Chapter-5

SCHOLARLY CONTRIBUTIONS OF HADRAMI SAYYIDS IN KERALA

Introduction

The migration of Hadrami Sayyids to Kerala formed great changes in the religious and social life of the Mappila Muslim community of Kerala as occurred in a different place in the Indian Ocean territories. It was mainly to Malabar region, which situates in the northern part of Kerala where the rulers have been very friendly towards the travelers from the Southern Arabia. Kozhikkide was under the power of The *Samoothiri Rajas* later *the Valluvathiries* of the Valluvanadu, and *Kolathiris* of the Northen Malabar gave all facilities to the travellers particularly those from Arabian region in order to develop foreign trade in their respective principalities (Randathani, Hussain, 2007). Equity and justice were the main features of the Samoothiri ruling besides the whole safety of individual and property that the Samoothiri promise safed to altogether persons who visited their territories had engrossed several traders and business people to Kozhikkode among who the Arabs dominated.

Hadrami Sayyids are the descendent of Prophet Muhammad through his daughter Fathima, who migrated from Tarim of Hadramawt, Yamen. Tarim was the hub of higher education at that time, sixteenth and seventeenth century. These Hadrami Sayyids travelled across the Indian Ocean region for the teaching and preaching of Islam and trading activities too. These Sayyids settled across the different parts of kerala like Kannur, Koyilandi, Kappad; Mampuram Sayyids are widely spread in various regions of India such as Kerala, Tamilnadu, Karnataka, Lakshadweep etc.

Malabar region had the splendid opportunity to receive and entertain many a great scholar from Arab countries. As part of preaching Islamic faith and missionary

activities, in the first decades of 18th Century, many Islamic scholars reached Malabar from Yemen Mampuram Thangals *(the Alawi way)* are some of them.

Mampuram Thangals were the foremost Islamic scholars and earliest Islamic reformers in the state of Kerala. Mampuram Thangal was a Sufi leader of Muslims in Malabar. The well- known Thangals of Mampuram, they are, Sayyid Shaikh Jifri Thangal, Sayyid Hassan Jifri Thangal, Sayyid Alawi Thangal and Mampuram Sayyid Fazl Thangal. The contribution of Mampuram Thangals Family is extremely important in the Socio – religious sphere of the Muslim community in Kerala. This family reached to Kerala from Hadramawt. Firstly reached Sayyid Shaikh Jifri Thangal in 1158AH (1745 AD) near Koyilandi in Kozhikkode.

Shaikh Sayyid Jifri, a prominent Ba-Alawi Sufi of Hadramawt to came and settles at Calicut in 1746 AD. Subsequently Shaik Jifri and his brother Hassan Jifri entered in to Calicut in 1754 AD. He then settled at Tirurangadi additional affiliates from the Jifri relatives travelled to South India and settled at several parts of Koyilandi, it became the midpoint of Sayyid families of Hadramawt. Other centers of Ba Alawi migration were Koyilandi, Kadalundi, Ponnani, Malappuram, Parappanangadi, Tirurangadi, Chaliyam, Chavakkad, Kannur, Valapattanam, Kappad and Cochine. In all the places the Sayyids started Sufi centres and served the common people by giving them spiritual relief.

Sayyid Shaikh Jifri, the first Ba Alawi saint of Malabar, a excessive intellectual and author, arrived at Calicut in 1159 escorted by his educated father. They travelled throughout Malabar in order to propagate Islam. The *Samoothiri* King made preparations for the housing of Sayyid Jifri and his family near the Kuttichira in Calicut. That time left by Sayyid Shaik Jifri became undoubted magistrate of Muslim Calicut.

After his death his brother Sayyid Shaikh Hassan Jifri reached at Malabar through the Arabian Sea. Later a short-lived visit at Koyilandi and Ponnani, he established Mampuram that his hometown, the southern parts of Tirurangadi. The persons of the residence constructed a house and a Masjid for him.

The renowned Mampuram Sayyid Alawi thangal was the nephew of Hassan Jifri Thangal. He was born at Tarim of Hadramawt in Yemen in 1752. He came to Malabar at the age of 17 follow the fact print at his uncle Sayyid Shaikh Jifri (1746) and Sayyid Hassan Jifri (1754). Inside a small distance of period, Sayyid Alawi ascended to be the undoubted mystical leading light of Malabar on account of Sayyid Alawi's spiritual deeds and charity he became a very influential person in the entire Malabar region and popularly known as Mampuram Thangal.

