessed on February 15, 2021]
- 7 Koya, S.M., Matriliney and Malabar Muslim: Proceedings of the Indian History Congress, vol.40 [1979], 419-431. Indian History Congress, <https://www.jstor.org/stable/44141981?seq=1> [accessed on February 15, 2021]

In this unique system descent was traced through the female line and the property of the family was inherited by the nephews of the head of the family. Apart from a small portion of mappilla Muslims of Malabar, the Lakshadweep islands the miniangkabaus one of the largest ethnic group in Sumatra, Indonesia followed this system. The system indicates not only the lineage is traced through the female side to the exclusion of male, but also that family management and authority over jointly held property is in the hand of the eldest sister and it subside through the female line. However she entrust the management of the property to the closest and the eldest male relative called the karanavar. Families reside together as joint families in huge mansion called tharavad. Household members shared ownership over the property. This meant no individual could claim the share.

Mut'ah marriage system was happened in that period. That is temporary marriage for a fixed period of time. In this marriage system a man can simultaneously enter into multiple temporary marriages, but a woman can have only one temporary husband at a time.⁸

The system is existed through centuries and still it going on. There were lots of development happened in this system. The system has been prevalent in Kerala from early times. Perhaps Kerala was able to evolve it's on way of life and social institutions unhampered by excessive interference from outside. This factor has helped the growth of peculiar social institutions like the marumakkathayam or matrilineal system of inheritance, polyandry etc.⁹ it is supposed that a people who have passed

ary 15, 2021]

8 <https://scroll.in/article/874702/what-is-muta-marriage-and-why-it-may-be-difficult-for-the-supreme-court-to-invalidate-it> [accessed February 15]

9 Menon, A.S., A Survey of Kerala History, Kottayam, DC Books, ISBN-9788126415786, [1976], 2

through various stages in social development and adopted patrilineal system might have reverted to the matrilineal system.

10

As Henry Maine has pointed out in "Early law and customs" this development was due to certain peculiar circumstances¹¹ and as an innovation it was introduced into Kerala at a later stage replacing the earlier patrilineal system as evidenced by the accounts of foreign travellers.¹²

Matriarchy and the Varied Perspective

Although the matriarchy system is still going on in many places including Malabar, there are several varied perspective take place in different regions because of the difference in the customary law and Islamic law. Mainly the matriarchy system is still continuing but it transformed gradually. Even though the children are living in their mothers home it had become father controlled.

According to Logan, 'however, Muhammedans who settled in north Malabar changed the rule of inheritance previously prevalent among them and adopted the marumakkathayam rule. As for the mappilas the Muhammedans law is the original law and the marumakkathayam rules are of later adoption. In proof of this he cites the instance of the nambudiris of payyannur in north Malabar. Marumakkathayam was the law of inheritance customary among Hindus on the Malabar Coast and even the Brahmin immigrants coming from the north along the coast had been permitted to settle down in those parts only after embracing

10 Pillai, E.K., Studies in Kerala History, Kottayam, [1970], 302

11 Quoted in Ibid " while it is almost certain in that by far the most frequent process throughout the world has been a transition from mother to father right, the reverse change may occurred." Rivers, Encyclopedia of religion and ethics.

12 Menon, A.S., A Survey of Kerala History, DC Books, ISBN-9788126415786 [1976], 154.

those laws. And it noteworthy that the Muslims settle there (mappilas) have done the same thing. Logan's suggestion that the Muhammedan law is the original law and marumakkathayam rules are of later adoption will very well is plausible for Muslims as a whole, but not for certain communities like mappillas or for that matter any sect of Muslims having traces of Hindu ancestry.'¹³

Matrilineal kinship or marumakkathayam is the most important example of mappila social adaptation says miller.¹⁴ It is something of a cultural assimilation that took place between the two communities of Hindu and Muslims. And it is probable that matrilineal was adopted by the mappilas of north Malabar from Hindus. This was a strange phenomenon as the Muslims elsewhere in the country were living under the injunctions of sharia. Also the great bulk of mappilas follow the patrilineal system common to both Islamic tradition and the practice of other Hindu groups in Kerala.

Many scholars were having an opinion that matriarchy is un-Islamic and they suggest it should re-create the system in accordance with the Muslim personal law and follow it by practicing in the correct Islamic way.

Ajmal Mueen mentioned in his article regarding this issue: the late 19th century witnessed the emergence of new middle class which started agitating for social changes through legislative measures. The new social awakening, development and spread of education created the necessary attitude to quarrel the matrilineal system among the mappilas. The joint family and its socio-economic structure came to be viewed as an impediment for individual growth and attainments. There were raised various suites and legal complexities due to the clash between customary

13 Logan, w., Malabar, kerala Gazetteers Department, ISBN:81-85499-37-3, vol.1, [1951], 153

14 Miller, E.R., Mappila Muslims of Kerala: A Study in Islamic Trends, Orient Longman [1976], 252

law and Islamic law in different courts. The colonial government has introduced many legislative measures according to the complications and debates raised during that time. The mappila succession act of 1918, the mappila wills act of 1928, the mappila marumakkathayam act of 1939 were the major attempts in this regard.¹⁵

The gender relations in Malabar also experience radical change during this period. Matrilineal was referred to “un-Islamic” in the converse of the courts, reform movements, the newly appeared middle class and many of the educated mappila youngsters. Analyzing how re-articulation of matrilineal resulted in the loss of power and authority for mappila women in first decade of 20th century in the coastal regions of Malabar.

Manaf kottakunnummal observes that, in response to the emerging debates they tried to ‘rearticulate’ the matrilineal customs in the idioms of correct ways of practicing Islam. This was to retain the basic structure of matrilineal customs. For this purpose they modified many aspects of gender relations and equally negotiated with religious practices that were in coming to be in vogue those days. They also attempted to read many of their customary practices in new ways to negotiate with idioms of patriarchy and sexuality. While the courts religious experts and common mappilas always encountered one another in the case of matrilineal system, there were constant process of re-articulations of the family, re-construction of the role of women, and re-imagine of religious concepts.¹⁶

15 Mueen, A., Mappila Matrilineal System in Malabar, *Journal de brahmavart*, ISSN-2394-6326, [http://www.archaeokanpur.org/pdf/Year%20Four%20Dec%202017/8,\(49-56\).pdf](http://www.archaeokanpur.org/pdf/Year%20Four%20Dec%202017/8,(49-56).pdf). [Accessed on February 16, 2021]

16 Kottakunnummal, M., *Indigenous Customs and Colonial Law: Contestations in Religion, Gender, and Family Among Matrilineal Mappila Muslims in Colonial Malabar, Kerala*, sage open, <https://journals.sagepub.com/doi/full/10.1177/2158244014525416> [2014], 1-12, [Accessed on February 16, 2021]

S.M Mohammed Koya recorded, 'as against this matrilineal social structure obtaining in north Malabar and the Laccadive Islands the social organizations of the mappilas of the coastal towns of south Malabar presents a picture different to a considerable extent. Here the family property is divided according to sharia as against the marumakkathayam law in north Malabar and a man is required to maintain his family and wife. But here too the stamp of mother right is indisputable. A person belongs by birth to the social group of his mother and ancestry is traced in the female line. He also lives in his mother's taravadu. Although the property is divided according to the Muslim law the house become the common property of all the members the daughters having a permanent interest, since their progeny in the female line are heirs to it while the interest of the son cease with their death'.¹⁷

Here, it mainly explains about the different perspectives of matriarchy system by many scholars. Also the youngsters put forth many suggestions regarding this system. Most of them are having an opinion that it should be followed according to the Muslim personal law, because it is the original law of Islam. And matriarchy should be practiced by following the correct Islamic way. There are some changes in the system that had occurred in some places because of the combination of two systems of law. So, in some area the people are following this system according to the early history of this system and in other areas they are practicing in accordance with the Muslim personal law.

In my opinion also the Muslim personal law is the correct law of Islam and should make changes in the old matriarchy system especially in the part of inheritance because still in some areas the heirloom is shared in an inappropriate way. And so the

17 Koya, S.M.: Matriliney and Malabar muslims. Proceedings of the Indian History Congress, vol, 40, Indian History congress [1979], 419-431 <https://www.jstor.org/stable/44141981> [accessed February 16]

system should be practiced in accordance with following the law in correct Islamic way.

A Tool for Women Empowerment

Despite of many challenges faced by the matriarchal society one of the important advantage of this system is that it is a tool for women empowerment. Here women are free to make their own decisions. And she controls her own life and her children. Women stayed at their mother's house even after the marriage and it is the husband who had to come and stay in his wife's house unlike patriarchy. So it is also called matrilineal system. Comparatively she feels comfortable living with her own family despite being flexible with new members.

The Arakkal family the only Muslim ruling family in Kerala also followed the matrilineal system. The case of Arakkal family is an exception to other mappila matrilineal system where the elder member apart from gender discrimination can be the karanavar or karanothi (female) of the taravadu. The eldest member even it is a female, could become the ruler. This elder member called karanavar or karanothi was considered as the sole authority of the family and able to take decision and sign legal and commercial agreements for the sake of the family. The first female ruler of the Arakkal swaroopam¹⁸ was Harrabichee Kadavoobi Adi Rajah Bebee of 903-7 Hijra era (1728-1732).¹⁹

About the matrilineal system among the nayar community, As G Arunima pointed out, Nayar women got more power in the system. When the tharavadu was institutionalized in the matrilineal system, women became central in the family system.²⁰ They had got property rights and role in decision making. In the

18 The term Swaroopam referred as kingdom

19 The first agreement of Arakkal Ali Raja with east Indian company was signed by Balia Beebi, the then head of the family

20 Arunima, G., *There Comes Papa: Colonialism and the Transformation of Matriliney in Malabar*, Orient Longman [2003], 27.

case of Muslims, mappila women enjoyed property rights in all times as Islamic sharia clearly recapitulate the share of women during the composition of ancestral property. But the karanothi or women head of the matrilineal family pleased more economical as well as social power in the matrilineal families.

So women are safer in this system and here there is comparatively less crime, brutality and divorce than in the patriarchy society.

Conclusion

Though the system is facing many obstacles and differences of opinions by the famous scholars it has existed through centuries and still continuing in many places. The Arakkal swarupam as the Muslim royal house is called, is cited as the best example of Muslim matrilineage, contrary to the fact that Muslim law does not recognize succession, through females. In this family succession has always been through females, and the Beebes, the senior most ladies have been several times the rulers and the managers of the royal chieftency.²¹

The legacy is still going on but some changes in the system had occurred in some places because of the combination of two systems of law. So in some area the people are following this system according to the early history of this system and in other areas they are practicing in accordance with the Muslim personal law. However the matriarchy system of inheritance or marumakkathayam is still existing and comparatively it gives more importance, safety and decision making power for women than in patriarchy society.

Because of this, existing matrilineal society's studies record significantly less crime, illegality violence and divorce than in traditional patriarchal societies. Even after the marriage women are staying in their own houses, so they will be comparatively

21 Kurup, K.K.N., The Ali Rajas of Cannanore, College Book House [1975], 2

free to face assault or atrocities from her husband or from his family members. She will be having decision making power and she will control her own life and her children. Whatever happens in her family will always stay with her.

In short, according to my opinion this system should be practiced in accordance with following the correct Islamic way. So this will positively result in the preservation of this system.

Bibliography

Books:

1. Arunima, G., *There Comes Papa: Colonialism and the Transformation of Matriliney in Malabar*, Orient Longman [2003]
2. D'Souza, V., *Status Groups among the Moplahs on the West Coast of India*, In I. Ahmed (Ed.), *Caste and social stratification among Muslims in India*, Manohar, [1978]
3. Koya, P.K.M., *Kuttichira Heritage*, P.K.M Koya Publications [2010]
4. Koya, P.M., *Kozhikotte Muslimkalude Charithram [History of Kozhikode Muslims]*, Focus Publications [1994]
5. Koya, S.M., *Mappilas of Malabar: Studies in social and cultural History*, Sandhya publications, [1983]
6. Kurup, K.K.N., *The Ali Rajas of Cannanore*, College Book House [1975]
7. Logan, w., *Malabar*, Kerala Gazetteers Department, ISBN-81-85499-37-3, vol.1, [1951]
8. Menon, A.S., *A Survey of Kerala History*, DC Books, ISBN-9788126415786 [1976]
9. Miller, E.R., *Mappila Muslims of Kerala: A Study in Islamic Trends*, Orient Longman [1976]
10. Pearson, M., *The Indian Ocean Seas in History*, ISBN-9781138895911, London, England: Routledge [2003]

11. Pillai, E.K., *Studies in Kerala History*, Kottayam, [1970]
12. Wigram, H. M. A., *A Commentary on Malabar Law and Custom*, Madras, India: Granes, Cookson and Co, [1882]

Online References:

1. Abdurahiman, K. P., *Mappila Heritage: A Study in their Social and Cultural Life*, University of Calicut, India, [2004], <http://shodhganga.inflibnet.ac.in:8080/jspui/handle/10603/54172> [Accessed on February 15, 2021]
2. Balakrishnan, P.V., *Matrilineal System in Malabar: A study with special reference to legal aspects, Modern Period*, Calicut University, [1975], <https://find.uoc.ac.in/Record/109260> [Accessed on February 15, 2021]
3. <https://scroll.in/article/874702/what-is-muta-marriage-and-why-it-may-be-difficult-for-the-supreme-court-to-invalidate-it> [accessed February 15, 2021]
4. Koya, S.M., *Matriliney and Malabar muslims*. Proceedings of the Indian History Congress, vol, 40, Indian History congress [1979], <https://www.jstor.org/stable/44141981> [Accessed February 16, 2021]
5. Kottakkunnummal, M., *Indigenous Customs and Colonial Law: Contestations in Religion, Gender, and Family Among Matrilineal Mappila Muslims in Colonial Malabar, Kerala*, sage open [2014], <https://journals.sagepub.com/doi/full/10.1177/2158244014525416> [Accessed on February 16, 2021]
6. Mueen, A., *Mappila Matrilineal System in Malabar*, Journal de brahmavart, ISSN-2394-6326, [http://www.archaeokanpur.org/pdf/Year%20Four%20Dec%202017/8,\(49-56\).pdf](http://www.archaeokanpur.org/pdf/Year%20Four%20Dec%202017/8,(49-56).pdf) [Accessed on February 16, 2021]

A REVIEW OF THE BOOK “ISLAMIC FEMINISM: DIVERSITY, COMPLEXITY, AND THE FUTURE

Ashifa K C¹

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

The paper highlights the topic Islamic feminism in the Perspective of the book ‘Islamic Feminism: Diversity, Complexity, and the Future’ by Ummul Fayiza .This study is divided into three parts; Feminism, Islamic Feminism and discusses the relationship between Islamic law and Islamic feminism.

This article mainly focuses on ‘The relationship between Islamic Law and Islamic Feminism’, the third part of the third chapter of the book Islamic Feminism: Diversity, Complexity and the Future, because the Muslims bring Islam into their daily lives through Islamic law. i.e., the eternal life of Islam is possible in the realm of Islamic law. So it is important to note that Islamic law is the most important thing in the life of the Muslim women.

On the basis of the Book, the third part introduces three mainstreams of Islamic law and the reading of Islamic feminism. Laila Ahmad, Azizah al-Hibri and Kecia Ali represent these three stages respectively .The first reading explores how the ideological liberation values of Islam have been marginalized over time in the realm of the

1 Post-Graduate, Department of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

Islamic law .The second approach is Islamic feminist reading with an emphasis on jurisprudence .And the third section also explores how a legal subject position is possible in Islamic law .Finally, the paper Discusses the interventions of Ziba Mir-Hosseini, who biologically integrates these three stages of Islamic feminism .

Keywords: Islam, Women, Feminism, Islamic Feminism, Islamic Law.

Introduction

The paper mainly focuses on the topic 'Islamic feminism on the basis of the malayalam book Islamika feminism : vaividhyam, sangeernadha, bhavi (Islamic Feminism: Diversity, Complexity, and the Future) by Ummul Fayiza, A researcher.

This book is an attempt to understand the relationship between Islam and feminism and its possibilities and crisis .This book is marked for two particular things. First one is the pluralism of the idea of Islamic feminism. second one is Global Opposition Politics of Feminism, Islam, and Islamic Feminism And the interrelated power relationship between these two.

There are five chapters in this book and it seeks to explain the diversity of Islamic feminism. The first chapter begins by reflecting on the historical stage after 1980 when feminism set itself free from secularism and began a dialogue with religion .The emergence of post-secular feminism brings out the contradiction between religion and feminism in a new way .It discusses very seriously what is the implication of Islam and feminism in Islamic feminism.

There are four debates in the second chapter on the Qur'an and Islamic Feminism .Feminist reading of the Qur'an is an area of extensive scholarly inquiry .The third chapter, Islamic Law and Islamic Feminism, discusses Bringing Islam to Eternal Life through Islamic Law .The fourth chapter discusses Sufism and

Islamic feminism and fifth chapter handles post colonialism and Islamic feminism. It is divided into three parts. First one is the dialogues between post colonialism and Islamic feminism before the Cold War and 11th September 2001. The second part analyzes the post-colonial Islamic feminist discussions took place after 11th September 2001, and the 3rd part discusses the possibility of a new De-colonial Islamic feminism.

The paper mainly contains three chapters. Feminism, Islamic Feminism and its origin and the third chapter gives emphasis to the relationship between Islamic Feminism and Islamic Law.

Feminism

Feminism, the women's liberation movement, originated in Europe and the United States in the early decades of the twentieth century, in the context of the rise of modern nation-states. It refers to the interventions of white middle-class women in these countries for their political and economic rights. Feminism is a political discourse that aims at the equal rights and legal protection of women.

The English word feminism generally means equality. To this end, it aims to ensure a high standard of living and power in society by actively intervening in all issues that directly and indirectly affect women. This is not meant to be anti-masculine, but patriarchy and misogyny are often questioned. It includes a number of movements focusing on gender issues, political and social theories, philosophies, and scientific awareness. Feminism advocates for women's equality and campaigns for their rights and needs.

According to Dr. Susan Currie Sivek, "Feminism is a movement that seeks equality for people of any gender. It is founded on the belief that people should be able to pursue any opportunity and demonstrate any characteristic regardless of gender."²

2 JOSHI, KRATIKA. "GENDER JUSTICE AND FEMINISM." *JUS IMPERATOR*, vol. 1, no. 4, June 2018, p. 1

The Important thing about feminism today is that both men and women can be feminists. Because feminism is in favour of equality between genders .They were fighting for gender inequality. It is not a dominance of women over men.

According to Maggie Hum and Rebecca Walker, the history of feminism can be divided into three waves. The first is from the nineteenth to early twentieth centuries; it deals with property rights and the right to vote .The second wave is in the 1960s and 70sm. It focuses on equality and anti-discrimination .The third wave started in the 1990s as a backlash to the second wave's perceived privileging of the white, straight women.³

Islamic Feminism

In this book, the author explains very clearly how the origin of Islamic feminism was. Black feminist thinkers like Alice Walker, Bell Hooks, and Patricia Hill Collins criticized the idea that, these feminist / women interactions were often centered against the background of a Euro American white woman. Similarly, feminists from India and other third world countries have raised this criticism. Euro-American-centric feminist readings often put forward a Universalist argument, regardless of the situation in countries like India. Against this background, Various forms of feminism were emerged in all over the world .Islamic feminism begins by arguing that 'this is how Muslim women deal with this kind of interaction from the context of Islam in the 1990s', and which is often different from the Euro American feminism and needs to be understood differently from their interventions⁴.

3 Dr. Meenakshi Pawah, *Feminism and Women's Voices in the World Wars* (ONLINE) Available on http://epgp.inflibnet.ac.in/epgp-data/uploads/epgp_content/women_studies/gender_studies/02.women_and_literature/09._feminism_and_womens_voices_in_the_world_wars_/et/8043_et_et_09.pdf accessed on 25 february 2021

4 Ummul Fayiza .*Islamic Feminism: Diversity, Complexity, and the Future*. Calicut: Other Books,2020

The conclusion that women who lead a religious life are not decisive in social life has dominated the feminist discourses for some time. But the social changes of the 1980s, commonly referred to as the return of religion, gave new impetus to feminist politics in its approach to religion. The general political presence of religion in Nicago, Iran, and Eastern Europe led to the recognition of women's politics as part of the Islamic Christian movement. Therefore, many re-readings have emerged within the feminist ideology itself on the issue of religion or secularism.

Those readings criticize that the secular politics and epistemology forcefully define the over boundaries of Islamic inquiry.

Author Ummul Fayiza explains very clearly how Islamic feminism emerged as an academic term. In the 1990s, Moroccan sociologist Fatima Mernissi and scholars Amina Wadud and Leila Ahmed criticized gender inequality in Islam, later their thoughts and stands were known as Islamic feminism in public academic discourse as a "school of thought"⁵. Then the term Islamic feminism has been a widely discussed phenomenon since the emergence of the term in 1990s. Margot Badran is the author of the book *Feminism in Islam: Secular and Religious convergence*, coined the term "Islamic feminism" all over the world.

According to Islamic Scholars Islamic feminism is more radical than secular feminism and is anchored in the discourse of Islam with the Quran as its central text⁶. A combination of Islam and feminism has been advocated as "a feminist discourse and

5 Margot Badran, *Feminism in Islam: Secular and Religious Convergences*, Oxford: One World Publications, 2011.

6 Exploring Islamic Feminism" Archived 2005-04-16 at the Wayback Machine by Margot Badran, Center for Muslim-Christian Understanding, Georgetown University, November 30, 2000.

practice articulated within an Islamic paradigm”⁷ by Margot Barden in 2002.

Islamic feminists interpret religious texts from a feminist point of view. They can be seen as a bunch of commentators who argue in Islam and its teachings, seek gender justice, and seek equality between men and women in the private and public sphere.

Many contradictory approaches exist about Islamic feminism. Simone de Beauvoir symbolizes women as misguided and struggling to forget their heads during the Iranian revolution. Similarly, liberal feminists in Kerala are concerned about the entry of religious women into the public sphere. Sreeja Arangottukara, one of the earliest feminists in Kerala, recently pointed out that the number of women protesting through religious and community organizations was alarming. This makes it clear that feminist politics on a global scale has structural problems in its approach to religion. Numerous studies have emerged in recent years questioning this epistemological supremacy of secular discourse. Judith Butler and Joan Wallach Scott two of the leading post - secular feminist thinkers, have challenged such a hegemony and they argued that feminism should be as secular as religion and that there should be no room for epistemological supremacy one another.⁸

Islamic feminism and Islamic law

On the basis of the Book “Islamic Feminism: Diversity, Complexity, and the Future”, the author mentions three main approaches of Islamic law reading of Islamic feminism. Saadiya

7] Margot Badran, *Feminism in Islam: Secular and Religious Convergences*, oxford: One World Publications, 2011.

8 Ummul Fayiza, *Islamic Feminism: Diversity, Complexity, and the Future*. Calicut: Other Books, 2020

Yaqub's study of Islamic law and gender in *The Oxford Handbook of Islamic law*, edited by Rumi Ahmad and Anwar Eamon. It introduces three major Islamic feminist approaches to Islamic law. It was developed after the 1990s⁹. The first reading explores how the ideological liberation values of Islam have been marginalized over time in the realm of Islamic law. This approach was developed by Laila Ahmad in 1992 in her book *Women and Gender in Islam*¹⁰. The legalization of Islam is seen in this approach as an ideological decline.

Laila Ahmad's 1992 study of women and gender in Islam questions an important Islamic claim. Laila Ahmad's arguments can be summarized as follows: Islam has not gradually made emancipation of women possible, as some other Islamic feminists think. Before that, Islam was gradually preparing to strengthen the masculinity that existed in Greek, Roman, and Christian civilizations and to find new justifications for it. Although Islam certainly had a social concept based on equality, it did not have the social conditions to thrive. Islam has become a hierarchical and, above all, a religion based on masculinity. The main reason for this is Islamic law¹¹. The feminist ideology espoused by Laila Ahmad has transformed Islam into a battleground for equality and masculinity. Moreover, the study of Islamic law is not limited to its religious devotion. On the contrary, they sought to establish it in the history of masculinity. Fatima Sidat criticizes Laila Ahmad's move for ignoring the politics of masculinity in

9 Saadia Yacoob. "Islamic Law and Gender." In *The Oxford Handbook of Islamic Law* edited by Anver M. Emon and Rumees Ahmed. Oxford: Oxford University Press, 2015.

10 Leila Ahmed. *Women and Gender in Islam: Historical Roots of Modern Debate*. New Haven: Yale University Press, 1992

11 Leila Ahmed. *Women and Gender in Islam: Historical Roots of Modern Debate*. New Haven: Yale University Press, 1996.

Islam from the very beginning and in a sense giving the reasons for masculinity to external factors.¹²

The second approach is Islamic feminist reading with an emphasis on the jurisprudence of religious law (Usul al-Fiqh). Aziza al-Hibri became the main spokesperson of this reading. This section of studies highlighted the approach that proper reading of Islamic law enables the rights of Muslim women. They thought that Islamic law could be used for constructive women's politics¹³. Aziza al-Hibri, Asifa Quraishi and Raga al-Nimr are exploring the possibilities of Islamic law and finding women's rights within it. Unlike Laila Ahmad, they refused to reduce Islamic law to a reflection of masculinity. They thought that a complete rejection of Islamic law was not desirable. They also observed that while some elements of the law support masculinity, some other elements oppose it. So it was not a complete denial but a careful reading of Islamic law that was developed. Islamic law is moral and liberating at the level of reading. They argued that it was possible in this sense to amend the legislation of individual Islamic jurists. For that, they formulated new fatwas. Jurisprudence texts were rewritten. They tried to influence the legislatures in the Muslim community. At the same time, they view Islamic law as the value of masculinity and its defense. This is how they explain this contradiction. Although 'Sharia' and 'Fiqh' are apparently Islamic law, Sharia is the name of the ideal model of Islamic law and 'Fiqh' is man's efforts to reach it. This contradiction makes Islamic law a hotbed of conflict between divine justice and human instincts.

In some cases, Islamic law illuminates divine justice, while in

12 Fatima Seedat "Sex and the Legal Subject :Women and Legal Capacity in Hanafi Law " Ph.D. diss.Montreal:MCgill University,2013

13 Azizah Y. al-Hibri. "Islam, Law and custom: Redefining Muslim women's Right." American University Journal of International Law and policy, 1997.

other cases it reflects the sectarian interest of masculinity. In that sense, Islamic legislation, which upholds the true purpose of Sharia, is in the interest of Islam as well as feminism. Independent research (ijtihad) is an intervention that accelerates the growth of Islamic law. But in the course of this research the interest of the masculine values created by the social situation comes into play and the legal institution of fiqh ignores the divine interest. Not only Asifa Quraish¹⁴ and Aziza al-Hibri but also Raga' El-Nimr¹⁵ are developing this view.

The second approach is Islamic feminist reading with an emphasis on jurisprudence (Usul al-Fiqh). However, Kecia Ali¹⁶ criticizes that they often move directly to the Qur'an and to politics outside of jurisprudence when the tools of Islamic law are shaken. This led researchers such as Kecia Ali and Hina Assam¹⁷ and Marion Katz¹⁸ to view the masculinity of Islamic law differently, as it is always a limitation to not be able to rely on theology itself. This became the third way of reading feminism in Islamic law.

The third section also discusses how a legal subject position is possible in Islamic law. It contrasts to the two approaches mentioned earlier. The crisis and possibilities within Islamic law have been turned into an attempt to see the context as important.

14 Asifa Quraishi -Landes, "A Mediation on Mahr, Modernity and Muslim Marriage Contract Law." In *Feminism, Law and Religion* edited by Marie A. Failing, Elizabeth R Schiltz and Susan J. Stabile, 327-341, Surrey, Ashgate Press, 2012.

15 Raga' El-Nimr, "Women in Islamic Law." In *Feminism and Islam: Legal and Literary Perspectives*, edited by Mai Yamani, 87-102, Washington Square: New York University Press, 1996.

16 Kecia Ali, *Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith and Jurisprudence*, Oxford: One world, 2006.

17 Hina Azam, *Sexual Violation in Islamic Law: Substance, Evidence and Procedure*, Cambridge: Cambridge University Press, 2015.

18 Marion Katz, *Women in the Mosque: A History of Legal Thoughts and Social Practice*, New York: Columbia University Press, 2014.

Kecia Ali ¹⁹raises the historical reading of the law as a multi-layered critique.

It is difficult to establish women's rights using the internal logic of current Islamic law. In other words, Kecia Ali called for the historicization of Islamic law to abandon its approach to Islamic law as a place to establish Muslim rights. Saadiya Yacoub thinks that the article *Progressive Muslims and Islamic Jurisprudence: The Necessity for Critical Engagement with Marriage and Divorce Law* best reflects this third stage. Ali also thinks that Aziza al-Hibri does not see the internal functioning of the law. Yacoub also believes that this approach does not interfere with the historically developed jurisprudence in the field of Islamic law. Ali argued that this critique, which does not see the elements of jurisprudence that has historically developed in Islamic law, only serves to widen gender gaps.

Ali urges us to look at the legal texts, the world of law and the cultural context in which it is created historically. For example, law and marriage have different meanings at each stage of Islam. So Ali thinks that there is no point in looking at the meaning of marriage as we see it today in a law book of a thousand years ago and finding a similar legal solution. The reading of Islamic law is complete only when one can look at the two things of marriage and divorce historically and see their changed meanings. For example, Ali argues that the search for today's nuclear family value in the old pre-capitalist system would erode the very essence of the law.

Ziba Mir Hussaini's reading on Islamic law

Recognizing this crisis, Ziba Mir Hussaini, reads Islamic law through practical intervention. That is the biological integration

19 Kecia Ali. *Progressive Muslim and Islamic Jurisprudence: The Necessity for Critical Engagement with Marriage and Divorce Law.* In *Progressive Muslims: On Justice, Gender, and Pluralism*, edited by Omid Safi, 163-189, Oxford: One world, 2003

of these three approaches²⁰. She is a prominent Islamic feminist. She deserves to be called an independent Islamic legal feminist .She is also an activist working for the rights of Muslim women. What distinguishes Mir Hussein from the other Islamic feminists analyzed here is that she is an Islamic feminist from the Shia sect. She also sought to learn more about her culture and beliefs in Iran. Ziba Mir Hussaini believes that gender inequality is not divine, is not part of divine lessons, is part of the actions and views of Muslim judges, and is contrary to divine gender justice. They themselves point out that there are many difficulties in bringing together the religious commitment of Muslim women and gender equality influenced by the colonial West. The anti-democratic forces of modern nation-states have established a karma based on gender inequality within the new legal system. They point out that the main gender issues are parental authority over the man's family, the authority of the husband and father, the husband's authority for unilateral divorce, the substitution of women for sex in order to protect themselves, and the obedience and disobedience of women. Practical intervention in this sense is also part of Mir Hussein's work.

Mir Hussein's main focus is on family law reform²¹. The Muslim family law itself is what happens when Islamic law is applied to the modern nation .Hussein describes what needs to be done to uplift the status of women in the realm of Islamic law:

- Contrary to the existing provisions, the marriage contract should include a provision that allows women to take the lead and limit the authority of men .This makes it possible

20 Ziba Mir-Hosseini, "Towards Gender Equality: Muslim Family Laws and Sharia's." In *Wanted : Equality And Justice in Muslim Family Law*, edited by Zainah Anwar, 23-64, Selangor: Musawah, 2009.

21 Ziba Mir-Hosseini, " Justice Through Equality: Building Religious Knowledge for Legal Reforms in Muslim Family Law", A Report on the Oslo Coalition's, Norwegian centre for human rights, University of Oslo,2013.

for women to compromise on their divorce.

- The moral and legal boundaries of marriage need to be redefined in order to limit the husband's unilateral authority and expand the wife's rights.
- Advocating for change based on logic on the Qur'an and the doctrine of law. Many laws need to be re-examined in the light of the changes that have taken place in modern times regarding the status and gender of women.
- Attitudes that challenge the monopoly of men in epistemology need to be developed.

Ziba Mir Husseini's reading is the most active stream of practical Islamic legal feminism. Mir Hussaini integrates theory and practice while theoretically interfering with the above three currents. A new praxis is part of their interaction. This is an intervention that will bring about new changes in the field of Islamic law and feminism.

Conclusion

The discourse cited around the theme of Islamic feminism has its logical conclusion in the following points.

The discourse of feminism is dominated by the western - US middle class white women, who postulate their arguments on the central idea that most of them cannot start on the side of the socio-political analysis of mainstream global feminism. Another significant is that there is a cleavage in the preaching of Islam and the approaches of its judges the former is ideal and the latter is not upto the mark in the administration of gender justice. Despite the allegation of Islam, as a religion, in which the critics find masculinity over power the fair sex, the conveniently forgot that the Islamic sharia(law) specifically ordered the rights of women for property and share in the ancestral assets. It is to be noted that even medieval europe rejected the hereditary rights of women to avail property. To sum up it can be concluded that

Islam approves women as a person with the rights as well as responsibilities. So it is high time to read Islam from its sources and the elevation of women to an enviable socio-economic position, at a time there was no feminist movement of any colours: neither white nor black. It can also be found that Islam possesses a very vital germ for the emancipation of women in the so-called dark age, women were even compared to witches.

The majority of Muslims can only associate with a feminist who is clearly 'Islamic'. Because they all see Islam as important. Hence, a number of Muslim women also choose the lifestyle that Islam allows. Therefore, we can understand how Islamic feminism differs from Western feminism.

When discussing Islamic law and Islamic feminism, Feminist studies themselves suggest that the study of law should be seen as a mixed study of Islamic law, it is not only a legal text, but also legal experts and ordinary people who use the law. They change the law in their own way. This prompts us to move away from seeing Islamic law as static and as a process of Islamic law and gender politics. All the studies mentioned so far have sought to transcend secular / Orientalist readings on topics such as Islamic law and women in Islamic law. Attempts to consciously develop a clear feminist approach within it were rare. However, the secular / modern / Orientalist critique of Islamic law made possible the political critique that led to the emergence of Islamic feminism. But, ways to do that were available in this situation. Therefore, the intervention of Laila Ahmad, Keshia Ali, Aziz al-Hibi and Ziba Mir Hussaini in the field in the 1990s made a new Muslim feminist methodology of Islam possible.

