

CHAPTER- I

ARRIVAL OF MUSLIMS AND ITS IMPACT

ON KERALA HISTORY

The people of Arabia were nomads for a long time. They gathered together to form a clan called Arabs. There was no concrete religion for the Arabs before Islam. The pre- Islamic period is known as Jāhiliyya period. It means the age of darkness or ignorance. During that time the Arabs indulged in superstitions and idolatry. The customs of old times controlled their life. They worshipped the natural powers and followed the system of polytheism according to their ancestors.

The Arabs before the coming of Islam liked three things which began with the alphabet ‘w’. ‘War, wine and women’. These were the three life goals for the pre-Islamic Arabs, which is represented by ‘w’. Twarafa, one of the poets of the pre-Islamic period, praised these three things, throughout in his poems.

‘The devoid of three things in the life of a youth is equivalent to be a corpse. The first one is the foamy, colourful drink, that is, wine should be

drunken before humiliated by someone. The second is running to help someone in a war, not by being straight but with a bend. The third is to cut short the duration of the darkest night, inside a tent with a beautiful woman'¹.

‘Wine’ was the main subject of the poets in that era. War was fought for simple issues for forty years. There was a practice of killing the girls for the sake of pride of the tribes on this pre-Islamic period. Ouse and Khasraj were the two tribal groups which fought for a long time on silly matters.

Islam prohibited these three things, ‘war, wine and women’. They entered from the darkness of superstitions to the light of wisdom. They received the message of prophet Muhammad in their soul.

Prophetic period in Arabia

The birth of Muhammad was in Mecca, C.E 571 April 20th Monday. His father’s name was Abdullah and his mother was Āmina. His father died before the birth of Muhammad and mother died when he was six years old. He was later protected by his grandfather Abdul Mutwalib. After two years Abdul

¹Valaula thalāsun hunna min īśatil fatā. Va jaddika lam ahfil matā qāma A’vvidī. Fa minhunna sabqa alāhilati biśurbatin. Kumiyat minnī mā ta’alu bilmāi yuzbadu. Vakarri idā nāda al mulwāfu muhannaban kaśīdilgalā nabhatuhu al mutavaridī. Va thaqswīru yavuma aldduja valddujnu mu’ajjbin. Bi bahkanatin tata al khibāi almu’ammadi, zavzani, *Śarahu mugallaqātissab’atin*, p.60-61.

Mutwalib died and Abutwalib paternal uncle took the protection of Muhammad.

He married Khadīja, a widow merchant lady at the age of twenty five, then she was in her forties. He was called by his own people Quraysh and their natives of Mecca as Al-Amīn, meaning the righteous person.

Muhammad received the revelation from the Holy spirit Gabriel angel at the cave of Hira, at the age of forty. The first revelation was ‘Read! in the name of your Lord who has created. He has created man from a clot. Read! and your Lord is the most generous, who has taught by the pen. He has taught man that which he knew not.’² Sometimes he received the revelation like the ringing of the bell³.

He advised the people to avoid the idolatry, superstitions and other anti social customs. So his relatives became the enemy of Muhammad. Quraysh the great tribe of Mecca started the opposition against Muhammad and his messages.

²‘Iqr’ a bismi Rabbikalladhī khalaq, khalaqal i’ nsāna min a’ laq. Iqr’ a va rabbuka alakram alladhī a’ llama bil qalam. A’ llamal insāna mālam y’ alam, *Al-Qurān*, 96:1-5.

³Juan Eduardo Campo, *Encyclopaedia of Islam*, p.590

They reached Abu Twālib, the protector of Muhammad, to induce him to advise Muhammad to stop his propagation. Muhammad told to Abu Twālib, ‘even if you give in my right hand the sun and in my left hand the moon, I wouldn’t stop this propagation.’⁴

After the retreat of Muhammad from Mecca to Madīna, he established a secular state in Madīna, in which he gave the Jews and Assyrian Christians, the autonomous power to lead their people⁵. As a country they unitedly attacked the enemy from outside.

After ten years of retreat, Muhammad reached Mecca with huge man power. Mecca surrendered before Muhammad without any bloodshed. After the victory over Mecca, Muhammad propagated Islam with full freedom. He did a Hajj at the year 632. It was known as farewell Hajj. He did a speech on it. It was an important speech of prophet Muhammad. In this speech he announced ‘those who are present here shall take this message to the absentees’⁶. Answering this request the Arabian Muslims reached Kerala to propagate Islam, in the South Indian sea shores.

⁴ Vallahi yā ammi, lav vala’ū alsamsa fī yamīnī valqamara fi yasārī alā an atruka hadha alamri mafa’altu hatta yulharuhullahu au ahlaka dūnahu. Muhammad Khulri, *Nūrul yaqīn fī sīrati sayyidilmursalīn*, p.49

⁵ Raju Ampakkadan, *Kālamīn Madbra*, p.167

⁶ Fal yuballig aśahiduminkum ala’iba, *Khulri, Op.cit*, p. 265.

Beliefs and Customs

The Qurān started to reveal to the prophet at 610 C.E and ended at the year 632 C.E. From the Qurān, the beliefs and customs of Islam emerged. Monotheism, prophet hood and life after death are three main theories of Islam, which are the beliefs of Muslims.

Monotheism

Monotheism is the fundamental belief in Islam. There is no God but Allāh. He is the creator, sustainer and destructor of the world. The chapter 112 of the Qurān states, ‘Say, he is Allāh, the one. Allāh, the self sufficient master, whom all creatures need. He begets not, nor was he begotten. And there is none co-equator comparable in to him’⁷.

Prophethood

The prophet hood is the prime belief of Islam. Qurān, the word of God, discusses about twenty five prophets. Among them the most important five are Noha, Abrahām, Moses, Jesus and Muhammad. The revelation from the God reached through the Arch Angel Gabreal to the prophets.