During the life time of Sayyid Alawi, Malabar was under the reign of Mysore Sulthans. Hyder Ali (1766 – 1782) and Tippu Sulthan (1782 – 1792) Sayyid Jifri had good relationship with Mysore sulthans. Tippu is said to have visited Sayyid Jifri's house (Maliyekkal) at Kuttichira in Calicut for his blessings.

Mampuram Thangal had been considered as spiritual leader even by the British in the last decades of 18th Century when the British army captured Malabar region from Tippu Sulthan in Srirangapattanam treaty in 1792, Since then the British rulers were apprehensive about Mampuram Thangal and also his companions who were hostile to the British government. Mampuram Thangal hated the British atrocities against the Mappila peasants as well as against the down trodden people of Malabar and he exhorted them to fight the foreign rulers.

This was a time when British were trying to suppress the Muslim community. He wrote *Fatwas* titled "Saiful Batar". It was in the form of 'Fatwa' (Religious edict) instructing the Muslim mass to fight against the British as a religious duty. This work had an everlasting influence on Muslim community during and after the time at that great saint.

In 1841 British officials made use of some anti-social elements to create skirmishes at Muttichira. Even Muslims who sought Asylum at Muttichira mosque was shot dead by British troops. This incident increased the Muslim hostility against the British. Sayyid Alawi Thangal instigated the Muslim populace to boycott the British rulers politically, financially and socially.

Cherur Fight (1843) was the result of a Muslim uprising to avenging the disgracing of a Dalit woman by the local land lord. In these days, the Dalit women had no freedom to cover her breast a recently converted Dalit women violated this unwritten social code it enraged the *Jenmi* Kapratt Krishna Panicker, who arrogantly removed the dress by which she had covered her breast and chest in the ensuring violence seven Muslims were killed. British officers decided to burn the dead body of the Muslims, but the Muslims under the leadership of Mampuram Thangal defeated the plan. Thangal was a great exponent of Hindu – Muslim Unity and brotherhood. Konthu Nair, from a leading Hindu Family, was his secretary until his death.

Mampuram Sayyid Fazal Thangal was another great scholar and mass leader of that time. He was born at Mampuram in 1824 as the single son of Mampuram Sayyid Alawi Thangal. After completing his study at holy land of Macca he returned to native Mampuram in 1849. He undertook the social and political works left incomplete by his illustrious father in those days the Hindu Jenmis were very powerful their oppressions

and exploitations were beyond human tolerance. They enjoyed and considered the upper strata in the society, because the British rulers helped and supported this wealthy and influential land lords. He penned a book entitled 'Uddat al Umarah' to warn the people of the danger of them. The British rulers were worried naturally, by his increasing influence and his Anti British stance. The British annoyance is clear from the letter written by them Malabar collector HV Connolly to British governor. It said "Thangal is very dangerous opponent in all aspects. He is an empire himself within the British Empire and our police are helpless in his case". Fearing the reprised from the public British rulers didn't arrest Sayyid Fazal for his help and support in Manjeri riot of 1849, Kolathur riot of 1851, and Mattannur riot of 1852. But British rulers cook a soft policy by informing him through his supporters in the government to leave the country peacefully. Shortly, Malabar Sayyid Fazal hereditary his father's divine and societal position and the legacy of dogmatic involvement legitimized in holy relationships. In performance in the anti – colonial uprising, Sayyid Fazal extended domain of inspiration between the native Mappila Muslims, this displeased the British leaders. As a result, in 1852 he was 'exiled from Malabar to the Mecca. Sayyid Fazal remained in the Macca and again complicated in Ottoman Khaliphates and Arab governments.

Genealogy of Mampuram Thangals

Mampuram Thangals are the descendants of the Prophet Muhammed (SW) through his grandson, Hassan Ibn Ali (R) and Hussain Ibn Ali (R) who were the son of his daughter Fathima (RH) and son in – law of Ali (R). The following is their genealogy.