In this book, Ummul Fayiza aims at transcending the vastness of Islamic feminism. This work is very helpful as a preliminary reading for further readings, studies and critiques within this discourse.

Bibliography

1. Asifa Quraishi -Landes, "A Mediation on *Mahr, Modernity and Muslim Marriage Contact Law.*" In *Feminism, Law and Religion* edited by Marie A. Failinger, Elizabeth R Schiltz and Susan J. Stabile, Surrey, Ashgate Press, 2012.
2. Azizah Y. al-Hibri. "Islam, Law and custom: Redefining Muslim women's Right." *American University Journal of International Law and policy*, 1997.
3. "Exploring Islamic Feminism" Archived 2005-04-16 at the Wayback Machine by Margot Badran, Center for Muslim-Christian Understanding, Georgetown University, November 30, 2000.
4. Fatima Seedat "Sex and the Legal Subject: Women and Legal Capacity in *Hanafi Law*" Ph.D. diss. Montreal: MCgIl University, 2013.
5. Hina Azam, *Sexual Violation in Islamic Law: Substance, Evidence and Procedure*, Cambridge: Cambridge University Press, 2015.
6. Kecia Ali. "Progressive Muslim and Islamic Jurisprudence: The Necessity for Critical Engagement with Marriage and Divorce Law." In *Progressive Muslims: On Justice, Gender, and Pluralism*, edited by Omid Safi, Oxford: One world, 2003.
7. Kecia Ali, *Sexual Ethics and Isla, Oxm: Feminist Reflections on Qur'an, Hadith and Jurisprudence*ford: One world, 2006.
8. Leila Ahmed .*Women and Gender in Islam: Historical Roots of Modern Debate*. New Haven: Yale University Press, 1996.
9. Marion Kats, *Women in the Mosque: A History of Legal Thoughts and Social Practice*, New York: Columbia University Press, 2014.
10. Margot Badran, *Feminism in Islam: Secular and Religious Convergences*, Oxford: One World Publications, 2011
11. Raga' El-Nimr, "Women in Islamic Law." In *Feminism and Islam: Legal and Literary Perspectives*, edited by Mai Yamani, 87-102, Washington Square: New York University Press, 1996.

12. Saadia Yacoob. *"Islamic Law and Gender."* In the Oxford Handbook of Islamic Law edited by Anver M. Emon and Rumees Ahmed .Oxford: Oxford University Press, 2015.
13. Ummul Fayiza, *Islamic Feminism: Diversity, Complexity, and the Future*, Calicut: Other Books, 2020.
14. Ziba Mir-Hosseini, *"Towards Gender Equality: Muslim Family Laws and Sharia's."* In *Wanted: Equality And Justice in Muslim Family Law*, edited by Zainah Anwar, 23-64, Selangor: Musawah, 2009.
15. Ziba Mir-Hosseini, *" Justice Through Equality: Building Religious Knowledge for Legal Reforms in Muslim Family Law"*, A Report on the Oslo Coalition's, Norwegian centre for human rights, University of Oslo, 2013

MUSLIM CULTURE IN THEKKEPURAM, CALICUT: LEGACY AND CHALLENGES

Ayisha Afreen¹ & Dr. Hassan Shareef K.P.²

SAFI Institute of Advanced Study,
Vazhayoor, University of Calicut, Kerala, India

Abstract

Thekkepuram is a small village, culturally rich in its own heritage and traditions. This paper focuses on the various aspects of Thekkepuram including the geographical area, customs, traditional architecture, matriarchy system, socio-economic legacy and also certain cultural challenges faced in the modern times. Measures to be followed for overcoming these challenges have also been discussed here.

This paper will be center of attraction to those who are interested in the antiquities of the region such as Islamic culture, timber trade, outstanding architecture, history, customs, unique heritage, inter-community marriages etc. The main aim of the paper, in the current context, is to explain the Muslim culture in Thekkepuram and their challenges. It describes the exclusive Muslim traditions of Thekkepuram residents and also their modern time challenges.

-
- 1 Post Graduate, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor
 - 2 Head of the Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

In the final part of the paper, the main cultural challenges are stated such as decrease in joint-family system as gulf migrants are increasing and nuclear households are increasing in an alarming rate. Another challenge is that no system has yet been facilitated to conserve the traditional homes and some architectural mosques. Such problems can only be overcome by heritage conservation. Heritage conservation is to be mainly focused to maintain and increase the value of the buildings by preserving their primal built form and architectural context.

Keywords: Thekkepuram, Legacy, Kuttichira, Culture, Architecture, Traditions

Introduction

The traditional and cultural rich village of Thekkepuram is unique in its own culture and heritage. 'Thekkepuram' is a village located in Kozhikode, in the state of Kerala. Its geographical areas include Kozhikode metro area on the east, Arabian Sea on the west, Vellayil on the north and Kallai River on the south. The cultural legacy of Thekkepuram which comprises the famous Kuttichira area and centuries old residence will cover a wide range of aspects, including the sociological, cultural, educational, religious and economical features of its people. The famous Kallai River located to the south of the village adds to its attractive charm. There is also a railway bridge which was constructed long back by the British. Another attraction to add is the Kozhikode Beach, located in Thekkepuram, where people enjoy the sunset and the cool fresh breeze. The seaport lighthouse is also within the reach of the beach. The famous Kuttichira is also a part of Thekkepuram.

The name Kuttichira refers to the fact that it is located around a 'chira'/pond, which is one of the landmarks of the city. It has an area of one and a half acres and is about 400 years old. It is also one of the biggest ponds in Kozhikode. Nevertheless, this

big square pond is still a place of gathering. And in spite of the modern water supply to the houses, the reservoir is still in use. The other areas of Thekkepuram excluding Kuttichira include Valiyangadi, Pallikandi, Chemmangad, Mukhadar, Parappil, Idiyangara, Kundungal etc. "It is noted for its cluster of houses, mosques, and trading centers, with their 'pandikasalas' (large warehouses)."³ The important bazaars/market places in the city, Big Bazar and Copra Bazar were the earliest trading centers.

Socio-Economic Legacy of the Locality

The very old history of Thekkepuram consists of the Arab trade which mainly included timber, copra and rice having main trade centers in Halwa Bazaar, Big Bazaar, Copra Bazaar, Kallai etc. This resulted in the unique marriage and joint family system. The system of 'Marumakkathayam' or Matriarchy, where women continues to reside in their ancestral houses after marriage and their 'puthyaplas'/husbands move in with them. The term 'puthyapla' is derived from Puthiya Mappila which means the Bridegroom. The Thekkepuram people select their spouses for marriage from Thekkepuram itself, resulting in the inter-community marriage. The fun fact is that even after sixty or seventy or more years the husband is still called the puthyapla of the house. In the early times, when the Arab traded with the Malabar coast, their knowledge of the monsoons and celestial observations gave them the advantages over the sea. The trade through the Indian Ocean not only brought much sophistication in contact, but also led to cultural adaptations, exchanges and influences. The Arab sailors ate and slept in the Pandikasalas. As they stayed away from home for a long time, they took 'wives' in Calicut. They arrived in Kozhikode as soon as the monsoon got over, in October and left the following May, before the rain started. Some of these were big traders from Bahrain, Oman,

3 Ismail, E., The Mosques of Kuttichira, Sahapedia [2019], <https://www.sahapedia.org/mosques-kuttichira> [accessed on February 17, 2021]

Baghdad, Kuwait, Egypt and Yemen. The last Arab boat which came was in 1975. Currently Thekkepurates are known for merchandise and have a close-monopoly prevailing in the Big Bazaar of Kozhikode.

The relation of the Arabs with Calicut, the port city of Zamorins had led to an inter-link between the 2 cultures: Arabs and the Nairs of Kerala. This connection resulted in the birth of a new society called as the Mappila Muslims or Koyas, as they are called so in Calicut and now settled in Thekkepuram and it still happens to be the oldest part of city of Calicut. The Muslim culture here, has been steered by the Mappila Muslims of Calicut who are reverts to Islam through the marriage of the Arab traders with the native Nair women. Their habitation stick up to the Nair Tharawad style with Islamic features comprised and sticking up to the matrilineal system of heritage embraced from the Nair antecedent.

Heritage of Art and Architecture

"A fascinating feature of the thickly populated communes is its distinctive residential houses, which are huge and old joint family houses called 'tharavadu'. The tharavads are fine examples of the Kerala architecture which are of slanting, tilted roofs, inner courtyards, wooden folding windows, benches and wells. Many of these houses have more than 20 rooms and some of them are even endowed with pools and ponds."4 A famous resident of Thekkepuram, PKM Koya, in his book, 'The Kuttichira Heritage' has even mentioned many ancient "Tharavads which are around 300-400 years old such as Ponmanichintakam, Kattilveedu, Pallithazham, Moideenveedu, Soopikaveedu, Vanisseri, Thoppilakam, Puthiyakam, Nalakam, Karuthedam, Mollanatakam, Kadiriyakam, Muchindiyakam,

4 Shabeeb, C.V., The Great Thekkepuram, Nostalgia [2010], <http://shabeebwrites.blogspot.com/2010/03/great-thekkepuram.html> [accessed on February 18, 2021]

Kunhithan Malika, Valiyakam, Jifri House, Irumanam Veedu, Ali Hassan Marakkarakam, Methalakandy, Seethikkaveedu, Kosaniveedu etc. were a few among them.”⁵ “The values, traditions and customs of the joint family system are still intact in the tharavads of Thekkepuram.”⁶ Thekkepuram, along with the tharavads include many famous and ancient mosques too. The most famous mosques among them are The Mishkal masjid, The Muchundi masjid and The Juma masjid. They undoubtedly stand testimony to the brilliance of the medieval architecture of Kerala.

The Mishkal Masjid is located in the northern part of the Kuttichira pond, nearly half a kilometer away from the Kozhikode Beach. The masjid is about 700 years old and has a splendid facade of ancient glory. The Mishkal masjid was built between 1300 and 1340 AD by an Arab merchant Nakhooda Miskal. The masjid is mostly built on wooden floors and it stands on 4 floors. The rooftops and the surrounded timber columns, which are attached to the top of the mosque, are a classic example of Kerala’s ancient architecture. “The commune of Kuttichira reveals the lifestyle, ideals and religion of the Kerala Muslims.”⁷ And Mishkal mosque is a wonderful example of the richness of its Muslim architecture. When Vasco De Gama landed in the suburbs of Kozhikode, he was invited to this Muslim dominated area called Kuttichira. The only gigantic construction he noticed there was the Mishkal Mosque, which was built by the Yemen trader. “Only the 4 storied mosque was tyrannical to his eyes and soon

5 Koya, P.K.M., Kuttichira Heritage, P.K.M Koya Publications [2010], 9

6 <https://www.keralatourism.org/malabar/thekkepuram/78#:~:text=Ancient%20buildings%20such%20as%20the,Chira%20is%20known%20as%20Kuttichira> [accessed on February 17, 2021]

7 Hakeem, M.A., Kuttichira Mishkal Masjid: A Forlorn Architectural Spot of Kerala Muslim Culture, thecompass.in [2020], <https://thecompass.in/kuttichira-mishkal-masjid-a-forlorn-architectural-spot-of-kerala-muslim-culture/> [accessed on February 17, 2021]

he requested the Zamorin for a piece of land so as to build a church in the locality. According to history, at the beginning of the 15th century, one of the successors of Vasco De Gama set the Masjid on fire, but the burnt portions still remain.”⁸

Next comes the Muchundi Mosque, which is also another important mosque in Kuttichira. It was constructed on the land adjacent to Kuttichira, which was once bestowed by Zamorin of Kozhikode as a token of his affection, gratitude and respect to the Muslim society of the region. A black granite slab carries an inscription compiled in the Vattezhuthu Script (old Malayalam) on the left half and Arabic/Kufic style on the right half, which mentions the Zamorins contribution and regular payments towards the expenses of the masjid. Its small and rectangular original structure has an open arcade porch with 3 doors opening to a small antechamber. With similar to the Mishkal Mosque, there are many doors with the semi-circular arches and broad borders in the exterior all around the mosque leading to antechamber or the prayer hall.

The Juma Masjid also adds to the historical and architectural heritage of Kuttichira mosques. It is located to the south-side of the Kuttichira pond. It is spread-out and can seat 1000 devotees on the ground floor. This mosque in Kerala is one of those mosques which have the largest area covered with the tiled roof. The entrance of the mosque is designed by granite steps. The wooden work on the roof at the entrance is etched with beautiful Arabic calligraphy and on its sides are decorations with flowers and other designs as in historic temples of that time. The tomb of Quasi Muhammed is situated in this mosque. It was around 1345 that the first Khazi/Muslim priest presided-over here.

8 K, Mohan., The Three Mosques of Kuttichira, Welcome Kerala: Nature, Culture, Art and Heritage, Vol 09, Issue 03, [2017], <https://www.welcomekeralaonline.com/article/three-mosques-kuttichira> [accessed on February 17, 2021]

There are a number of other mosques located in this area which includes Ellante Palli, Sheikh Palli, Barami Masjid, Shaduli palli etc. All these mosques are still in use by the devotees. From every corner of these mosques, we can see how civilized and cultural, the elements of a community are manifested in its architectural skills.

Since the dawn of time, mosque architecture has gone through a lot of changes and developments to meet the cultures and civilizations that passes through; correspondingly, modern contemporary architectural trends have gave out bold innovative compound that affect the stereotypes that have been imputed to mosques gradually over time. The viability of maintaining certain mosque elements are to be considered. There is no legitimate objection that mosques should keep pace with the modern developments, provided that this does not affect its architectural and spiritual function. In another sense, the mosque's architecture is to be encouraged or imitate the architecture of its surroundings in which it is built while remaining in accordance with the spirit of Islamic art and culture.

Challenges of the Region

Amidst constant recent observations, people whoever has the financial resources, typically prosperous gulf migrants, usually build a new house and shift to a conjugal household. This can now be stated as a problem and a great challenge. As an insufficiency of land and a high density of population, it makes it pragmatically impossible to build new houses in Thekkepuram; repatriates from Gulf have been buying land from high status land owners and moving out to high prestige areas. The present drift of development is at an astonishing rate which needs to be managed to safeguard the commune of the place and to put a stop to its irretrievable depletion. After a few decades, no one would believe that more than 100 members of a family in a matrilineal descent system lived in a single tharavad. Heritage conservation

is to be mainly focused to maintain and increase the value of the buildings by keeping their original built form and architectural context, concentrating on their restoration.

One of the famous residents of Kuttichira, writer and historian, Dr. Parappil Muhammad Koya, has written on the lives of people in Kuttichira - in his famous book - Kozhikotte Muslimgalude Charithram. He says that "At least one of the traditional homes in the area could be purchased or taken over on lease by the tourism department to be converted into a museum which can house whatever is available to tell the story of Kuttichira to the future generation."⁹ Similarly, a detailed listing and documentation of the heritage sites and precincts by developing a database could be done for future developments.

"Most of the families at Kuttichira have now left their joint families and migrated to the Middle-East. 'Members of the new generation have been completely disconnected from their glorious common past,' says Parappil Muhammed Koya, writer and historian, who has an entire title 'Kozhikkotte Muslimgalude Charithram, written on the lives of people in Kuttichira. 'Documenting and preserving at least the valuable remnants of this remarkable culture is a necessity,' he says."¹⁰

Conclusion

Kuttichira has always been a center of attraction to those interested in the antiquities of the region such as Islamic culture, timber trade, traditional architecture, history, customs, rare traditions

9 Dr. Koya, P.M., Kozhikkotte Muslimkalude Charithram [History of Kozhikode Muslims], Focus Publications [1994]

10 Mushthari, J., Picking the pieces of a rich heritage, The Hindu [2015], <https://www.thehindu.com/news/cities/kozhikode/picking-the-pieces-of-a-rich-heritage/article7537562.ece> [accessed on February 18, 2021]

and even the exclusive ethnic cuisine. The Calicut Muslim settlement stands as an icon of a glorious history with the unique antiquities brought about by the flourishing business relations in the city during the medieval time. Thekkepuram still is a wonderful example for a perfect communal harmony. To control the cultural and architectural challenges, certain measures must be adopted to overcome them. The centuries old tharawads and mosques must be reserved so as to preserve the ancient values, customs and traditions of the Muslim Thekkepuram Culture. The inter-religious co-existence, rare traditions and customs of this matrilineal society, well-known hospitality, and the unique cultural contributions of the region to the society, are influential to the people from different parts of the world. The study of Thekkepuram has to be continued as there is still much more left to be explored.

Bibliography

Books:

1. Abdullah, T.K., Islamika Vijnhana Kosham, Islamic Publishing House, ISBN-81-8271-155-X, Vol 8 [2005]
2. Koya, P.M., Kozhikkotte Muslimkalude Charithram [History of Kozhikode Muslims], Focus Publications [1994]
3. Koya, P.K.M., Kuttichira Heritage, P.K.M Koya Publications [2010]
4. Koya, S.M., Mappilas of Malabar: Studies in Social and Cultural History, Sandhya publications [1983]
5. Menon, A.S., Social and Cultural History of Kerala, Sterling Publishers, Vol 19, Issue 1, [1982]
6. Miller, E.R., Mappila Muslims of Kerala: A Study in Islamic Trends, Orient Longman [1976]
7. Prange, S.R., Monsoon Islam: Trade and Faith on the Medieval Malabar Coast, Cambridge University Press [2018]
8. Shokoohy, M., Muslim Architecture of South India, Sultanate of

Malabar and the Traditions of the Maritime Settlers on the Malabar and Coromandel Coasts, Routledge Curzon Taylor & Francis Group London & New York, Issue: ISBN-0-415-30207-2 [2003]

Online References:

1. Gayer, L., Jaffrelet, C., Muslims in Indian Cities: Trajectories of Marginalization, C. Hurst & Co. Publishers Ltd., Issue: ISBN-978-1-84904-176-8 [2012] https://www.researchgate.net/publication/332029209_Kozhikode_Calicut's_Kuttichira_exclusivity_maintained_proudly [accessed on March 02, 2021]
2. Hakeem, M.A., Kuttichira Mishkal Masjid: A Forlorn Architectural Spot of Kerala Muslim Culture, thecompass.in [2020], <https://thecompass.in/kuttichira-mishkal-masjid-a-forlorn-architectural-spot-of-kerala-muslim-culture/> [accessed on February 17, 2021]
3. <https://www.keralatourism.org/malabar/thekkepuram/78#:~:text=Ancient%20buildings%20such%20as%20the,Chira%20is%20known%20as%20Kuttichira> [accessed on February 17, 2021]
4. Ismail, E., the Mosques of Kuttichira, Sahapedia [2019], <https://www.sahapedia.org/mosques-kuttichira> [accessed on February 17, 2021]
5. K, Mohan., The Three Mosques of Kuttichira, Welcome Kerala: Nature, Culture, Art and Heritage, Vol 09, Issue 03, [2017], <https://www.welcomekeralaonline.com/article/three-mosques-kuttichira> [accessed on February 17, 2021]
6. Krishnakumar, V., Conservation of Kuttichira, Kozhikode (India) - A Mappila Muslim Settlement[2014] https://www.academia.edu/10429204/Conservation_of_Kuttichira_Kozhikode_India_A_Mappila_Muslim_settlement [accessed on March 03, 2021]
7. Mushthari, J., Picking the pieces of a rich heritage, The Hindu [2015], <https://www.thehindu.com/news/cities/kozhikode/picking-the-pieces-of-a-rich-heritage/article7537562.ece> [accessed on February 18, 2021]
8. Shabeeb, C.V., The Great Thekkepuram, Nostalgia [blog] [2010], <http://shabeebwrites.blogspot.com/2010/03/great-thekkepuram.html> [accessed on February 18, 2021]

ROHINGYA MUSLIMS IN BETWEEN SCREECHES AND SHREEKS

Mishal A L , ¹& Dr. Shebeeb Khan P ²

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

This study focuses on the topic "Rohingya Muslims in between screeches and shrieks". This attempt imbibes five headlines. This is one of the burning issues today. This paper's first headline is A short glance at Rohingya history. And the second headline is different types of citizenship. Myanmar has three types of citizenship. Thirdly, this paper discusses current issues of Rohingya. Fourthly, this paper focuses on the attitude of neighboring countries to the Rohingya. At last this study tries to explain the standpoint of Aung san suchis in rohingya issues.

Who will assume the men that no one wants? This paper mainly focuses on this theme And a very short attempt to discover the answer to this question.

key words:- History of Rohingya Muslims , neighboring countries, Aung San Suchi, challenges.

-
- 1 Post-Graduate, Department of Islamic Studies, SAFI Institute Of Advanced Study, Vazhayoor
 - 2 Assistant Professor, Department Of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

Introduction

Rohingya Muslims are one of the minorities in Myanmar. They faced a vast number of challenges, especially in their identity. The Rohingyas trace their origins to fifteen century and lived also during the British era. There are an estimated 3.5 million Rohingya all over the world. After august 2017 more Rohingyas flee to neighboring countries.

Then Muslims in Myanmar reduce large scale. The Government refuses to allow citizenship as a result of more people having no legal documentation. This study tries to understand the pathetic conditions of Rohingya Muslims around the world and to get help and support to this humanitarian crisis, and also small work to open the eyes of world leaders. Rohingya means inhabitants of rohang, people who have been living in Myanmar from thousands of years ago. The rohang³ is a Bengil word used by Bengali Muslims in the 17 th century. For identifying the kingdom of Arakhan which is known as Rakhine, this study employs a historical approach and extensively depend on the secondary sources like books, articles, newspaper, article and internet

A Short Glance at Rohingya's History

The available source shows Rohingya have lived since the 8th century in an independent kingdom called Arakan. Now the Arakan name is Rohingya. The Rohingya people are an Indo aryan ethnic group. Most of them dwelted rakhine state Myanmar. Myanmar is a Buddhist majority country. Most of the themes are Muslims, some ones are hindus. There are 1.1 million Rohingyas in south East Asian countries. The Rohingya Muslims speak rohingya, which is a variety of languages from others. The Government didn't consider the rohingya muslims

3 Rohang is a word in bengal language.

in 135 official ethnic ⁴ group. Shortly in 1948 the Government citizenship act was passed, which referred to who are eligible for citizenship. The act allowed for citizenship whose family had lived in Myanmar at least two generations. After 1962 the military coup changed everything. They gave all other groups national citizenship cards. But they give Rohingya Muslims to only foreign cards which limited education and jobs. In 1982 the new citizenship law passed. That law completely avoids their identity. After passing this law they faced many obstacles in their study, travel, marriage, work, even for religious practices

Different Types of Citzenships

The Myanmar Government allowed the People's Three Types of citizenship⁵. First one is full type of citizenship that means whose ancestors have been settled in Myanmar prior to the first occupation of the state in 1823⁶. The second one is associated citizenship eligibility criteria for this citizenship is who entered and reside in Myanmar before 1948. Third one is naturalised citizenship is given to those persons who can provide exclusive evidence and had entered Myanmar prior to January 1948⁷. One of the social science journal "systematic ethnic cleansing :- The case study of Rohingya Muslims" by Yusuf Storai this journal collocates proofs the Muslims in Myanmar they lived since 11th century and the British census shows that

Current Issues in Rohingya

The Rohingya people were considered one of the most persecuted minority Muslims. In 2012 a Rakhine woman was raped by three Rohingya Muslims and murdered. The Buddhist made agitations

4 Md Saddam Hossain, Rohingya identity crisis. Available at <http://www.researchgate.net>.

5 Yusuf Storai, Systematic ethnic cleansing: the case study of Rohingya (ICMHR). Available at <http://www.researchgate.net>.

6 Ibid

7 op. cit. Yusuf Storai

and they burned the bus and murdered ten men⁸ According to official estimates, in this attack 900,000 people were migrated to other countries. The situation in Rohingya camps the medical experts refer to is that they didn't get proper malnutrition. The impacts of the refugee crisis led to boats to various countries. But Bangladesh only receives and gives shelters to Rohingya refugees. After clashes between two groups then more people were also jailed and the Government only allowed to give birth to two children for Rohingya Muslims. In many shops and Muslim mosque they destroyed that hundreds of Rohingya Muslims prevented to vote in 2015. Because they have no citizenship. They have very pathetic situation. They have very risk to flee into neighboring countries, because they have no travelling facilities. The U N describes "As a textbook example of an ethnic cleansing." In January 2020 U N's top court told the Myanmar Government to stop their crude attacks on Rohingya Muslims. Then they expressed this as the attacks on Rohingya Muslims.

Attitude of Neighbouring Countries to Rohingya Refugees

The vast exodus of Rohingya Muslims started in 2017, from Myanmar. The Rohingyas are primarily Muslims, and their majority is Buddhist. The Government view is they are coming from Myanmar. In 2017, the official estimate is 700,00 Rohingyas flee to Bangladesh⁹. Then the Bangladesh population vastly increased. Bangladesh and Myanmar shared a maritime route of 217 km. Bangladesh showed their interest to take and assume Rohingya refugees and give temporary shelters and open their borders to enter Rohingya Muslims. The Rohingyas want

8 md saddam hossain, rohingya identity crisis, available at <http://www.researchgate>.

9 md khadimul islam, how news paper in china, india and bangladesh framed the rohingya crisis of 2017 <http://olemiss.edu>; available at <http://egrove.olemiss.edu>.

more, especially the political, education, social, environmental, facilities, in Cox Bazar district in Bangladesh. This is one of the backward districts in Bangladesh. They are already struggling to overcome this rude situation. They faced their high poverty, big population density, and natural disaster, and they were also part of the Rohingya refugees. The Rohingya refugees lived in their small camps. Those camps have no capacity to stand for more population. Now the main problem is their identity crisis. They have no citizenship anywhere. Even their identity is not, their economic and social contributions were questioned. The Myanmar Government refers to them as being illegal Bengalis from various parts of the world. And the Bangladesh Government has strongly opposed mocking them as "Bengalis". Already Bangladesh had an identity crisis from Rohingya Muslims. In more times the Bangladesh Prime Minister Sheikh Hasina expressed to the world to give money and more help to uplift the Rohingya refugees.

The World Bank announced to provide half a billion dollars for supporting this crisis. And in 2019 the Bangladesh announced they have no capacity to allow more refugee camps for Rohingya refugees in Bangladesh, because they are a very poor country. In 2015 the Bangladesh government made a small pace to replace the remote island in Bay of Bengal. And Bangladesh has various projects to uplift the Rohingya Muslims situation. The Bangladesh army only tries to make refugee camps for Rohingya Muslims. And also the Government announced elaborate ashramam projects to create 100,00 homes for refugees. In 2020 January the Bangladesh Government will give concentration to enter Bashan Char to dwell Rohingya refugees. Then some Myanmar journalists and social workers express that land has no more ability to include a vast number of refugees. And that land is only twenty years old. In 2017 the Bangladesh foreign minister Abdul Hassam Mahmood Ali discussed with Myanmar officials for repatriation for Rohingya refugees. And also they consent to

join working groups.

Aung San Suchi's Standpoint in the Rohingya Crisis

The main paradox of this topic is Myanmar state counsellor and Nobel Prize winner has not paid correct attention to this vast humanitarian crisis. In 1988 the Myanmar government arrested Aung san Suu Kyi for raising her voice against the Myanmar government¹⁰. And she also lived in jail approximately twenty years. After she got Nobel Prize in Peace in 1991. At that time she said freedom is only one thing in our life that is freedom from fear. In 2014¹¹ She won in the Myanmar election then she kept silent in every rude taskings against Rohingya Muslims by armies and natives. She says the Myanmar government sees they are illegal immigrants from neighboring country Bangladesh and denied citizenship. In 2012 she got the Nobel Prize for Peace and she got more acceptances in her speech that she delivered in Oslo. Before everything she was accentuated to promote human rights everywhere. Her key point was in their speech that absolutely our aim is to raise voice against the human crisis. This world create as like a free world from gome lass ones and create a good capacity to live for every poor peoples to dwelt piece fully¹². After all she expressed in one discussion with BBC's news channel with Mishal Hussain the Rohingya Muslims represent fear from climate changes. This is one of the big crises in the world. More remarkable personalities discussed with Aung San Suu Kyi on this issue like Dalia Lama. He said, I met Aung San Suu Kyi two times after this big humanitarian crisis. And I try to solve large crises by suchi. At that time, Aung San Suu Kyi told me this is a very big issue and to solve this is a vast complicated one.

10 Yusuf Storai, systematic ethnic cleansing the case study of Rohingya available at //: <http://www.reserch.gate>.

11 Ibid

12 Op.Cit Yusuf Storai

Conclusion

The Rohingya refugee challenge is an enormous problem for the international community. The more Rohingya refugees try to express their willingness to go back to their home. But they have more problems. The Myanmar government introduced more and more criterias to regain Myanmar province. The current political climate on the Rohingya issue is not easy and the legitimate community may lose interest which impacts available resources. And also Bangladesh represents a big crisis to cope without international support. Even Bangladesh and some other countries give more help to overcome their pathetic situation. They give school facilities, jobs etc. And help comes from some international NGOs and the UN.¹³ In 2021, the election commission avoided allegations of Myanmar soldiers that the election had taken place some misuses, because of lack of evidence. In 2021, February 1, again the Myanmar soldiers guarding the rule. But this phenomenon has no merit for Rohingya refugees. In the age of soldiers rule the Myanmar refugees faced more identity crisis, for instance firing, shooting, raping etc.

Bibliography

1. Albert Elener, *The Rohingya migrant crisis*, council on forigien relation. June 15 [http://: www.cfr.org.burma Myanmar / Rohingya/mygrant / crisis](http://www.cfr.org/burma/Myanmar/Rohingya/mygrant/crisis).
2. Amnesty international report 2014/15 *The state of the world's human right*, amnesty international, February
3. 25/2015 www.omnesty.org.
4. Barry, T (2015) *Hidden genocide in Myanmar* available at www.

13 How aung san suchi the rohingya crisis. 25.January 2018, www.bbc.com accessed in january 27

hidden genocide in Myanmar [html://](#).

5. BBC 2017, Rohingya refugees in Bangladesh face relocation to the island. BBC october 2017, available at <http://www.bbc.com/news/world/india/asia>.
6. Beech hanan, The face of Buddhist terror, time, july1 2017, <http://content.time.com/time/magazine/article>
7. Bepler s, 2018, The Rohingya conflict current situation and geo political aspects, available at [www.current situation in Myanmar](http://www.currentsituationinmyanmar.com) .
8. Callahan mp (2007) Political authority in burma's ethnic minority states devolution, occupation and coexistence, policy studies, 31 (Washington Dc east west center)2007
9. Kipgen n (2014) Addressing the Rohingya problems journal of asian and african studies.49 (2) pp 234-247. available at journals.sagepub.com (research article)
10. Le billion p (2012) Wars and plunder conflict profits, politics and resources london hurst and company available at [oxford. University. Press scholarship. Com](http://oxford.universitypressscholarship.com).
11. Msf (2018) Rohingya refugee crisis medicine sans frontiers (online) available at <http://www.msf.org/Rohingya/refugee/crisis>.
12. Myanmar profile, Timeline BBC's news, (august 19,) 2015 [http://bbc news. Com, news-world-asia-pacific](http://bbcnews.com/news-world-asia-pacific).
13. Osnos evan The Burmese spring, the new yorker august 6, 2012 available at [http://new yorker. Com, magazine 2012/08/06 the Burmese spring](http://newyorker.com/magazine/2012/08/06/the-burmese-spring).
14. Sarkees mr and schaffer p (2000) The correlates of war data on war and update in 1997, publishers :- (conflict management and peace science 18, pp (123-134)
15. Selth A (2013) Burma's Muslim terrorist or terrorized, canberra papers on strategy and defence P:150, (canberra defence and study center) australiian national university 2003,

IMPLEMENTATION OF ISLAMIC BANKING IN INDIA: CHALLENGES AND PROSPECTS

Adheeba Tariq¹ & Dr. Hassan Shareef K.P.²

SAFI Institute of Advanced Study,
Vazhayoor, University of Calicut, Kerala, India

Abstract

In the veteran world of Indian banking, something as fascinating as Islamic Banking is yet a distant dream for Indian citizens. Islamic Banking is a Shariah compliant banking system that works with the practical application through the development of Islamic economics. Shariah encompasses the holistic view of Islam and integrates the code of conduct, life of individual and society as a whole.

Unfortunately today India has been misunderstanding Islamic Banking through the narrow view of religious prism rather than a wider economic kaleidoscope.

The present study is taken to examine the challenges and prospects on implementing Islamic Banking in India.

Keywords: Islamic banking, Shariah, India

Introduction

A growing economy would need a substantial amount of savings

1 Post-Graduate, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

2 Asst. Prof, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

and adequate financial intermediaries for the marshalling of resources. These could be adapted and extended in varied forms to meet the emerging needs of an economy. Despite the fact that the banking systems all over the globe provides services for all irrespective of religion but particularly for Muslims, interest is forbidden that is why Islamic banking came into existence. Islamic Banking is a Shariah compliant financial institution that works without interest. Islamic banking is a fastest growing field in financial services whose opportunities are profound. The ultimate cynosure of Islamic finance is on limpidity, cooperative ventures, risk sharing and ethical investing which attracts large audiences of both Muslims and non-Muslims similarly. Today, Islamic banking has become one of the rapidly growing segments of the international banking and capital markets. Islamic banking exists in almost all parts of the world. It has a wide range of market potential in India as India is the third largest Muslim populated country in the world. Yet it is hung upon the majority as a distant unapproachable dream. Islamic banking is pretty common among the international countries hence it shows how beneficial it is in the growth of an economy. Islamic banking is constantly moving into high number of conventional financial systems. It is enlarging not only in nations with high Muslim populations, but also in other countries where Muslims are a minority. As a concept Islamic banking has gained momentum world over the past few years. But India still seems to Have a long way before it reaches an idea of implementing Islamic Banking.