Angels are the creations of the God from light and their names are described thus- Gabreal, Rāphel, Michael, Azrael, Serāf and Kerūb. The belief

⁷ Qul huvallāhu Ahad Allāhusswamad. Lam yalid, valam yūlad valam yakkullahu kufuvan Ahad. *Quran*: 112

in the books, given from the God to the prophets includes the belief of Muslim. The revelations of the prophets are the pages of Abrahām, Troah of Moses, Psalms of David, Evangeline of Jesus and the Qurān of Muhammad. The source of the knowledge of the prophet in the semitic culture is hearing the above said revelations. Thus the belief in Angels, books and prophets is the core aspect of Islam.

Life after death

Life hereafter is a strong belief of Islam. The life of human beings in the earth is a trial. The result of this appears only in the next world. Hence he works hard for the better result of that world. The life hereafter is pictured by God as an equal Justice to all even if it is a king or layman, slave or master and ruler or the common people. Qurān says- ‘So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it’⁸.

Rituals of Islam

Five customs are followed by a Muslim as a believer. They are Śahādath, Swalāth, Zakkāt, Swaum and Hajj.

⁸Vaman y’amal mithqāla dharratin khairan yarah. Vaman y’amal mithqāla dharratin śarran yarah, Quran,99:7,8.

Śahādat (witnessing)

A muslim witnesses: ‘There is no God but Allāh, Muhammad is the messenger of God’⁹ it is a declaration among the people in the society.

Swalāt (Prayer)

A day according to Islam is equivalent to a cycle of life. Doing the five times prayer each day. The names of these five time prayers are Subah, Luhar, A’sar, Magrib and Ísa. The Subah, the morning prayer refers to childhood which is dedicated to the God. Luhar, the mid day, this prayer indicates youth. A’sar, the evening prayer, this denotes old age. Magrib the prayer at the time of sunset indicates death. Ísa, the bed time this prayer is for life after death. Besides these compulsory five prayers there is two more. One is between the Subah and Luhar which is called Luhā. This indicates adolescent stage. The other is Tahajjud, the midnight prayer which indicates resurrection.

Zakāth (Voluntary donation)

The product which is produced, without any hardwork should be given as donation and the portion fixed is ten percentage of the production. If the produce is acquired without much hard work, the donation is five percentage. Giving two and half of wealth that one earns by his hard work should be given

⁹Muhammad Abduswalah, *Namaskaram*, p.14

voluntarily to the poor people. It is a compulsory donation. The remaining wealth is purified through the Zakath, the word meaning ‘purification’.

Swaum (Fasting in the month of Ramalwān)

Fasting begins with Subah, that is Brāhma muhūrtam. Food must be taken before that in the morning. The meal must be taken at sunset. The Qurān started to reveal in the Hijra month, Ramalwān. The believers show their gratitude to the God for giving the light to them in darkness through the Qurān, in that month by observing fast.

Hajj (Pilgrimage)

One who has power and wealth to do the Hajj, should do that. It is a union of believers from all lands of the earth in the holy place Mecca. The persons do their Hajj in response of the call of Abrahām, the father of Jews, Christians and Muslims.

Coming of Arab sailors to Kerala

The relation between Kerala and West Asia was strong in trade and it began from third century B.C, according to the excavation result from the Musiris project. ‘Six seasons of excavations have unearthed a treasure trove of antiquities of an unprecedented volume and range. A substantial quantity of

this is from the pre-8th century C.E period in Kerala history, which had until now suffered from a lack of material evidence and fallen prey to unsubstantiated theories and myths. A large quantity of artifacts represents the maritime contacts of the site with Mediterranean, Red sea and Indian Ocean rims',¹⁰.

The important pottery materials got from the excavation show that they were made in West Asia. Dr. Dereck Kennett(West Asian Ceramic expert) from Derham University U.S.A stressed the fact that the strong trade relation of Kerala to Arabian Penninsula was exist, after studying about the Arabian Torpido Jars and Parthiyan, Sassanian Bowls which were got from the Musiris excavation. Parthiyan Sassanian kings were the pre Islamic Persian Kings who ruled the parts of Arabia.

The Arabs exported the pepper from Kerala to Europe. Thus the Arabs named Kerala as the land of pepper (Biladul Fulful)¹¹.The pepper of Kerala was the medicine for the Europeans for their winter diseases. It was not available in the world except in Kerala¹². In the poem of Imrul Khaise, a poet

¹⁰P.J.Cheryan(ed.), *The heart and soul of objects, KCHR Annual Report, 2010-11*, pp.9,10

¹¹ P.A.Saithu Muhammad,*Kerala Muslim Charitram, P.14*

¹² M.G.S.Narayanan,*Kerala Samskarathile Adhanapradanagal, p.18*

who lived in Pre-Islamic period in Arabia describes thus: 'You can see the excreta of deers like the scattered pepper....'¹³

The Arabic language had an international status in the field of trade and business. Arabs played an important role of introducing Kerala to the whole world.

Arab Settlements of Kerala

The Jews and West Asian sailors settled in the shores of Kerala from the third Century B.C¹⁴. They formed the settlements in the places like Māṭāi, Koṭuññallūr, Pantalāyani and other port cities of Kerala. In 610 C.E. when the prophet came up with the idea of Islam at Mecca, the Arabs in Kerala knew about the prophet and the new religion, within a short span of thirty or forty days. The settlements received Islam slowly without any propagation¹⁵.

The settlements of Arabs developed through the business and trades. Islam gave them a discipline of itself in their life style. Through this discipline they entered the villages of Kerala. They were received whole heartedly in the villages and cities of North Kerala.