1. Sayyidu Hasanul Jifri
2. Sayyid al Shaikh

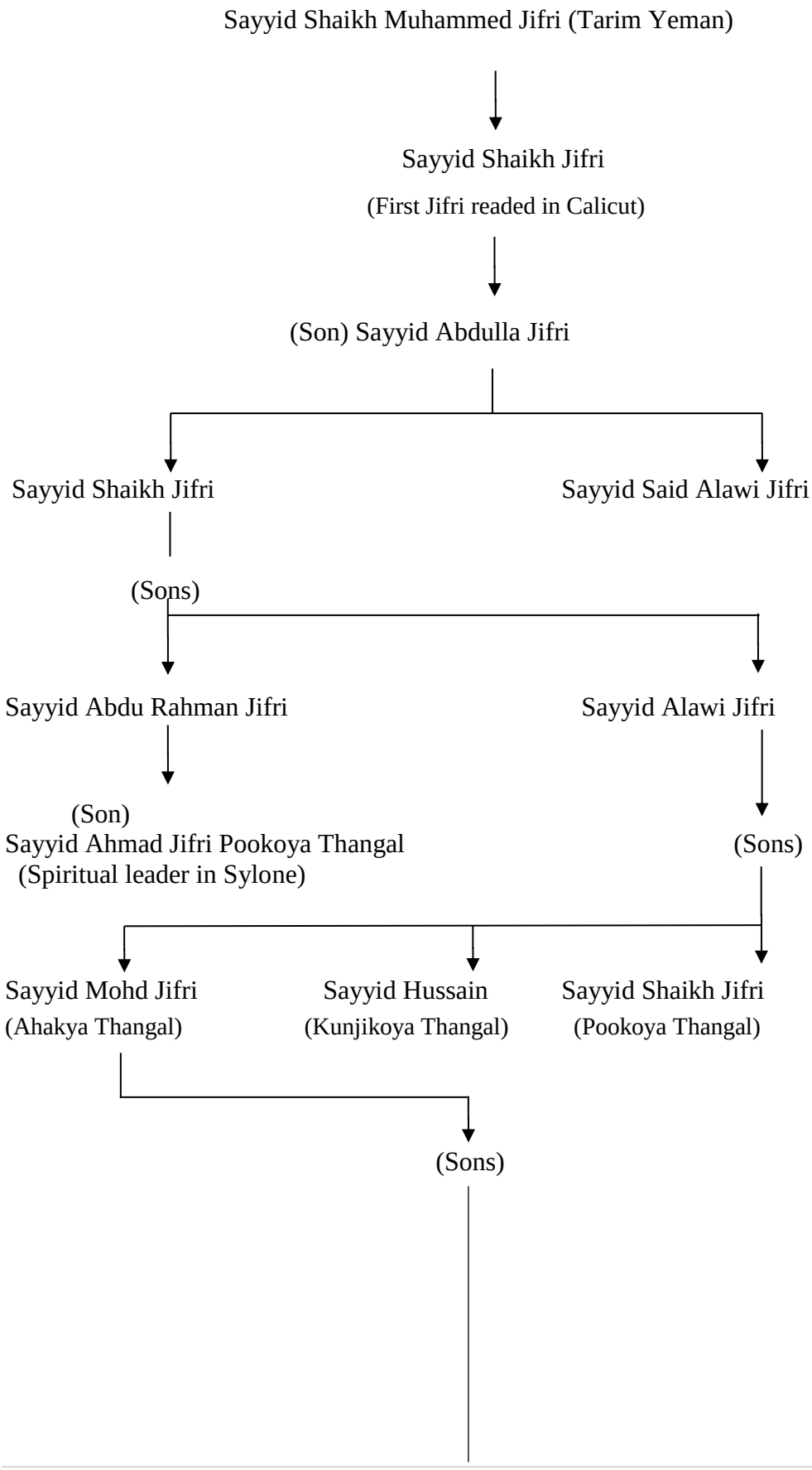
3. Sayyid al Hasan
4. Sayyid al Alawy
5. Sayyid Muhammad
6. Sayyid Abubacker
7. Sayyid Abdu al Rahman
8. Sayyid Abdullaah
9. Sayyid al Alawy
10. Sayyid Abubacker al Jifri
11. Sayyid Muhammad
12. Sayyid al Ahmad
13. Sayyid al Ahmad
14. Sayyid Muhammad al Faqeeh al Mukadham
15. Sayyid Ali
16. Sayyid Muhammad Sabit al Mirbaath
17. Sayyid Qualia Qassam
18. Sayyid Muhammad
19. Sayyid Alawy
20. Sayyid Ubeydullah
21. Sayyid Abdu al Muhajar
22. Sayyid Easan al Naqeeb
23. Sayyid Muhammad
24. Sayyid Alyy al Uraidi
25. Sayyid Jaafarushwaadiq
26. Sayyid Muhammad al Baqir
27. Sayyid Zaynul Abidin