Islamic Banking in the modern world

It is true that unfastening a principle function of banking system may sound inconsequential but the financial system all around the globe has accepted the Islamic banking system that is built around Shariah, mainly prohibiting the charging of interest. Because Islam considers interest an unjustified increase of capital with no effort made to earn it. Banking institutions plays a vital role in the development of an economy. In recent years, financial

institutions undergo a massive competition for the growth and hence the contemporary economist found the best way to heal is through Islamic banking.

“Islamic banking is the largest sector in the Islamic finance industry, contributing to 71%, or USD 1.72 trillion, of the industry’s assets. The sector is supported by an array of commercial, wholesale, and other types of banks. Yet commercial banking remains the main contributor to the sector’s growth. There were 505 Islamic banks in 2017, including 207 Islamic Banking windows. However, the number of players is not necessarily indicative of the size of the industry, in terms of assets. Islamic finance’s second-largest market, Saudi Arabia, has 16 Islamic banks, including windows, which is less than the smaller markets of Malaysia and the United Arab Emirates.”³

According to the Sachar Committee commissioned in 2005 says that around 50% of Muslims in India are financially excluded, and it is here the potential of Islamic Banking lies. If countries such as France, Singapore, China, The U.K, is flexible in adapting their financial systems to Islamic Banking, India, a country with a Muslim population of over 160 million could rethink the same and implement much awaited changes in its Banking Regulations whose motive is to ensure smooth and standardised operations and not a vet business model.⁴

Keeping up with this trending concept Islamic banking as compared to traditional banking is also considered to be modest

3 Global Islamic Finance Markets Report 2019, Research and Market, Globe Newswire, 2019, <https://www.globenewswire.com/news-release/2019/03/20/1758003/0/en/Global-Islamic-Finance-Markets-Report-2019-Islamic-Banking-is-the-Largest-Sector-Contributing-to-71-or-USD-1-72-Trillion.html> [accessed on 22 April 2021]

4 Uruj Saquib, Dr. Rosy Kalra, IOSR Journal of Economics and Finance, Volume 6, Issue 4. -ISSN: 2321-5925, 2015, 16, <http://www.iosrjournals.org/iosr-jef/papers/Vol6-Issue4/Version-2/B06421317.pdf> [accessed on 22 April 2021]

in the modern financial world hence the leading banking corporations are already finding its best way to get into this market.

Frederic Minsky in his work has portrayed the idea of instability and financial weakness. That is when the debt equity ratio of an organisation is low, it tries to expand through borrowed funds. But later the problem arises due to the incapability to pay off the credit and hence the lender increases the rate of interest which in turn ends with straining of the relationship. Lender may want to extend minimum credit or they even liquidate what they already loaned meanwhile debtor sprawl for liquidity Minsky calls this a financial weaker situation because of the economic disruption happening to the borrower.⁵

On this side, pointing out to Islamic bank, it is based on two main financial principles. Firstly, interest free financing and secondly, sharing of profit and loss along with sharing risk. Although Islamic banking have been developing in recent years, there are studies yet to be focus into its efficiency and relevance in the wake of recent crisis in financial sector. The world view Islamic banking in west has a dislike for interest but most importantly they have realised the economies as to gear up financial growth and economic welfare.⁶

Islamic Banking in India

Ruefully, Islamic Banking in India is yet a distant dream. There are only few small financial institutions providing Islamic

5 Zafar Eqbal, Relevance of Islamic Banking System in the present Economic Scenario, Eastern Book Company,2011,2, http://www.supremecourtcases.com/index2.php?option=com_content&itemid=1&do_pdf=1&id=21444 [accessed on 20 April 2021]

6 Zafar Eqbal, Relevance of Islamic Banking System in the present Economic Scenario, Eastern Book Company,2011,2, http://www.supremecourtcases.com/index2.php?option=com_content&itemid=1&do_pdf=1&id=21444 [accessed on 20 April 2021]

banking facilities. In late 2008, a committee on Financial Sector Reforms, headed by former RBI governor Raghuram Rajan, had recommended on the need for the implementation of Interest-free banking in the country but the reply from the central bank contradicts the introduction of Islamic Banking In the present scenario. Today Islamic Banking in India are present in a form of different private financial institutions but the business is small. It is particularly focusing on certain region which limits access only to niche segment.

As per the Pew Research Centre, "India was home to nearly 177 million Muslims in 2010, making it the country with the third largest Muslim population in the world. A considerable number of Indian Muslims either invest in non-interest bearing accounts or donate the interest from interest-bearing accounts to charity. There is an opportunity for Islamic banks to attract funds that which conventional banks can't do. Traditionally, Indians practiced participatory banking by creating cooperative banks, non-banking financial institutions and micro credit programmes. The same platform can be used to introduce Islamic Banking."⁷

According to the Planning Commission, "India is facing a funding gap of US\$ 300 billion or 30% in meeting its infrastructure funding requirement until 2017. Following the example of countries such as Malaysia, Indonesia, UK, France and Germany, India could use Islamic financial products such as Sukuk (long term bond) to fund infrastructure and other sectors. Specifically, India could attract the Middle East's high investible surplus through Islamic banking and finance that it is only meant for Muslims, where as in Malaysia, UK and elsewhere, 40% of the customers of Islamic

7 Uruj Saquib, Dr. Rosy Kalra, IOSR Journal of Economics and Finance, Volume 6, Issue 4. -ISSN: 2321-5925,2015,23, <http://www.iosrjournals.org/iosr-jef/papers/Vol6-Issue4/Version-2/B06421317.pdf> [accessed on 22 April 2021]

Banks are Non-Muslims".⁸

Certain beliefs of the country's population contradict the use of interest in financial sector which in turn keep them away from availing different banking products. This non availability for most of the country's population in banking sector would deny India's access to substantial source of saving from around the globe. If Islamic Banking would be implemented wholly as an alternative financial sector, a larger market will come into the frame as a whole India's population is mostly Muslims and majority of the Muslims are looking for an interest free banking system. It is apposite to point out that Islamic Banking is not only limited to Muslims but non-Muslims can also avail its benefit and viable to have a parallel Banking system based on Shariah and conventional banking at the same time.

Introduction of Islamic Banking would resolve the issue of inadequate capital ratio for informal sector workers associated with agriculture. The equity finance would improve the labour capital and our vulnerable informal sector workers associated with agriculture would be able to compete efficiently with formal sector workers. Hence Islamic Banking would boost up the majority of Indian workers.

Challenges for Islamic Banking in India

As for introducing Islamic Banking in India, the Banking Regulations Act must be amended. According to Banking Regulations Act 1949, RBI Act 1934, and Cooperative Societies Act and Negotiable Instruments Act 1961. Many sections of the above mentioned acts are in demur to the basic precepts of Islamic Banking. For instance, payment of interest on deposits is mandatory as per section 21 of the Banking Regulation Act;

8 Uruj Saquib, Dr. Rosy Kalra, IOSR Journal of Economics and Finance, Volume 6, Issue 4. -ISSN: 2321-5925,2015,23, <http://www.iosrjournals.org/iosr-jef/papers/Vol6-Issue4/Version-2/B06421317.pdf> [accessed on 22 April 2021]

sections 5(b) and 5(c); specifically prohibit investments based on profit and loss sharing; and section 8 of the Banking Regulation Act 1949, which reads “No banking company shall directly or indirectly deal in buying or selling or bartering of goods. “Directly contradicts the Murabaha concept of Islamic banking which allows banks to enter into sale and purchase agreements.⁹

The benefits regarding Islamic Banking need to be widely spread in the country. Another major hindrance is about the misconception that Islamic Banking could be beneficial only for Muslims which in turn result in contradicting the system in way or the other. Certain people might not like the term ‘Islamic’ and refer it as Anti-Indian. They argue that it would oppose the basic concept of secular title of the country. However, referring it as Interest-free banking would be helpful to eliminate the major misconception. They also point out the existing issues regarding the religious disparities and hence the implementation of Islamic Banking would just expand the problem instead of solving it. On the other hand it may also bring financial insulation in the country.

Another combat of Islamic Banking is the political weapon. It would be politically exploited in the name of religion. Any further initiative taken to introduce Islamic Banking would be elucidate as conciliating Muslims. Islamic Banking has got enough barricades but it could be directed with some flexibility and alterations in regulations with political approach. Many countries around the world has adopted a parallel Banking system. This mechanism of mixed Banking system would help India to sort out the existing operational issues. It could be

9 Uruj Saquib, Dr. Rosy Kalra, IOSR Journal of Economics and Finance, Volume 6, Issue 4. -ISSN: 2321-5925,2015,25, <http://www.iosrjournals.org/iosr-jef/papers/Vol6-Issue4/Version-2/B06421317.pdf> [accessed on 22 April 2021]

framed as a profit and loss sharing mechanism with interest free financial opportunities rather than appeasing a particular minority or religion.

Hope

The RBI had in February last year sent a copy of the IDG report to the finance ministry and recommended an “Islamic Window” in conventional banks for gradual introduction of Shariah-compliant banking. “In our considered opinion, given the complexities of Islamic Finance and various regulatory and supervisory challenges involved in the matter and also due to the fact that Indian banks have no experience in this field, Islamic banking may be introduced in India in a gradual manner.”¹⁰

The above statement can be considered as a piece of hope for Islamic Banking in India’s near future. It is just a matter of time until RBI and ministry of finance merely rethink about replacing the old shadow economy.

Conclusion

Islamic banking is in the aborning stage. The existing legal framework needs to be adjusted for implementing Islamic banking. The whole of the discussion clearly depicts the fact that the economic outbreak is happening due to the interest based financing. Hence Islamic finance in general and Islamic banking particularly could be used as a healing mechanism for the wailing economy, at the least as an alternative system. The pertinence of Islamic banking in India in the context of “Financial Tsunami” happening in the present scenario portrays the need for Sharia based banking system. Also the political leaders need to persuade majority of voters that Islamic banking is not just

10 Times Of India, 2017, <https://timesofindia.indiatimes.com/business/india-business/not-to-pursue-islamic-banking-in-india-says-rbi/articleshow/61614253.cms> [accessed on 22 April 2021]

being implemented to appease Muslims but to generally gear up the inclusive growth for the Indian economy. Abhorrent politics in the name of religion must be avoided. It is believe that Islamic Banking should be referred to as Interest Free Banking so that it could be viewed through the broader economic hotchpotch and not a narrow religious prism.

Bibliography

Books

1. Hans Visser, Islamic Finance Principles and Practice, Edward Elgar Publishers, ISBN:97811 78643 349 7 [2019]
2. M.Kabir Hassan, Rasem Kayed, Umar A Oseni, Introduction to Islamic Banking and Finance: Principles and Practice, Pearson Education Limited, ISBN: 978-0-2737-3731-5 [2013]
3. Rodney Wilson, Islamic Financial Markets, Routledge, ISBN:9780415530194, [0415530199](#) [2012] Syeda Fahmida Habib, Fundamentals of Islamic Finance and Banking, Wiley, ISBN-9781119371038, [1119371031](#) [2008]

Online reference

1. Dr. Anshul Sharma, Mr. Samir kr. Shukla, Dr. Samir, INTERNATIONAL JOURNAL OF ADVANCED RESEARCH IN MANAGEMENT, [2015] http://ramauniversityjournal.com/law/pdf_file/22-27.pdf [accessed on April 17, 2021]
2. Eshwari G Prasad¹, Poojitha RC² & Dr. Varsha Agarwal³, A Study on Islamic Finance And Banking, IJRAR- International Journal of Research and Analytical Reviews, VOLUME 5, ISSN 2349-5138 [2018]
3. Fredric Minsky, Economic of Money Banking and Financial Market 8th Edition, Pearson Publications [2009]

4. Global Islamic Finance Market - Growth, Trends, and Forecast, 4758280, 2019, <https://www.researchandmarkets.com/reports/4758280/global-islamic-finance-market-growth-trends> [accessed on 22 April 2021]]
5. Khurram Ajah khan(2013). Emerging Islamic Banking :its need and scope in India, Pacific Business Review International Volume 5 issue 7
6. Sultana, A& Kavitha ,N.V(2014) Islamic banking in India, International journal of innovation research & development vol 3 issue 12
7. Uruj Fatima Saquib¹ and Rosy Kalra², Islamic Banking Products: Its Scope and Feasibility in India, Krishi Sanskriti Publications, 2394-1553; Volume 2, Number 6 [2015] <http://www.iosrjournals.org/iosr-jef/papers/Vol6-Issue4/Version-2/B06421317.pdf> [accessed on 22 April 2021]
8. Upasana Dhandu, Monika Sehrawat, ISLAMIC BANKING IN INDIA: AN ALTERNATIVE BANKING SYSTEM ISSN- 2350-0530(O) ISSN-2394-3629(P), Volume 3 [2015]
9. Zafar Eqbal, Relevance of Islamic Banking System in the present Economic Scenario, Eastern, Book Company [2011]

INTEREST BASED ECONOMY: PROBLEMS AND SOLUTIONS

Adil TP¹

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

Interest is system that exists in financial transactions. Interest is the amount of money that a person earns when he borrows money from another person or an institution when money is lended often another person or institution. Makes the poor to poorer, by exploiting them and makes the rich richer. Most of the global religions, such as Islam, Hinduism, and Judaism, discourage interest. This study is to find out the types of interest and the perspectives of each religious group on interest, their Stances, as well as the problems and solutions for it. The main reason behind many problems in our community is because of interest. Many of them are Social or economic issues. These problems and their solutions are included in this study.

Key Words: Interest, Problems and Solutions

Introduction

Many of the global ideologies and 'ism's have come up with anti-interest stances and philosophies, including communism and capitalism, which had become world economic ideologies, at a

1 Post-Graduate, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

time most of the global Religions in the past had discouraged by interest based Transactions. Similarly, The Indus Valley civilization and the Mesopotamian civilization from the very beginning opposed the menace of usury and imposed restrictions on it. Interest is the name given to a loan that is fixed on the condition that it be paid in excess of the amount purchased. It does not have to be money. Instead, whatever you get in return will be included in the interest.²

The origin of interest based economy

No authentic work can be found in the historical record of the beginning of the Practice of interest. But we can see that in the history of the ancient societies there were fewer societies that did not exist as a curse of interest. The content of many Vedas mentions the presence of interest from 4000 BC onwards. According to historical records, the barter system existed before the invention of the currency. Another reference to the intrusion of interest is on the ancient money-keepers, the black smith. In ancient times, people relied on blacksmiths and temple treasures to keep their money safe. At a time when such a large amount of cash was seen, they came up with the idea of lending money to people and making a profit from it. The experience of not being able to get money back from people all together gave them confidence in this business. It is on the basis of this belief that banks still exist today.

The concept of Interest in religious laws

The fact that interest is a socially disaster interest was given a philosophical basis and clarity by the religious laws as well as the spiritual men of each religion. Religions such as Judaism, Hinduism, and Islam which have their own law books and scriptures, were strongly opposed to usury.

2 Yahya Abdul Rahman : The Art of Islamic Banking and Finance (John wiley and sons, Hoboken, New Jersey, 2010) P.P 18-21

Interest based In Judaism

In Judaism is also against interest by quoting in the book of Jews. Verse 23 of the book of Exodus II says: "Thou shalt not lend on interest to thy brother the children of Israel, neither shalt thou lend us anything of silver, or anything of table bread."

New York City-based Citibank is the largest bank in the world. The Jews are behind this initiative, which controls more than half of the world's banking system. Although the Jewish Bible opposes usury, we find that there are many interest transactions in this bank.³

Interest based In Hinduism

In Hinduism is also against interest just because Hinduism and its scriptures have taken a stand against usury.

Manusmriti 11-61 says that living on interest is a sin. 'Virgo slander, livelihood (livelihood with interest) There are many Puranas and Vedas that point to interest transactions in ancient India. References to usurer can be found extensively in the Bibles that existed between 2000 and 1400 BC.

The name given to them by the Vedas as Kusidin in the Vedic books is mentioned in a more detailed reference in the Sutras published between 700-100 BC Kautilyan's economics, the source of economic and family law in Hindu philosophy, also adopts anti - interest approaches.

Interest based In Islam

Islam hates usury Allah says : "Allah has made interest fruitless and charity fruitful. And Allah does not like any ungrateful evildoer."⁴ Interest was one of the manifestations of the social anarchy that prevailed in Makkah before the arrival of the

3 Johnson Poul : A History of Jews (New york, Haper Publishers 1987), P: 172-173

4 Holy quran (2-276)

Prophet Muhammad (peace be upon him).

Islam has gradually banned usury as it is received or given by the majority of the people in the society. During the lifetime of the Prophet Muhammad (peace be upon him) in Makkah, the Qur'an has awakened the society about the meaninglessness behind usury. Allah says: "Whatever loans you give, only seeking interest at the expense of people's wealth will not increase with Allah. But whatever charity you give, only seeking the pleasure of Allah—it is they whose reward will be multiplied."⁵ After this, in verse 81 of Surah Nisa', the Qur'an criticizes the attitude of the Banu Israel community towards usury. In this way, the Qur'an creates the general impression that the people of the past were also commanded to forbid usury.

Problems of Interest

There are many problems in the society due to the persistence of interest in human financial transactions. There are a lot of personal, family and social issues.

Social Issues

The spread of interest is a major social problem facing Kerala society today. Interest is active even in the villages. We can see the consequences of this in Kerala itself. The mother and daughter committed suicide by setting themselves on fire as they could not repay the money from the bank. The main reason for all this is that the family committed suicide due to poverty. This is not the first news that interest is taking a life. There have been many farmer suicides in Kerala. This also comes at the end of the day with interest. Interest is more a form of dignity in society than it is a social disaster.

There are people who understand the needs of the poor and give them money and end up selling their bed at interest. Banks are always behind us with seductive promises. Once you have fallen,

it is extremely difficult to climb. The law is correct for banks when the poor borrow. At the same time, we can see the news that billionaires are taking crores and sinking.

The basic virtue of helping each other among the people in the society is lost. The number of people approaching interest-bearing institutions for anything is increasing. There is a growing tendency to approach interest institutions even for things that are not absolutely necessary. Thousands of people pay interest every month. One thing they miss. Their real debt never ends. The foundations of many houses are mortgaged to various banks. Many people take out a loan with the assurance that they will not be able to repay it.

Challenges in Economic Life

Agriculture is a major component of the Indian economy, which is described as an agrarian country. Half the people in that country are engaged in agriculture. Agriculture plays a major role in the national income and hence a lot of money has been spent on the overall agricultural development of the country. But the big problem is that farmers are not getting any of this. It is these people who take over everything. Therefore, farmers do not get any benefit from it.

The maximum agricultural loan per acre for banana cultivation is Rs. 2,20,000. But even those who do not have one acre of land but have 10 cent of land can get an agricultural loan at 4% interest if they pledge gold of this size in a bank.⁶ This is because the loan is availed by gold holders and blade companies. Similarly, in many parts of Kerala, such people tend to buy gold loans at low interest rates of Rs 1 lakh and pay high interest rates to farmers in need of loans. Such people repay their loans on time and crores of rupees are spent on agricultural purposes in the bank accounts. In short,

6 The Promises given by 13th Kerala legislative Assembly Authority (2011-2014), Submitted on 2013 April 9th. The Report Based on Farmers Suicides.

the real farmer does not actually get the benefit of agricultural loans.

Solutions

The main reason why the menace of interest persists in the world is that people do not have the money to meet their needs. Many people who are financially backward buy interest and fall into the trap of not being able to repay the interest on the last purchase. The best way to keep interest out of society is for people to be willing to help each other and be willing to lend money. It can be seen that a lot of interest free funds have been set up by the people of each area in each area as a remedy for interest. Kudumbasree is similar. Friendship Bodement are another important Islamic banking We can understand these initiatives as a remedy for interest.

The interest free Kudumbasree introduced by the Government of Kerala to eradicate poverty currently has 43 lakh members. As a member of a family, they represent 43 families. Kudumbasree has made continuous efforts to include a woman from every financially backward family in the Kudumbasree neighborhoods. In this context, Kudumbasree represents 80% of the economically backward families in the society. Therefore, with the support of the Government, Kudumbasree's massive organizational structure will be able to identify those in need of financial assistance and provide them with immediate financial assistance through bank loans.⁷

Conclusion

Interest is something that must be avoided from the land. Interest includes taking money from other people and repaying more than you bought at the time of repaying it, or buying

7 Covid 19 Implementation of the scheme announced by the Government of Kerala for Resistance (CM'S Helping Hand Loans Scheme-CMHLS)

more than you lent. What is missing here is the basic virtue of helping each other among the people in the society. In such a case, the approach of approaching the interest institutions even for non-essential matters is growing. A real man wants to see prosperity and increase in the world. But two-thirds of the world's population Gives or buys interest. The use of interest money can destroy a man's peace of mind Interest is a threat to the lives of many. Most suicides in the world are due to interest. Each religion's views on interest as well as remedies for interest and include issues of interest on this paper.

BIBLIOGRAPHY

1. D.N. Dwivedi, *Macroeconomics Theory and Practical*, McGraw Hill Education 5th Edition (25 September 2018)
2. Johnson Paul : *A History of Jews* (New york, Haper Publishers 1987)
3. M.L. Jhingan, *International Economics* 7th Edition, Vrinda Publications PVT (1 January 2016), ISBN10: 8182815649
4. R.N.Soni & Sangeeta Malhothra, *Leading Issues In Agricultural Economics*, Vishal Publishing co; 12th Edition 2015
5. Sankaraganesh Karuppiah, 6th edition, log on to : <http://www.mhhe.com/iekc6e>, *Indian Economy Key Concept*
6. S.Chand, *Modern Economics An Analytical Study*, S Chand Publishing, Twentieth Edition (1 January 2016)
7. Suraj B. Gupta, *Monetary Economics Institutions Theory And Policy*, S Chand & company, December 2010
8. *The Promises given by 13th kerala legislative Asembly Authority (2011-2014)*, Submitted on 2013 April 9th. The Report Based on Farmers Suicides.
9. Yahya Abdul Rahman : *The Art of Islamic Banking and Finance* (John wiley and sons, Hoboken, New Jersey, 2010)

ISLAMOPHOBIA: POINTS OF COMMON SIMILARITIES IN THE RECENT ALLEGATIONS AGAINST ISLAM

Mohammed Anas KM¹

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

This paper is an attempt to discuss the similarity in the Islamophobic words made by major personalities and the clear propaganda behind it. The study consists of three parts; Islamophobia, Islamophobia from major personalities and media, and the propaganda behind Islamophobia.

After introducing the term Islamophobia in the first part, some of the words of the public figures levelled against Islam and Muslims in recent times are listed out. Then the similarity seen in the above words against Muslims.

By the discussion, it is concluded that there is a clear version of conspiracy focused on Islam and Muslim all around the world. As a part of which the leaders pour hatred on Muslims and are showcased by mainstream media.

Keywords: Islamophobia, Muslims, Media

1 Post-Graduate, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

Introduction

Islam is a religion of peace, as its title suggests. Qur'anic teachings and historical events of prophet's life emphasise the very aspect of peace in the way of a Muslim's life. A practicing Muslim can harm no any human being or any other natural resources at all. Many non-Muslims lived in peace in Madinah during the time of the Prophet himself. The peace of Islam is highlighted by the fact that Muslims and they co-existed and traded with each other.

But, With the black hands of the enemies of Islam, there are active attempts to misrepresent the Qur'anic verses and historical events of the time of the Prophet and his Companions. They allege that Islam is violent and radical. They spread hatred that all Muslims are jihadists and that the emergence of Muslims is a threat to world peace. To prevent the fast growth of Islam, they discriminate and attack Muslims.

Islamophobia

The term Islamophobia is used to describe anti-Islamic movements that have emerged around the world. Since September 11, 2001, such incidents have increased dramatically due to fabricated stories in the media and sectarian activities even by some governments.

As Ataulla Bogdan Kopanski, a polish historian, states, Islamophobia may be defined as the practice of prejudice against Islam and the demonisation and dehumanisation of Muslims. This is generally manifested in negative attitudes, discrimination, physical harassment and vilification in the media. The British Runnymede Trust, an independent anti-racist think tank in the United Kingdom, in a 1997 report described Islamophobia as the view that Islam has no values in common with other cultures; is inferior to the West; has a violent political ideology; its criticisms of the West lack substance and that discriminatory practices carried out against Muslims are justifiable. Kopanski laments that

there are influential academics ``who are engaged in promoting the idea of ‘Islamic threat’ to Western civilization.”²

Let us look at the linguistic view and etymology of the term Islamophobia. As formed out of “Islam” and the greek suffix “-phobia” that means “fear of sth.”, the term refers to the actions, approaches and discriminations inclusive of the fear of the enviable fast growth of Muslims.

What about Muslims in the recent scenario to fear of? Generally speaking, Muslims aren’t superior to the major militarily powerful forces, nor have such a collection of weapons than the others. Nevertheless, the fear exists.

The term became popular, among other things, with the publication of Islamophobia: A Challenge for Us All by the Runnymede Trust in the United Kingdom in 1997.³

It attained greater credibility with the participation of the then UN Secretary-General, Kofi Annan at a seminar titled “Confronting Islamophobia: Education for Tolerance and Understanding” in December, 2004 in New York⁴

Islamophobia From Greater Personalities And Media

Even today, prominent individuals and the media make accusations against Islam. A closer look reveals that almost everyone uses words against Islam in almost the same way.

The media has come up with a number of words that do not

2 Ataullah Bogdan Kopanski, “Orientalism Revisited: Bernard Lewis’ School of Political Islamography,” Intellectual Discourse 8, no. 2 (2000): page 133

3 Quraishi, Muslims and Crime: A Comparative Study (London: Ashgate, 2005).

4 Mustafa Abu Sway, “Islamophobia: Meaning, Manifestations, Causes,” PIJ, Vol 12 No. 2, 2005 [online] available from <https://pij.org/articles/342/Islamophobia-meaning-manifestations-causes,,> accessed on February 18, 2021

conform to the values and teachings of Islam. They are propagating each of them by adding Islam or Muslim. Such as Islamic terrorism, Islamic fundamentalist, radical Islam, militant Muslim, Islamic fascism and so on. Haja mohideen, a scholar of linguistics from International Islamic university, Malasia exposes Islamophobic agendas by accurately describing each term in his article "The Language of Islamophobia in Internet Articles"

Is it necessary to describe those who carry out violent acts as Buddhist, Catholic, Christian, Hindu, Muslim or Protestant? There are militants and terrorists of all hues all over the world. Those in the Basque region of Spain who want to break away from the country do sometimes commit violent acts which result in many deaths, but they are often referred to as Basque separatists, not terrorists. The Irish Republican Army carried out many acts of terror, but they were never referred to by their religious affiliation. But in the case of violent acts committed by Muslims, they are invariably linked to their religion.⁵

Let us go to some examples where many prominent people have mentioned Islam in recent times.

Former American president, Donald Trump tweeted a news link of Breitbart in connection with the Christ Church attack in New Zealand claiming that the terrorist attacks are an expression of mainstream Muslim values.⁶

During the recent uprising in France, president Emmanuel macron declared that France is fighting against Islamist

5 Haja Mohideen & Shamimah Mohideen, "The Language of Islamophobia in Internet Articles" available on https://www.researchgate.net/publication/277195382_The_Language_of_Islamophobia_in_Internet_Articles, accessed on January 13, 2021

6 Independent, 15 March 2019, available on <https://www.independent.co.uk/news/world/americas/us-politics/new-zealand-shooting-trump-terror-attack-mosque-islamaphobia-breitbart-a8824706.html> accessed on January 20, 2021

seperatism⁷

Boris Johnson, the english prime minister, said that Islamophobia is a 'natural reaction' to Islam and that 'Islam is the problem'⁸

Muslims in Bosnia are commonly addressed by the serb intellectuals as Islamic terrorists.⁹

Stephen Bannon, political advisor of Donald trump, has warned that Islam is the most radical religion in the world and that the United States is engaged in a struggle for civilization against Islamists. Reports USA Today¹⁰

Just after the Christ church attack, Australian senator Fraser Anning says that the attacks highlighted the growing fear over an increasing Muslim presence in Australian and New Zealand community.¹¹

Bill Maher, the renounced american television host accused that the Muslim world has too much in common with ISIS¹²

7 BBC, 3 October 2019, available on <https://www.bbc.com/news/world-europe-54383173> accessed on january 25, 2021

8 Business insider india, 06 August, 2018, available on https://www.businessinsider.com/boris-johnson-Islam-is-the-problem-and-Islamophobia-is-a-natural-reaction-2018-8?amp#aoh=16135384103171&referrer=https%3A%2F%2Fwww.google.com&_tf=From%20%251%24s accessed on march 03,2021

9 Karmen Erjavec and Zala Volcic, "War on Terrorism as a Discursive Battleground: Serbian Recontextualization of G.W. Bush's Discourse," *Discourse and Society* 18, no. 2 (2007):123

10 USA Today, 31 January 2017, available on <https://www.usatoday.com/story/news/2017/01/31/bannon-odds-Islam-china-decades-us-foreign-policy-doctrine/97292068/> accessed on 24, February 2021

11 Firstpost, 15 march 2019, available on <https://www.firstpost.com/world/australian-senator-fraser-anning-draws-flak-for-calling-Islam-fascist-religion-targeting-Muslims-for-new-zealand-mosque-attack-6267271.html> accessed on 13 February 2021

12 The Atlantic, 9 October 2014, available on <https://www.theatlantic.com>

“Let’s be honest, I can’t stand Muslims,” If they are in the same street as me, I start shaking.” said Larry Pickering, cartoonist and VIP guest at the Q Society fundraising dinner held in Sydney.¹³

The Propaganda behind The Islamophobia

Only a few of the many attempts to portray Muslims as violent and to distort the very face of Islam, are quoted here. All these statements of the dignitaries point to the fact that there is a propaganda that is being implemented all over the world with clear planning. These campaigns gain momentum with the help of the leading media.

That is why many world-renowned personalities have always spearheaded anti-Islamic and anti-Muslim rhetoric with similar words and references. The statements of each and every one of them are projected with the help of the leading media as part of branding all Muslims as terrorists and jihadists.

It’s a very known expression ‘big lie’ put forth by Joseph Goebbels, that is “If you tell a lie big enough and keep repeating it, people will eventually come to believe it.”¹⁴ Islamophobia is also an offspring of ‘the big lie’. Many lies on Islam and Muslims have been created, exaggerated and repeatedly made to be believed by the people. If the narrators become prominent figures and are published in the leading media, it is sure to have a huge impact.

Conclusion

Islam is the only religion to teach the very chapters of peace and co-existence. The allegations raised on Islam is the planned agenda

tic.com/international/archive/2014/10/bill-maher-dangerous-critique-of-Islam-ben-affleck/381266/ accessed on 11 February 2021

13 Daily Mail, 10 February 2017, available on <https://www.dailymail.co.uk/news/article-4210640/Ross-Cameron-Larry-Pickering-anti-Muslim-gay-tirades.html> accessed on 18 February 2021

14 Joseph Goebbels, *Aus Churchills Lügenfabrik* (English: “From Churchill’s Lie Factory”) *Die Zeit ohne Beispiel*, pp 364-369

of the west and ulteriorly conveyed by the media, are mutually exclusive to what Islam put forth. Various international leaders and public figures have frequently poured hatred against Islam using almost similar terms and phrases like Islamic terrorism, Islam is problem, etc. This similarity leads us to the intentionally created network against Muslims. The fastest growing tendency of Islam even in the 21st century is the most enviable factor leading them to this horrid conspiracy and unfounded accusations.

As a western propaganda, Islamophobia should be defended in a collective manner. To confront it, the words of key figures who have accurately identified and reacted to these Western agendas must be brought to the mainstream.

For instance, The European Union's Commissioner for Justice, Freedom and Security has rightly condemned the use of the phrase "Islamic terrorism" to refer to people who commit suicide attacks or criminal activities on behalf of Islam.¹⁵

The Archbishop of Canterbury, a Christian voice of reason and moderation in the United Kingdom, has pointed out the injustice in coining the phrase Islamic terrorism. Whoever carries out terrorist and criminal acts in whatever guise abuse their religion, whether they are Buddhist, Christian, Hindu or Muslim.¹⁶

Apart from it, the peaceful teachings and humane values which Islam put forward should be upheld in mainstream. That is how the false allegations can be wiped out.

And as a space for healthy intellectual discourse, Muslim leaders and scholars can engage leaders of other community,

15 N. Cohen, "We Call it Islamic Terrorism Because it is Terror Inspired by Islam," [online] available from <http://www.icjs-online.org/in-darch.php?eid=1410&ICJS=2394&article=902>, accessed on february 3, 2021.

16 J. Fernandez, "Re-shaping Opinions on Islam," Sunday Star (Focus), September 16, 2007, p. 28.

especially those who take Islamophobic stand, to build a very understanding about what Islam is in fact, and how it is being depicted by the media.

Bibliography

1. Ataulloh Bogdan Kopanski, "Orientalism Revisited: Bernard Lewis' School Of Political Islamography," *Intellectual Discourse* 8, No. 2 (2000)
2. Ayesha Qamar, "Islamophobia And Media: The Framing Of Muslims And Islam In International Media" (online) Available On https://www.researchgate.net/publication/338042126_Islamophobia_and_media_the_framing_of_Muslims_and_Islam_in_international_media, Accessed On 25 February 2021
3. Haja Mohideen & Shamimah Mohideen, "The Language Of Islamophobia In Internet Articles" Available On https://www.researchgate.net/publication/277195382_the_language_of_Islamophobia_in_internet_articles, Accessed On January 13, 2021
4. J. Fernandez, "Re-Shaping Opinions On Islam," *Sunday Star* (focus), September 16, 2007,
5. Karmen Erjavec And Zala Volcic, "War On Terrorism As A Discursive Battleground: Serbian Recontextualization Of G.w. Bush's Discourse," *Discourse And Society* 18, No. 2 (2007)
6. Mustafa Abu Sway, "Islamophobia: Meaning, Manifestations, Causes," *Pij*, Vol 12 No. 2, 2005 [online] Available From <https://pij.org/articles/342/Islamophobia-Meaning-Manifestations-Causes>,
7. N. Cohen, "We Call It Islamic Terrorism Because It Is Terror Inspired By Islam," [online] Available From <http://www.icj>
8. s-Online.org/Indarch.php?eid=1410&icjs=2394&article=902, Accessed

On February 3, 2021.