¹³*Tarā ba'ra al ārāmi fī araswatihā va qīānihā ka annahu habba fulfuli, Muhammad Ali Abuhanda Fi dhauqil Adabi li Mugallaqati Imrul Qais, p..3*

¹⁴P.J.Cheryan(ed.),*Op.cit, p.9*

¹⁵ Discussed in Chapter III.

Zamorins, the great kings of Calicut, gave them protection and social status. The Śāh Bandar (chief of the port) from the Muslim sailors had a great position in the darbar of Zamorins. The Muslims lived with peace and protection in the glorious days of Zamorins of Calicut¹⁶. The peace and safety slowly gave way to calamity and dangerous situation after the invasion of westerners especially, the Portuguese.

Portuguese Invasion

Vasco Da Gama, the Portuguese captain reached at Kāppāṭ near Koyilāṅṭi at 1498, with a huge wealth that he had accumulated from the Jews and Muslims, who were the preys of the inquisition at Portugal¹⁷.

Portuguese reached the Kerala shore not only for the trade but also for the propagation of the Catholic faith. ‘The Portuguese were strict followers of Catholic faith. They considered that it was their duty to spread Catholicism across the globe. In Kerala the Portuguese followed the policy of bigotry and intolerance¹⁸.’

¹⁶ K.K.N.Kurup, *India's Naval Traditions: The Role of Kunhali Marakkars*, p.53

¹⁷ Francis Soyer, *The Persecution of the Jews and Muslims of Portugal, King Manuel I and the End of Religious Tolerance*.(1496-7), pp242-280.

¹⁸ Varghese Perayil, *Portuguese heritage in Kerala some dimensions*, p.121.

The native Christians were not the original Christians according to the Portuguese. They were the followers of the Nesthore and under the Babilonian Patriarch. ‘The Portuguese were not tolerant towards the native Christians of Kerala. These native Christians were seen as heretic by the Portuguese’,¹⁹.

The Jews were the preys of the Portuguese power in Kerala. They shifted from their old settlements of Māṭāi, to the South Kerala. ‘The Jews concentrated in Crangannore were persecuted mercilessly and were forced to leave their earlier settlement at Crangannore in 1565 and established themselves in such places as Paravur, Cennamangalam, Mala, Ernakulam and Cochin. The worst suffers of the hostile religious policy of the Portuguese were the Jews. The Portuguese destroyed the White Jews synagogue built in Mattanchery in 1567’,²⁰.

Protest of Zamorin and Muslims against the Invasion

The great King Zamorin made a struggle against the Portuguese with the help of Kuññāli Marackar. In Calicut, Kuññāli Marackār frightened the Portuguese soldiers in sea and port. The five Kuññāli Marakkārs, who resisted the invasions of Portuguese are as follows:

¹⁹*ibid*, p.122

²⁰*ibid*, p.121

1. Kuṭṭiyāli Marackār (Kuññāli I).
2. Kuṭṭippokker (Kuññāli II).
3. PāttuMarackār (Kuññāli III).
4. Muhammadāli Marackār (Kuññāli IV).
5. Ali Marackār (Don Petro Rodriqs)

After visiting the Zamorin, Vasco Da Gama tried to get more business from Calicut. But the Muslim traders opposed him. Then Gama returned to Portugal without any profit in his business at that time.

Vasco Da Gama's second arrival was filled with extreme cruelty to the Muslim pilgrims. He burnt the ship that was coming from Mecca with the Muslim pilgrims. 'The Portuguese obstructed the pilgrims in many ways. Thus the Portuguese made obstructions before the Muslims, both in their commercial and religious activities. Vasco Da Gama in the beginning itself followed such activities against other religious and spiritual leaders'²¹.

Following Vasco Da Gama, Pedro Alvares Cabral reached at Kerala shore, with highly blasting equipments and 1200 soldiers in thirteen big ships. He entered into a treaty with the Zamorin to build a trade centre in Calicut. But

²¹ *ibid*, p.179

he could not collect pepper in an enormous quantity even after two months. Captain Cabral, being angry, conquered an Arabian ship and captured all wealth from the ship. The Muslim soldiers demolished the trade centre of Portuguese under the leadership of Qāja Qāsim. They killed fifty four Portuguese soldiers and the trade centre leader Iris Korā. Six hundred Muslims became martyrs in this fight.

Before going to the Kochi, Cabral did a mass massacre at Pantalāyani with the tank. The King of Kochi welcomed and allowed a trade centre to Cabral only because he was an enemy of King of Zamorin.

In 1501, Joan Dinora from Portugal reached Calicut with four big ships. He conquered a ship of Muslim traders and seized a lot of precious pearls, emeralds and three Austurlab (Astrolab) built in silver²². Zamorin arranged a marine Battalian to resist the Portuguese. Then they escaped from the Muslim marine force²³.

The ship was attacked at Mātāi. In this cruel massacre 430 people died. The ornaments and wealth from this ship was conquered by Gama and his battalions.

²²Equipment used for observation of stars which was very precious and costly

²³Francis Day, *The Land of Perumals: or Cochin its past and its Present*, p.84

After this cruel deed, he shot from tank at the port of Calicut and killed many people. Then he escaped from Calicut port. At the path of the sea, he conquered the rice ships of Muslims. There were 24 rice ships. They killed all the men in the ships²⁴.

Zamorin wanted a peace treaty with the Portuguese. So he sent his Prime Minister Talappanna Nampūtiri to the ship of Vasco Da Gama. But Gama cut the ear and nose of Talappanna Nampūtiri, and stitched instead of that, the ear and nose of a dog and sent him back to the Zamorin.

Zamorin and Muslim soldiers planned a massive attack against the Portuguese under the captainship of Qāja Ambar and Qāja Qāsim. But Gama escaped from this attack with the pepper and spices in ten ships. He handed over the captainship to Vincent Sodre, to fight against the Muslim Marine force. He fought with tanks. It was a new style of war. Zamorin and his Muslim soldiers were fatally defeated by the Portuguese.