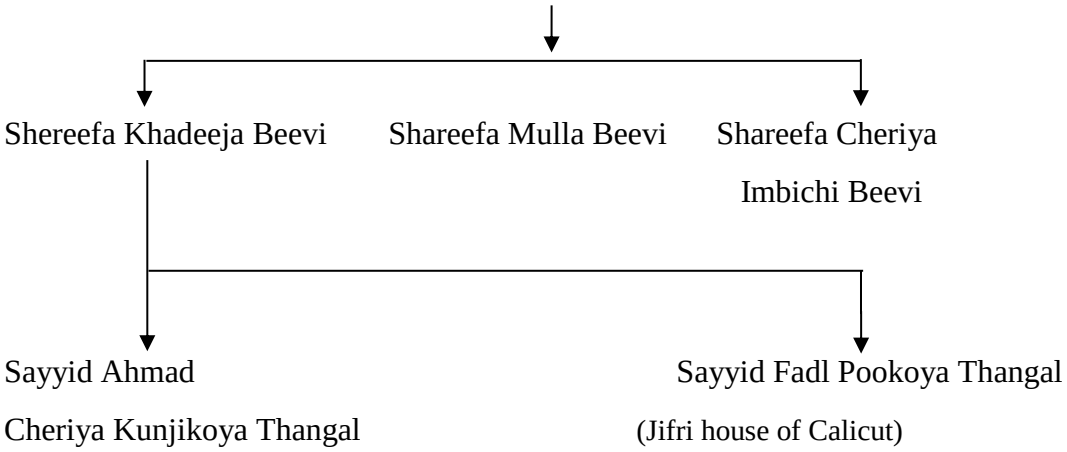
28. Imam Hussain

29. Fathiamth Beevi

30. Prophet Muhammed (SW)[1]

[1] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012.


Sayyid Shaikh Muhammed Jifri (Tarim Yeman)
Sayyid Shaikh Jifri
(First Jifri readed in Calicut)
(Son) Sayyid Abdulla Jifri
Sayyid Shaikh Jifri
Sayyid Said Alawi Jifri
(Sons)
Sayyid Abdu Rahman Jifri
Sayyid Alawi Jifri
(Son)
Sayyid Ahmad Jifri Pookoya Thangal
(Spiritual leader in Sylone)
(Sons)
Sayyid Mohd Jifri
(Ahakya Thangal)
Sayyid Hussain
(Kunjikoya Thangal)
Sayyid Shaikh Jifri
(Pookoya Thangal)
(Sons)



Ba - Alawi Sayyids in Malabar

The migration of Ba-Alawi Sufi saints in Kerala apparently in the 18th century indicated a transformation in the anti-colonial confrontation of the province against the British administration. The ancestor of Ba Alawi is Sayyid Ahammed bin Isa who migrated to Hadramawt in 952 AD (Sarjeant1957). The Hadrami stratification system was inextricably linked to the concept of *nasab* (genealogical descent). The more worthy his nasab, the higher the individual would find himself in the social hierarchy. In the top system were the sada (sayyid), who claimed descent from the prophet Muhammad. All Hadrami sada genealogies trace their lines to the prophet Muhammad via Ahmad bin Isa of Basra, Iraq, who migrated to the Hadrmawt around 950.AD (Bank 2003). the family name –Al Ba Alawi –refers to a grandson of Ahmad bin Isa named Alawi bin Ubaidullah bin Ahmad. Over time his descendants became a large influential and tightly-knit religious startum with several segments and sub-branches known by a family name usually derived from the founder.