9. Nathan Lean, "The Islamophobia Industry: How The Right Manufactures Fear Of Muslims", Pluto Press, 2012
10. Nuaiman Keeprath Andru, "Mediations, Madhyamangalile Muslimum Muslimkalile Madhyamangalum (malayalam)" [Mediations, Muslim In Media And Media Of Muslims], Calicut, Islamic Publishing Bureau, 2014
11. Peter Gottshalk And Gabriel Greenberg, "Islamophobia; Making Muslims The Enemy", Rowman& Littlefield Publishers, 2007
12. Quraishi, "Muslims And Crime: A Comparative Study" (London: Ashgate, 2005).
13. Todd H. Green, The Fear Of Islam; An Introduction To Islamophobia In The West, Us, Fortress Press, 2015

CONTRIBUTIONS OF UMAR QAZI FOR NATION AND RELIGION

Muhammed Arshad.K¹

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

Umer Qazi is a world famous scholar. He is a polymath. He wrote more works in various fields like politic, sufism, e.t.c.The paper mainly focused on the life and contributions of Umar Qazi for the freedom struggle in India .It also discussed his reform and poetical contributions. The paper is divided into three parts. The first part discussed the Umar Qazi and his contributions against colonialism. The second fragment discussing the religious reforms of Umar Qazi and the third portion that the poetical contributions of Umar Qazi.

This is very short last attempt to reveal real history of Umar Qazi. Because the world read Umar Qazi very rude fully

Key words : freedom struggle, contribution of Umar Qazi ,religious reforms , colonialism

Introduction

Umar Qazi was a great reformer who played a pivotal role in the Indian freedom struggle .but his contributions are referred to little in history. Umar Qazi was born in 1763, as the son of Ali Musliar and Amina. He lost his parents at the age of ten. He

1 Post-Graduate, Department of Islamic Studies, SAFI Institute Of Advanced Study, Vazhayoor

undertook spiritual studies under the tutelage of Mummykutty Musliar.

Umar Qazi was the first spiritual leader who spoke against the imposition of over taxation of the British government on people even before Gandhi. Umar Qazi witnessed British atrocities against Mappila farmers in various parts of Malabar. ²

Umar Qazi against Colonialism

The British defeated and killed Tippu Sultan in 1799 at Srirangapattanam³ The exiled landlords returned to Malabar and began to persecute the Muslims with British support.

In his sermons, Umar Qazi continued to instruct Muslims not to "pay tribute to the land of God."

Tukkidi to Nibu Saip brought him for non-payment of tax on his land and in the ensuing verbal dispute Umar Qazi spat in Tukkidi Saip's face. Following this, he was imprisoned and miraculously escaped from there. On learning of this, Tukkidi Saip ordered the Malabar Collector to arrest him again. They approached Umar Khasi to arrest him, apologized to Tukkidi Saip and demanded payment of taxes. He replied that you had conquered our country by deception and that Nibu had spit on me by behaving rudely. On December 14, 1819, Collector McLean decided to imprison Umar Qazi.⁴

He stayed in prison for a few days in 1819. In prison, Judge Umar Qazi wrote some verses to the educator of Alawi Al-Hadrami

2 K.M. Muhammed, Umar Qazi veliyankode, (since 1991), Vol. 6 of the Islamic Encyclopaedia (Malappuram: Safi Institute of Advanced Study, 2021), 617-620.

3 Srirangapattanam is a capital city of tupu's empire .It is located in Mysore, Karnataka

4 D.r Jamaludheen Farooki, Prof. Abdurahman Adrissery and Abdurahman Mangad, Scholars of Arabic literature in india. [Vazhakkad :Darul Uloom Arabic College, 2021], 69-83

expressing his innocence and the sinful secret of the English as follows:

“Greetings to your beloved, servant, murid, sinner, poor and miserable Umar

Tukkidii Saip jailed me for the anger of the aggressor Nibu Saip.

What crime did I commit by imprisonment?

God created the human body to die without a knife or a sharp object.

Death in the way of God is most desirable to a believer

Ya Shaikh ... Your prayer is my goal, for the good of this world and the victory of the Hereafter”.(Poetic message of Umar Qazi)

“They are flying away the four birds of prey, the peacock, the crow and the hawk.

The departure of the British, or the proliferation of materialists after that, the argument that all wealth will be divided among the people, is nothing but an unenforceable hollowness,

Write these lines of mine in the mihrab of your mosque”. ⁵(Sayyid Alavi's replay)

Religious Reforms

In the 18th century, Muslims were divided into two groups, the Kondotty sect and the Ponnani sect. This section led to philosophical and biological discourses in Malabar and created social conflicts and divisions. Umar Qazi also took part in the controversy, criticizing the Kondotty sect and their Islamic practices. The Qazi described worshipping and supporting the Sheikh as religious fanaticism.

In his poems, Umar Qazi said that it is forbidden to prostrate

5 https://en.m.wikipedia.org/wiki/Veliyankode_Umar_Khasi, [accessed February 27,2021]

before any creation of God, and that by doing so he is an unbeliever and a fanatic, which is a grave sin.

The conversion of the lower castes in the society to Islam elevated the status of the lower castes and they moved freely without fear of the caste obligations of the upper castes. In his writings, Qazi urged Muslims to avoid caste rules even after conversion.

Umar Qazi as A Poet

Umar Qazi lived at a time when the devotional movement was gaining popularity in Malayalam literature. Therefore, Muslim writers, including Umar Qazi, used to display their literary talents through poetry. They used Arabic or Arabic Malayalam, familiar to themselves and their readers, as their medium of expression.⁶

He himself copied the works of many eminent scholars. His writings include Imam Nawawi's *In Dah*, *Fath al-Mu'in*, and *Tafseer al-Jalalaini*.

He was a spot poet; His poems about tambourine and coffee are famous. His poems were diverse; including the famous 25-verse poem in praise of the Prophet, beginning with *Lahul Hilalu*, using only undotted letters. He also wrote a prophetic hymn using only dotted letters

He also wrote poems of condolence when his friends, teachers or contemporary scholars died. Among them was a poem written by Syed Alavi about himself and on the walls of the Mythical Mosque in Kuttichira praising Qazi Muhiuddin.

Umar Qazi's works on various subjects were highly regarded in the Arabic language.

He wrote so many works in his life. these are his famous works :

6 K.G. Nidha Lulu ,Veliyankode Umar Qazi (since 2015), Kerala Muslim History Conference| Proceedings, (Vazhayoor: Safi Institute of Advanced Study,2021), 617-620.

Almighty says swalath: (the life of prophet and his specialty), the precious gems:

(some rare knowledge), Crescent emerged:(lauding prophet), Covered me:(The praise of prophet), When appeared :(about prophet), Convicted composed:(praise of prophet), Objectives of marriage, .Explanation on forbidden:(Islamic laws related to forbidden based on shafi school of thought), Text on Slaughtering and hunting:(Islamic regulation related to slaughtering and hunting) ⁷

Death of Umar Qazi

He died in 1852, a barren old man, a patriot and a man of knowledge. In his lament written by Ammu Koya Musliar, an eminent scholar, he said,

"The shining sun has set darkness and has become vivid. Will society produce a second Umar Qazi, it is dubious. He is the legend of the epoch."

Conclusion

In this work i have looked to the life and biography of Umar Qazi and his contributions to the society and literature. As he is a hero of Islamic history in Kerala and freedom struggle against the British, his life should be studied and revealed to the society that it may be a beacon of light to guide the people. It can also be noted that Umar Qazi was a scholar turned freedom fighter and his writings were sources of inspiration for the freedom fighters of India. He can be considered as a forerunner of non-co-operation movement.

7 K.G. Nidha Lulu ,Veliyankode Umar Qazi (since 2015), Kerala Muslim History Conference| Proceedings, (Vazhayoor: Safi Institute of Advanced Study,2021), 617-620.

Bibliography

1. Dr. Jamaluddin Farooki, Prof. Abdurahiman Adrissery, Abdurahiman Mangad, Scholars of Arabic literature in India . [Vazhakkad :Darul Uloom Arabic College,2021],69-83
2. Dr. Jamaluddin Farooki, Scholars of Arabic in India . [Vazhakkad :Darul Uloom Arabic College,2021],69-83
3. K.G Nidha Lulu, Veliyankode Umar Qazi(Kerala Muslim History Conference| Proceedings) (Vazhayoor: Safi Institute of Advanced Study,2021), 617-620.
4. K.K.N. Kurupp, Tippuvinte Shathrukkal Annum Innum (Journal: Sunni Voice ,March 16-31,2020)
5. K.M Muhammed,Umar Qazi Veliyankode (Islamic Encyclopedia) (since 1991),Vol. 6 of the Islamic Encyclopedia (Malappuram: Safi Institute of Advanced Study,2021), 617-620.
6. Subhas Chandra Bose, The Indian Struggle (Bipin Chandra...[and others].India's struggle for independence, 1857-1947. New Delhi: Viking, 1988.
7. A.Sreedhara Menon,Kerala And Freedom Struggle. ASIN BO83RWW24. Publisher DC Books,December2019. Edition(1. January2019)Language English
8. Shan Muhammad, Muslims and India's Freedom Movement. ASIN BO7PRD3XQG. Publisher,Generic (1, January 2017), Language English
9. Roland.E. Miller,Mappila Muslims of Kerala . Publisher: Orient Black Swan (January 1, 1992) Language English
10. https://en.m.wikipedia.org/wiki/Veliyankode_Umar_Khasi
11. https://www.academia.edu/19266012/Umar_Qazi_of_Malabar_Freedom_Fighter_Scholar_and_Reformer

THE IMPACT OF IRANIAN REVOLUTION IN MUSLIM SECTARIANISM

Mohammed Faizal N¹ & Dr. Shebeeb Khan P²

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

Sectarianism can be considered as a cancer in any kind of establishment. Whether it is political, organizational, communal or even in a peer group, sects are hazardous to its core. Religion is not an exception from this. Islam, which is counted to be one of the largest global religions, has also faced a lot of chaos and tragedies due to this. From the era of the pious Caliphs of Prophet Muhammad {PBUH}, sects started to form within the Muslim community. With the passage of the time, each sect started to make relevant significant influences in the Muslim society. Some of them were purely political, while some others were formed due to the ideological clashes on interpreting the religious dogmas. The Muslim world witnessed numerous warfares, bloodsheds, revolutions, abdications, stand-offs and disputes all the way through the period of 1400 years in between the different sects of this community which was referred as an 'UMMATH' (The Society) by the Holy Quran.

-
- 1 Post-Graduate, Department of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor
 - 2 Assistant Professor, Department of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

This work revolves around the impact of Iranian Revolution in the issue of Muslim sectarianism. The Iranian Revolution, famously known as the 'Islamic Revolution', that took place in 1979 under the leadership of Shia cleric Ayathullah Rouhullah Khomeini had made a drastic impact on Sunni – Shia relationships. The Article focuses on the historical and political scenarios prior to the revolution, the legacy which this Islamic revolution left behind, and the radical transformations that took place in Iran and other West Asian countries after it. The sectarian rift within the Muslim community on the basis of Shia-Sunni still exists, even decades after the revolution, from micro level communities to the international relationships between Muslim countries. The researcher point out that, it is the call of this generation to discuss upon this issue seriously from an unbiased point of view, in order to find a solution and fix this issue of sectarianism on the basis of Shia-Sunni, which is unarguably one of the greatest challenges that the Muslim world faces today.

KEYWORDS: 'Ummath', West Asia, Sunni-Shia, Sectarianism, Ayathullah Rouhullah Khomeini.

Introduction

There is no need of an explanation regarding sectarianism and how perilous it can be to any kind of establishment. The religion of Islam which is counted to be one of the largest global religions has also face numerous tragedies due to this from the era of the pious Caliphs of Prophet Muhammad (PBUH). The modern age Muslim world also is not an exception from this. The Iranian revolution or famously proclaimed as the 'Islamic Revolution' of 20th century can also be added to this tally. This paper tries to critically examine the political scenario in Iran prior to the revolution, the legacy which this Islamic revolution left behind and radical transformation that took place in Iran and other west Asian countries after it.

Iran before the Revolution

The reign of the power was held by Army General Reza Shah Pahlavi from 1925 onwards. This state under the 'Pahlavi dynasty' was known as 'The Imperial State of Iran'. The Shah's regime was considered as a ruthless, corrupt, and lavish regime which never worked for the prosperity of the people. The Shas of this dynasty was perceived to be a puppet in the hands of Western powers by many historians. Therefore this western backed dynasty known for its autocracy mainly focused on westernization and it disagreed with religious measures along with the democratic ideologies in Iran's Constitution. They replaced Islamic laws with western ones and forbade Islamic clothing, separation of sexes and veiling of women as it is referred in Sandra Mackey's book 'The Iranian'³. Although Iran was one of the prime centers of petroleum wealth, failures in the financial policies adopted by the government brought economic recession, food shortage, and inflation in the country. These policies affected Iran's cultural and economic scenarios and it went from bad to worse day by day during the middle of nineteenth century when Muhammed Reza Shah-the second and the final Shah of the Pahlavi house-took the reign of power. Thus this anti-religious, autocratic dynasty was opposed by both Sunnis and Shias and other sections of the society. Reza Shah faced constant backlashes from the people regardless of Shia or Sunni.

'Imam' Khomeini and the 'Islamic' Revolution

The clergy man historically had a significant influence in the Iranian politics. From the tobacco protest of 1891 to the Persian Constitutional of revolution of 1905 clergy man were the leaders of it. The Iranian Revolution was also led by a Shia cleric named Ayatullah Rouhullah Khomeini.

3 Sandra Mackey, *The Iranians: Persia, Islam and the Soul of a Nation* (New York: Dutton, 1996) p.184

Khomeini came into political prominence in 1963 when he held opposition to Reza Sha Pahlavi and his program named 'White Revolution' which was against the Shia clerics especially and Muslim community generally. As in the book 'KHOMENI' by BBC journalist Baqer Moin, it is said that Khomeini publicly denounced Reza Sha as a 'Wretched miserable man' and 'has embarked on the destruction of Islam'⁴. He was arrested on the 5th of June 1963 and Iran witnessed major riots in which thousands of people were killed. After eight months of house arrest Khomeini was released. Although he continued his agitation against Reza Sha with more resistance. So in November 1964 he was re-arrested and sent to exile where he remained for 14 years until the revolution of 1979. Civil resistance against Reza Sha commenced in 1971 after a break. It was intensified by the burning of Rex Cinemas in 1978 in which hundreds of people were killed. Soon Khomeini was invited back to Iran after his exile. He was greeted by all the people in the community regardless of Shia- Sunni. As a result of consent uprisings,

Reza Sha went on exile on 16th of January 1979. After some political dramas Khomeini was eventually brought to the official power. Iran was awarded by the national referendum to become an Islamic republic on 1st of April 9 1979, and to formulate and approve a theocratic Republican constitution based on 'VILAYATHE FAQIH' or GOVERNANCE OF THE JURIST.

Impact Of The Revolution in 'Reviviling' Sectarianism

As we flip the pages of the history, it is evident that the success of Iranian revolution against the anti-religious Pahlavi dynasty was a result of the collective, united effort of both Sunnis and Shias. Sunni scholars like Ahmed Mufti Sada gave complete support to Khomeini in the revolution. He was one of the prominent leaders who received Khomeini with greetings as he returned to Iran

4 Baqer Moin's 'Khomeini: Life of the Ayatolla', (New York ; Thomas Dunne Books 2000), p. 75.

and after 14 years of exile. Mufti Sada was behind him when he acknowledged the people after the success of the revolution. All these were done on the basis of Khomeini's word that Sunnis would get equal representation in the administration of Iran. But later on Khomeini proclaimed that the ideology of 'TWELVER SHIAISM' or 'AL ITNA ASHARIYYA' would be the core of the constitution. Obviously it was opposed by Mufti Sada and he was imprisoned for 10 years for it. Eventually Sada passed away in the prison

The concept of ' Vilayathe fakhih' based on ' Twelver Shiaism' will give Khomeini and those who are succeeding him divine rights and privileges. Those who contempt or criticize the leader even for a valid reason would either be imprisoned or executed without any justification. Thus this Shia government killed thousands of Sunnis year by year. In the year 1988 itself, almost 30000 Sunni men were killed according to this draconian rule. The articles of Iranian constitution; 107,115, 121 and 61 exemplifies the marginalization of Sunnis as they are denied the dignified rights and positions in Iran's administration. According to the Human Rights Watch report of 2005, the Sunnis in the provinces of Baluchistan and Sistan are facing gruesome tortures from their own government. Sunnis never get enough representation in the parliament although they are 30 percentage of the population. They only have 20 members in the Shura council which comprises of 280 members. Sunnis don't have the right to build a mosque in any of the main cities in Iran. Meanwhile, the minority of the population Jews have 50 odd synagogues in the prime cities of Iran. There are 10 lakhs Sunnis living in the capital city of the Tehran. But still they don't have a single mosque there. However, Jews who just have a population of 27000 have 76 synagogues there. It is notable that the Sunni imam Sheikh Abdul Hamid stated in 2016 that the discriminations which Sunnis face in Iran are still not over even 37 years after the revolution. This sectarianism based on Shia Sunni had an impact

in the international relationship between Muslim countries too. Although there are many conspiracy theories, the Iran-Iraq war of 1980 was a result of this sectarianism. Even in this decade, there is a constant rift between Iran and other Muslim countries of the world. All of these events have a covering of political stand-offs. But when we analyze this critically, we can find the traces of this sectarian rift between the nations.

Conclusion

The Muslim nations of the world were always targeted by different types of vicious forces throughout the history. Their agendas may be religious, economic, political or anything else, but their target remains the same. This sectarianism actually makes their way easy to implement their conspiracies to destroy the Muslim Society. Being the researcher, I would like to conclude this article by stating that, it is the call of the hour to discuss upon this topic setting aside all these biased perceptions and find a solution that could fix this issue, which is unarguably one of the greatest challenges the Muslim World faces today. It is the ultimate way to revive the golden age of the Muslim society, when we pioneered the World in every single aspect of the life.

REFERENCES

1. Khomeini: Life of the Ayatollah (New York ; Thomas Dunne Books 2000)- Baqer Moin
2. The Spirit of Allah: Khomeini and the Islamic Revolution,(Atlasbooks Dist Serv, 1986) - Amir Taheri
3. The Iranians: Persia, Islam and the Soul of a Nation (New York: Dutton, 1996) - Sandra Mackey.
4. al ahwaz.com- <https://al-ahwaz.com/arabic/news/islam/>- [last accessed on 9/3/2021]
5. al bayan.co.uk, <http://www.albayan.co.uk/> - [last accessed on

9/3/2021]

6. dorar.net , <https://dorar.net/>, [last accessed on 9/3/2021]
7. fnoor.com, <https://fnoor.com/main/>- [last accessed on 9/3/2021]
8. الخمينية شدود في العقائد وشدود في المواقف سعيد حوى، دار عمار عمان
9. اهل السنة في ايران , المسبار دبي
10. المشروع الايراني في المنطقة العربية والاسلامية ، مركز امية اسطنبول

A STUDY ON THE CHALLENGES OF MUSLIM WOMEN IN HIGHER EDUCATION IN MALABAR

Fathima Gaza¹

SAFI Institute of Advanced Study Vazhayoor,
University of Calicut, Kerala, India

Abstract

Muslim women education in Malabar has a major significance of both the government and secular society. As educated women can take part in a very in the dominant role of the country, the education is turning point of women empowerment because it enables them to responds to the challenges, to resist their conventional role and interchange their life. So that we can't disrepair the importance of education in recommendation to women empowerment and Malabar composed to becoming super power in over the last few years. Education of Muslim women the strong tool to change the empowerment of Muslim women. Education also brings depletion in inequalities and justification as a means of upgrade their status with in the family and develops the notion of contribution.

Education gets rid of imbalance and discrepancies as the means of take back their status inside and out of their families. Educations

1 Post Graduate, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

provide more toughness to women. Such toughness comes from the action of authorization and authorization will come from education.

The main aim of the paper, in this context, is to explain the Muslim women education in Malabar and their challenges. It describes the intense influence of Malabar Muslim not only in the religious aspects but also and cultural as well.

Keywords: *Malabar, Muslim women, Education, Women empowerment*

Introduction

Education is an important measure of human development. It increases person awareness about life, Empower the individual to make better choices, resists oppression and encourages meaningful participation in development. Education has been regarded as a powerful instrument for changing women position in society. Education develops the idea of participation in Government, Panchayat, Public matters etc. for eradication of gender discrimination.

Educational fulfilment in the middle of the Muslim women is low; the cause is Extant of huge households, Darkness regarding the consequences of education, Absence of link between madrasa education and modern education. Women in Muslim society have minor part on freedom and mostly dependent, they are constrained to obey their families and are not talent to speak out for ourselves.

Women have been discriminated against for ages and they have not been given equal opportunities in many social, economic and cultural domain .If we do not involve women in development activities, it not merely obstructs their own development, but also affects the progress of the entire nation. The status of women could be best indicator of a nation's progress. Women active role regarded as an integral part of a progressive social system.

Education in Malabar

The early education system of Malabar was very pathetic condition. At the time of independence the Mappilas (Muslims) were moreover illiterate. The Malabar people only concentrated in traditional system not concentrated in modern education and not compulsory in that time. The role of Mappila women in the society dramatically changed in the last 20 years. As a result of the increasing prevalence of women at all level of education and different fields of employment and aspects of public life.

According to Census 2011, the literacy rate among Muslims in Kerala is 66.27 per cent .The Muslim female literacy rate was 78.9 per cent which is above the Muslim male literacy rate (71.9 %). In Malabar region, Kozhikode has highest literacy rate among total Muslim population (81.02). When we focus on Literacy rate among Muslim women, Kannur district in Malabar region is in the apex level (54.57 %) than the Trissur district (54.48). Wayanad district secured the highest position in the male literacy rate among Muslims (49.87). Another important point is that Muslim women literacy rate is higher than the Muslim male literacy rate in all districts of Malabar region of Kerala.²

According to Muhammad Haneefa A P, Despite topping the state-level scores on both the Human Development Index and the Gender Development Index, the alarming rate of child marriage among the Muslim women in Malabar, particularly those in Malappuram district poses a paradox to the otherwise enviable Kerala Development Model. Muslim women constitute 35.8% of women in Kerala who married before the age of eighteen. Three years after the controversial 2013 circular was published by the Kerala state government permitting the marriage registration of Muslim women between 16-18 years, there have been no systematic studies conducted to examine the impact of child

2 Jibin. V K, Ph. D. & C. Naseema, Ph. D., Muslim Women In Malabar -Transition In Education, May-June [2017], Vol- 4/31, Page5355

marriage prevalence in largely backward, majority Muslim districts like Malappuram on the rate of higher education among the women in the community. This paper uses both primary data that constitutes qualitative interviews with 40 female participants in Malappuram and secondary data that constitutes relevant information regarding age at marriage and educational level across religious communities in Malabar and Kerala. The incidence of child marriage amongst women in the community was found to have a direct relationship with the level of education attained by them and vice versa. Unlike the suggestion made by several Organizational reports and previous academic works that young women who are academically weak are more likely to be married off early, the findings of this paper clearly indicate that even the young women who have performed consistently well in their academics are forced to drop out of school/college or discouraged from enrolling into college either as a direct or indirect consequence of child marriage³.

Educational Status of Muslim Women

The Muslim women community which does not expect women to go to work and earn, does not consider the professional role of women as very important. Muslim women education is indispensable for assuming modern occupational roles, and education is devalued because the occupational role is not considered important. The lack of a socially defined occupational role detracts from the importance of women education as a tool for acquiring work skills. Education is a basic and fundamental requirement for the progress and development of overall society. This is the key to victory and socio-economic growth not only in developing countries but all over the world. Education is seen as aspects of religious freedom and equal right with in the teachings

3 Haneefa, M., Reflections on the Relationship between Child Marriage and Higher Education of Muslim Women in South Malabar, De Paul Journal of Scientific Research, [2017], Vol 4, No. 1, Page 71- 83, ISSN 2394-4412.

of Islam. Internationally education is seen as a fundamental for both men and women.

Women are more powerful and active in compare to later period. In early period women have no active role in the society Moreover it can see that women are still dominated in the community. Muslim women are working in all sectors but the main reason of their backwardness is lack of proper knowledge about the future opportunities of education. They are not bothered about current situation of the educational status surely Muslim women can rebuilding a good community through a well setup education.

According to Jibin VK and C Naseema, The distinct pattern of Muslim women's employment in home- based work is in part due to discrimination in formal employment. In part, it is due to the vicious cycle of poverty, lack of education and technical skills, leading to low-skilled, low-income work, and back again to poverty.⁴ Muslim women are unable to contract for better work conditions because much of the work they do is delegated. This restriction of mobility (based on social and cultural factors) restricts their employment opportunities and wages. Muslim women have minimal participation in Government micro-finance programs such as Self Help Groups (SHGs), Watershed Programs and Panchayati Raj (Sachar, 2006).⁵

Lack of education is a stumbling block for status mobility. Better education and economic conditions have indeed raised the status of Muslim women. More vigorous efforts have to be put in if Muslim women are to be transformed from their traditional conservative and backward state of affairs to a modern, progressive and forward position.

Challenges of Muslim Women

4 <https://1library.net/document/yr2xx88z-muslim-women-malabar-transition-education.html>

5 Jibin. V K, Ph. D. & C. Naseema, Ph. D., Muslim Women In Malabar -Transition In Education, May-June [2017] Vol- 4/31, Page 5353

In higher education Muslim women are facing lots of problems like financial, political and social challenges. It should be mentioned that while there is a lot of studies on Muslim women in general context, there is only limited studies on the educational experiences of Muslim female students.

According to the Jose Sebastian, it is gone into the ancient and socio-economic factors integral the comparatively better representation of Muslims in higher education in Kerala. Historically, the Mappila Muslims of Malabar who forms 72% of Muslims in Kerala were educationally much backward than their equivalent in Travancore and Cochin. While Malabar was part of the Madras Province of British India, Travancore and Cochin were princely states.⁶

The Mappila Muslims of Malabar always had a careworn relationship with the British. This together with traditionalist attitude resulted in extreme backwardness of Muslims in modern education. After independence, Malabar became part of unified Kerala following re-organization of states on linguistic lines. Malabar Muslims caught up very fast with other communities in the post-independence period. The major contributing factors are the Indian Union Muslim League's holding Education portfolio for quite a long time, social reform movements, Muslim Educational Society and Gulf remittances. Of the four factors, the last one namely Gulf remittances has been a game changer as far as Muslim education is concerned. Kerala opened up higher education sector for private investment in 2000. Armed with obtainable surpluses earned from the Gulf countries, Muslims entered the higher education sector in a big way by opening several self-financing institutions.

There are many challenges like 1) financial challenges- it means

6 Jose Sebastian, Under representation of Muslims in Higher Education: How and Why the Kerala Story is Somewhat Different?, September [2019], pg-2

that the people cannot affordable the high fees structure in higher classes this lead to the decreasing the literacy level. 2) High competition in Education sector this may lead to reducing the quality of education. In Malabar quality of education in very less because there are only promotes the traditional teaching only they could not force to academic level of studies. So this reason the society always lying in backward and increasing the illiteracy level. 3) Negative attitude towards women education led to women become drop their education in higher secondary or high school classes. 4) society give more priority to religious education than modern education, 5) parents are not ready to send their daughter to distant places to chase knowledge 6) There exists gender Inequality, superstition and baseless custom with regard to Muslim women education.

Women Education in Islam

Muslim women education is essential to acquire knowledge and education according to the teachings of Islam. The duty to acquire knowledge is the obligation imposed on every Muslim male and female. However there are significant gap between the teachings of the Quran and the way it is practiced, especially when it comes to educating women. Education for women offers many benefits educating girls and women helps to break the cycle of poverty. Educated women are less likely to get married earlier; they are more like to send their children to school. When all children have capable to get a quality education rooted in human rights and gender equality. So education can create a wavelength effect of opportunity that will affect coming generation. Although progress has been made in the Muslim majority societies they continue to be the worst in the world in terms of gender equality in women education and more can be done. In Muslim societies both men and women alike, need to be encouraged by the teachings of the prophet Muhammad and words of Allah in the Quran to encourage girls and women to be educated, so that their society can prosper

Conclusion

Muslim women gets entitled and can be self-supporting and thus less or not reliable on male members of family for longevity and hence bring down the acts of violence on women. Muslim women were and still abolish by the community as are a forbearing society and did not give significance to work done by Non-working women. Due to inexperience and low self-esteem women start rational themselves minor and support all the force and poor practices against them. Which leads to centurial ill treatment on females?

Education of Muslim women leads to boosted self-esteem and give more chances by which feel more assured and hence can free oneself and educate oneself on ill treatment and community force limitations and raise voice in opposition to it since now they can live on own and have rational understanding that these actual should not draw breath.

It is evident that the educational attainment of Muslim Women in Malabar is far better to comparing past few years. Influence of women in the society comparatively very high during these years. Women can able to setup a well-defined nation. The study highlights that Muslim women need awareness, motivation and role models with in the community. Officials and decision makers should concentrate on this area by providing various packages for enhancing Muslim women in to the main stream of education.

Bibliography

Books:

1. Ali, Mohammed, K.T., *The Development of Education Among Mapillas of Malabar: 1800-1965*, Nunes Publishers [1990]
2. Almaki, S.H., *Challenges Faced Muslim Women Leaders in Higher*

Education, MCSER Publishers, Vol 6, Issue 3, ISSN-2240-0524 [2016]

3. Beach, M., *A Bibliographic Guide to American Colleges and Universities: from Colonial Times to the Present*, Westport Greenwood Press [1975]
4. Dale, S.F., *Mappillas of Malabar: 1498-1921: Islamic Society on the South Asian on the Frontier*, Oxford Publications [1980]
5. Hameed, Z., *Female Educations and Demographic Transition in Kerala with Special reference to Malappuram district*, J M Center [2007]
6. Haneefa, M., *Reflections on the Relationship between Child Marriage and Higher Education of Muslim Women in South Malabar*, De Paul Journal of Scientific Research, [2017]
7. Humayun, H., *Education for Tomorrow*, Mugopadyaya Publications [1969]
8. Lakshmi, L.R.S., *The Malabar Muslims A Different Perspective*, Foundation Books [2011]
9. Miller, E.R., *Mappilla Muslims of Kerala: A Study in Islamic Trends*, Orient Longman [1976]
10. Soni, J.K., *Women Empowerment the substantial Challenges*, Authors Press of Delhi [2008]

Online References:

1. Beegam, S.A., Beena, M.N., Empowerment of Muslim Women in Islam, ISOR-JHSS Publications, Vol 19, Issue 10, ISSN:2279-0845 [2014], <http://www.iosrjournals.org/iosr-jhss/papers/Vol19-issue10/Version-5/F0191052729.pdf> [accessed on February 26, 2021]
2. Chelapurath, J., De Paul Journal of Scientific Research, DCRD Publications, Vol 4, Issue 1, ISSN-2394-4412 [2007], <https://docplayer.net/142171490-De-paul-journal-of-scientific-research.html> [accessed on February 27, 2021]
- 3.

4. Hussain, M., Educational Status of Muslim Women in India: Issues and Challenges, SAS Publishers, ISSN 2347-5374 [2018] https://www.researchgate.net/publication/330535000_Educational_Status_of_Muslim_Women_in_India_Issues_and_Challenges [accessed on February 26, 2021]
5. Jibin, V.K., Naseema, C., Muslim Women In Malabar -Transition In Education, SRJIS, Vol 4/31, ISSN-2278-8808 [2017], https://issuu.com/dr.yashpalnetragaonkar/docs/35._prof._.dr._.c._.naseema_1 [accessed on February 26, 2021]
6. Kapur, R., Problems and Educational Needs of Muslim Women, Acta Scientific Women's Health, Vol 1, Issue 7, [2019], <https://actascientific.com/ASWH/pdf/ASWH-01-0053.pdf> [accessed on February 26, 2021]
7. Sebastian, J., Under Representation of Muslims in Higher Education: How and Why the Kerala Story is Somewhat Different?, IECED Publications [2019], <http://www.vikasanvesh.in/wp-content/uploads/2019/12/Why-is-Kerala-Story-Different.pdf> [accessed on February 20, 2021]

ANALYSIS OF MISCONCEPTIONS ABOUT THE MULTIPLE MARRIAGES OF PROPHET MUHAMMED (PBUH)

Haris K¹

SAFI Institute of Advanced Study, Vazhayoor.
University of Calicut, Kerala, India

Abstract

It has been too long since the discussions and controversies concerning with the multiple marriages of Prophet Muhammad (PBUH) have begun. Critics take it as a vulnerable point to criticize Islam and prophet Muhammad (PBUH). This paper takes a humble attempt to answer the misconceptions and speculations revolving around prophetic marriages especially the new versions of accusations at recent times which focus upon his marriage to Aisha and swafiyya (may Allah be pleased with them). The critics disrespectfully attack and accuse him of using wives for sexual and physical desires and lusts. They judge the plurality of his marriage with modern standards and values without any consideration to the social, political or religious contexts in which they happened. Meanwhile every marriage had its

1 Post-Graduate, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

own reasons, purposes, and contexts as it can be seen clearly. The criticisms come from utter ignorance about such contexts and situations. So a meticulous analysis of each marriage of prophet (PBUH) and their contexts with purposes and wisdom behind is done here that it will be a clear-cut answer to the allegations levelled against prophet (PBUH) and it may be a repository of knowledge to those misconceived or want to know the fact behind it. The study was done with reference to more than ten articles, journals and traditional Arabic texts which increase the credibility of the study.