In 1503 Zamorin attacked the Kochi with a huge battalion of army. The Portuguese power never helped the King of Kochi. They returned to the sea and conquered the Arabian ships. But a troop of army from Lisbon, capital of Portugal helped the King of Kochi and they defeated Zamorin within five

²⁴*ibid,p.85*

months. The leaders of this force were Alfonso De Albuquerque and Francisco D Buquerque, sent by the Portuguese King Manual. The admiral was Pacheco, who got a glorious victory for the King of Kochi.

In 1504 Albuquerque, the leader of Portuguese troop, made a treaty with the Zamorin. The disappointed Arab traders returned in seventeen ships to their countries. But the Portuguese admiral Lopo Soares killed them on the way and took hold of the wealth in the ships.

In 1505, the King Manual sent Don Francisco Almeida as the Governor to India. He reached Kerala with 1500 Portuguese soldiers in twenty two ships. Almeida made attacks and spy works against the Zamorin with help of the King of Kochi.

Zamorin sought help from Egypt and Gujarat through the Muslim traders. Turks, Arab traders and business men were in front of this united attack. The threat of Egypt, forced Almeida for a withdrawal.

The Governor of Kaṅṅūr, Lorenzo De Almeida, fought against the marine Māppila force. It was a horrible war. Varthema, the historian, describes about this war with great zeal²⁵.

²⁵ Varthema, *The travels of Ludvico Di Varthema: In Egypt, Syria, Arabia Deserta and Arabia Felix in Persia, India and Ethiopia. AD 1503 to 1508, p.284*

The Portuguese power demanded the sailors of the sea to produce their 'Cartaz'. Cartaz is an Arabic term meaning 'paper'. It is a certificate from the Portuguese power²⁶. But the Arabian ships which had Cartaz, were also conquered by the Portuguese. They killed all sailors in the ship and threw them into the sea. Abūbacker Ali, a renowned, member of the Arakkal dynasty, was included in this cruel Massacre. The King of Arakkal ordered to siege the St. Anjelo fort at Kannur. Tristanda, the admiral of Portuguese, reached at Kaṇṇūr with eleven ships and protected the Anjelo fort. In 1507 a peace treaty was signed between Arakkal dynasty and the Portuguese power.

Zamorin allowed the admiral Kuṭṭippokker to attack Portuguese conquerors, with weapons in four ships. It was their barbarian nature, which made them attack the Arabian ships even though they had the pass named 'Cartaz'. Kuṭṭippokker arranged protection for the Arabian ships. Tristan da Kunha and Alfonso D Buquerque attacked Kuṭṭippokker in the sea. In that war more loss occurred on the Portuguese side.

In 1510, Albuquerque, ordered Don Antonio De Noronha to demolish entire Muslim ships, at Calicut port. Albuquerque landed in the town and made an attack against the civilians. They burnt the Masjid Naqada Miśkāl and other

²⁶ K.M.Mathew, *History of the Portuguese Navigation in India, 1497-1600*, p.135.

Mosques nearby. They entered the fort of Zamorin in his absence. The Marshal of Portuguese army declared that the fort and the country were under his control.

Then the Nair soldiers of Zamorin reached the fort. They killed the Marshal, seventy Lords of Portuguese and 500 soldiers in the war. Albuquerque was seriously injured.

Help from Inland and Outland

Zamorin asked the help of Sultan Muhammad Śāh of Gujarath, Sultan Ādil Śāh of Bijāpūr and Sultan Khanzul Vāver, of Egypt to fight against the Portuguese power. Sultan Khanzul Vāver, of Egypt sent a battalion of 1500 soldiers in twelve ships for the help the Zamorin under the leadership of Meer Husain. Muhammad Śāh sent a big battalion under his governor Mālīk Ayās from Gujarat.

In the battle Portuguese power suffered a lot of loss. But they managed to withdraw Mālīk Ayās the Gujarat governor from the war, bribing him with a huge amount. The Egyptian battalion withdrew from the fight knowing the bribery of Mālīk Ayās. After this the battalions of the Zamorin and Māppila soldiers remained in the battle field to fight against the Portuguese.

Goa and Inquisition

In 1510 Albuquerque conquered Goa from Bījāpūr Sultan. They made Goa a Christian state, with their provocations of various kinds. They punished the Koṅkiṇi Brahmins because they did not believe in Christianity.

An inquisition court was established in Goa by the Portuguese power in 1560 after the only one in Rome. The inquisition court ordered to kill fifty seven persons due to their belief in the customs and religion not that of Christians. Sixty four persons were burned to death due to the same reason.

Albuquerque died in 1515. The later Zamorin allowed the Portuguese to build a fort in Calicut.

Kuṭṭiyāli Marakkār (Kuññāli I)

Marakkār family was earlier known for their business in Kochi. The Portuguese leaders made a treaty with the King of Kochi. It was not acceptable for these businessmen. Marakkār family visited Zamorin to defeat this new power. Zamorin welcomed them and thus they became the admirals of Zamorin.

The first attack of Kuttiyali against the Portuguese was through the Guerrilla style in the sea. 'Veḷḷiyaṅkallu' the natural rocks in the sea helped

soldiers of Kuṭṭiyāli to win the Portuguese power. After that Portuguese soldiers named it as ‘sacrifice rock’²⁷.

Many petitions were sent to the King of Lisbon by the viceroy and governors about the Guerilla attack of Kuṭṭiyāli Marakkār.

The Portuguese power attacked Ponnāni, a place under Zamorin, by demolishing the Mosques. As revenge of their attack, Zamorine declared a war against them. Hence Kuṭṭiyāli entered Kochi and he attacked all the ships of Portuguese. After that they returned to Calicut without any loss.