"The *Ba Alawi Sayyids* of Hadramawt did a central role in the collective and traditional lifecycle of Muslims community of Malabar. Devising laid down their weapons and agreed up dogmatic fight the *alawiyun* converted the carriers of household Sufi way called Ba Alawi tariqa".[2] The *Ba Alawi Sayyids* were the prominent Sayyid family in Hadrmawt. All of this fraternity appealed their ancestry from the Prophet Muhammad. "In considering the political aspect of the growth of Sayyid influence, their religious activities, especially in the domains of law and Sufism, must not be overlooked. The first Sayyid to turn to Sufism, says al-ahdal, was Muhammad ibn Ali, called al- Faqih al- Muqddam in the early $13^{th}/7^{th}$ century, until when the Ba alawi were known only for fiqh, law and sharaf".[3]

Hadrami sayyids, especialy the *Ba Alawi Sayyids* made an important role in the teaching and preaching of Islam in the Indian Ocean Coasts.

"In the early modern era, the most renounced and quoated author of the tariqa Alawiyya was Abdullah bin Alawi Al haddad (1044-1132/1634-1719). Born in Tarim, he became blind at the age of four, and is known as a *Qutub* (a spiritual pole or axis) and as a educator of a entire generation of intellectuals and Sufi saints. The work of Al Haddad and his students was, at least in retrospect, interpreted as genuine revival of the tariqa alawiyya. His fame primarily due to his poetry, and the recitation of his awrad quickly became the integral elements of the alawi Sufi way. The most quoted is the long poem known as Qasidat al Ayniyya, which recounts the history of the alawii sadah their motherland and experiences, although integrating the spirit of their religious doctrines.

[2] Randathaani,Hussain *Mappila Muslims, a study society and anti colonial struggle,*other books-Calicut *2006*

[3] R b serjeant- *sayyids of haadrmwt* , School of oriental and African Studies, University of Lendon - .p.19, 1957

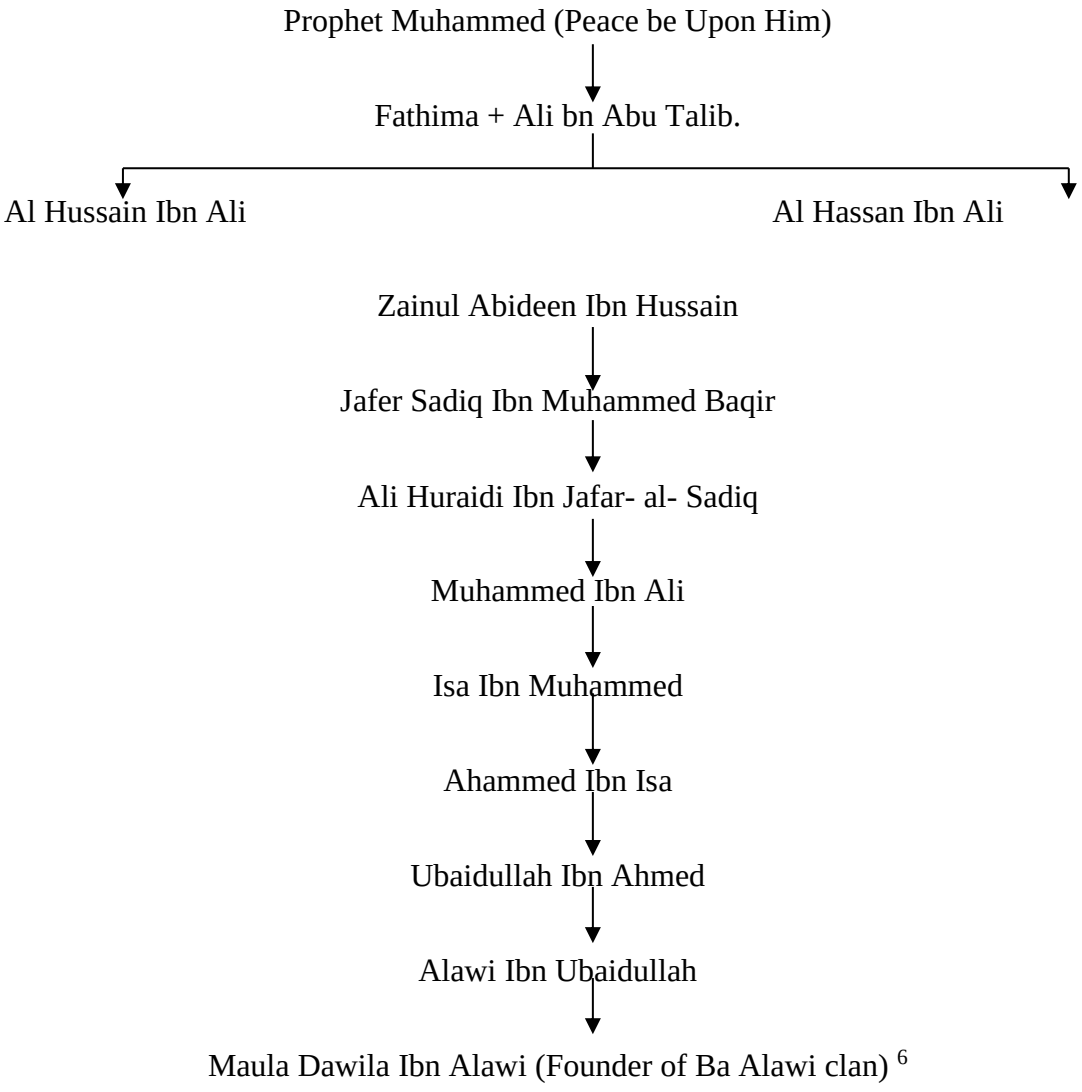
A commentary on Qasidat al ayniyya quickly followed composed by al- haddad's student Ammad bin zain al Hibshi (d.1733)".[4]