Key words: allegations, contexts, purposes

Introduction

Islam is a religion of peace and tranquility. It guides the humanity to the eternal bliss and endless blessings. Allah has made certain laws and rules obeying them will lead us to a successful life here and hereafter. Allah has sent more prophets to educate the society these rules of religion. Among them Prophet Muhammad was the final and the last. Prophet (PBUH) came for the salvation of the humanity by establishing morality and fraternity and assuring every Muslims of protection, security, freedom and contented life. Wars, racial conflicts and social conditions at his time had produced many widows, orphans and divorcees. So, apart from teaching and guiding the society, it was up to him as a statesman, to protect them and give a decent life. Therefore it was his practice to encourage the believers to marry such widows and divorcees for the sake of their betterment. Instead of being a mere speaker, he applied to his life what he had taught. So he opted for himself divorcees and widows as life partners for assuring social justice and to be a model for believers to simulate.

Unfortunately, the opponents and critics of Islam from time to time attack Islam by disseminating misconceptions and allegations against Prophet Muhammad (PBUH) and his life. One of the major allegation that we see commonly is that concerning with the multiple marriages of prophet (PBUH).

They assume the plurality of his marriage as a thing comes out of utter lusts, sensual desires and passions. And they tend to relate and compare it with modern standards and values without any consideration to the contexts like political, social, legislative or religious ones. While those who study the biography of prophet (PBUH) will never say anything like that but praise him for being the saviour of womanhood.

So let us analyse the common misconceptions concerned with his marriage and try to correct them explaining the contexts and purposes behind.

The enemies of Islam take the plurality of prophet's marriage as a vulnerable place to attack Prophet Muhammad and tarnish his image among the public. They claim that his multiple marriages were out of carnal desires and sexual inclinations². He had married a child girl promoting child marriage and got wedlock with more than ten women while limiting it to four for his adherents and etc...

All these arguments are nothing but misconceptions come out of utter ignorance about the life and history of Prophet Muhammad (PBUH). They put these arguments either by harbouring enmity towards Islam or having been misinformed or misunderstood the truth behind. So let us take some points about the marital status of prophet to destabilize these arguments at first glance.

Prophet Muhammad (PBUH) was well-known for his chastity and honesty among meccans before and after his marriage. At the age of 25, he married firstly to Khadija, a twice divorcee and fifteen years older than him³.

This life with Khadija lasted for twenty five years and within

2 sayyid muhammed Rizvi -"the concept of polygamy and the prophet's marriages" p.1

3 Muhammed fathi musa "the wives of prophet muhammed" p.10,11

these period he didn't marry any other woman⁴.

His other marriages had taken place only after Khadija's death and having passed 53 of his age and closed to old age⁵.

Almost all women he married to were widows or divorcees with children except Aisha⁶.

The women he married to were not known for physical charms or beauty rather, some of them were taller or older than him⁷.

Noting these points, no one will say that his marriages were out of sexual desires, physical pleasures or lusts. Because when he was young and strong he opted Khadija who was married twice previously and 15 years older than him. He remained with her 25 years without marrying any other women. Moreover, at which time it was a norm in society to marry one more women. But prophet (PBUH) passed his youthfulness, middle age and closed to old age with one woman of such qualities. Had he been controlled by his desires and lusts

,that is what prompted him to have many wives, he would have chosen young virgins anymore especially when pagans of Mecca offered him the prettiest woman for stopping his preaching or when the companions were ready to marry their daughters and sisters to make a relationship with the messenger. But prophet opted for himself the widows and divorcees except Aisha.

Any common sense can easily say that this was impossible in

4 "shubhath wa abathil houla tha'addudi zaujathi rasool sallallahu alaihi wasallam" m.ali sabooni page -8-10

5 sayyid muhammed Rizvi -"the concept of polygamy and the prophet's marriages" page.1

6 "shubhath wa abathil houla tha'addudi zaujathi rasool sallallahu alaihi wasallam" p.10

7 "seerah sayyid al bashar"-p-389

a person who is driven by sexual desires and lusts. So there were precise purposes and aims behind the marriages of prophet (PBUH) that can only be understood by neutral and close enquiry of his biography and life. And those who know these wisdom and purposes behind the marriages would surely appreciate him instead of slandering. That were multifarious and can be categorized for convenience to be political, educational, legislative and social⁸. Let's have a discussion upon them concisely...

Educational Purpose

Prophet was the final messenger and the sharia laws and rules had to be imparted to next generation. Sharia laws were made obligatory upon every Muslim men and women with some differences in the modes. The women were modest and shameful to ask the prophet directly laws concerning with female matters like menses, bleeding, pregnancy and sexuality, etc...as we see today women consulting lady doctors for woman-related matters. So there should be some lady scholars to educate women the laws concerned with them as they represent half of the community⁹. So it was one reason behind prophet's multiple marriages to educate the society especially women all the rules of sharia. Because only wives can imbibe the private life of prophet and impart them in a proper way to others. Let us take Ayesha as a testimony for that .She was a brilliant lady she narrated more than two thousand hadiths¹⁰. Companions including men and women would come to Khadija for clearing doubts concerned with sharia. And they had returned with satisfied answers and abundant knowledge¹¹.

8 Ibid 10-11

9 ibid-14-17

10 Sayings, deeds and silent approvals of prophet (pbuh)

11 Article "M.F Sahin "the reasons behind the several marriages of prophet Muhammad ,upon him be peace"p.1-2

Legislative Purpose

Prophet Muhammad was not only a leader but also a good legislator he eliminated some Arab practices and costumes and introduced new ones also. Some of the prophet's marriages were intended to abolish some corrupt traditions. His marriage to Zainab was an example for it. Before Islam the Arabs considered adopted child as one's own child in all matters. So they didn't allow one to marry the divorcee of his adopted child. Therefore Prophet married Zainab the divorcee of his adopted son Zaid to make them understand that adoption doesn't make one real son of adopting person. By this marriage, prophet redefined the long-lived prejudice of Arabs¹².

Social Purpose

Prophet Muhammad (PBUH) married some women during the time of hardship and difficulty when the wars and clashes made them helpless and unsecured. Prophet would encourage his companions to preserve the dignity of the women who were widows, divorcees or had no guardian or had orphan children. He would encourage Muslims to marry them for protecting them from the shackles of poverty, obsessing loneliness, being helpless or without guardian. He was not a man of words only, but his actions speak louder than words. He showed best model of protecting the dignity of women who were widows, divorcees or without guardian. And exalting their status in society. So, he married so-called women and became exemplary to others¹³.

Political Purpose

Some marriages of prophet were meant to some political reasons. He was the leader and head of Islam. So his prime concern was the future of Islam. He was keen to strengthening Muslims by all bonds and means. His marriage to Juwairiya caused to

12 "seerah sayyid al bashar"-p-392-394

13 ibid-23-26

gain the support of the whole clan of Bani al-mustaliq and their allied tribes. It was his marriage to Safiyya that he soothed the great section of hostile Jews of Arabia who were in an intention to retaliate him. His acceptance of Mariyah of Egypt led to a political alliance with a king of great magnitude of people¹⁴.

We can understand from this, the marriages of prophet (PBUH) have nothing to do with sexual enjoyments and sensual desires, rather that had wisdom and purpose .Had he wanted to marry pretty and maiden women the companions were happy to marry their daughters and sisters because they were keen to have a relation with the messenger of Allah and the great king of Arab. Even the enemies had once asked prophet as Bukhari reports that "if you stop your mission we will give you what you want leadership, wealth, the prettiest woman or anything you ask" ... but prophet rejected every offers for the sake of his holy mission. And he opted widows, divorcees, at once maiden for the sake of fostering humanity and encouraging fraternity.

Conclusion

Those who study the biography of prophet closely will never say that prophet was a womanizer or a person driven by sexual pleasures and lusts. Rather they acknowledge that every marriages of prophet had noble purpose and sublime intentions. It can be simply understood from his first marriage to Khadija fifteen year older than him and a divorcee of two times. It lasted for 25 years and he never married within these years .Then he married widows and divorcees according to the situations and circumstances. So the misconceptions and allegations are coming out of utter ignorance of his biography. Every marriages of prophet (PBUH) have something to speak about the sublime wisdoms and purposes as mentioned above. So the misconceptions and allegations have nothing to do with the reality.

14 Ibid -26-30

Bibliography

Books

1. Abdul rahman bava ibn muhammed al malaibari "*seerah slayed al-Bashar*" (Arabic) published by darulbasair, Egypt -2010
2. Mohammed ali sabooni "*shubhath wa abathil houla tha'addudi zaujathi rasoolsallallahu alaihi wasallam*" (Arabic) published 1980
3. Muhammad fathi musa`ad "*the wives of the prophet muhammed (PBUH)*" (English) published by Islamic Inc. Publishing & distribution Cairo, Egypt.

Articles

1. Abdullah Ansari "*Wisdom behind the marriages of prophet*" (PBUH) (August, 2020) <https://quranforkids.com/wisdom-behind-marriages-prophet-muhammad/>
2. Hassan elagouz "*If the Quran allows a Muslim man to keep 4 wives, why did prophet Muhammad (PBUH) have more than 4*" <https://www.quora.com/If-the-Quran-allows-a-Muslim-man-to-keep-4-wives-why-did-Prophet-Muhammad-PBUH-have-more-than-4> "*Closer look at Prophet Muhammad's marriages*" (February, 2021)
3. <https://www.dar-alifta.org/Foreign/ViewArticle.aspx?ID=17&CategoryID=5>
4. M.F sahin "*The reasons behind the several marriages of Prophet Muhammad, upon him be peace*" (April, 1993) <https://fountainmagazine.com/1993/issue-2-april-june-1993/the-reasons-behind-the-several-marriages-of-the-prophet-muhammad-upon-him-be-peace>
5. Aisha Stacey- "*11 wives of the prophet Muhammad-who are they?*" (24, Oct 2018) <https://aboutislam.net/reading-islam/about-muhammad/11-wives-of-the-prophet-who-are-they/>
6. Dr. Safvet halilovic - "*prophet's wives and reasons for his multiple marriages*" <https://www.newageislam.com/islamic-ideology/>

dr-safvet-halilovi%C4%87/prophets-wives-reasons-his-multiple-marriages/d/3370(sept.1 2010)

7. Sayyid muhammed rizvi -*"The concept of polygamy and the prophet's marriages"* <https://www.al-islam.org/articles/concept-polygamy-and-prophets-marriages-sayyid-muhammad-rizvi>

JIHAD REALITIES AND MISUNDERSTANDING

Hussain Kattil¹

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

Jihad means to take any effort in the way of Allah to make the light of Islam and Muslims spread in front of the world in a believer whole life till the day of doom. Nowadays Islam phobia in the name of Jihad has been increased very well. The word Jihad has been engraved in the brains of public people as the meaning of armed revolution. The anti- Muslim mob tries to misuse social media to pollute the actual teachings of Islam using Islam phobia by jihad. Here this paper tries to differentiate between the real and misconceived meanings of Jihad in the base of Quranic verses. Does Quran really ask Muslims to make an armed revolution for the propagation of Islam? Why Jihad has been misconstrued among public people in this era more than early centuries? The verses of the Quran which were misunderstood by the people are actually revealed only to the context of battlefield, not to common context. Social media are the main channels of those

1 Post-Graduate, Department of Islamic Studies, SAFI Institute Of Advanced Study, Vazhayoor

people who try to manipulate to make Islam as a religion of revolts and struggles. They have partially succeeded in their effort. so this study will surely become a pathway to Understand the clear perception of jihad.

Keywords: jihad, misconception, realities

Introduction

After the incident of 9/11 the attack of some terrorists on the world Trade Centre in Pentagon the term Jihad became more discussed than that of earlier years. Because it was done by some narrow minded people in the name of Jihad to protect Islam from the hands of America, Nowadays the term Jihad is being read in two different perspectives on the two very different points of views. First is the concept that terrorists who interpreter Jihad as their own opinion without looking to the official documents of Islam Quran and Sunnah. Secondly the opinion of those who consider Islam and Jihad as a dangerous to mankind and it is needed to erase Islam from Earth. As a result of this opinion sum of Western people try to marginalize Muslims and Muslim countries in the name of Jihad without seeking the actual meaning of Jihad and the concept of Jihad and terrorism in Islam. So it is very interested to study on depth of what is the real concept of Jihad in Islam and how it is documented in the books of Fiqh.

Jihad

The word Jihad which means to take risk and effort wholeheartedly in sake of Allah's pleasure and happiness does not represent any meaning of violation. It's the root word of Jahada- yajhudu which means "work wholeheartedly" sincerity, great effort... Etc. In the word of Arafah Al jahd is accounted as full effort for something. Munawwir says: etymologically the word Jihad is derived from jahada meaning power of abilities, while the word Jihad means struggle.² Lexically jihad

2 Ahmed Warson Munawwir, "Kamus Arab", Indonesia, yoga kasta, 1984,254

means devoting the fullest efforts and abilities to get through difficult and serious problems. In this case the jihad also means delivering the right advice in front of tyrants. In the words of Zuhaili the definition of Jihad that is in line with the Sharia law is devoting all the capabilities and efforts to fight the infidels and to defend ourselves either with life, property or oral accounts. These are etymological and lexical meanings of Jihad. In Sufism Jihad -mujahadah means purification of mind and body from table and deeds. None of these meanings are aimed at an armed revolution. But in social media we can see the Jihad as a physical struggle for the propagation of Islam. It a clear pollution of truth using misinterpretations of Quranic verses.

Jihad in Quran

There are so many Quranic verses hint to Jihad, but majority of them related to the meaning of devoting life, money and power in the way of Allah not to make a riot. For example in chapter 9 verse 41 Allah says: "and strive with your lives in the cause of Allah". And in another verse Allah says "and strive with Quran the real strive" likewise there are so many quranic verses refer to this meaning of Jihad. According to Muhammad solikin the word Jihad of modifications is brought 41 times in the Quran, of the 41 mentions solikin separate them into two parts, first the mentioning of the level of words angular 5 verses. Those 5 verses refer to the Jihad meaning the earnest attitude of living together with other believers (Surah al- Maidah - 53) "sincerity is swearing by Allah" (Al an 'am- 109 and Nahl-38)"strengthening The oath to obey the messenger" (Al Fatir- 42) "the ability to do good individually." (Al thoubah-79) vow to fight the war in certain circumstances (An Nur-53) of those five components we can conclude that Jihad is earnestly implement the faith and obedience to Allah and his messenger. Secondly, the mention of Jihad with numerous forms of words, including meaning with courage and patience to face the test of Allah. (Al Imran -142 and surah Muhammad -31) defending the prophet

Muhammad argumentatively from wrong public opinions (surah Al Mutmahinnah-1). Fighting for religion optimally with wealth and lives as evidence of faith. (An-Nisa) And so on.³

There is a question here that where is the order to fight with unbelievers in these verses? But some verses denote Jihad and war in another meaning. We can see them in Quranic verses in surah Al Baqarah verse 190 which means "fight in the way of Allah those who fight you, but don't transgress, indeed Allah does not like transgressors" According to Al Tabari, this verse is the first verse revealed about war which comes from the Medina period, and is also the first verse also which would be found when opening the Quran from starting.

The verse text includes fighting the unbelievers who deliberately victimized and fought the believers. This permission was only after 13 years of suffering and patience from attacks of unbelievers only because of believing in Allah and in his messenger. How will this order be in a common context? Many interpretations explaining the word like the one above is their response of Muslims and their reactions to the brutal actions committed by the enemies. Fighting in the way of Allah means fighting with the intention that of elevating Allah's religion, securing the preaching of Islam. The purpose is to make sure that its adherence is not disturbed and prevented from religion or religious instructions. In addition to this the aim is also to defend the country from enemies who wanted to colonize wealth and independence of Muslims. Thus physical battles called " Al Qital" can only be justified if it aims to defend and protect the lives of many people and their safety.

Jihad in Tafsir

The lion portion of Muslims understands Jihad as Fard kifaya (social duty) which is written on the proposition of the holy

3 Quran, Surah Al Maidah- 53, Al An'am-109, Al Nahl-38, Al Ftir-42, An Nur- 53, Al Imran-142, Muhammad- 31, Al Nisa-

Quran and in the Hadiths of the prophet (Ismail 1998, 11).⁴ The Quranic verses which denotes the relevance of Jihad can be found in surah Al-Baqarah verse 28 which means “indeed those who have believed and those who have emigrated and forth in the cause of Allah those expect the mercy of Allah and Allah is forgive unmerciful” This verse from Quran implies believers who stayed in the faith of Islam and stood with prophet in the migration or joined the prophet in battlefield to protect Islam from infidels with revenge, are worth expecting the grace and mercy of Allah (maraghi 1984:257)⁵.

Surah Al Baqarah verse 244 States “And fight in the cause of Allah, he is hearing and knowing”⁶. Fighting in the way of Allah means to strike with aim that of protect and propagate Allah’s religion to secure the teachings of Islam. The extreme aim and meaning of Jihad had been influenced by some ancestral scholars, especially some interpreters. For example the interpretation of Zamakshari: “holy prophet was absolutely against all infidels because they are against the Muslim community and intend to fight. So they are in a legal battle whether they are right or not” (Zamakshari 2012:231)⁷. It’s very important to understand that there are some quranic verses themed Jihad which is erroneously interpreted by someone though Jihad and war are two kinds of different meanings. Hamka Haq said that there are some quranic verses which clearly denote to physical fight with the term “Qital” not “Jihad”. (Haq 2009:202)⁸ as in verse of Al Baqarah 2: 190 which means: “fight in the way of Allah those who fight you, but do not transgress. Indeed Allah does not like transgressors”.

4 Ismail Ibn Umer, “Tafsir Ibn Kathir”, Vol 1, Dar- Al Fikr, Bairut,1986, 227

5 Ahmad Mustafa al Maraghi, “Tafsir Al Maraghi”- Vol- 2, Dare Jihad,1984,227

6 Quran- Surah Al Baqarah- 244

7 8 Zamakshyari,Al Kashaf, vol 1, Dar Al Hadith ,Cairo 2011, 231

8 Hamka Haq, Islam Rahman, RM Books,Jakarta,2009,202

According to Qurtubi, many scholars say that only after the revelation of this verse Muslims were permitted to fight those persecute them because of believing in Allah and his prophet Muhammad (peace be upon him) (Qurtubi 1372 H: 347).⁹ The Muslims and their prophet were allowed to defend the Qureshi people who fight against believed people but they should stop the war against those who are willing to stop and live in peace with you (Kathir 1401:227).¹⁰

So a physical war called “Qital” can be justified only if it is aimed to protect and defend from the persecution of lives and safety of many people. Such battles were ordered to be taken as a last warning to the persecutors. When people are going to conflict which is already threatens the security and peace of the people or of nation. So that almighty god ordered the prophet and the people to protect their people and Nation.¹¹ . Others are of the opinion of the war Al Qital is a part of Jihad. In Qital the two forms of war, defensive and offensive. Defensive Qital is done when Muslims or Muslim Nations are attacked by infidel people or countries such as Afghanistan and Iraq which are occupied by the United States of America till now and Palestine occupied by Israel. Offensive Qital is done through battles. It’s done when propagation which is done by Islamic nation is blocked physically by infidel people, because Islamic propagation is not a physical action which is harmful to anyone. These Muslims are ordered to protect the propagation and to protest to remove the obstacles blocking it and to proceed with the propagation. As the opinion of Abdurrahman Wahid there are a lot of types of Jihad namely:-

9 Muhammed ibn Abubakr, Tafsir Al Qurtubi, Vol 2, Dar Al Sha’b, Cairo, 1372 H, 347.

10 Ismayil IBN Umar IBN Katsir, Tafsir Ibn Katsir, Vol 2, Dar Al File, Beirut, 1986,227.

11 Hamka Haq, Islam Rahman, RM Books, Jakarta, 2009, 231

(A) Jihad in the version of physical war that we fight only if we are attacked by infidels. Thus we will fight in the way of Allah, otherwise it's not jihad, it should be eliminated.

(B) Jihad denotes oneness of God or Tawheed anthologies.

(3) Jihad to protect Muslims and Muslim countries from riddles from having danger to them (Wahid; 1982:48).¹²

Jihad in Hadiths

We can see more references of hadiths denoting the importance of jihad. Some of those hadiths are narrated by Abu Hurairah whose validity in hadith narrating is widely accepted in Bukhari and Muslim as follows: the messenger of Allah asked what is the most important deed? He replied "faith in Allah and his messenger" he asked again "then what else". He replied "fighting in the way of God" (Al Bukhari and Muslim) (Bukhari 243).¹³ Then the hadith narrated by Abu saeed Al khudri who is more valid in hadith collection of Bukhari and Muslim, holy prophet asked "who is the best man?" the messenger of Allah replied "A believer who strives with his wealth and solve in the way of Allah" then the man asked again "then who else?" prophet replied "a believer in shi'ab, worshipping Allah and leaving the men from his crimes" (Al Bukhari And Muslim from Abu Saeed Al Khudri).¹⁴

Analysis of Jihad in Modern Time

According to Esposito Jihad is the one of the most important inspirations of Muslims for centuries. Even in twentieth century there is coined a new Jihad globalization which is aimed to

12 Abdurahman Wahid, Menelan, cakrawala, Salahudddin press, Jakarta, 1982,48.

13 Muhammed Ibn Ismayil, Jami AlSahih, Vol 2, Dar Al Ihya,Cairo,th:243

14 Ibid

individuals and social and political parties.(Esposito 2010:126).¹⁵ Esposito continues, the actual Islamic protest against waste is intensive, because many Islamic countries have been destroyed by western countries. On the other hand people who introduce Islamic are made of spirit of Jihad. So that this type of operation which is based on seeking the happiness and pressure of Allah. Jihad in Islam is its sixth pillar. There is no official account for that. The importance of Jihad is based on the verses of Quran and in the hadiths the explanations of holy prophet Muhammad (PBUH) and is based on the spells of his companions. In history there are a lot of examples for mobilizing of Muslims for Jihad as the answer for the call for it in Quran and hadiths to defend infidels from attacking Islam and Muslims. Jihad is a multi-meaning concept which is used nowadays to abuse the history of Islam.(Esposito 2010:85).¹⁶

The meaning of Jihad as explained by Islamic scholars is to fight with infidels then to fight the lust,satan and evil. In the concept of science the meaning of Jihad can be terminological and etymology in the action of everyday life. The definition of everything will be prioritized to determine Oracle meaning compared to etymological meaning. The misinterpreted meaning of Jihad also makes multithreaded and concerned as any Muslims are considered to be a fighter (jihadi) or terrorist. The efforts for the corrections of the misinterpreted meaning of Jihad has been done more by either community organization or government as who issued a fatwa No: 30/2004 on the dangerous aspects of extremism terrorism and the distinction between Jihad and terrorism and confirmation of banning of acts of suicide bombardments carried out by extremists and terrorists in the name of Jihad. According to Ibn Abdullah Sali Al Faizan, Jihad

15 John L Esposito, *Al Mu'jam Al Mufahras li Alfaz Al Qur'an Al Karim*, Dar Ihya Al Turas Al Arab, Beirut, 2010 ,85.

16 17 John L Esposito, *Al Mu'jam Al Mufahras li Alfaz Al Qur'an Al Karim*, Dar Ihya Al Turas Al Arab, Beirut ,2010,85.

has five aims;

1- Jihad for the self-controlling. To fulfill the commands of Allah and give up his prohibitions. As it is too hard to do Jihad against the passions is the uphill jihad (Jihad Al Akbar)

2- Jihad against the devil thoughts the real enemy of human beings. The devil is always trying to cheat people and turning them to the rebel way of order.

3- Jihad with people who are brutal infidels and persecute Muslims for Muslim countries are being obstacle in the way of propagation. This fighting method is used to command good and to give up the injustice. In this mode of Jihad jihadist should have good patience and fortitude to control his emotions and capacity.

5- Jihad against hypocrites who argue they are Muslims but still they deny the oneness of God and the prophecy of Muhammad (PBUH).

5- Jihad against infidels those criteria are accounted for early. (Salendra 2009:133-135).¹⁷

According to Gamal Al Bana the term Jihad denotes a fixed content that has a taste of an aim that will lead anyone to a destination. Jihad is not completely only a war although there is doubtless the war in Jihad. (Al Bana 2006:22).

Syyed Qutub stated that the aim of being ready for Jihad is to proclaim for to propagate Islam. To liberate human beings from disbelief, to establish Allah's oneness in the world, to stop the evil teachings that will make mankind slaves of evil and escape human being from worshipping except Allah and to worship only Allah alone, (Qutub; 2003: 121).¹⁸

17 Kasim Salendra, Al ajihad Fi Hukm Al Islam, 2009, Pp 133-135.

18 Sayyid Qutb, Tafsir Fi Zilal Al Qur'an, 2003, GermalnSami, Jakarta, 121

According to sodarto “Jihad does not mean only “meaning of war” but it refers to “trying an effort earnestly”; Jihad in the way of Allah means to strive in the way of Allah for Islam wholeheartedly. (Sudarto 1999; 150) or in other words there is no jihad except Jihad in sake of Allah’s happiness and pleasure. (Q, Al Maidah] (5):54, Al Anfal (8):72, and Al Tawbah (9):41,81) such as the effort to feed starving people ,and concern ignored one, to fight to increase health status of people, to build charity centers and to help orphans, all these will be included in Jihad in the way of Allah. Whatever this is the real and lion portion of the meaning of Jihad is this mentions the most popular meaning of Jihad is narrow that is struggle with weapons.

Jihad is not only to fight with weapons but also is to strive with wealth and lives.

As for how to strive with wealth and live it can be done by;

[1]- Jihad with wealth by

- (a) Offering helps to protect belief.
- (b) Giving food and shelter for people in need.
- (c) To offer financial assistance for those students who are in the way of seeking religious knowledge.
- (d) Giving more love to Allah than that of property.

[2] Jihad with soul can do through

- (a) Directly parts page in fighting in the way of Allah.
- (b) Increase faith through Dikr (chanting) of Allah and take risk of it without being lazy.
- (c) Love Allah then that anyone in the world.

Jihad is an act through which can arouse the image of Islam among other religions positively. There is no harm meaning in Jihad. Jihad is to make Islam more responsible and respectable informed of other religions instead of avoiding Islam. With Jihad

other religious believers can understand that Islam is the right way to be followed. Sometime Jihad has been misused in a way through which nobody can transmit or accept the real teachings of Islam or anyone to accept it, and there is no any value for such acts like committing suicide for bombardments in the name of Jihad for Islam. This any act is again to make Islam in front of other religions respectable can be called Jihad. In the words of Marijan, theologically Islamic college have given a variety of meaning for Jihad which is more broad than that of misunderstood meaning ranging from every good deed to hold weapons against attacks to Islam and Islamic countries, and fighting against immoral passions also. So if the word Jihad is linked to the way of Allah, it means to do something wholeheartedly in sake of Allah's Pleasure and happy, it can be done by hand or oral means.

Conclusion

It's not possible to blame the concept of Jihad terminologically nor etymologically. It's nothing to be questioned or to be anxious about the meaning of Jihad. The interpretations we see in modern time are only false and intended pollution of Quran and hadiths. The Jihad which is done in its right meaning be a real Muslim would not be harm to anyone.

The armed war that is understood by western thinkers' actual meaning of Jihad is only a part of the jihad. It has affected the sincerity of innocent Muslims and their activities of propagation because all are misunderstood in the name of Jihad. Though, in real actions Islam in Quran and hadiths of the holy prophet teaches love, compassion, and peace as the form of blessing for universe.

References

1. Ahmad Warson Munawwir, 1984, Kamus Al Arab-Indonesia, Yogyakarta, Al-Munawwir
2. Asma Afsarudhin "Jihad in Islamic thought" Cambridge University

press,2020

3. Bana, Gama al-, 2006, al-Jihad, penterjemah Tim MataAir Publishing, Mata Air Publishing, Jakarta, 2006
4. Bukhari, Muhammad bin Ismail al-, t.th., Shahih al-Bukhari, Juz. II, Dar al-Ihya al-Kitab al 'Arabiyah, Kairo.
5. Esposito, John L., 2010, Masa Depan Islam ,Antara Tantangan Kemajemukan Dan Benturan Dengan Barat, penterjemah Eva Y, Nukmandan Edi Wahyu, Mizan, Bandung
6. - Jamie Tarbey "what does jihad really mean" <https://www.npr.org/templates/story/story.php?storyId=92552774>
7. "Jihadism " as a new religious movement" , Cambridge University press ,2012
8. - M Yusuf Yahya - "Interpretation of jihad in Qur'an
9. Maulana Wahiduddin Khan "Jihad and Qital" 2015, observer news service
10. - Qasim Rashid, "opinion Jihad is not a dirty word" 2017
11. -Rasha A Abdulla "Islam, jihad and terrorism in post 9/11 " Arabic discussion board, journalism and mass communication department- the American University in Cairo-
12. -"The Concept of Jihad in Islam Ramlan" -Tengku Erwinsyahbana Nurul Hakim
13. IOSR Journal of Humanities and Social Science (IOSR-JHSS)
14. Volume 21, Issue 9, Ver. 7 (Sep. 2016) PP 35-42
15. The jihad verse from (Quran 2:216)
16. [https://en.m.wikipedia.org/wiki/The_Jihad_verse_\(Quran_2:216\)](https://en.m.wikipedia.org/wiki/The_Jihad_verse_(Quran_2:216))
17. https://en.m.wikipedia.org/wiki/Violence_in_the_Quran
18. <https://www.cambridge.org/core/books/cambridge-world-history-of-violence/jihad-in-Islamic-thought/62EBA6E352B5D760D5D0548>

0ECD6C61B

19. <https://kashmirobservers.net/2015/03/12/jihad-qital/> "Jihad in modern conflict" <https://www.crisisgroup.org/jihad-modern-conflict>
20. <https://www.washingtonpost.com/news/global-opinions/wp/2017/07/08/jihad-is-not-a-dirty-word/> E-ISSN: 2279-0837, p-ISSN: 2279-0845. www.iosrjournals.org

THE HISTORICAL CONTROVERSY OVER CHERAMAN PERUMAL AND MALIKDEENAR

Ibrahim Khaleel¹ & Dr. Shebeeb Khan P²

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

The conversion of Cheraman Perumal and the advent of Malikdeenar are still a matter of debate among Kerala historians. The debates have been developed on, whether it happened in the period of the Prophet or later. There are three different viewpoints regarding Cheraman Perumal's conversion and immigration

During the life time of Prophet

During the eighth century and

During the ninth century.

Arabia had trade relations with Indian ports long before the establishment of the Roman Empire and Indian ships were used to sail up to the Tigris and Madain before advent of Islam.

-
- 1 Post-Graduate, Department of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor
 - 2 Assistant Professor, Department of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

The Arabs were attracted by the spices of Kerala so they existed in the port towns of Kerala for the purposes of trade.

According to the controversy over Malikdeenar, the person who constructed mosques in many parts of Kerala, was Malikdeenar during the period of the Prophet not by Malik bin Deenar the famous disciple of Hassan Al Basari. It is clear from his biography that he never visited Kerala.

Many western scholars produced numerous books on the various aspects of Islam. These western scholars were generally obsessed with the intellectual superiority of the West and such books miss the spirit of Islam. So the need of the hour is to present historical facts as it is and to prove the arrival of Islam here in Kerala in the early days of the Prophet. This paper is an attempt to clarify this historical uncertainty and to prove that Islam had arrived in Kerala during the period of Prophet itself.

Introduction

Ibn `Abbas said: Prophet Muhammad (PBUH) delivered a sermon as part of his final speech, and said “It is incumbent upon those who are present to convey this information to those who are absent”. So that the traders (followers of the Prophet) spread the new faith in the land they traded. These Arab Muslims must have tried to spread their religion whereas they traveled. It is reasonable to believe even before the conversion, Islam had reached Kerala.

Kerala, an integral part of the Indian subcontinent throughout the ages, have Indian history its culture. According to some scholars the Mappilas are the oldest settled native Muslim community in the South Asia. Cheraman Perumal was a famous Kerala king. The conversion of the king in to Islam and the advent of Malikdeenar are still a matter of debate among historians. The main arguments revolve around whether it happened in the life time of Prophet or later. The discussion on the journey of three

different kings and misunderstandings of the real Malikdeenar has led to the formation of these arguments.

The tradition and existence of Muslims in India is under threat in the contemporary era. Thereby many Kerala historians narrate this version of history that the advent of Muslims during the prophetic era has no base whatsoever. So it is the need of the hour to present historical facts as it is and to prove that the arrival of Islam probably happened in the early years of the prophet. The ambiguity in distinguishing the journey of three different kings and the misunderstanding of real Malikdeenar has led them to this misguided argument. This paper is an attempt to clarify this historical uncertainty and to prove that Islam had reached in Kerala during the period of prophet itself.

Advent of Islam in Kerala

Kerala is a state on India's tropical Malabar coast. Arabia had trade relations with Kerala even before Roman Empire because of its spices and condiment. As history records, the advent of Judaism in Kerala, was in 275 BC³. A. Shreedara Menon observes that Christianity was introduced in 52 AD⁴. These evidences prove the presence of these two religions here even centuries before the birth of the Prophet Muhammad [PBUH] in 571 AD.

It is an indisputable fact that Arabia had trade relations with West Indian ports long before the establishment of the Roman Empire. Agatharchides, the Roman writer (113 B.C) mentioned that "there was no nation upon earth so wealthy as the Gerrhaeans and Sabaeans because of their situation in the center of all commerce

3 Ahmed Moulavi CN and Muhammad Abdul Kareem KK, Mahattaya Mappilasahitya Parambaryam (The great Mapila literary tradition), Azad book stall, Kozhikod, 1978, p-14

4 A Sreedhara Menon, A survey of Kerala history, DC Books, 9th edition, 2019, p.106

that passes between Asia and Europe. It was they who have made Ptolemaic Syria rich in gold and who have provided profitable trade and thousands of other things to Phoenician enterprise"⁵ After the establishment of Roman Empire trade passed into the hands of Romans and Arabs still carried a portion of the trade.

The Arab geographer Ibn Rushtah (c.900 A. D) says that, before Islam Indian ships used to sail up the Tigris as far as Al-Madain⁶. Arabs had commercial relations with West Indian ports, therefore colonies of Arabs must have existed in the port towns, and thus researchers can assure that soon after the rise of Islam in Arabia it must have reached Kerala coast, through the Arab merchants.