Portuguese attacked Pantalāyani under the leadership of the captain Menezes. The troop of Zamorin was defeated in this war. The Portuguese conquered forty ships and 250 guns from the soldiers of Zamorin in 1525²⁸.

Simultaneously Zamorin conquered the fort of Portuguese at Calicut, in 1525. Kuṭṭiyāli and his soldiers attacked captain Menezes, the governor of Goa who came from Kochi to protect the fort. Menezes was fatally injured in that battle and he died in 1526.

The Portuguese power established a fort at Cāliyam with the help of King of Tānūr, another place under the Zamorin. They built the fort and church

²⁷ Philip Mac Dougall, *Naval Resistance to Britain's Growing Power in India, 1660-1800*, p.16

²⁸ Halil Inalcik, *An Economic and Social History of the Ottoman Empire*, Vol.I, p.323.

there with the materials of Mālik Dīnār Masjid at Cāliyam after demolishing it in 1532.

The battalion of Kuṭṭiyāli drowned the Portuguese ships into the sea in 1532. The battalion destroyed about fifty ships of Portuguese. The Portuguese power defeated the plan of Kuññāli to free the Nāgapaṭṭaṇam from their invasion. In this battle Kuṭṭiyāli suffered a lot²⁹. He defeated the marine force of Portuguese in front of Cāliyam fort and captured the ships. Portuguese soldiers in revenge followed the soldiers of Zamorin till Tikkoṭi a place near Calicut. Kuṭṭiyāli and his friends escaped from there. In anotherwar Kuṭṭiyāli (Kuññāli I) was killed by the Portuguese.

Kuṭṭippokker (Kuññāli II)

Kuṭṭippokker was the son of Kuṭṭiyāli. Zamorin signed a treaty with the Portuguese power at Ponnāni in 1540. Kuṭṭippokker and his companions protested against this treaty. They continuously struggled against the Portuguese power. They attacked the Portuguese soldiers who were under the leadership of Luis De Melo. The Portuguesecaptured three ships from the Marakār Battalion, in 1558³⁰.

²⁹Vijaya Ramaswami, *Historical Dictionary of Tamils*, p.xxix

³⁰A. Sreedhara Menon, *A Survey of Kerala History*, p.185.

In 1566, Kuññāli II and his battalion captured a ship from the Portuguese which was full of rice and sugar. In the same year they demolished a big ship of the Portuguese which included thousands of the Portuguese soldiers. The next year, they demolished a ship of Portuguese which was anchored at the shore of Maṅgalāpuram.

When the loss increased, the Portuguese Admiral Alfonso De Miranda planned a direct fight against Kuññāli II with thirty six ships. Then Kuññāli II changed the style of attack to the Guerilla war in the sea. They conquered the Portuguese power. Miranda was injured in that battle and he died in the next year.

In Kaṇṇūr they faced a great attack from the Portuguese power and the victory was for the Portuguese. In this battle, Kuññāli II died in 1567.

Pāttu Marakkār (Kuññāli III)

In 1571, the Muslim and the Nair battalion of Zamorin made a victory by conquering the fort of Cāliyam from the Portuguese power. The main architect of this victory was Pāttumarackār. Zamorin came to the battle field and celebrated this victory. The '*Khutubathul Jihadiyyah*' (a war speech) is the text written by Qālwi Muhammad, induced the people to fight against the

Portuguese. Another text was also written by him about the victory of Cāliyam fort named ‘*Fathul Mubīn*’ (the clear victory)³¹.

The soldiers of the Zamorin demolished the Cāliyam fort of the Portuguese completely. Zamorin allowed the Muslims to rebuild the local mosque, with the materials of Cāliyam fort, in 1571.

Pāttumarackār built a fort in Putupattanam with the permission of Zamorin, and Zamorin appointed him as Kuññāli III.

The marine trade of the Portuguese collapsed by the attacks of Pāttumarakkār and his navy. The Portuguese tried their level best to enter into a treaty between them and the Zamorin. At last Zamorin allowed them to make a marketing centre at Ponnāni.

The Muslim sailors and navigators tried to compel Zamorin to withdraw from this treaty in 1585. But he did not listen to their words. He withdrew from the battle against the Portuguese, but Pāttumarackār and the Muslim soldiers fought against the Portuguese with all vigour³².

³¹ See the details of these texts in Chapter IV

³² There are several Mosques in Kerala consisting of Muslim soldiers (Martyrs) who fought against the Portuguese during the sixteenth Century. For instance the Juma Masjid of Kottikkulam had a burial of 13 captains separately, another burial ground has about 300 soldiers in a pit. The Indian navy which has brought a major volume, Indian Naval Academy has incorporated a picture of the burial of 13 captains. I have also visited this Maqbara along with the Prof.K.K.N.Kurup in 2014 in search of Manuscript.

The Muslim soldiers captured some more ships of the Portuguese and got great victory against the foreigners in 1588. Kuṭṭi Mūsa, the nephew of Kuññāli III, captured a ship of Portuguese which was coming from China. They became more and more victorious against Portugal army without any help of the Zamorin.

Fr. Fransisco De Coasta, a priest of Catholica church, made another treaty with Zamorin, to liberate some soldiers of Portugal army and to build a church at Calicut. As a result of this treaty, they collected a huge amount of pepper from Calicut in 1591 to report to their country³³.

Andre Furtado, captain of Portuguese army plundered three ships of Zamorin in 1595. Pāttumarakkār, retaliated to this cruelty by seizing the ship of Portugal navy which came from Java to Calicut causing death of fourteen Portuguese soldiers. Pāttu marakkār died in 1595³⁴.