"Whatever are the varying religious affiliations of the Ba alwi sayyids, their reluctance to establish a contact with rulers and sultans were part of their strict observance of not entering in to a marriage contact with non-Sayyid men of all ranks".[5] Hadrami Arabs and Muslim traders have been appealing in trade and missionary accomplishments in the area for periods and established an essential fragment of the Arabian trade Diasporas which stressed from Africa to the South Asian regions. Presently, the Hadrami social categorized division is still characterized in Africa where at the highest of the Social order, the Sharifs or Al Saqqaf, Ba Alawi and Al Aydarus. There are several and often substantial examples of their impact in the administrative sphere. The tariqa alawiyya is a Sufi order, and ibn Sumyt was a sufi- a disciple first, then a teacher and author.

[4] Bang, Anne K. *Sufis and Scholars of Sea: The Family Networks in East Africa 1860-1925,* London: Routledge pp.21, 2003

[5] S. F. Dale the mapplias of Malabar 1498-1922 new York 1980, p.144

As per the sources, including Sayyid Fazal's *Fuyasat al Illahiyah*, the genealogy of the Ba Alawi Sayyid can be traced as follow



[6]Sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012.

Around forty subdivisions of Hadrami Sufi Tariqas had travelled and settled across the Malabar. Nevertheless several of them took point transfer to the internal provinces and recognized their hubs between the farmers and oppressed classes.

The impotent families who settled in Malabar are the following.

Ba Faqih (Koilandy)

Al Faqih (Koilandy)

Bil Faqih (Koilandy)

Al Haddad (Kannur)

Shahabudddin (Panakkad)

Mashhar (Eranad)

Idid (Tirurangadi)

Jilani (Eranad)

Jamalullaili (Chaliyam)

Mushayyaq (Tanur)

Ahdal (Calicut)

Jifri (Calicut)

Musava (Ponnani)

Aydrus (Ponnani)

Saqaf (Chavakkad)

Ala Junaid (Tanur)

Al Manfar (Calicut)

Ba Shaiban (Chavakkad)

Hamdan (North Malabar)

Mauladdavila(Mampuram)

Maulakhaila (Eranad)

Habshi (Kuttipuram)

Alu Dahah (North Malabar)

Juhum (Mahi)

Shatiri (Koilandy)

Turabi (Tirurangadi

Ba Hassan (Koilandy)

Al Aqil (Kasargode)

Fadhaq (Kannur)

Ba Hashim (Malabar)

Ba Hassan (Chaliyam)

Ba Sahl (North Malabar)

Ba Salim (North Malabar)[7].

[7] Randathaani,Hussain. *Mappila Muslims, a study society and anti colonial struggle*.other books Calicut. Pp.46, 2006

The above mentioned different Qabeelas among the Hadrami Sayyid families in Malabar became more popular than the others.