It is established fact that Arabia had an effective trade relationship with Kerala even before the era of the Prophet. The emergence of Islam in Arabia unleashed revolutionary changes in political, cultural and economic fields of Arabs. These changes, of course, exposed the characteristics of Muslim traders, especially in their dealings. These Arab traders and merchants spread the message of Islam in Kerala. A rational reading of these facts itself is sufficient to substantiate the advent of Islam occurred here during the lifetime of the prophet. Francis Day assumes that the first settlement of the Muslims on the western coast took place, sometimes in the seventh century⁷. RE Miller narrates different versions of Islamic arrival in Kerala as follows:

- During the time of the Prophet (628 AD) as mentioned in the Keralolpathi and Arakkal palace inscription.
- During the eighth century (701 AD, 82 A.H) as given in the Rihlat Al Mulook
- During the 9th century (822 AD) as suggested by Sheikh

5 G. F. Hourani, Arab Seafaring in the Indian Ocean p.21.

6 Ibn Ruṣṭā, *Kithābul A'laq ul-Nafisa* (The book of precious relationships), Beirut, Darul Sadar, 1992, p. 94

7 Francis Day, *The land of Perumals*, Nabu Press, 2010 p365

Zainudheen in Thuhfathul Mujahedeen.

- During the beginning of twelfth century as can be inferred from the recent researchers of prof. Elamkulam and Sri. MGS Narayanan⁸.

Not only in Keralolpathi but also manuscripts from Arakkal palace indicate that the conversion of Cheraman Perumal took place during the time of the Prophet Muhammad [PBUH]. Moreover Al-Thabri in his book "Paradise of wisdom" has mentioned a Cheraman Perumal who visited Prophet Muhammad and spent 17 days with him. In Feristhas opinion the raja first accepted Islam in the days of the holy Prophet and then undertook the journey to Arabia. In AD 628, the prophet had sent letters to all the kings of Africa and Asia including Cheraman Perumal inviting to the new religion of Islam. Those letters were sent to them and they had met the Prophet at the age of 57. But there is no historical evidence to prove this.

Controversy Over Cheraman Perumal

A careful reading of history reveals the journey and conversion of the three different Kerala kings. Dr. Herman Gundert speaks of two Chera kings, who went to Makkah for embracing Islam⁹. P.K Gopalakrishnan says, "A Zamorian had embraced Islam in 9th century AD"¹⁰. The well-known historian Imam Yafi writes about a Zamorian, who embraced Islam by the influence of Mugeerath bin shu'ba, the head of the mission, who arrived here during the caliphate of Osman (R.A) (644-656 AD), it is possible to find tombs of three Indians kings in Arabia. A tomb is seen in Shaharmuqalla, in Hazarmouth (Yemen), another one in Salala (Zafar), close to masjid Al Samiri a Perumal's tomb

8 RE Miller, Mappila Muslims of Kerala, Orient Blackswan, 1992,

9 Dr. Herman Gundert, Keralolpathi (Kerala's origin), p32

10 P.K Gopalakrishnan, Keralathinte Samskarika Charithram (Cultural history of Kerala) p 30

is seen, and the third one in south of this, a Zamorin's tomb is also seen, who is known as Abdulrahman Al Samiri. The word Samiri is Arabized from 'Zamorin'. As afore stated, the Zamorin who accompanied Mugeerath (R.A) in the 9th century, would have breathed his last here. In support of this view, there is a wide spread saying among natives of Salala, they traditionally say, "Zamorin brought rain and fish from Kerala". This saying indicates -as they explain-to the arrival of an Indian king in his returning journey from Makkah. He asked natives permission to stay there. At first, they refused but agreed when he promised whatever they wanted. They sarcastically asked for rain and fish in their land and sea. As old natives believe, the rain in Salalah was a gift of his prayer. In contrast to other Gulf countries, Salala is rich in fish and gets three month long rain.

Duarte Barbosa, the Portuguese writer of the early sixteenth century also gives a similar account of the Indian kings' immigration and conversion¹¹. There are at present three differing viewpoints regarding this event

- During the life-time of the Prophet (i.e, between 622 and 632 A. D)
- During the eighth century and
- During the ninth century¹².

It appears that conversions were not a significant event in those periods, so it was not mentioned in the vast Hadith literature. Chera king's conversion and immigration finds a place in Hindu Brahmanical chronicles like the Keralolpathi which has no need of such an event to be included to enhance the prestige of the Brahmin or Hindu population. There are numerous proofs that substantiate the meeting of the king Cheraman Perumal with the

11 M.L. Dames,(Ed)The book of Duarte Barbosa vol 2, pp 2-4

12 Dr.AP. Ibrahim Kunju. Mappila Muslims of Kerala, Sandhya Publication Trivandrum 1989 p 16

Prophet. Imam Twabari wrote that he had visited the Prophet and stayed 17 day with him¹³

It is worthy to be mentioned, that historians present diverse views on the exact periods of the Perumals. This controversy causes confusion and leads many to reject the journey of Perumal. We have to read this history, without a preconception. Three tombs of Arabia, as mentioned above, are solid evidence that support the journey of three different kings.

Controversy over Malikdeenar

History mentions about the mission of a Malikdeenar who constructed mosques in many parts of Kerala. Mix up about the identity of Malikdeenar has led many historians to disapprove the advent of Islam in Kerala during the Prophet's life time. Malik Bin Deenar was a Sufi saint, who died in 748 A.D[126 H.E]¹⁴ He was famous disciple of Hassan of Basari (R.A).It is crystal clear from his biography, that he has never visited Kerala .The real head of the well-known mission was Malikdeenar. He was the Companion of the Prophet and the cousin of the king Malik Bin Habeeb, who was an eyewitness to the famous miracle of moon splitting.¹⁵ There is no 'bin' between Malik and Deenar. 'Deenar' may be a surname given by natives as a sign of honor. The word is formed by Arabic 'deen' (religion) and Malayalam suffix 'or' ('he' in a mark of honor) it means one who holds religion. It is possible that people addressed this devoted missionary 'Deenar' considering this religious spirit in him. This usage is common in Malayalam language for example, Musliyar and Mouliar.

As we flip the pages of history, we can find three journeys

13 Ali Ibn Sahal al Tabari. Firdousul Hikmath Buch-u. Kunstdruckerei. 1928, vol 2. p 511

14 Ibnu Khallikan, Vafayathul A'yan. Darusadir, vol 4. P139

15 Bahadur c.Gopalan, Malayattile Mappilamar (Mappilas in Malayalam)

of Malikdeenaar (R.A) to Kerala. Firstly, he came under the leadership of Malik bin Habeeb (R.A), in a mission that resulted in the conversion of Cheraman Perumal and his Makkah journey. Second time he arrived with the letter of Perumal, who passed away at Zafar. This mission was led by him (21 H.E).At this period he constructed mosques and returned to Arabia. There he had to encounter civil strife and turmoil. This period witnessed brutality of newly emerged extremist sects and factions. This situation may have compelled him to return to Kerala. Umar Bin Suhrawardi, the author of 'Rihlat Al Muluk' narrates that Malikdeenaar (R.A) has passed away when he reached Kasaragod.¹⁶ All mosques built by Malikdeenaar (R.A) are named after him. Quazies were appointed in these mosques. Any tomb except, the tomb in Kasaragod, is not famous in the name of Malikdeenaar (R.A). These facts strongly support the statement of Suhrawardi.

Conclusion

There is consensus among the scholars that the Middle Eastern merchants frequently used to visit the Malabar coast, which connected between the West and the ports of East Asia, even before the advent of Islam in Arabia. The western coast of India was the main center of Middle Eastern trading activities from 4th century AD onwards until 7th century AD, and several West Asian merchants had taken permanent residence in some port cities of the Malabar coast. India's trade relations with the west Asian countries could be found from the era of King Solomon. There is testimony of Greek writers showing the extent of Greco Roman trade with India. The age between 31 BC AND 95 AD is considered to be the golden age of Greco Roman trade with India. According to the Jewish legends a colony of Jews was established on Malabar coast following the destruction of Jerusalem in 78 A.D¹⁷. So, it is not a miracle that

16 K.K Kareem, Cheraman Perumal p 97

17 T. Ubaid, Hazrath Malik Deenaar p.17

the followers of the Prophet Muhammad [PBUH] travelled all across the globe to propagate Islam and they had easy access to Kerala through the routes, Arab merchants had even before the advent of Islam. Therefore from an unbiased approach to this history, it is evident that the arrival of Islam in Kerala took place in the era of the Prophet through Malikdeenaar (R.A) and his Companions including Cheraman Perumal (R.A). To sum up, one should come to a logical state of mind that the process of reading and analyzing historical facts is a continuous process. The interpretation of some historical events, on the basis of credible sources, including Arabic sources, in the cited debate, seems to confirm that Malikdeenaar was a contemporary of the Prophet, later on, Cheraman Perumal embraced Islam from the very person of the Prophet and subsequently the message of Quran reaches in Kerala coast, during the period of the Prophet.

Bibliography

1. Ahmed Moulavi CN and Muhammad Abdul Kareem KK, Mahattaya Mappilasahitya Parambaryam (The great Mappila literary tradition), Azad book stall, Kozhikode, 1978,
2. Ali Ibn Sahal al Twabari. Firdousul Hikmath Buch-u. Kunstdruckerei. 1928, vol 2.
3. A Sreedhara Menon, A survey of Kerala history, DC Books, 9th edition, 2019,
4. Bahadur c.Gopalan, Malayattile Mappilamar (Mappilas in Malayalam)
5. Dr.AP. Ibrahim Kunju. Mappila Muslims of Kerala, Sandhya Publication Trivandrum 1989
6. Dr. Herman Gundert, Keralolpathi (Kerala's origin),
7. Francis Day, The land of Perumals, Nabu Press, 2010

8. G. F. Hourani, Arab Seafaring in the indian Ocean .
9. Ibn Rusta, Kithabul A'laq ul-Nafisa (The book of precious relationships), Beirut, Darul Sadar, 1992,
10. Ibnu Khallikan, Vafayathul A'yan. Darusadir, vol 4.
11. K.K Kareem, Cheraman Perumal
12. M.L. Dames,(Ed)The book of Duarte Barbosa vol 2,
13. P.K Gopalakrishnan, Keralathinte Samskarika Charithram (Cultural history of Kerala)
14. RE Miller, Mappila Muslims of Kerala, Orient Blackswan, 1992,
15. T. Ubaid, Hazrath Malik Deenar

ISSUES AND CHALLENGES OF UYGHUR MUSLIMS IN CHINA: A CASE STUDY

Muhammed Shafeeq M¹

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

The discourse of Uyghur Muslims is well discussed and internationally acclaimed. They live in Xinjiang Uyghur autonomous region (XUAR) the North West part of China. This minority is mostly Muslim Turkic people who speaks Turkish and has been living there since the time immemorial. Recent reports on ethnic unrest of the region have prompted experts to recognize the ongoing situations as a cruel oppression of Chinese government. Recently international media alleged arbitrary repression of government against Uyghurs and severely criticized regime of China for banning the religious symbols and putting them under siege. China justified the criticism as it is a sort of vocational training program to support Uyghur Muslims joining in the Chinese economy. Here, the paper is keen to observe and imply the current scenario of Uyghurs particularly it will untie the untold stories of Uyghurs where he is vigilant to explore whether china named or shamed on this or the international media overemphasized in an insignificant topic.

Keywords: Uyghur Muslims, ethnic unrest, china, media.

1 Post-Graduate, Department of Islamic Studies, SAFI Institute Of Advanced Study, Vazhayoor

Introduction

“I spent seven days of hell there. My hands were handcuffed my legs were tied. They threw me in a bit I raised both my hands and looked above.at that moment they ponied water I screamed. ”²
(Abdurasulov, 2019)

These are some words of Orynbek Kokiybek an ethnic Kazak who spend several months in Chinese National Training Centre. The International Media is reporting such atrocities against Muslims from China especially in Xinjiang autonomous region.

It is located at Northwest part of China. Xinjiang is a home to many ethnic minorities like Uyghurs Kazakhs etc. Recently, Medias have noticed high scale of Han migration promoted by Chinese government. By this, a big ethnic unrest in the region has broken out. The region witnessed many conflicts, clashes among Uyghurs and Hans. The government’s suppressive measures lead to enormous unrest of Uyghur Muslims. This prompted the Uyghurs to think that they are under a harsh siege. Mainstream Medias are alleging brutal government sponsored homicide on Uyghur Muslims and other ethnic Muslim minorities. The media unleashed that there are some significant hidden intentions like swiping out cultural specialties including religious thoughts.

In the case of Palestine, China always protested against International Human Rights abuses. Chinese communist party guarantees all rights to believe in a religion and not to believe. If so, how did this news arise? Is there any hurting action on Uyghurs in the name of being a Muslim in China? What is the history of Uyghurs? Why are they being marginalized? What is happening there now? Let us examine a little.

Xinjiang Uyghur Autonomous Region (XUAR)

Xinjiang Uyghur Autonomous Region (Xinjiang weiwuer zizhiqu

2 <https://www.bbc.com/news/world-asia-47157111>

in Mandarin language) is one of the five autonomous regions³ of China (Unicef, 2021). The meaning of the term Xinjiang is “New frontier”. It is named as Xinjiang Uyghur Autonomous Region on 1 October 1955. Non-Han native people of the region and other Uyghurs in Kazakhstan, Turkey and Germany prefer to indicate this region as Eastern Turkistan (Sharqi Turkistan in Uyghur language)⁴ instead of using the name Xinjiang. (Dillon, 2004) The name Uyghuristan is also used by those who have been trying to get independence of Xinjiang from People Republic of China (PRC). The region has also been referred as "Chinese Turkistan" to distinguish it from former Russian Turkistan (former Soviet Central Asia).

Xinjiang is situated in North Western part of the country stretches around 3,220 KMs (2,000 miles) and it has an area of over 1, 646, 900 square kms accounting for one sixth of the Chinese territory⁵. XUAR is the largest administrative division in China but there is only a population of 19.34 million, that is 1.5 per cent of the country's total population⁶ (Jianhua, 2004). Besides this, Xinjiang contributes more in rich natural resources including large number of minerals such as, copper, chrome, iron, manganese, aluminum, zinc, mica, zinc and asbestos. The largest coal reserves of the country are located here. The

- 3 The five autonomous regions of China are - Guangxi Zhuang (Kwangsi Chuang) Autonomous Region established on 15 March 1958, Nei Mongol (Inner Mongolia) Autonomous Region established on 1 May 1947, Ningxia Hui (Ningsia Hui) Autonomous Region (NHAR) established on 25 October 1958, Tibet (Xizang) Autonomous region (TAR) established on 9 September 1965 and Xinjiang Uyghur (Sinkiang Uighur) Autonomous Region (XUAR) established on 1 October 1955
- 4 Dillon, Michael (2004), *Xinjiang-China's Muslim Far Northwest*, London and New York: Routledge Curzon, p.4
- 5 (Paper, 2003)
- 6 Jianhua, Feng (29 April 2004), “A Stable and Peaceful Xinjiang”, *Beijing Review*, 47 (17): pp. 28-29

prospective reserves of oil exceed 30 billion tons, and those of natural gas surpass 10,000 billion cubic meters, both will be one-third of the nation's totals. The natural resources per person in XUAR are twice the average of the nation as a whole.

A Brief History of Uyghurs

The history of Uyghur people is a domestic issue of political significance between Uyghur nationalists and the Chinese government ⁷ (Bovingdon, 2010). Uyghur historians viewed the history of Uyghurs in Xinjiang started a long ago. Uyghur historian Muhammad Imin Bughra wrote in his book "A history of east Turkistan" that the Turks have a 9000-year history in Xinjiang, while historian Turgan Almas analyses shows that Uyghurs have over 6400 years of history and the world Uyghur congress claimed a 4000-year history, but Chinese historians confirmed the Uyghur to be of Tiele Orifin and only became the main political power in Xinjiang during the ninth century. They migrated to Xinjiang from Mongolia by the decline of the Uyghur khaganate. Many modern western scholars do not compare the modern Uyghurs direct linear descent from old Uyghur khaganat of Mongolia but there are a number of people of which the ancient Uyghur after the fall of Mongol empire.

Yanzhanug captured the main areas of the region and established Ming dynasty proclaiming himself as the first emperor. The Mings gained power and supremacy in 1368 AD and their rule lasted till 1644 AD. Manchu Qing era starts from here. Qing state was founded by Nurhachi. Xinjiang region was added to Chinese empire in this period. The Qings were not Han Chinese origin. They considered Xinjiang as a safe guard in central Asia. The name Xinjiang was probably used for first time in 1768 but people of Xinjiang incorporated into Qing empire bearing the

7 Gardner Bovingdon (2010). "Chapter 1 - Using the Past to Serve the Present". *The Uyghurs - strangers in their own land*. Columbia University Press. ISBN 978-0-231-14758-3.

name Xinjiang. Kazakh, Uyghurs and other Muslim stood against the Qings in the last time of their rule. The civil wars in 1860 and 1870 devastated the provinces, the regular military engagements natural disasters like famine and epidemics further added insult to injury. They were unable to oppose internal pressures and the foreign incursions and also failed to introduce essential changes to have hold over the region.

The Qing dynasty and changing of political climate on general and central Asia particular the Chinese leadership tried to create a theoretical concept to provide for territorial and political integrity of china considering its diverse ethnic population, this reached in Dr Sun Yal Sen's theory of a "a unified Chinese nation" consisting of diverse ethnic groups and added with "a unity of economic and cultural life" (Bloxham & Moses, 2010)⁸. this theory says officially that the "Chinese nation "contains five ethnic groups: Hans, Mongols, Manchurians, Tibetan and Dungants. The Turkic speaking people were not got any place in this although it meant that they were joined with hams by "long history of common live and cultural interchange".

A new phase began this time Chinese warlords the ruler of Xingjiang during this period curtailed religions freedom and prohibited hajj pilgrimage. They announced semi-autonomous fiefdom which later led to temporarily successful violent revolts against Chinese rule .⁹

By 1920 nationalism aroused as a big threat to Yang Zengxin who ruled Xinjiang at that time. During this period, the warlords

8 Donald Bloxham; A. Dirk Moses (15 April 2010). The Oxford Handbook of Genocide Studies. Oxford University Press. pp. 150-. ISBN 978-0-19-161361-6. Archived from the original on 27 June 2014. Retrieved 13 October 2016.

9 Forbes, Andrew D. (1986), Warlords and Muslims in Chinese Central Asia: A Political History of Sin/dang, 1911-1949, Cambridge: Cambridge University Press. pp. 48-49

took more actions to repress Uyghurs like high degree of tax on them to finance Hans migration. As a result, big rebellion was exploded in 1930s. Finally, they established the first modern Uyghur state in 1933. the South Region of Kashgar and Khotan was the main center of The East Turkestan Republic. It survived only for 1 year and returned Han Chinese under warlord Sheng Shicai. 2nd East Turkestan Republic also formed in 1944 under the leadership of Ahmetjan Qasimi, Isa Yusuf Alptekin and others. the test of independence was brought to an end. In 1950 Mau Se Tum invited eight prominent leaders of the East Turkistan movement to discuss the relationship between Xinjiang and the People's Republic of China. These Uyghur leaders were killed in an air crash, which the Uyghurs claim a calculated elimination by the Chinese authorities. Some Uyghurs even blaming that these eight leaders were killed in Panfilo town of Kazakhstan at the order of Joseph Stalin. (Dillon, 2004) ¹⁰

Development of Conflicts among Uyghurs and Hans

The conflicts between Uighur and Han Chinese have started from the era of Qing dynasty (1644 AD-1911 AD). During Qing rule, the Imperial Court in Beijing encouraged the Han Chinese people to settle in Xinjiang. It issued an edict in 1776 AD to grant subsidy to all Han Chinese settlers in the northwest region. (Lattimore, 1950) ¹¹ Even the Qing ruler sent Han Chinese General Zuo Zongtang to put down the rebellion by Yakub Beg as well as to consolidate the Qing authority there.

After establishment of the new Republic in China 1912 many attempts were made to encourage migration of Han Chinese to Xinjiang but major influx made in 1944 after the Ili rebellion. Chinese military units came to quell the rebellion as well as to

10 Dillon, Michael (2004), *Xinjiang-China's Muslim Far Northwest*, London and New York: Routledge Curzon, p. 31

11 Lattimore, Owen (1950), *Pivot of Asia, Sinkiang and the Inner Asian Frontiers of China and Russia*, Boston: Little Brown Publishers. p.50

secure the control over the adjacent side the region. By 1946, there were an estimated 90, 000 Han Chinese troops in Xinjiang. (Forbes, 1986)¹² The proportion of Hans in Xinjiang rose from a mere 6. 7 per cent in 1949¹³ to about 40 per cent in 1970.

After the establishment of people republic of china, Han Chinese continued their settlement in Xinjiang in large numbers. This process has altered the demographic balance of the region irreversibly, causing hostility among the indigenous population against the PRC. Xinjiang's native Turkic people such as Uyghurs have viewed the Han migration as an attempt by PRC to colonize the region and bring the region under strict Chinese control. (Betta, 2001) ¹⁴The large-scale migration was the source of high resentment between Hans and Uyghurs. They also consider Han immigration into Xinjiang as a means of cheating them with foreign overlords who take land and jobs from local people leaving their independence in danger. The Hans considers the Uyghurs as 'ignorant' and 'barbarians', and the Uyghurs identify the Hans as 'arrogant trespassers.' While the communists charged the Uyghurs as local nationalists, the Uyghurs made a counter charge against the Hans, calling them "new colonists and exploiters." According to the Uyghurs, "Hans ate up all rice, held the best jobs and left the heavy work for the local people".

In a recent study, Herbert S. Yee has some interesting findings about the Uyghur-Han relations in Xinjiang: (Yee, 2005) ¹⁵

12 Benson, Linda and Svanberg, Ingvar (1998), *China's Last Nomads: The History and Culture of China's Kazakhs*, London and New York: M. E. Sharpe. p. 22

13 (Castets, September-October, 2003, p. 38

14 Betta, Chiara (2001), "Xinjiang or Eastern Turkistan? The Conundrum of Chinese Central Asia", *Occasional Papers*, Athens: Institute of International Economic Relations, pp.16-17

15 Yee, Herbert S. (February 2005), "Ethnic Consciousness and Identity: A Research Report on Uyghur-Han Relations in Xinjiang", *Asian Ethnicity*, 6 (1), pp. 35-50.

1. Strong ethnic and local identity among Uyghurs;
2. Deeply rooted mutual distrust between the Uyghurs and Hans still exists; 3. Both Uyghurs and Hans express prejudices against each other;
3. Both Uyghurs and Hans are skeptical about the effectiveness of government policies in maintaining healthy ethnic relations.

Emergence of Detention Center

The series of massacre took place in China after the PRC'S establishment in 1949 the major source of such tensions in the region is the failure of the Chinese authorities to address the grievances of the Uyghurs about widespread violation of their socio-economic and cultural rights.¹⁶ (Amnesty International, April 2004, p. 4). The ethnic minority nationalities orchestrated protest against Chinese efforts to unite their rule in Xinjiang and the policy of Han immigration. Between 1957 and 1981, there were nineteen revolts and 194 cases of separatist activities in Xinjiang¹⁷. For better understanding, two phases of ethnic unrest in Xinjiang (1949-1991 and 1992-2001)

After 2009, There are many violence took place between Uighur and Hans. In June 2009, a toy factory in Shao guan witnessed a big massacre of Uyghur for false allegations of the sexual assault of a Han Chinese female. In this incident at least two Uighurs were died. Although other reports show many more deaths. As a result, In July 5, another riot broke out in Urumqi capital of Xinjiang, around 200 were killed and 1800 were injured. Most of them were Han Chinese. Such incidents were treated as disturbances of Uyghur region and Chinese government planned many actions to repress Uyghurs. They discovered many reasons and tried to solve that reasons. They focused

16 Amnesty International, April 2004, p. 4

17 (Millward, 2004).

on making a distance from Islam and swiping out all religious identities.

Current Scenario of Xinjiang

In many aspects Muslim lives are totally erased from Xinjiang. The civil liberty of Muslim to live with minimum religious identity such as mosques, tombs is challenged. The Australian Strategic Policy institute ASPI's project unleashed all the way the facts and figures related to the Uyghur. According to the Australian Strategic Policy Institute (ASPI) there are large scale of demolishing of mosques takes place their report states, "We located and analyzed a sample of 533 mosques across Xinjiang, including 129 from Urumqi. Of those mosques, 170 were demolished (31.9%), 175 were damaged (32.8%) and 188 remained unbroken (35.3%). Of the 404 mosques took as samples other parts of Xinjiang, 148 were destroyed (36.6%), 152 were damaged (37.6%) and 104 were undamaged (25.8%)."¹⁸ ASPI further specifies that "across [Xinjiang] approximately 16,000 mosques have been damaged or destroyed and 8,450 have been entirely demolished. The 95% confidence range of our regional findings is $\pm 4\%$ for the estimates of demolished, destroyed and undamaged mosque numbers." (Institute, 2021)¹⁹

Now Xinjiang is full high network surveillance, including police, checkpoints, and cameras that monitoring everything from number plates to individual faces. According to Human Rights Watch, police are also using mobile app for scanning people behaves such as observing their using of electricity. (News, 2019)

²⁰

18 <https://www.aspi.org.au/report/cultural-erasure> visited on March 10, 2021.

19 <https://www.aspi.org.au/report/cultural-erasure#:~:text=We%20found%20that%20across%20the,destroyed%20and%20undamaged%20mosque%20numbers>. Visited on March 14, 2021

20 <https://www.bbc.com/news/world-asia-china-48130048> visited on

Media says, the whole cities and villages are divided as squares of a five hundred people. Each square has a police station that closely monitors natives by regularly, taking their photographs, scanning their identification cards and fingerprints, and searching their cell phone. In some cities, western Xinjiang's Kashgar, check points in each hundred yards. (Jandial, 2021) ²¹

The minority women have reported forced intrauterine device insertions and sterilizations,²² and officials can detain anyone who has too many children. Uyghur parents are banned from giving their babies Islamic names including Mohammed, Abdulla, and Madina.

Some of eight hundred thousand to two million of Uyghur Muslims and other Muslims were detained since April 2017²³. The government tries to brainwash their mind from religious thoughts. Most of the people in camps have never been committed to a crime and have no a legal avenue to challenge their detentions. The experts explain that these are the centers of cultural genocide. Detainees are forced to pledge loyalty to the CCP and reject Islam, they say, as well as sing applaud for communism and learn Mandarin. According to some former detainees' conditions and treatment in the centers include factory labor, unsanitary and crowded conditions, food deprivation, sexual abuse, and beatings. PRC officials declared that most detainees had been released in second half of 2019, although Uyghurs living abroad say that they still have not heard from missing relatives in Xinjiang. Some re-education centers appear

March 10, 2021.

- 21 <https://www.dailyexcelsior.com/repression-on-uighur-muslims-pakistan-hails-china/> visited on March 10, 2021
- 22 <https://www.bbc.com/news/world-asia-china-53220713> visited on March 10, 2021
- 23 <https://www.cfr.org/backgroundunder/chinas-repression-uyghurs-xinjiang> visited on March 10, 2021

to have been stopped, while dozens of new facilities look like prisons have made. The government has replaced other former detainees and their families to special residential compounds and restricted travel in and out.

Many Uyghurs have been appointed to factory employment in Xinjiang and other PRC provinces under conditions that indicate forced labor.²⁴ According to some research reports, the central government has promoted the movement of large numbers of Uyghurs, including former detainees, into the formal workforce, particularly into textile, footwear, apparel and other labor-intensive industries. Uyghurs who are not ready to accept such employment may be threatened with detention. In addition to labor, factory employment often in heavy surveillance and political indoctrination during and after work.

Conclusion

A number of international media outlets have come forward to point out the Chinese government's brutal actions against Uyghur Muslims. Australian Strategic Policy Institute (ASPI) shows many scientific evidences proving destruction of mosques, increasing of detention camps and force laboring etc.

Although there is some overemphasis in media, some evidences are strong and it is true that there is ethnic unrest between Han Chinese and others. The statistics of Han Chinese migration should be considered, it shows a big percentage of increasing in Hans resettlement after 1949. It's clear that the resentment of the natives is only natural with who migrate have intervened Uyghurs' culture, their lands and their jobs. Notwithstanding that the resentment is true, sometime uyghurs protests have exceeded the limit. Chinese government highlighted this news to justify their cruel actions like in reeducation camp. Uyghurs

24 <https://www.aspi.org.au/report/uyghurs-sale> visited on March 10, 2021

can use many other bloodless ways to get their rights. Xinjiang region is not transferrable with respect to china. If so, the Chinese government should solve their problems and try to keep them with the government.

Today, this region is fully observed by international organizations and Medias. So, the international communities including USA and Canada have stepped up legally to confront heinous actions of china. It is very vital to have the interventions from the part of international Muslim community in favor of these ethnic minorities. It may lead them to have a secure and peaceful ambiance in their homeland.

Bibliography

4. Abdurasulov, A. (2019). Uighur crackdown: 'I spent seven days of hell in Chinese camps'. Almaty: Bbc News.
5. Betta, C. (2001). Xinjiang or Eastern Turkistan? The Conundrum of Chinese Central Asia. Institute of International Economic Relations.
6. Bloxham, D., & Moses, A. D. (2010). The Oxford Handbook of Genocide Studies. Oxford University Press.
7. Bovingdon, G. (2010). The Uyghurs strangers in their land . Columbia Unicersity press.
8. Dillon, M. (2004). Xinjiang-China's Muslim Far Northwest. London and New York: Routledge Curzon.
9. Forbes, A. D. (1986). Warlords and Muslims in Chinese Central Asia: A Political History of Sin/dang, 1911-1949. Cambridge: Cambridge University Press.
10. Institute, A. S. (2021, March 14). aspi.org.au. Retrieved from <https://www.aspi.org.au/report/cultural-erasure#:~:text=We%20found%20that%20across%20the,destroyed%20and%20undamaged%20mosque%20numbers.%20Visited%20on%20March%2010,%202021>

11. Jandial, K. B. (2021, March 10). Repression on Uighur Muslims, Pakistan hails China. Retrieved from dailyexcelsior.com: <https://www.dailyexcelsior.com/repression-on-uighur-muslims-pakistan-hails-china/>
12. Jianhua, F. (2004). A Stable and Peaceful Xinjiang. Beijing Review.
13. Lattimore, O. (1950). Pivot of Asia, Sinkiang and the Inner Asian Frontiers of China and Russia. Boston: Little Brown Publishers.
14. Millward, J. (2004). Violent Separatism in Xinjiang: A Critical Assessment . Policy Studies .
15. News, B. (2019). China's Xinjiang citizens monitored with police app, says rights group. Bbc News.
16. Paper, W. (2003). History, Development of Xinjiang. Beijing: Information Office of the State Council, People's Republic of China.
17. Unicef. (2021, March 14). Retrieved from <https://www.unicef.cn/en>: [https://www.unicef.cn/en/figure-11-geographic-regions-china#:~:text=Administratively%2C%20China16%20is%20divided,\(Hong%20Kong%2C%20Macao\).](https://www.unicef.cn/en/figure-11-geographic-regions-china#:~:text=Administratively%2C%20China16%20is%20divided,(Hong%20Kong%2C%20Macao).)
18. Yee, H. S. (2005). Ethnic Consciousness and Identity: A Research Report on Uygur-Han Relations in Xinjiang. Asian Ethnicity.

THE CHALLENGES OF MUSLIM EDUCATION IN INDIA: LESSONS FROM KERALA

Rahshad T P¹

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

India India is the second most populated Muslim country in the world and the biggest democratic country also. It has different religions, castes, cultures, languages and ethnicities. As per 2011 census report, 14.23% of total population is Muslims. They are far lagging behind than the other communities in terms of their economic, social, educational and political domains. Most of them live in below average status. Apart from others, the education condition of Muslim community is very pathetic, comparing with other religious groups as well as SCs, STs and OBCs. The Prime Minister headed committee, in 2006 called Sachar Committee is to assess the conditions of Muslim education in the country. According to the report, quarter of Muslim children between the ages of 6 and 14 in the country never go to school or drop out.

Here the education of Muslim children above the age of 17 is 17%.

1 Post-Graduate, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

That is below the national average (26%). Moreover, the middle school completion rate is only 50%, which is well below the national average (62%). Comparing to other communities in India their literacy rate, mean year of education, presence in higher secondary education and higher education is also below. Another point is that, the Muslims have lesser chance for higher education in the country and quality rate of their education is very poor. The academic backwardness of Muslims as bad as or even worse than SCs and STs and Other Backward Classes. As per the 2014 - 15 All India Survey on Higher Education, only 4.4% of students are enrolled in higher education. The importance of education is an indicator of successful communities, and it is a matter of general awareness that in the present scenario and it is impossible to survive the life without education. The Muslims cannot improve their status and economic development without education².

Among the states of India, only Kerala Muslims have reached the minimum level of education and social security. They implemented a unique system of education from Muslim seminaries in the Graduate or Post graduate level. Many religious organizations as well as political parties promote higher educations among the community. The studies hope that there will be an improvement on education of North Indian Muslims thanks to the Kerala Muslim initiative.

Key word: Muslim education in India, Kerala Muslims educational system,

Legacy of Kerala Muslims Educational System

The Kerala Muslim education system is better in comparison with educational system of Muslims of other states. They acquired current educational status by preserving the traditional education system side by side with modern education. Unlike

2 Sachar committee (was a seven-member High Level Committee in India established in March 2005 by then Prime Minister Manmohan Singh) report. Suggestion and solution for development Muslims in India.

the North Indian Muslims, the Kerala Muslims have had a long series of reformers starting from 15th century.