Muhammadāli Marakkār (Kuññāli IV)

Muhammadāli Marakkār, the nephew of Pāttumarakkār, led the navy after his death. He is renowned as Kuññāli IV. The centre of Muhammadāli Marakkār's navy was the fort of Putupaṭṭanam. The Marakkār fort at

³³Asgharali Engineer, *Kerala Muslims: A Historical Perspective*, p.99

³⁴ There is also a maqam in Ramantaḷi Juma Masjid were 17 Warriors are buried who had fought against the Portuguese. Ramantaḷi and Kottikkulam the centres of Naval encounters had been noted by Śaikh Zainuddīn Makhdūm in his Tuhfatul Mujāhidīn. see also the bull. Śaikh Zainuddīn Makhdūm II and Tuhfatul Mujāhidīn by Dr.K.K.N.Kurup.

Putupaṭṭaṇam was a nightmare to the Portuguese army. Kuññāli Marakkār IV and his navy acquired great victory through this fort against the Portuguese navy.

The queen of Uḷḷāl Rāṇi Tirumala, requested the help from Kuññāli IV when the Portuguese force attacked them with the King Bankara at Maṅgalāpuram. Kuññāli IV protected the queen from the Portuguese attack and drove away the Portuguese from the land of Uḷḷāl. Thus the fame of Kuññāli IV spread all over the coast.

But this victory of the queen of Uḷḷāl made Zamorin unhappy. Kuññāli's help given to the queen of Uḷḷāl developed a cause of rivalry between them.

The Catholic priest also tried to develop rivalry between Zamorin and Kuññāli IV with their clumsy dealings. Fransico De Gama ensured a treaty with Zamorin in 1597. And thus Zamorin and Portuguese power united against Kuññāli IV.

The Portuguese power declared a siege against Putupaṭṭaṇam fort. The siege lasted for months. At last Kuññāli IV admitted his surrender before the Zamorin. Furtado, the Portuguese captain siezed and arrested Kuññāli IV, who

surrendered before Zamorin with his sword. Zamorin allowed Portuguese army to arrest and to take him to Goa as it was beyond his control to resist.

Furtado brought forty Muslims soldiers and Kuññāli IV to Goa as prisoners. The priests tried to convert them into Christianity offering them their life itself for their conversion. But they denied this offer with all neglect.

They put Kuññāli IV on gallows in front of a big mass. Then they cut off his head for sending to Kaṇṇūr to keep it on a pillar. After that they celebrated a big festival with the blood of forty martyrs.

Ali Marakkār (Don Petro Rodrigs)

Through the bloodshed of Kuññāli IV and his companions, the Portuguese soldiers and leaders dreamed that the sea voyage will be under their control, but it did not happen so. After the martyrdom of Kuññāli IV and his companions, every Muslim navigator and captain began to kill every Portuguese citizen on the spot. They had no refuge in sea and port.

The next Marakkār was Ali Marakkār who was captured in his childhood by the Portuguese and spent his youth under them. His name was changed by the Portuguese as Don Petro Rodrigs. He was the brother of Captain Kuṭṭi Ahmed and the son of the uncle of Kuññāli IV. He fought against Portuguese with Kuññāli IV at his age of thirteen in the year 1591. Ali

Marakkār was arrested by the Portuguese. They converted him into Christianity by force and gave him the Portuguese name Don Petro Rodriqs. He was later appointed as a jailor in Goa.

Don Petro Rodriqs was presented in the inquisition court as a witness of the martyrdom of Kuññāli IV. He decided to revenge against the Portuguese and escaped from Goa to Vaṭakara, Putupaṭṭanam. He was reverted to Islam. He collected weapons and soldiers to attack the Portuguese power. He fought against the Portuguese power with the help of the Dutch sailors who came to Kerala at that time.

The Malabar struggle

The Māppila Muslims fought against the British power after the Srīraṅga Paṭṭanam treaty in 1792. The Khilafat movement and congress working committee co-operated against the British power. The Khilafat movement turned as a military force reacting against the policy of the British to organise the Muslims.

The Wagon tragedy and the Pukkottur war were the famous incidents in the history of Kerala. In 1921 there was a great victory to the Khilafat movement in Kerala. They established a self sufficient Government with their

own passport and treasury³⁵. But after a period of six months the British Government suppressed the rebellion of the Māppila Muslims of Malabar with cruel massacre.

The books that inspired the Malabar struggle

The Ulama (religious Muslim scholars) indulged in teaching about the holy war against the enemy of the country and religion. They wrote many books inducing the people to lead a life with struggles. These books were prohibited by the British rulers. *Saiful Battar*, *Thanbīhul Gafīlīn*. *Fatwas of Sayyid Husain Thangal*, *Songs of struggle*, *Muhimmathul Mueminīn*, etc. are some of the books thus taught by the Muslim teachers. A brief account of these books is given here for assessing their contribution to the freedom struggle of India.

1. *Saiful Battar*

‘The sword which is touched in target’ is the meaning of this title. Mamburam Saitalavi Taññal is the author of this book. This book was an invitation to fight against the British rule in harmony with Hindus and

³⁵ The Malabar rebellion of 1921 was described by Stephen F Dale, *The Mappilas of Malabar 1498-1922*

Muslims³⁶. As indicated by the title of this book, the message of book achieved the targets very well. Later the British rulers prohibited it³⁷.

2. *Tanbīhul Gafilīn*

The title *Tanbīhul Gafilīn* meant ‘Awakening song to the lazy people’. It was written by Sayyid Fazal Pūkkoya Taññal and was a religious judgment to inspire fight against the British rulers with an in depth social harmony between the Hindus and Muslims.

The British rulers prohibited this text and transported the author Sayyid fasal Pūkkoya Taññal to Arabia. But later he published the text from Isthambul, Turkey.