Prominent Hadrami Scholars in Kerala

Sayyid Shaikh Jifri Thangal

The *Jifri Sayyids* were spiritual experts in Hadrmawt, they entered into Malabar in 18th century.

According to Stephen Dale:

> "The first Ba Alawi Sufi scholar, who came to Malabar was Sayyid Shaikh Jifri, who belonged to the Alawi tariqa. Members of the Jifri and Alawi lineages were members of members of, or associated with, the alawi tariqa. In Sayyid Shaikh Jifri's late 18th century work, kanzul baraheen, the alawis of Tarim were repeatedly praised. Jifri hints at the emigration of large number of aalim to malabr, who were presumably Hadramis as well. The Sayyids exercised varying degrees of spiritual and political influence over the local Muslims[8].

"Another much –cited work of an alawi sada genealogy is that entitled Kawkab al durriyya fi nasb -al –sada- al- abi alawi (the bright stars regarding the noble of the Alawi

[8] Dale S.F, *The hadrami diaspora in Southwestern India: Sayyids of the Malabar Coast*, Paper presented at the international conference on South arebian Migration Movements in Indian Ocean; the Hadrami case, 1750-1967. School of Oriental and African Studies, London, 27-29 April 1995. Pp.10-12

sada). It was composed by sayyid Shaykh al jifri (d.1807), an inherent of Tarim, who later travelled to Malabar, India".[9]

For case in point, Sayyid shaikh jifri thangal, the first *Ba alawiSufi* of Calicut was a prominent Shaikh of Qadiriyya Sufi Order. "The Mampuram Thangal's family which came of a Sayyid family from Tarim in Hadramawt was established by Sayyid Jifri Thangal, who reached Calicut in 1159 AH (1755 AD). With a view of propagate the message of Islam in Kerala. The Zemorin received him warmly and granted him a plot of land and house at Tekkumtalain Calicut. Sayyid Jifri Thangal travelled throughout northern Kerala and spread the teachings of Islam."[10]. Sayyid Jifri Thangal, who had become a mufti in Makkah, Established the Sufi way. In the early 18th century, he went to Malabar to propagate the message of Islam. The sammoothiri, the ruler of the Malabar, welcomed him and gave a tax-free plot of land in the city. Noted for his religious knowledge, zeal and piety, he passed away in 1805, and was buried in Calicut. After a gap of some years Shaikh Jifri Thangal's Brother, Sayyid Hassan Jifri Thangal came to Malabar in 1746 and landed at Calicut. From Calicut, he moved to Veliyankode, where he was associated with the authorities of *Ponnani Valiya Pally*. Then he came to Tirurangadi and settelled near the place Mampuram and where he started religio-sufi missionary activities (Khalidi 2004).

Sheikh Sayyid Jifri, a prominent Ba Alawi Sufi of Hadramawt came and settled at Calicut in 1746 AD. He was established by the zemorin along with Muhyuddin ibnu-Abdussalam, the Qadi of Calicut. "Shaikh Jifri, the first Ba Alawi saint of Malabar was

[9] Bang, Anne K., *Sufis and Scholars of Sea: The Family Networks in East Africa 1860-1925*, London: Routledge, 2003 pp 21,

[10] Dr. AP Ibrahim Kunju, *Mappila Muslims of Kerala*, p.217

a leading sheikh of the Qadirriyyah tariqah. He settled in Calicut in the middle of the eighteenth century. The Zemorin of Calicut provided him with accommodation. Shaikh Jifri's cousin Sayyid Hassan Jifri (1132/1720 – 1177/1764) came after him and settled at Mampuram (near Tirurangadi, in Malappuram District). These two Thangals engaged in missionary activities and kept aloof from political ones".[11]

The motive why Sayyid Sheikh Jifri selected Malabar is not known from the documents and histories. The plot of pepper and other flavors engrossed to the Arabian merchants of the period. Hearing the tribute of this marketable center from these dealers, Sayyid shaikh Jifri influence has occupied Malabar as one of this terminus.Sheikh Jifri landed at Quilandy in Calicut in 1158/ 1745 with a Caravan of Hadramawt. Theologian sheikh al- Berami also accompanied him. Al- Berami is deemed the initiator of the Berami family unit in Calicut. This detail points to the objective of the contingent to extend the message of Islam in the region of Malabar (Sathar 2012).