As per the available sources it was the Maqdooms of Ponnani who were treated as the leaders of Kerala Muslim renaissance who lived in the 15th and 16th centuries. It is the Maqdoom - I who has established the Palli Dars (Muslim seminaries) system in Ponnani. They used to teach most of the traditional sciences and philosophy available in the world at that time in these institutions. Later Maqdoom - II took up his work and proceeded. They could promote such an educational system also because they could study from abroad, and subsequently their education system was replicated in many part of Kerala. By the passage of time even this Palli Dars system also demanded some renovation. So some leaders, Bava Muslaiyar, Chalilakath kunhahammed Haji, Ali Musaliyar, KM Moulavi, PK Moosa Moulavi etc, took up the initiative for this process at Vazhakkad Darul Uloom College could be established. Chalilakath Kunhahammed Musaliyar, who was one of the key figures among this prominent personalities. He is remembered as the father of modern Madrassa system/ Arabic colleges. It is after this only Samastha Kerala Jamiyyathul Ulama started following this Madrassa System. It was a pioneer attempt to the mainstreaming of Madrassa education³.

One of the milestones in history of Kerala Muslims is the establishment of Farooq College. So Farook College could be established when scholars started realising that it is not just with the religious education but also with the modern education that community could prosper. That's how in 1948 under the leadership of Moulavi Abussabah that Farooq College could be established. That in 70% Muslim population of Kerala was in the Malabar region. Farook College could also helping further in the educational progress of Kerala Muslims especially Malabar

3 Journal of Kerala studies Volume 9 University of Kerala - 1982 - Page 84

Muslims. Another important name to be mentioned while referring to educational progress of Kerala Muslims is the name of CH Muhammed Koya. He is among the key figures who gave at most importance to the idea of studies. Hence he promoted education in such an extent that it's due his effort that in 1968 University of Calicut could be established and the University of Calicut was one of the key milestones in the history of Kerala Muslims⁴.

Another influential organization is the Muslim Educational Society (MES) set up in 1964. The brain behind this initiative was Dr. P K Abdul Gafur. He felt that comparing other communities the Kerala Muslims were back in every field, including education. He understood that the role of educational institutes for development was very crucial to empowering the community. That is why he began to purchase land and building educational institutions in many towns across northern Kerala, and he established schools and colleges⁵.

Role of religious Organizations and Institutions

The religious organizations of Kerala stand crucial for the development of education both Islamic sciences and modern sciences in the Muslim communities. They promote poor students from many part of the country to achieve their higher education. They have established and managed orphanages throughout Kerala.

Another unique education experiment tested and found success was Darul Huda established in 1986 as an Islamic college, with the name Darul Huda Islamic Academy. Currently, it has affiliated numerous institutes all over Kerala and other states. Many students from Maharashtra, Andhra Pradesh, West

4 Encyclopaedia of Islam. E.J Brill. p. 461. Retrieved 3 October 2019

5 Contribution of MES in educating Muslims hailed", The Hindu, 3 July 2007, archived from the original on 4 November 2012, retrieved 8 April 2009

Bengal, Karnataka and Assam pursuing their higher education here. Thiswell organized institute contributes largely for the community empowerment. Darul Huda Islamic University conducts a 12-year course. The syllabus consist religious sciences as well as modern sciences. Fathima Zahra Islamic College is a girls institute. It was established in 1992⁶.

Markaz Saqafathu Sunniyya helps poor students for higher education. The talented students get financial aid to complete their education from here and abroad. One of their affiliated centres functioning in the capital city, New Delhi. The certificate of Degree in Islamic studies is named as Maulvi Fazil Saqafi and Maulavi Kamil Saqafi and P.G in Islamic Studies also called Saqafi. With this Islamic degree they study modern education up to Post Graduate level. Hadiya is institutions for girls to teach Islamic education with modern education under Markaz⁷.

Kerala Nadvathul Mujahideen (KNM) is an Islamic establishment in Kerala founded in 1952. The master mind behind this invaluable institution for the development of Kerala Muslim community were Sheikh Hamadani Thangal, K.M. Moulavi and Vakkom Moulavi and Ummer Moulavi. Kerala Nadvathul Mujahideen is descendent of "Kerala Muslim Aikhya Sangam, the first Muslim organization in Kerala, established in 1924. Mujahid Students Movement (MSM) is the student wing of Kerala Nadvathul Mujahideen. It was formed in 1971 to organize all Muslim students under the renaissance activities and to promote quality education and Islamic values. MSM conducts annual meetings for students of various fields of study. Muslim Girls & Women's Movement (MGM) is also the institutes of Kerala Nadvathul Mujahideen to empower girls and womens. The main goals of

6 Renovation of Islamic Education in South Asia". ThePeninsulaQatar. Retrieved 4 April 2020.

7 "Markaz Shaping A Culture (2845020)™ Trademark | QuickCompany". www.quickcompany.in. Retrieved 7 March 2020

MGM are to promote women's education and spread awareness about women's rights in Islam. MGM conducts study classes and conferences exclusively for women⁸.

Al jamia Al islamiya is the institute under the guidance of Jamath Islami Al Hind, which established in 1955. It focuses the combination of study that the Islamic science with modern technology and education. In 2003, the institution was upgraded to the status of an Islamic University by the world - renowned Islamic scholar Sheikh Dr. Yusuf Al Qaradawi. It conducts 8 years course includes Plus two, Degree, Post-Graduation with Islamic Sciences. Girls Islamic Organisation (GIO) of India is the wing for girls to promote modern education along with religious education.

Gulf Migration

In the late 1970s the discovery of oil and the subsequent oil boom resulted in large scale of migration from Kerala was a turning point in the socio economic status of Muslim community. The Keratitis has a good number of people migrated to Gulf countries. Proportionately Muslims are more among the labor migrants. At that time the Kerala Muslims faced many problems among other communities like social backwardness that is education, especially that of womens and girls, un employment, poverty, financial, and political problem. As a result of migration, Kerala has witnessed a series of diverse economic and social changes. The Gulf migration provided a new beginning of life for the poor employment system of the state. The economic condition of the community has grown. Most of the migrants had only basic education, they hadn't got good jobs. They realized the education is a crucial factor of every one's life. And they think to start to improve the education status of a member of families and the society as well as the community.

8 The Encyclopaedia of Islam Volume 6. E.J. Brill. p. 462. Retrieved 8 May 2020.

The employment opportunities offered by the gulf countries facilitated educational, social and economic empowerment of the Keratitis in general and Muslims in particular⁹.

Problems of North Indian Muslims education

North Indian Muslims are facing many challenges like anti-Muslim attitude, socio - economic problem, poverty, inter communal clashes and uncertainty, negative attitude in girls education, poor facilities, poor infra-structure and system of education, the traditional pattern of Madrasa or Makthab¹⁰ and the lack of genuine Muslim leadership etc. Unlike Kerala there are various reasons for Muslim being educationally backward in north India. There is absence of committed and genuine Muslim leadership (both social and political) in pre and post independent India. The orthodox system follows in the Makthab or Madrassa. They are not ready to attach the modern education in the Madrassa syllabus. Students of Madrasa are having low level of knowledge regarding commerce and computer etc. The anti- Muslim attitude taken by British before independence to curtail the educational and employment opportunities of the community has laid a drastic impact on their socio-economic conditions. The Muslims are still facing the same problem even today. This attitude towards Muslims has pushed them in more backwardness. The Riots, inter communal clashes and uncertainty, have become the norm and a stark reality in Modern India. The most of the victims in India are Muslims. This situation is affecting their economic as well as social condition. The Muslims are facing socio-economic problem for a long time. The most of North Indian Muslim parents are illiterate and they don't know about the importance of modern education. Their

9 Gulf Dream: For Indians The Golden Beaches Still gleam, Malayala-Manorama Yearbook 1990

10 M. S. Asimov, Clifford Edmund Bosworth (1999), The Age of Achievement: Vol 4, MotilalBanarsidass, pp. 33-4, ISBN 81-208-1596-3

family size is very large so they cannot give equal consideration almost all fields. Lack of employability education center like ITI, Poly technique and vocational institutes. The status of girl's education is very poor. There is always a misconception about girl's higher education related their purity. The reason is to find educated groom for educated girl is a difficult task. Muslims are having poor facilities in their schools as well as proper education is also absent. Most of the schools are traditional, having problem of medium. The education is also not linked with employment opportunities. As identified by Sachar Committee that normally Muslim settlements are systematically deprived of access to infrastructure and public services like power, water supply and sewerage. The Muslim community is living with meager income, filthy and poor living conditions^{11 12}.

One of the issues pointed by Dr. Fazal Gafur, The chairman of MES is that the north Indian Muslims take pride their supposed foreign origins. They lay in the nostalgic past of the Mughals. They think that, we don't need to learn nothing from non-Muslims and indigenous origin Muslims also, and have very limited connections with them. They do not want to do anything for the community, but, instead, expect that everything should be done or given by the state. In Kerala most of the Muslims belong to a single ethnic group community the Mapillas whose culture is characterized by a high degree of egalitarianism because the Muslims ruled a small portion Kerala, i.e Ali Rajas of Cannanore. Similarly they had only a very small number feudal classes. That's why the leaders of Kerala have had a strong links with the masses and were able to take them along with them¹³.

-
- 11 International Journal of Humanities and Social Science Invention ISSN (Online): 2319 - 7722, ISSN (Print): 2319 - 7714 www.ijhssi.org Volume 4, Issue 3 || March. 2015 || PP.21-27
 - 12 M. S. Asimov, Clifford Edmund Bosworth (1999), The Age of Achievement: Vol 4, Motilal Banarsidass, pp. 33-4, ISBN 81-208-1596-3
 - 13 Muslim Education Society, Kerala: A Community Initiative For Educational

Lessons from Kerala

Infrastructures are crucial elements of learning environments in institutes. High-quality infrastructure facilitates better instruction, improves student outcomes, and reduces dropout rates, among other benefits. Modernization of Madrasa/Maktabs education is very much important in the contemporary India, is to raise the educational status of traditional Muslims. Collaboration of Madrasas with higher secondary school board is also important because one can go for Graduation after the completion of Madrasa education. Thus the number of graduates will be high among the community¹⁴.

Promote vocational education with religious instruction in Madrasas. The qualification of many ITI course is 8th standard. So the admission procedure of Madrasa students will be more comfortable. In modern India the number of job opportunities in the technical and industrial field is vast. ITI can seek employment with various Public Sector Units / PSUs such as Railways, Telecom / BSNL, IOCL, ONGC, State-wise PWDs and others. It will help the youngsters to get education based jobs instead of last grade jobs.

According to 2011 Census report 4.34% of total population is Urdu language speakers in India. The education in mother tongue is more comfortable than other language. It helps a child to develop their critical thinking and educational abilities. Mother tongue makes it easier for children to understand and learn other languages. Develop high quality Urdu medium schools wherever they are in demand. Good quality study materials in Urdu language should give for students in the Urdu language.

Empowerment By Yoginder Sikand

- 14 International Journal of Humanities and Social Science Invention ISSN (On-line): 2319 – 7722, ISSN (Print): 2319 – 7714 www.ijhssi.org Volume 4, Issue 3 || March, 2015 || PP.21-27

There is a need to develop more girls school to minimize the problem of accessibility of schools. Parents should develop positive attitude towards girl's higher education. Girls are the next mothers of any society. Every girl that receives an education is more likely to make education a priority for her children. It's a dissemination of positive change in the community. Educating girls saves lives and builds stronger families, communities and economies.

The largest minority group in India has the lowest working partnership rate in the Government sector is only 2.5%. Increase in awareness among Muslims about the importance of govt. jobs, education, various employment opportunities and self-employment schemes. Understand the value and benefits of Government jobs. Regularly passing the information about Governmental incentives, minority quotas and scholarships are also necessary for the poor and deprived Muslims. Thus access to higher education in general and the need for offering it to all at affordable cost is required. Various educational schemes chalked out for implementation of recognition of minority education, coaching classes for competitive examination etc.

There is a need for genuine social and political leaders to reform the Muslim community. Developing leaders is how we build a strong community of individuals that can work together to achieve goals.

Conclusion

Some historians reports that the legacy of Kerala Muslim's and their education started from Prophetic period. Their socio religious leaders strictly followed the systems and they updated century by century. They used to lead the community well prospered by socially, economically and educationally. They brought a strong base in social life. After the invasion of Britain the status of Muslims in all over the country is miserably inadequate. The broken status of Muslim world in India still lay in ground.

Only the keratitis reaches the minimum level. This is only because of their greater reformers effort. The leaders of Kerala have had a strong links with the masses and were able to take them along with them. Kerala Muslims are now thinking on how to extent their education system to a further level which has been developed through Madrassa system, mosque seminary system, Arabic colleges etc. To sum up, one can come to a conclusion that despite higher centers of North India like Aligarh Muslim University, JamiaMilia Islamic University and some Institutes, the Muslims of North India still bear the brend of backwardness. The sensitization of the common masses on the crucial role of education in the development of the community is the first step towards empowering the Muslims. Promising students are to be offered educational scholarship by the community organizations. The social organization of Muslims in Kerala can also take initiative to run, establish educational institutions, in North India. In recent years some Muslim organizations of Kerala have initiated replicable educational ventures for the promotion of traditional and modern education. It is a positive and creative gesture of Kerala Muslims for education.

Bibliography

1. Contribution of MES in educating Muslims hailed", Published in The Hindu, 3 July 2007, archived from the original on 4 November 2012, retrieved 8 April 2009
2. E.J Brill, Encyclopaedia of Islam. p. 461. Retrieved 3 October 2019
3. Gulf Dream, For Indians The Golden Beaches Still gleam, MalayalaManorama Yearbook 1990
4. International Journal of Humanities and Social Science Invention ISSN (Online): 2319 – 7722, ISSN (Print): 2319 – 7714 www.ijhssi.org Volume 4, Issue 3 | | March. 2015 | | PP.21-27
5. Markaz Shaping A Culture (2845020) TM Trademark | QuickCompany.

www.quickcompany.in. Retrieved 7 March 2020

6. M. S. Asimov, Clifford Edmund Bosworth (1999), *The Age of Achievement: Vol 4, MotilalBanarsidass*, pp. 33–4, ISBN 81-208-1596-3
7. *Renovation of Islamic Education in South Asia». ThePeninsulaQatar*. Retrieved 4 April 2020.
8. University of Kerala - 1982, *Journal of Kerala studies Volume 9 - Page 84*
9. YoginderSikand, *Muslim Education Society, Kerala: A Community Initiative For Educational Empowerment*

TWENTY YEARS OF 'WAR ON TERROR' AND THE SURVIVAL OF THE MUSLIM COMMUNITY

Salmanul Faris TK¹ & Danish TP²

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

The September 11, 2001, attack on the World Trade Center had an adverse effect on the Muslim community and it became a beginning of the war against Islam as whole. The Muslim community around the world was left in the shadow of suspicion.. As a result many Muslim countries had an adverse effect both in their economic and political aspects.

Instead of examining the human, economic, and material damage caused by the war on terror, study seeks to examine how it has approached Islam and the Muslim world as a matter of course.

It covers the topics as such Terrorism and security studies, Infinite war, Islamists and Muslims politics.

-
- 1 Post-Graduate, Department of Islamic Studies, SAFI Institute Of Advanced Study, Vazhayoor
 - 2 Post-Graduate, Department of Islamic Studies, SAFI Institute Of Advanced Study, Vazhayoor

Now it's been 2 decades and the post-9/11 events have played a major role in portraying Islam and Muslims as a dangerous phenomenon and strengthening the systematic nature of anti-Muslim sentiments, the global context of the war on terror has led to a number of constructive interventions from the Muslim world as well.

Key words: *War on terror, Islam, Muslim community, Islamophobia*

Introduction

Addressing the US Congress on September 20, 2001 (nine days after the attack on the World Trade Center in the New York), US President George W. Bush declared that it is beginning of a new war.³ It is called the 'War on Terror'. The war started by Bush, has been continued for two decades (2001-2021), by declaring that "we will use all the resources in our disposal, all diplomats, intelligence, legal systems, all our financial strength and weapons to destroy this global terrorist network."⁴

It is crystal clear that who the opponent is in this battle. This has been the main domestic and foreign political agenda of the United States and its allies for the past twenty years. It was one of the most bankrolled war in world history.⁵ The Watson Institute for International and Public Affairs at Brown University in the

3 George W. Bush. Presidential Address to Joint Session of Congress and American People. September 20, 2001. <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010920-8.html> Accessed October 25,2021

4 Editors- history.com, A Timeline of the U.S.-Led War on Terror, <https://www.google.com/amp/s/www.history.com/.amp/topics/21st-century/war-on-terror-timeline> Accessed October 25,2021

5 Callum Borchers & Allison Hagan, The Cost Of U.S. Counter terrorism Efforts, <https://www.wbur.org/hereandnow/2021/03/02/countterrorism-cost-us-military> Accessed October 25,2021

United States estimates that \$ 7 trillion (one trillion: twelve zeros after one) has already been spent on the war. During this time, at least 7,000 Americans were killed in Iraq and Afghanistan. More than 50,000 American soldiers were wounded. The number of civilians killed in Iraq and Afghanistan has exceeded one million. A total of at least 37 million people have been displaced by the war. In many ways, the war was taking place in more than 60 countries. Accordingly, there were drastic changes in the domestic and foreign policies of those countries.⁶

The Muslim community around the world was left in the shadow of suspicion. The Muslim minority in the West suffers the most. In those places, state discrimination against them has come to light. There is a direct or indirect war background behind any political or economic movement in the world. Since the United States started this war with the occupation of Afghanistan, by the time it is twenty years past and we have witnessed the United States fleeing in shame.

There will be such a complete withdrawal from Iraq as well. What will be the next episodes of the Holocaust look like when the apparent American occupation is almost over in both the countries? The US-led 'war on terror' needs to be studied in many ways. As their only target in this war against the Muslim community, accurate review and awareness of this constructed phenomenon is very important in their survival efforts. Numerous scientific endeavors are underway today to examine in depth the socio-political changes, challenges and devastation caused by the war on terror as an idea and as an armed-military operation. Instead of examining the human, economic, and material damage caused by the war on terror, study seeks to

6 Human cost of post-9/11 wars, Watson institute for international and public affairs <https://watson.brown.edu/costsofwar/figures/2021/WarDeathToll> Accessed October 25,2021

examine how it has approached Islam and the Muslim world as a matter of course.

Terrorism and Security Studies

The post-9/11 world situation has played a major role in the large-scale development of Terrorism and Security Studies. In response to 9/11, countries around the world began to adopt new security policies and adopt counter-terrorism measures. Since 9/11, the term security has taken on many meanings.

Dominant social, theoretical and ideological groups (realists, neo-realists, liberals, feminists, and constructivists) began to redefine their academic perspectives on security. Even at the initial assessment of the political interests of the war on terror, the threat of 'Muslim terrorism' was even more strongly presented to the world. Or become a habitat for theories of the war on terror in a way that makes Muslims suspicious.

Islam and Muslims were portrayed as a specific security threat to the United States and Europe also a challenge to world peace. After September 11, certain important questions normalized in the public debate. It goes on to question the role of the Muslims in global terrorism. How Islam can be more extremist in content than other religions and whether Islam condones violence and terrorism against non-believers. These questions became more active in the wake of the traditional critique that constantly perpetuates all practices surrounding Islam and Muslim life.

Orientalist Discourses and The War On Terror

The views of the war on terror were also a reproduction of the dominant discourses put forward by Orientalism. Orientalist knowledge validated the colonial invasions of the Muslim world by constructing a view that Islam had internalized violence. Therefore, for Orientalism, Islam is something to be controlled and feared.

While the 'West' is the elite, the civilized and the advocates of modern civilization, other basic principles of Orientalism conceived as primitive, uncivilized and aggressive permeate the intellectual and political narratives of the war on terror and the declarations of national security.

Orientalist logic comes into play in the war on terror by pointing to the monolithic Muslim counterpart. Terrorism is defined as an Islamic issue based on the fact that the 9/11 attacks were carried out by Muslims. Or defines terrorism as a religious issue rather than a political issue based on the religion of the 9/11 attackers.

It puts forward the idea that all Muslims can internalize violence and become potential terrorists. The Qur'anic verses are quoted to illustrate the possibility and tendency of Muslims to become extremists. The American War on Terror has provided a structural expansion and deployment of Islamophobia both domestically and globally as a political tool. Negative stereotypes and prejudices against Islam and Muslims did not emerge immediately after 9/11.

After 9/11, Islamophobia functioned not only as a physical and cultural fear of Muslims. Rather Islamophobia was the process by which Westerners used Muslims as a mirror to reflect their own 'goodness'. It was not until after 9/11 that Islamophobia developed into a level of cultural hatred towards Muslims and a level of racism based on national security. Or it can be seen that the war on terror gave legitimacy and recognition to the Orientalist narratives that Arab and Middle East Muslims are a moral, civil and cultural threat to the citizens of Euro-American countries.

Infinite War

The 'war on terror' is not only a direct armed-military operation but also the development of a number of institutionalized schemes. It includes a number of processes such as intelligence

operations, diplomatic missions, special operations of government agencies for national security, and policy-making. As a discourse, it covers the political language, assumptions, symbolic mechanisms, knowledge production, narratives, artistic and cultural interactions, and psychological knowledge against terrorism.

To fully understand how it operates as a political project, it is necessary to understand not only its geopolitical and economic dimensions, but also to study in depth how it was constructed and how its narratives were generalized. One of the most important of these is the Terrorism Expertise on Terrorism. After 9/11, it became a large independent field of study. This is probably the fastest growing field of research in the western academic world.

Terrorism studies have advanced as a vast body of knowledge that defines Islamic extremism as an existential threat to the West and its political values. As part of this, numerous conferences, seminars, and policy-making workshops are being held in Euro-American academia to bring together social science scholars to develop a comprehensive understanding of the characteristics, forms, processes, dynamics, networks and mechanisms of terrorism. Areas such as critical terrorism studies are becoming increasingly popular today, criticizing the specific interests of state policy-making agencies in the study of terrorism and its methodological and theoretical weaknesses.

Critical Terrorism is the study of the political origins of the term terrorism, its differences in meaning. It is imperfections in the definition of terrorism and its problems, as well as the legitimate political assaults and issues of 'official studies' on terrorism such as illegal political attacks (terrorism).

Harvard University Professor Lisa Stampnitzky in her study of 'Disciplining Terror: How Experts Invented Terrorism' describe how this transition ultimately led to the current 'war on terror study'. Examines how many activities that were defined as

political violence before the 1970s have been redefined as terrorism over the past several decades and how it has affected American intellectual-policy-making areas and public interpretation.

Prior to the 1970s, acts of terrorism today were understood as political violence and were considered rational and strategic actions. Prior to the 1970s, the perpetrators of many important events in the United States were described as bandits, rebels, guerrillas, urban guerrillas, revolutionaries and insurgents. After the 1970s, expressions such as terrorism and extremism became widely popular.

In many of the statements made by then-US President George W. Bush shortly after 9/11, Lisa Stampnitzky outlined the changes that 9/11 would make possible in the face of terrorism, pointing out that terrorism must be confronted as “evil.” This was announced by George W. Bush at a meeting on September 25, 2001; ‘These are evil forces. There is no justification for their actions. There is no religious justification, no political justification. Their only motivation is evil. ‘One month later, on November 2, he announced again: ‘I do not accept the argument that poverty promotes evil. It is like saying that poor people are evil. I disagree with that. Osama bin Laden is a “villain”’.

When the war on terror is regarded as an irrational evil in this way, only abstract definitions of terrorism are possible. Moreover, political justifications for ‘terrorism’ are not allowed. By not giving political meanings to terrorism, the so-called acts of terrorism can be prevented from having justifications and reasons. Moreover, by calling terrorism an irrational evil, it leaves a possibility that anything can be interpreted as terrorism. Even the cliché that ‘one terrorist is another freedom fighter’ becomes irrelevant here.

A look at the frequent statements made by then-US President George W. Bush, the Ministry of Defense and security policy-making experts after 9/11, reveals the nature of the narratives

they have decided to put forward about terrorism. That's what Lisa Stampnitzky suggests. That is, the reason for not giving political definitions and justifications to terrorism and terrorists was to ensure the survival of the war on terror as a matter of course.

The preamble to the White House's 2002 National Security Policy states that "the war on terror, as a military and ideological struggle, has evolved into a global struggle with no geographical boundaries, no clear definition of victory, and no fixed term. "It should be added that the first phase of the war on terror was called the "Infinite War".

In short, after 9/11, the concept of terrorism was propagated as a threat to world peace by Islam and Muslims through the irrational evil of terrorism. In this way, by creating an irrational fear of Muslims and exposing the possibility of a non - political definition of terrorism, the war on terror has endless possibilities. While terrorism studies argue that terrorism has political, economic, cultural, religious and geographical implications, it can also be seen that it is evolving by demonizing Islam-Muslim.

The war on terror here is a kind of divine representation to eradicate satanic evil. America was elevated as a sacred nation that protects innocent victims from evil criminals. In other words, the moderate and prudent United States and its allies are waging an endless worldwide war against violent and murderous extremists.

9/11, Islamists, Muslim Politics

The war on terror in the Muslim world is intertwined in different ways. After Bush, under Obama and Trump, there have been major policy and practical differences in the American administration. However, the method of confronting militant Islamists and destroying their geographical source has always continued.

The decision to actively confront the ideological-political-organizational forms of Islamism (political Islam) which gave ideological backing to militant Islamists who internalized violence began to be implemented within a few years after 9/11. Another dimension was added to the 2006 revised anti-terrorism policy, dubbed 'Combating Terrorism'. It was to confront the ideology of terrorism. It is also known as the War of Ideas.

George W. Bush himself said that we actually misnamed the war on terror. «It could have been called the fight against ideological extremists who do not believe in the freedom of society and use terrorism as a weapon when necessary,» Bush said.

In addition to being militant Islamists, the terms and language of the war on terror have become more pervasive in later periods into categories such as Islamism and political Islam. The narratives of the war on terror say that Islamic movements that represent the socio-political representation of Islam by interfering in civil politics and democratic processes are operating as part of a stealth jihad to establish Islamic Sharia in modern nations. Therefore, it needs to be tackled through programs such as democratization, peacekeeping and de-radicalization. As part of this, the war on terror calls for the use of traditional Muslim discourses on Islam itself against Islamism and to promote important currents such as Sufism.

Leading anthropologist Sabah Mahmoud, in his book *Secularism, Hermeneutics and Empire: the Politics of Islamic Reformation*, points out that since 9/11 the U.S. government and its political apparatus have been working hard to institutionalize secularism as a political principle and morality among Muslim communities. Sabah Mahmoud argues that the very existence of secularism in contemporary American affairs is based on US foreign policy and security policies towards Islam and the Muslim world. Or, as opposed to the traditional understanding of secularism, which is the separation of the political sphere from religion, and

the implementation of reforms within Islam.

Therefore, after 9/11, sects such as moderate Islam, peaceful Islam, and secular Islam can be seen to be increasingly positioned in opposition to Islamic politics and Muslim political questions. Since Islamists are the practitioners of Islamic Sharia law, which is against the structure, character and values of modern nation-states, what is being produced about them is <unfamiliar fear>.

This is because the Orientalist critique of the Sharia itself is a code of primitive legal systems. Therefore, Islamists who try to translate those conditions into the language of civil and democratic politics pose security and ideological challenges to modern nation-states. Or while militant Islamists pose a challenge through the irrational evil of terrorism, political Islamists challenge it by putting forward an irrational system of Islamic Sharia that is indigestible to modern nation-state logics.

Therefore, militant Islamists and political Islamists alike have to deal with counter-terrorism issues. In Europe and the United States, de-radicalization is particularly prevalent in the Muslim world with the ideological counterpart of Islamism-political Islam being equated with the offensive ally of militant Islam. That is why there are narratives that political Islam can be extremized in any context and that extremism can be converted to political Islam in any context.

The practice of Islamism/ political Islam has become increasingly present in the national security discourse of the nations of the world, in the debates among Muslims, in the secular left and in popular spheres as a result of the war on terror. Questions about Muslim politics from a secular perspective are often determined by that. That is, the war on terror has played a major role in shaping the culture of always pointing to the <dangerous> presence of political Islam as a means of confronting the rising Muslim political question of Islamophobia and anti-Muslim racism.

Conclusion

As the war on terror completes two decades as a new chapter in the occupation, it seeks to assess its history as a discourse. While the post-9/11 events have played a major role in portraying Islam and Muslims as a dangerous phenomenon and strengthening the systematic nature of anti-Muslim sentiments, the global context of the war on terror has led to a number of constructive interventions from the Muslim world.

Resistance to occupation, intellectual politics against Islamophobia, cultural activities, agitations, re-questions of Muslim politics, social movements of Muslim women, and new social solidarities are still growing. At the same time, we need to recognize that the increase and expansion of the study of Islam, and the expectations for the social liberation content and possibilities of Islam are major changes brought about by the global context of the war on terror.

Bibliography

Books

1. Arun Kundnani, **The Muslims Are Coming!: Islamophobia, Extremism, and the Domestic War on Terror**, Verso Books, ISBN1781682127, 9781781682128(2014)
2. Darryl Li, **The Universal Enemy: Jihad, Empire, and the Challenge of Solidarity**, Stanford University Press, ISBN1503610888, 9781503610880 (2019)
3. Professor Gargi Bhattacharyya, **Dangerous Brown Men: Exploiting Sex, Violence and Feminism in the 'War on Terror'**, Bloomsbury Academic, ISBN184277879X, 9781842778791(2008)
4. Lisa Stampnitzky, **Disciplining Terror: How Experts Invented 'Terrorism'**, Cambridge University Press, ISBN1107026636, 9781107026636 (2013)

Magazine

1. Dr. Uzma Jamil, **Reading Power: Muslims in the War on Terror Discourse**, ISLAMOPHOBIA STUDIES JOURNAL, VOLUME 2, NO. 2, FALL 2014, PP. 29-42.

Online References

1. Abdullah Noorudeen , **The Neoconservative War on Terror cannot be understood without Israel** (June 25th, 2021) <https://www.cage.ngo/the-neoconservative-war-on-terror-cannot-be-understood-without-israel> (Accessed on 25th October 2021)
2. Azeezah Kanji , **Framing Muslims in the “War on Terror”: Representations of Ideological Violence by Muslim versus Non-Muslim Perpetrators in Canadian National News Media**
3. (12 September 2018) <https://www.mdpi.com/2077-1444/9/9/274/html> (Accessed on 25th October 2021)
4. anain Brohi, **Language policy and its silent intimacy with counter extremism**
5. (March 11th, 2021) <https://www.cage.ngo/language-policy-and-its-silent-intimacy-with-counter-extremism> (Accessed on 25th October 2021)
6. Jaan Islam, **“Salafi-Jihadism”: Frightening Menace or Scapegoat for the War on Terror?**
7. (July 15th, 2021) <https://www.cage.ngo/salafi-jihadism-frightening-menace-or-scapegoat-for-the-war-on-terror> (Accessed on 25th October 2021)

MUSLIM REVIVALISM: REPRESENTATION IN MALABAR DURING THE COLONIAL PERIOD

Muhammed Shafi A.K¹

SAFI Institute of Advanced Study, Vazhayoor,
University of Calicut, Kerala, India

Abstract

This Research paper is a study on the muslim uprisings after western domination in religion and culture. Malabar is located in the southernmost part of India in Kerala. It is a coastal region where islam came during the time of the Prophet himself. This study understands Muslim resistance during the western colonialism. The 16th century was a period of Muslim reform such as the establishment of the first graduate school at ponnani by Zainuddin Makhdoom-I. Beginning of authoring a book, Tuhfatul Mujahideen which the earliest history book in kerala by Zainuddin Makhdoom-II, and the earliest Arabic Malayalam poems in the mother tongue by the Muslim scholar Qazi Muhammed. The Malabar Muslims also witnessed a remarkable beginning of the navy in India in this century. The teaching of Qur'an, the holy book of Muslims reflected on the spoken language of the sixteenth century, Prominent religious leaders set an example by leading an astonishing moral life.

1 Post-Graduate, Department of Islamic Studies, SAFI Institute Of Advanced Study, Vazhayoor

This study intends to bring out to the realm of their faith and the realities of Malabar Muslims, It explores the integration of traditional lifestyles, culture, songs, education and architecture.

Key words :- Malabar, Muslim, Renaissance, Zainuddin Makhdoom, Qazi Muhammed, Arabic-Malayalam

Introduction

The word Renaissance is related to modernity. This study examines the influence of socio-political factors in the Malabar region of Kerala with the advent of Islam. The Islamic movement was led by scholars of the time. Their influence was wiped out by casteism and land reform through Islamic propaganda. It also examines the extent to which the timely interventions of scholars, both in words and in their writings for which they have helped to save the nation from colonial rule and to help the Zamorin who ruled the country. Modern Renaissance seeks to understand the reality of the Renaissance in Muslim society.

Advent of Islam in Malabar

The roots of Islamic culture in Malabar are directly related to Arabia. Malabar blessed with the advent of Islam during the time of the Prophet himself and achieved greater growth in religious promotion than other Indian states. The growth of Islam began with the conversion of Cheraman Perumal to Islam.

A Prophetic tradition which strengthens this history is quoted by Imam Hakim (may Allah be pleased with him) : Reported from Abu Sayyid al-Khudri (may Allah be pleased with him). He said;that a king of India presented a basket to the Holy Prophet (PBUH) as a gift. It also contained ginger. The Prophet (peace be upon him) gave pieces of it to all his followers. He gave me a piece too. The Prophet (PBUH) also consumed a piece².

During the period 1342-44, the famous African Muslim traveler

Ibn Battuta sailed along the Indian coast in Malabar³. When he wrote about the culture and way of life of the place in his Rihla and the Europeans sailed under the leadership of Vasco da Gama in 1498 the city of kozhikode was one of richest and prosperous cities of India⁴.

Islam was the fastest growing religion in Malabar. Sheikh Zainuddin Makhdoom's verses on the social life of Kerala in his Tuhfatul Mujahideen indicate that Kerala was a primitive and back ward area at the time of the advent of Islam. The dead were thrown to crows and foxes without even knowing how to bury them⁵. PK Balakrishnan's book 'Caste System and History of Kerala' also sheds light on the primitive nature of Kerala life. When the early Muslims who entered such a society as merchants upheld the contribution and humanity of Islam through their lives and interventions, not only did there be a widespread conversion from the Kerala society, especially the lower castes to Islam and also marked the beginning of some anti-caste movement within the Hindu community.