3. *The Fatwas of Sayyid Husain Taññal*

Panakkatṭ Husain Taññal published a fatwa(a religious canon) to fight against the British rulers. The British rulers arrested him for that. Now the copies of this fatwas are not available.

4. *Songs of Struggle (Paṭappāṭṭu)*

These songs inspired the Māppila Muslims to fight against the British rulers. The songs of struggle are known as *Paṭappāṭṭu*. The famous among them are the following:

³⁶ K.N.Panikkar, *Malabar Kalapam- Prabhutwatinum Rajavazhcaykkumethire*, p.81

³⁷ K.K.N.Kurup(ed.), *Ideology and Struggles*, p.47

- a. Badar Paṭappāṭṭu
- b. Uhad Paṭappāṭṭu
- c. Sakhūm Paṭappāṭṭu
- d. Twabūk Paṭappāṭṭu
- e. Khandak Paṭappāṭṭu
- f. Malappuram Paṭappāṭṭu
- g. Omanūr Paṭappāṭṭu
- h. Cerūr Paṭappāṭṭu
- i. Mañjeri Paṭappāṭṭu
- j. Maṇṇārkkāṭ Paṭappāṭṭu

Badar, Uhad, Twabūk and Khandak are the names of wars taken place during the time of the prophet. Sakhūm is the name of a tree in Arabia. Malappuram, Omanūr, Cerūr, Mañjeri and Maṇṇārkkāṭ are place names in Kerala. These war songs inspired the soldiers of Malabar to lead struggles against the British until they got final victory.

5. *Muhimmatul Mueminīn* (important one for believers)

It is a call for struggle against the British. The author of this text was Aminummāntakath Parīkkuṭṭy Musliyār. He was the secretary of Tānūr

Khilafat committee who was transported to Mecca due to the composition of this literature and his active work as Khilafat secretary.

This text is approved by the famous Muslim scholars, Ceruśśery Ahmed Kutṭy Musliyār, Pānayikulath Abdurahman Musliyār, and Kūttayi Mudaris Bāva Musliyār, who requested all Muslims to follow it.

Aminummāntkath Parīkkutṭy Musliyār inspires the Māppila soldiers to fight against the British because they suppressed to the Khilafat system of Islam. The British rulers proscribed this literature also.

This book was recently published by the Department of Arabic, University of Calicut in the year 2013 with financial assistance from National Mission for Manuscripts, New Delhi, as *Ideology and Struggles*.

Cultural contributions of Muslims in Kerala

The Arabana Muṭṭu and Daffmuṭṭu, two forms of art of Kerala, pertaining to Muslims were received from the Arabian art form. When the Prophet came to Madīna the girls of Madīna received the Prophet with song and Daff. Daff is a drum made by the skin of the deer. Arabana, is also a drum, which was used instead of Daff. Arabana has some special effects in its sound and it is a larger drum when compared to the Daff.

Kolkkali is also one of the art forms of Kerala Muslims, which is played with small sticks in both hands. The sticks are beaten in a rhythm. Kolkkali is played from a slow movement and rhythm and gradually it is developed into quick treats in the form of an encounter between the players. It is emerged from the Koladippaṭṭu of the natives of Kerala³⁸.

Oppana another art form of Kerala Muslims, had its origin from Tiruvātira, an art form of Brahmin ladies. Oppana is an ísal(rhythm) related to art form, of Safeena songs, a special music pattern of Arabs. The origin of the word Oppana, is attributed by some scholars as from the Arabic word ‘Hafna’, means dancing and playing with rhythmic sounds played by the clapping of hands.

Another art form of Kerala Muslim is ‘Kurukuru Maccam’. It is a play filled with questions and answers, with two groups of small girls which is presented during the Id festivals.

At the celebrations of the Id and marriages in the Muslim families, Vaṭṭakkali, Kolaṭṭam and Kummi are also played by the ladies with great splendour.

³⁸ Husain Randathāni, Mappila Muslims : A Study on Society and Anti Colonial Struggles, p.70

There are a number of Kaḷari teachers among the Muslims. They have many special skills in this field. 'Paricamuṭṭu kali' is another art form of Kerala Muslims which is played holding the shield in one hand and in the other stick.

Pallikkoṭṭu is another art form of Muslims in Kerala which is a performance using the musical instrument, Ṣahnai. Qisswappāṭṭu and Mālappāṭṭu were performed by the scholars on the stage with the background of various instruments. 'Qisswa' means 'story' and Qisswappāṭṭu is a form of narration of stories with background music. Mālappāṭṭu is singing songs praising heroes etc.

Āli Teyyam and Māṭāi Teyyam are the proofs of the cultural symbiosis of Kerala as both are Teyyam art forms centered around Muslim heroes.

Literary contributions

During the period of British rule, a census of literacy of the people was taken in Malabar and reported that the complete literacy was found in two places only in the world, one in the nearby places of Oxford University and the

other in the Malabar area. ‘Arabi Malayalam’ was the language of literacy in Malabar till the last century³⁹.

In Malabar, there is abundance of books on various subjects in Arabic and Arabi Malayalam language in the form of manuscripts. These texts are the treasures of knowledge in many topics like medicine, philosophy, history, astronomy, architecture and other valuable subjects written by the Muslims.

It is guessed that about 3000 to 5000 words in Malayalam had their origin from the Arabic and the Arabi Malayalam literature. The words come to the language from various ways, like the words used in business and trade, the words used in the court, military, tax collection and religious performances⁴⁰.