History tells us that the growth of Islam was with the blessings of the Zamorin. The protection of the Zamorins also contributed to the spread of Islam in Malabar. Islam gradually developed in these place as many of those who worked in the establishments of Arab merchants became attracted to the religion. The arrival of the Portuguese reduced the influence of the Muslim community. But Islam is not completely obsolete any time, When attacks by the Portuguese were frequent, for religious reasons. Many of the Nair soldiers who were forbidden to sail became Muslims at the behest of the Zamorin and joined Kunhali's navy. The conversion

3 Travels of Ibn Battuta,trans.H.A.R Gibb[India,Good word,2006]

4 Islamika vijnana kosham 9,ed.T.K Abdulla[India,Islamic Publishing House,2008],32

5 Zainuddin Makhdoom,thuhfat al-mujahidin,trans.S.Muhammed Husain Nainar[India,Other Books,2006],39

of the Awarner “lower caste” Hindu sects into liberation from social evils and untouchability during the colonial period led to the growth of Islam.

Revivalism meaning

The Renaissance means a complete resurrection. The Muslim Renaissance refers to the awakening of the community in the areas of religious awakening, spiritual enlightenment, team empowerment, education, language development, governance participation and sense of identity⁶. The way of Islam is the right faith and the right action. Fall is the fall of believers from this righteous right in faith or deed. Giving direction to the community from the fall is also called renaissance. The Words *ihya*(revival) and *tajdid* (renewal) are used in context of modern islamic movement. The modern call for renaissance obtains from perception of backwardness and stagnation in muslim societies in the modern centuries. Muslim ulames promoted a renewed commitment to islamic values and practice to achieve development and progress. Revival is often including elements of national independence and resistance⁷.

Culture of Arab in Malabar Muslim

Twelve followers including Malikubnu Deenar (ra) and Habibunu Malik landed at Kodungallur. They established the first mosque at Kodungallur itself. Then South Kollam, Ezhimala, Pakkannur, Chikmagalur, Kasaragod, Dharmadam, Koyilandy, Kollaam, Srikantapuram and Chaliyam where masjids were built and given precise guidance in religious matters there. Today one of the tens of thousands of masjids that have sprung up in Kerala similar rituals have been formed because of the imitation of these mosques. They maintained ties with the Arabian Peninsula even in the language of Muslims in Malabar. This shows the

6 Sunnivoice 07 April 2017 <https://sunnivoice.net/4556-2/>

7 John L. Esposito, The Oxford Dictionary of Islam [New York, Oxford, 2003], 265

old Mappila costume and the Arabic Malayalam language. and they decided to write Malayalam, the language of the land in the Arabic script which is the language of the Holy Scriptures.

In the early stages, the Muslim culture grew along the coast. Then it spread to the hinterland through immigration, intermarriages and conversions. The government treated the Muslims of that time with love and respect as they brought great wealth to the country. Support of the dynasty, the growth of the Arakkal formand the change of mind of the lower castes who were oppressed by the caste system also played a significant role in the spread of Islam.

Revivalist Leaders in Malabar

Allah will appoint a revivalist leader who will enable any society to overcome the crisis. The Makhdooms inaugurated the golden age of the Kerala Muslim Renaissance. Zainuddin ibn Ali ibn Ahmad al-Ma'bari is one of the prominent renaissance leaders in the history of Kerala Muslims. The early roots of the family are in Ma'bar and Kayalpattinam in TamilNadu. The grandfather of Zainuddin Makhdoom I came from Ma'bar as an assignment of islamic propagation and settled in Kochi. The family came to Kerala with the aim of preaching Islam. The intellectual direction given to the community was indescribable by the Makhdooms, who received knowledge from world-class scholars and Jamia al-Azhar. The Dars system of Ponnani masjid, designed by Zainuddin Makhdoom-I, was an important source of knowledge even for students from different countries. This mosque in Malabar was a redesign of Ahlus-Sufah, the prophetic version of the Islamic method of transmission of knowledge. At that time Ponnani was under the rule of the Zamorin. Makhdoom was the one who corresponded with various kings on behalf of the king.

Malabar ulama's anti-Portuguese struggles led to the composition of many prose poems in Arabic and Arabic Malayalam. He mobilized his community with the poem "Tahrir al-Ahl al-Iman

al-Jihad 'Abd al-Sulban ". This is perhaps the first book in world history against colonialism from Malayalam. Makhdoom's call was obeyed by the Muslim community. Makhdoom Kabir was the real inspiration for the Kunjali family who led a century-long naval war against the Europeans who threatened the lives and faith of the Muslims and who connected them with the Zamorin. Makhdoom Kabir wrote a poem titled 'Adkiya' to guide ordinary Muslims in spiritual knowledge. Sheikh Zainuddin Makhdoom-II was another reformer who gave impetus to the anti-Portuguese struggle. Tuhfatul Mujahideen was written to inspire the anti-Portuguese struggles. Tuhfa is also the first authentic historical work known in Kerala.

Qazi Muhammad ibn 'Abd al-'Azeez was another great scholar and Muslim mystic who strengthened the Muslim movement. He has written about five hundred works of poetry and prose. Qazi Muhammad is the author of the epic poem 'Muhyiddin Mala'. Qazi Muhammad (ra) was a great man who fought with the sword in the battlefield against the enemies for existence. Another Muslim Renaissance was Giffrey Thangal who preached in Kozhikode. Then the arrival of Sayyid Alavi (ra) in Mamburam at a time when the Portuguese era in Malabar was coming to an end and the British were expanding their dominance. Masjid were established in various places and people will be turned away from false beliefs and practices. Saiful bathar Alaman Yuvalil Kuffar is a book written by Mamburam himself and distributed to various palaces in preparation for the struggle of Muslims against British rule.

Umar Qazi (ra) is another renaissance leader. Umar Qazi (ra) was a courageous patriot who sought revenge for the atrocities of British rule through his courageous struggles, including the denial of taxes. Mamburam Thangal's son Syed Fazal Pookoya wrote and published a book called 'Uddat' which called for reform initiatives. The work was banned by the British government and

he was forced to flee his homeland⁸.

It was the Sayyids and scholars from Makhdoom-I to the Khilafat leaders who fought against the occupation and the dictatorship that determined the course of the past and enabled Malabar to grow into a unique society. Being able to unite the community on a solid spiritual foundation is a great achievement in preserving the identity of Muslim. The unification of the community in the Shafii madhhab of thought in the field of fiqh was also a milestone in Muslim unity. Fathul Mueen, written by Zainuddin Makhdoom-II is famous for Islamic jurisprudence. It is only comprehensive to include in the curriculum up to Al-Azhar. It has been commented on by world-renowned scholars. This work was the last word in the life of the Muslims of Kerala until the reactionary renaissance of the denial of Madhabu.

The Arabic-Malayalam language

The spoken languages of Kerala were Malayalam mixed with Tamil and Sanskrit. But it did not have a unified script. This situation seriously affected the intellectual issue of Kerala. The Muslim Renaissance leaders were the first to come forward to address this. Muslims can speak Malayalam, but there was no script to write it. But he could read and write Arabic. But they could not speak that language. The language that can be spoken here, the Arabic-Malayalam language itself was created using the Arabic script which could only be read and written. This was a big revolution. Thus Muslims in Malabar became fully literate. Tens of thousands of books have been written in this language to impart knowledge. Books were published in all genres including heartfelt songs, historical commentaries, story collections and novels. The reading revolution itself took

8 Miller Roland E, Mappila Muslims of Kerala 2nd edi, [India, Orient Longman Ltd, 1992], 256

place in Muslim of Kerala. In the early days, scholars educated the community to the point of writing and writing, which were rarely practiced in Malabar. Also found copies of two books written and disseminated in Arabic and Malayalam by Zainuddin Makhdoom of Thiruvalla to teach Kerala Muslims Abrani (Hebrew) and Syriac (Syriac) languages⁹.

Tipu Sultan was a ruler who laid a solid foundation for the renaissance of Malabar through some reforms of using power. Tipu Sultan's special order against the land reform measures that he tried to implement in Malabar and the forced subjugation of women were some of the foundations that accelerated the renaissance here. Throughout the 19th century, Kerala, especially Malabar, witnessed the development of the sense of entitlement created by Tipu's rule among Muslims and subordinates as a great resistance to colonialism and the feudalism they perpetuated.

When modern thought arose through the United Front in 1921, the ulama overthrew the influence of their on June 26, 1926 with the formation of the 'Samastha' under their leadership. The formation of this organization created a great rift in the Muslim community and discouraged the Arab Malayalam as an obstacle to the renaissance.

Conclusion

In short, the Makhdooms, Sayyids and later scholars carried on the intellectual advancement of the universally accepted philosophical emperors Ibn Khaldun, Ibn Sina and Ibn Hajar, who were the spokesmen of Ahlus Sunnah or prophetic traditional path. The real right of the renaissance belongs to the true descendants of that tradition. Today, those who claim the

9 Ahamad Maulavi,C.N. & Muhamad Abdulkarim,K.K,Mahattaya mappila sahitya parambaryam [India,Authors Authors,1978] pp42-43

title of Renaissance are acting in defiance of the early Renaissance leaders. The reality is that such organizations have not been able to become the driving force of social renaissance. To sum up, an impartial and rational approach to the history of the Muslim of Kerala, we can find that the so called traditional ulema laid the foundation of Muslim awakening on renaissance by fighting against the policies of unscrupulous rulers and inhuman and unethical social norms of Kerala.

It is very unfortunate that Arabic and Arabi-Malayalam were the medium of their writings, which was not the medium of the mainstream Kerala people. So one of the important reasons, was the linguistic barrier, which engulfed the muslim revivalist leaders' contributions in the public life , which resulted in the marginalization of Muslim intellectual scholars and patriots.

Bibliography

1. Ahmed Maulavi C.N, Principles and practice of Islamic Economy, trans. K. Hassan [Calicut, Ansari Press, 1964]
2. Ahmed Maulavi C.N, Islam Oru Samagra pathanam (Islam A Comprehensive Study) [Calicut, Ansari Press, 1965]
3. Ahamad Maulavi, C.N. & Muhamad Abdulkarim, K.K, Mahattaya mappila sahitya parambaryam [India, Authors Authors, 1978]
4. Aiyangar S Krishna swamy, South India and Her Muhammadan Invaders [London, Oxford University Press, 1921]
5. Baidaus, Philip pus, A True and Correct Description of the Most Celebrated East India Coasts of Malabar and Coromandel, trans. A Churchill and J Churchill [London, John Osborn, 1745]
6. Balakrishnan P.K, Jaathivyavasthithium Keralacharithravum (The Caste system and History of Kerala) [India, DC Books, 1983]
7. Das Gupta A, Malabar in Asian Trade [Cambridge, University Press, 1967]

8. Ibnu Battuta, Muhammad ibn Abd Allah, Travels in Asia and Africa, trans. H.A.R. Gibb [New York, Robert M. Mc Bride co, 1929]
9. Kuruppu, K.K.N. mappila parambaryam [India, Irshad Publication, 1998]
10. Miller Roland E, Mappila Muslims of Kerala 2nd edi, [India, Orient Longman Ltd, 1992]
11. Muhammed Khan Bab adut K, Mappila mar Engottu (Whither the Mappilas) [Trishur, Mangalodayam (Pvt) Ltd, 1956]
12. Panikkar T K Gopal, ed. Malabar and Its Folk 3rd ed. [India, G.A Mate san and Co, 1929]
13. Sreedhara Menon A, The Legacy of Kerala,
14. Woodcock George, Kerala A Portrait of the Malabar Coast, [London, Faber and Faber, 1967]
15. Zainuddin Makhdoom, thuhfat al-mujahidin, trans. S. Muhammed Husayn Nainar [India, Other Books, 2006]
16. Sunnivoice 07 April 2017 <https://sunnivoice.net/4556-2/>
17. Prabodhanam Special Issue https://www.prabodhanam.net/oldissues/html/Navothanam_Special_1998_Index.html
18. 17- Suprabhaadam November 6, 2017 <https://suprabhaatham.com/todays-article-muslim-renaissance/>
19. 18- Siraj news paper March 1, 2017 <http://www.sirajlive.com/2017/03/01/271796.html>

ROLE OF ORPHANAGE INSTITUTIONS IN THE INCLUSIVE DEVELOPMENT OF MALABAR

Dr. Hassan Shareef K.P¹

SAFI Institute of Advanced Study, Vazhayoor, University of Calicut,
Kerala, India

Abstract

Why people from backward communities of Malabar region recently having peculiarity and reputation among their counterparts in Indian subcontinent? One of the significant fact behind the all-round progress of historically backward community is the well organised charity activities in order to create equilibrium between rich and poor. Among the charitable tasks the orphanages have played a key role in mobilizing them educationally and economically and socially strong.

As we know that poverty was a major problem of the backward communities of Malabar during the middle decades of 20th century because pandemics and the British revenge against mappila rebellions. Philanthropists and charity organisations came to forward to get a

1 Asst. Prof, Dept. of Islamic Studies, SAFI Institute of Advanced Study, Vazhayoor

farsighted solution to overcome the issue. Realising importance of education as, it is the barometer of social progress they established hundreds of orphanage and educational institutions were established in various localities of Malabar region. These institutions not only served for the community of its organization but also to other economically backward people of the region.

The paper is an attempt to analyse the role of orphanages in the socio-economic and educational development of the backward communities of Malabar region.

Key Words: *Orphanage System, Malabar & Backward Communities*

Introduction

No doubt that the term 'orphan' always derives from the desert of poverty and scarcity. According to the definition of UNICEF, an orphan is a child who has lost one or both parents. By this definition there were over 132 million orphans in sub-Saharan Africa, Asia, Latin America and the Caribbean in 2005². This large figure represents not only children who have lost both parents, but also those who have lost a father but have a surviving mother or have lost their mother but have a surviving father. It means that globally there are 132 million children in need of a new family, shelter, or care.

Orphanages in Malabar Region

Malabar region is an area of southern India lying between the Western Ghats and the Arabian Sea. The name is thought to be derived from the Malayalam words mala (hill) and vaaram (range, region), westernized into -bar. Malabar District was a part of the British East India Company-controlled state. It includes the present-day districts of Kannur, Kozhikode, Wayanad, Malappuram, much of Palakkad.

2 [Http://Www.Unicef.Org/Media/Media_45279.Html](http://Www.Unicef.Org/Media/Media_45279.Html) [Accessed Aug 29 2015]

Poverty was a major problem of the backward communities of Malabar during the middle decades of 20th century because pandemics and the British revenge against mappila rebellions. Philanthropists and charity organisations came to forward to get a farsighted solution to overcome the issue. Realising importance of education as, it is the barometer of social progress they established hundreds of orphanage and educational institutions were established in various localities of Malabar region. These institutions not only served for the community of its organization but also to other economically backward people of the region.

There are large number of institutions run by private agencies and voluntary organizations imparting services to different needy target groups. They are supplementing the efforts of the state and nation for the rehabilitation and upliftment of various deprived people. The following statistics of orphanages in Malabar region of kerala gives in order to explore the involvement of Muslims and other communities in socio-welfare programmes and institutional care of weaker and deprived groups of people form as important strategy of the social welfare programmes of Kerala.

Table 1 District -Wise Distribution of Institutions Recognized by the Orphanage Control Board, Govt. of Kerala³

Sl No	District	Orphanages
1	Kasargode	26
2	Kannur	41
3	Wynadu	13
4	Kozhikode	41
5	Malappurarn	74
6	Palakkad	57

3 List of Institutions Recognized By OCB As On 30-04-2019-Orphanages, [Http://Sjd.Kerala.Gov.In/Orph.Php](http://Sjd.Kerala.Gov.In/Orph.Php) _ [Accessed Nov 09 2021]

Major Orphanages in Malabar Region

The important orphanages in Malappuram district, Maunathul Islam Orphanage, Ponnani, Thirurangadi Orphanage, Thirurangadi and Muslim Dharma Paripalana Sangham Orphanage, Tirur, were started as early as 1943 to protect the orphans and destitute of the widespread cholera in these regions. Hayathul Islam Orphanage, Olavattoor, Kondotty, Hidayathul Muslimeen Orphanage, Manjeri, PSMA Pookoya Thangal Memorial Yattheemkhana, Kattilangadi, Darunnajath Orphanage, Karuvarakundu, Mankada Orphanage, Mankada and Athan Moyyin Athikari Memorial Orphanage Mampad play a key role in the development of the backward community.

In Calicut District, JDT Islam Orphanage, Mukkam Muslim Orphanage, Mukkam, Koduvally Muslim Orphanage, Ainul Huda Orphanage, Kappad, Thurkkiya Yattheemkhana, Karanthoor, Beypore Orphanage, Beach Road, Beypore, Calicut Orphanage, Kottathara and Bafaki Thangal Memorial Orphanage, Karuvanthuruthy are the prominent institutions provide quality education and shelter for orphans.

Orphanages like Darussalam Yattheemkhana, Thalassery, Kakkad Yattheemkhana, Kakkad, , Deenul Islam Yattheemkhana, Kannur, Thaliparamba Yattheemkhana, Thaliparambaa and Hussainiya Yattheemkhana have significant contributions in the empowerment of the community in Kannur.

Malik Dinar Yattheemkhana, Malik Dinar Nagar, Kanhangad Muslim Orphanage, Kottacherry, Al Amen Yattheemkhana, Edachakkal, Trikkaripur and Noorul Islam Orphanage, Alampady are the major orphanages in Kasaragode District. Wayanad Muslim Orphanage, Muttill is a major orphanage in Waynad district. In Palakkad, Edathanattukara Orphanage, Edathanattukara, Islahiya Orphanage, Angadi, Darunnajath Yattheemkhana, Najath Nagar, Mannarghat and Darul Aman Islamic Womens Orphanage, Kalladikkode contribute to the

development of the community.

It is clear that orphanages and other social welfare institutions run by voluntary agencies form an important segment of the social service sector of the state. Though the welfare institutions sponsored by the government are generally under occupied, the voluntary effort in this regard continue to gain momentum as shown by the growth of number of institutions in different districts of the region. Further, there is a heavy concentration of orphanages and social welfare institutions in these districts having largest proportion of Muslims and backward communities. This testifies the positive contributions of the community towards welfare and the development of the state. Above all it is indicative of a highly matured voluntary sector acting as a vital third pillar in promoting social welfare in the state. They grant the financial aid to individual orphans and their family by that they may be able to survive their obstacles in the life. Interestingly philanthropic and religious organizations took appreciative efforts in starting new educational institutions in needful places and progressive steps for the holistic development of the surrounding areas of each orphanage.

Education and Accommodation in Free of Cost

It is well-known principle that education is one of the means through which a particular society transmits and renews its culture and values to the next generation. The ends and goals of a society will determine the ends and goals of education. Therefore, it would not be wrong to say that education is the barometer of social, cultural, intellectual, and overall development of any nation or civilization. Considering the fact, authority of each orphanage established educational institutions for school education, from primary to higher secondary level, and many of them updated their system to college level.

The orphanages take inmates to the 5th standard and give quality education. After completion of 10th standard,

students are advised to sit for an aptitude test and they are guided for higher studies under the orphanage management itself. Normally all the expenses of these higher studies are incurred by the institution itself.⁴

The governing body of orphanage of Kerala has developed a need based network of educational institutions including Primary School, High School, Higher Secondary School, Arts and Science College and Vocational Training Centre with the help of alternative supporting systems with hostel facilities. So the free educational opportunities and hostels help the needy students to grow up to the higher studies and to get jobs which they can survive their life. Moreover it focuses on in empowerment of the community in higher education and career avenues. 'The emergence of the members of orphanages and madrasas as winners of civil service examination and medical and engineering entrance examinations professional courses has made such exemplary attempts visible to the general community'⁵

Eradication of Poverty: Role of Orphanages

The main purpose of this part is to investigate the orphanage institutions of in the region as alternative mechanisms for poverty eradication. The importance of helping orphan and poor in religious and social perspective helps the rich and philanthropic organizations to understand the meaning of poverty and its eradication strategies.

Eradication and poverty was the major problem of the community

4 Muhammed Ashique Pp, Gender Bias In The Allocation Of Welfare Programs In The Muslim Community, Reasons And Remedies: A Study On Orphanages In Kerala. Available From: <https://www.researchgate.net/publication/348907971> [Accessed Nov 09 2021].

5 <https://timesofindia.indiatimes.com/City/Kozhikode/Kerala-Orphanages-Turn-Into-Inspirational-Places-And-Coaching-Centres-For-Civil-Service-Aspirants/ArticleShow/69499535.Cms> _ [Accessed Nov 09 2021].

after the independence of India in 1947. To explore a farsighted solution to these challenging issues the leaders realise the fact that education is the barometer of social progress and established hundreds of orphanage institutions for the economically backward students with the help of not only charity activities but also with the financial aid from governments. Both religious and political leaders have played a key role in mobilizing these communities educationally, economically and socially strong.

With the help of educational qualifications and skills the outcomes of orphanages can overcome the burden of poverty of their family, community and society gradually. Orphanages play significant role in the intellectual, social and overall development of new generation. The orphanage system focused to do justice with this downtrodden lot of society. Within three decades the system proved through its tireless efforts that social justice and eradication of poverty are not impractical and impossible goals to be achieved. Many educational institutions are opened under orphanages from school level to University level.

Conclusion

The study indicates the vital role and importance orphanages in Malabar. Interestingly orphanages and its sister institutions transform themselves as the centres for human resource development from the status of mere providers of institutional care for orphans and destitute.

It is a fascinating truth that no one likes loneliness and isolation in this world. The orphans and children from backward communities are the most vulnerable members of society who need consistent and comprehensive care and support to grow and prosper. Orphanage system, a new initiative was developed in Kerala is one of the role model for human resource development by increasing the efficiency and ability of backward and orphans by providing apt knowledge and adequate facilities for skill development to make their wards more demanded

product. Moreover the orphanages have key role not only in the socio-economic and educational empowerment of orphans and backward students but also it inclusively contributed to holistic development of its surrounding areas through its various institutions. In addition to this, the study urges to people of backward areas of the country to go ahead with the idea of orphanage institutions of Kerala to pave a way to the educational empowerment and social development

References

- AOCI, Annual Report, Thiruvananthapuram: Association of Orphanages and Charitable Institutions, (2016).
- Dr. Gopal K. R, Chronological history of Malabar, Gazetteer of India Kerala, <http://c-radhakrishnan.info/malabar.htm>
- Hayath, Souvenir, Hayathul Islam Orphanage, Olavattur, 2006
- Nanditha.P.J, Elna Joseph, Francina P. X. and Sonny Jose, Challenges and Prospects of Child Care Institutions in Kerala, Educere-the BCM Journal of Social Work, Vol. 14, Issue-1, Jun-2018.
- Suneethi Newsletter, Social Justice Dept. Govt. Kerala, 2017

MUSLIM REVIVALISM IN MALABAR- CHALLENGES AND PROMISES

Dr. Jayafarali Alichethu¹

This paper is an attempt to argue that the ventures of reform by Malayali Muslim initiatives showed a greater potential for reconciling Islamic religious practices with the ethos and values of modernity. The reformist tendency among Muslims started in the second decades of the nineteenth century and powered in the early twentieth century, it was a first response to wide social transformations of Muslims in Kerala. The traditional ethical and religious beliefs were found at odds with that of the emerging modern life. Religious reform movements played key role in the process of such a redefinition. The present study is an attempt to locate the process of reform among the Muslims of Kerala in the context of colonialism and modernity and to examine the various shades of thoughts and practices that emerged among the Muslims. The study focuses on Muslim reformism in Kerala in the wider context of the response of the larger conventionalism towards modernity.

Key Words- Mappila Revivalism, Conventional Islam- Muslim Modernity among Mappila- Religious reforms

Islamic revival (ihya') refers to the support for an increased influence of Islamic values on the modern world as a response

1 Dr. Jayafarali Alichethu- Department of Islamic History, MES MAM-PAD COLLEGE (AUTONOMOUS); drjralichethu@gmail.com-9946490994

to Western and secular trends. Accordingly, a return to Islam in its purest form is seen as the solution for the ills of Islamic societies and modern society as a whole.² It also had a stronger sense of the spiritual dimensions of faith and practice, as seen in the writing of Abu Hamid al Ghazzali.

Most of the revivalist movements that appeared around the mid twentieth century later represented a populist trend instead of the elitist trend of the Salafiya. But in the late twentieth century revivalist movements had a Sahwah (revival) feature rather than renewal or reformist features. Islamic revival and reform involve a call for a return to the fundamentals, the Quran and Sunnah. Scholars have pointed out that there has been a certain degree of convergence in the direction of the reformist position within the Muslim community, especially in terms of their vision and programmes for a modern Muslim moral community. The societies emerged from one another through a process of fall and rise, factored by the belief system. Dekmejian's³ study establishes the fact that all the societies that emerged after the period of the rightly guided Caliphs are closely connected and most especially flows through the cycle of decline and revival. Decline in this sense translates to a shift away from the base structure and revival in response to the decline occasioning transformation and evolution of another social order in accordance with Islam.

There were lots of efforts from different angles to improve the socio-religious status of Muslims in Kerala. Although it is unfortunate to note that none of the ideological conflicts that emerged in various regions of Islamic world in different periods could make inroads into Kerala Muslims until 20th century, because of the strong hold of spiritual leadership on the community.

2 <http://www.oxfordislamicstudies.com/article/opr/t253/e9> cited on 08-02-2021

3 Dekmejian, R.H., 1995. *Islam in Revolution: Fundamentalism in the Arab world* (2 ed.). Syracuse, New York: Syracuse University Press.

All the modernist and fundamentalist as well as puritanical versions of Islam arrived in Kerala. The disastrous and hapless condition of the Malabar Muslims in the aftermath of tragic 1921 incidents gave the reformist scholars and many secularly educated members of the community to a space for the first public proclamation of the revival efforts.

The modernist Ulama accused Mappila Muslims for deviating from the puritanical path of Islam and they may call for radical changes in their religious beliefs and practices in order to overcome the current crisis. At this occasion, religiously educated traditional Ulama, who always enjoyed the supreme authority among Mappilas, came forward against the religious interpretations of the modernists and try to defend conventional Islam that was followed without any opposition for centuries. They believe that reviving Islamic traditions and community approach should be utmost vigil and caution. This paved the way to exist among Kerala Muslims throughout the last century and beyond a dual-faced discursive tradition in each and every issue, one in the line of traditional revivalism and the other in fundamentalist reformism.

The potent cause for the degeneration of Mappilas was the lopsided educational system that prevailed in community for such a long time without any structural reform, essentially due to the oppositions of the Ulama. The people didn't acquire temporal or spiritual education because of which they always remained in darkness and they were completely divorced from the Islamic way of life. The orthodox Ulama discouraged the translation works of the *Holy Text* in to the local language and some of them imparted which was a great sin. As a result of these stands of Ulama the common folk can't reach to the Quran directly and had no chance to understand it properly. There was a parrot-like recitation of portion of the Holy Qura'n, which being in Arabic,

none of them could understand it.⁴ They recite the Holy Quran unless understand its meaning in some special occasions like death, adiyanthiram (death anniversary), and in the month of Ramzan etc. Gradually the community deviated from the real path of Islam completely. They had followed many superstitious beliefs and anti-Islamic practices that made difficult to the society even to be reformed. Islam has been polluted by false knowledge. People are kept in ignorance and superstition so that the clergy can fill their bellies and keep control, justifying their existence. Logan's Malabar Manual can read in about the pitiful condition of Kerala Muslims in 19th century.

Thus for a long period, the Muslims of Kerala were getting only a truncated and mutilated knowledge, 'they got neither the general knowledge necessary for honourable existence in society nor a correct knowledge of religion'.⁵ The Mapilla Revolt of 1921, crushed brutally by the British, proved a major turning point in this regard. It was similar in its impact to the suppression of the 1857 revolt for the Muslims of north India, creating a climate for reformers, concerned with the plight of the community, to emerge. They saw Islam as positively encouraging, rather than, as some traditionalists argued, opposing, modern education, and called for a radical overhaul of the traditional system of madrasa education. They argued that the Mapillas had deviated from the 'original' Islam by incorporating a host of 'un-Islamic' customs, many of which the traditionalists upheld but which the modernists condemned as wrongful innovations. In religious field their condition was all the worse. They had deviated from the original teachings of Islam, both in belief and practice. Their beliefs and practices during the period had evolved through the interaction with the indigenous culture. The assimilative character of Islam found in an explicit manner. They used to

4 William Logan, Malabar, p.198.

5 Muhammad AliK.T, op, cit, p.78.

read *Malas* and *Moulids* instead of reciting Holy Quran. And they believed they will get merit from doing so. Traditionalism has become associated to ignorance, superstition and uncouthness. The revivalists brand all such activities of the traditionalist as un-Islamic. Majority of the Sufis insisted the Hindu pantheism, incarnation and union cult of esoteric meaning and hidden realities and hidden and antinomian practices. Reverence for holy men bordering on worship seeking their intercession with God, worship at their tombs, offering 'nerccas' to their shrines holding celebration on their death anniversaries etc. Though the revivalist factions decry it as un-Islamic and consider it as a *Shirk* or attributing partnership to God, which is clearly questioning the concept of *Tawhid*. 'Nercca', 'Ratib' and recitation of 'Moulid' are observed mainly by the orthodox Muslims called Sunnites which form the major section of Mappilas. All this un-Islamic way of practices leads community in the 19th century was steeped in religious superstitions and obscurantism. It was from such a depressing state of affairs that the community had to be salvaged. 'These pressures touched on Mappila character, faith, social life and leadership, and in the process revealed that they contained the strength to receive these impulses, to mould them to a certain extent, and to enable the community to maintain its sense of continuity with Islamic tradition'.⁶

Hence the only way to save the situation is to go back to the simplicity of early Islam and the religious texts. All the revivalists in Kerala gave great emphasis to *Tawhid*, the unity and uniqueness of God. In early period the preponderance of reformers have common in one thing, they believed that the real reason behind miserable plight of Muslims in the modern period is due to their deviation from the path of Prophet absorbing alien elements and bid'ah (innovations). They also preached Islam only as a guide and savior from the Socio-religious sufferings of the community. At this crucial movement, the leader of the

6 Miller R.E, Mappila Muslims of Kerala, p.158.

Muslim community wants to take a necessary step to reform the people could regain the purity of faith by eschewing irreligious rituals and practices.

When the reformist tendency among Muslims started in second decades of the nineteenth century and powered in early twentieth century, it was at first a response to the wider social transformations in colonial Kerala.⁷The transformation of the Muslim community cannot be isolated from this larger trend by reducing it merely to pan-Islamism. The 'modernisation' implied in this reform reflected attempts to negotiate the new social situation, which now urged Muslims to become a part of modern Kerala where literacy, political participation and abolition of evil practices became the agenda of reform, even if this reform also had a pan-Islamic context. Many charismatic come out to reform the community. Their reform did not exclude the religion of Mappila Muslims from the public sphere. Instead religion coexisted with the new interpretations.⁸ New translations of the Quran and Hadith aimed to destroy local popular Islamic beliefs and social practices such as the matrilineal descent system (marumakkathazham), dowry system etc, .It also aimed at spreading modern education along with the religious education among all men and women in the community. Despite such reformist attempts, however, the larger Muslim population continued to adhere to their traditions and strongly reacted against reform efforts, so that the local elements proved stronger. Reformist as well as counter-reformist movements brought about a new awareness among Muslims that helped to transform fuzzy and fluid segments of people into a community.

7 Abdul Razak P.P, Colonialism and Modernity Formation in Malabar: A Study of Muslims of Malabar, Calicut University, 2007 (Unpublished PhD Thesis).

8 Salah Punathil, Kerala Muslims and Shifting Notions of Religion in the Public Sphere, South Asia Research, 2013, <http://sar.sagepub.com/content/33/1/1.refs.html> accessed on 14/ 09/2014.

The result of these reform activities were restoring the pristine purity of Islam shorn of all superstitions and anti-Islamic beliefs and practices. The socio-religious situations in Kerala cordially welcomed such ideologies of reform and revival especially in the vacuum that was created by the post Rebellion gloom and sullenness. Different stream of Islamic thought entered into Kerala, the most popular and acceptable one, the *Islahi* ideology.⁹Therefore the social resurgence in the Mappilas was intimately connected with religious reform while the religion the inspirational force behind the all reformist activities among them. In Malabar the Muslims underwent many transformation and assimilation with existing cultures in substantial nature against the much publicized monolithic ethos that often make use of by the revivalists and reformers.

The eighteenth century revivalist trends represented by Muhammed Ibn Abdul Wahab and Sha- Waliullah have great influences in shaping the ideological concept of Islamic revivalism and the conflicting ideologies in the Kerala. The revolutionary reformist ideologies of leaders like Jamaludin Afghani, Muhammed Abduh and Rashid Ridah also cannot be minimized since they have direct impact of such Kerala reformists. In short, at the dawn of the 20th century, the Mappilas of Kerala was in an adhesive situation; they were oblivious of what solution was and how it could be grasped. It was during this critical moment the leaders came forward as a torchbearer disseminating the rays of knowledge to guide this community to the dignity and identity.

Nevertheless, the journey towards social, educational, political and economic modernization was not easy as the society setup underwent radical changes, mainly in the community leadership, which was taken over from particular outstanding respected

9 The word 'Islah' means reform and restore Islam to its original purity and simplicity which strictly based on the messages of the Holy Quran and traditions of the prophet Muhammed (S), but constituent with altered circumstances.

religious personalities by various organizations formed in line with traditionalist and modernist views. Each of the wings took their own routes towards modernization and tried to revamp the society according to their own ideologies. Just like every region and all communities in the world, Mappila Muslims had also faced the waves of modernization trends with the emergence of reformist ideologies, the transformation of the community from under individual leaderships to the folds of organizations based on various ideologies, and increased attempts for adoption of secular western education are the remarkable incidents. All these ideologies and their activities changed the Mappilas in the aftermath of tragic incidents of 1921, especially in the post-independence period.