Religious, medicinal and agricultural texts, biography, historical sketches, dictionaries, novels, the commentaries of Qurān and Hadīth, rethorics etc are written by the Malayālī Muslim scholars in Arabic language. The texts *Tuhfatul Mujāhidīn*, *Al- Khutubatul Jihādiyyāh*, *Fathul Mu’īn* and *Fatul Mubīn* were widely read all over by scholars. An Anonymous author

³⁹ See Tattvabodha Lecture series Vol.V, V.Srinivas (Ed) The Anti Colonial Approach in Arabil Manuscript and Arabi Malayalam Literature in Kerala, N.A.M.Abdul Khader, See also Thelicham weekly, Oct.2004. p.16

⁴⁰ A.Sreedhara Menon, *Kerala History and its Makers*, p.113.

from Vadakara kadattanad had compiled the text of mappila Rāmāyaṇam for entertain the Muslim community⁴¹.

There are a number of Arabi- Malayalam texts available in the topics like medicine, architecture, business and handicrafts. A translation of *Aṣṭāṅgharḍaya* in Arabi- Malayalam language is also available.

Various manuscripts in Arabi Malayalam concerned with the topics like Bālacikitsa, Tātkālikacikitsa (first aid medicine), Naṭappuḍīnacikitsa (medicines for common diseases in all seasons) and Unani treatment are also found abundantly in many households in Kerala.

‘*Chardarveṣ*’ is a Persian novel which is translated into Arabi- Malayalam before six years of the composition of *Indulekha*, in 1889. *Alavudhīn*, *Qamar Zaman*, *Shamsu Zaman*, *Amīr Hamza*, *Gulsanobar*, *Zubaida*, and *Zainaba* etc. are the famous novels in Arabi Malayalam translated from Persian.

The Muslīm devotional songs are known as Māppilappāṭṭu. The Māppilappāṭṭu literature is divided into eleven sections. They are,

⁴¹ See Marriage offers: Mappila Ramayana of Hassan kutty (the mad) collected by M.N.Karassery from T.H.Kunhiraman Nambiar, Malayalam. Richman paula(ed.) Ramayana stories in modern south India,pp 193-200

1. Mālap̄pāṭṭu (song of many kinds)
2. Paṭappāṭṭu (songs for military expeditions)
3. Madh pāṭṭu (songs in praise of heroes and the like)
4. Qisswa pāṭṭu (songs narrating stories)
5. Kathu pāṭṭu (message songs)
6. Kappa pāṭṭu (songs comparing life to a ship trip)
7. Mailāñci pāṭṭu (songs sung in the context of wedding
when the bride is decorated)
8. Kaccavaṭa pāṭṭu(songs related to trade)
9. Tatiurudi pāṭṭu (songs of courage)
10. Viruttam (devotional songs)
11. Kessupāṭṭu (songs of inspiration)

Traces of social harmony

In 1571 a meeting was held to decide about the war of Cāliyam. The participants were the mother of Zamorin, Zamorin and his ministers, the heads of Nair armies, Abdul Wafa Mamukoya, Qalwi Muhammad Zainuddiīn Mukhum II and many Muslim scholars. The venue of the meeting was Miśkal

Mosque of Kozhikode. Such meeting point out the social harmony that existed in Kerala.

The armies of Nair and Kuññāli Marakkār together fought and got victory in the Cāliyam war in 1571 and captured the fort. In the famous Fathul Mubīn by Qalwi Muhammad, wrote thus: the Muslim army took oath on the Qurān, that they will fight to their last to defeat the enemy. Hearing this the Nair army told that as they were less in number, they won't allow them to fight alone: the Nair army will also accompany them in capturing the fort. They decided to fight unitedly and be on the path of success and for that even if thousands die, they will not waver. The Zamorin having heard it was really depressed. He was frightened whether this would lead to further troubles. He was a ruler, who never wanted to shed even a drop of blood of his soldiers and if ever it happened, he would be so sad that no words could explain his sorrow. It is said that, the death of a soldier would be like a sharp spear piercing through his heart. If it was the death of a Muslim soldier the pain would be too severe to bear⁴².

⁴² Va aqsamū Jamī'hum bi annanā
namūtu avvalan alā a'duvvinā
fa qālath alnnuyyāru antum qalīl
valā nukhlīkum alā alharbil jalīl
lākin nakūnu kullanā jamia'n
alal huswūni hamlatan twulūan

During the imperial rule, scholars belonging to all religions delivered speech emphasizing on religious duty and social harmony. In the Wagon tragedy there were Hindūs and Muslims. This also points out to the unity between these two religions at that time. Mozhikunnath Brahmaddattan Nampūtiripāṭ has written about Khilāfat movement and the revolutions as ‘Khilāfath Smaraṇakal’⁴³.

The cultural transactions led to the growth of Islam in Kerala. The rituals like offering, Candanakkuṭam etc. of Islam has a shade of influence of the Hindu rituals.

In fact the Muslim community of Kerala during the last four centuries had to participate in multi struggles against all colonial powers. Their life was hard. However they could live as a religious group and propagate their religion in Kerala and establish their identity.

fattafaqa al āra alā hādhal fikri
 va in yamut fī marratin Alfu nafar
 fa ssamirī aśfaqa min hādha alkhavar
 li anna fī rukūbihim alfa larar
 Ā’ datuhu lā yutliful a’ sākirā
 illā idha absvara fīhi lararā.
 Idh mautu śkhsin vāhidin min a’ skarihi
 avja’u min sahmin atā bi swadrihi.
 Va mautu nafsīn vāhidin min Muslimīn
 aśaddu min aśri rijālin kāfirīn, Qālwi Muhammad, *Fathul Mubīn*, p.25

⁴³ Mozhikunnath Brahmaddattan Nambutirippad, *Khilaphat Smaranakal*, pp.59-75

The Islam came to India through Arabs. In the field of literature and arts, the contribution of Arabs to Kerala is par excellence. Many literatures and manuscripts state about the beginning of Islam in Malabār region. The rulers of this area accepted this religion to flourish in their area which gradually spread all over Kerala.