Sayyid sheikh Jifri, an excessive scholar and writer, arrived at Calicut in 1159 AH/1759 A.D. accompanied by his sophisticated father. "He carried on many disputations on spiritual issues with Muhammed Shah Thangal of Kondotty. He had written a fatwa against the Kondotty Shaikh, entitled *Kanz al Barahin.* What is popularly known as *Ponnani Kondotty Kaitharkam* originated with the Fatwa issued by Jifri Thangal against the alleged un- Islamic practices of Kondotty Thangals".[12] Muhammad Shah Faqir, or popularly known as *Kondotty Thangal* who had settled at Kondotty near

[11] Sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut. 2012 P.33,

[12] AP Ibrahim Kunju, *Mappila Muslims of Kerala*,

Malappuram. He was not a Hadrami Sayyid; his family roots belonged to Persia that is why he followed the Shia sect of Islamic religious practice.

"Earlier Sheikh Jifri met the Muhammad Shah Faqir at Kondotty and had identified that he belonged to the Shia sect. though the Faqir himself had vehemently denied any connection with Shia. 'In his Kanz- al- Barahin, Shaikh Jifri declares Muhammed Shah as a pseudo-Sufi moving in wrong path and misleading others. Jifri points out his religious and heretical activities like discouraging daily prayers and pilgrimage to Makkah and preventing the people going to mosque and making permissible the mixing of men freely with women. He criticizes the two self-styled qazis of the tahiyya Musliyarakath Abdul Aiz and Koyamutti who were justifying in the name of the shari'ath whatever the ignorant faqir had said and did.

Shaikh Jifri says:

Look to the Faqirs like those of Kondotty

Who are absolutely the worst?

Wouldn't you see any one of them?

Except with intoxication

And they say, if walked naked

One can reach God[13].

[13] Randathaani,Hussain, *Mappila Muslims, a study society and anti colonial struggle*other books Calicut *2006*. Pp.53

Shaikh Jifri points out the un-Islamic practices of the Muhammad Shah Faqir and his followers.

"Oh, the people who

Smoke hashish always

Neglect the house of God

Abandon the prayer and fasting

And reject what God has made obligatory

In the talks and in the deeds

They surpass the limits, and

Create trouble among the people

They embrace the Iblis (Satan)

And became intoxicated"[14]

Shaikh Jifri criticizes together the Qazis for neglecting the Quran and the Sunnah and he warned them with immense perdition if they didn't apologize for their wrong messages.

Number of Mappila Muslims connected the Jifri tariqa, and widens his message from the north to the south of Malabar. Among his deciples there were renowned Ulama and Sayyids. He maintained close connection with the Makhdums of Ponnani. Makhdums also migrated from the South Arabia. Besides, Abdurahman Hydross (D.1751) his

[14] Ibid.

follower, family member and resident of Hadramawt had married from the relatives of Makhdums and had acquired significant control among the Malabar Muslims. They were acknowledged Sayyid Jifri as their religious and Spiritual chief. The significance of Jifri, reached each narrow part and area of Malabar region.

The Sufi missionary pathway of Sayyid Jifri was become fashionable in Malabar by his nephew Sayyid Alawi Thangal. Shaikh Sayyid Jifri was a erudite scholar and sufi, had produced a numeral of intellectual works. "Another much-cited work of sada genealogy is that entitled *Kawkab-al Durriyya-fi-nasab-al- sada-al- abi- alawi* (The brilliant stars concerning the pedigree of the Alawi sada). It was composed by Sayyid Shaikh Al-Jifri (d.1807), a native of Tarim, who later migrated to Malabar, India."[15]

Following are the major contributions of Shaikh jifri thangal.

Kanz al Barahin

Kawakab al Durriya

The Natija, and

Al Karbut wal Asrar are the most important.

He died at Calicut on Thursday 8 Dulqa' ad 1222/ February 1807 at the age of eighty three and was burried near the Maliyakkal house.

[15] Bang, Anne K., *Sufis and Scholars of the Sea: The Family Networks in East Africa 1860-1925*, London: Routledge, 2003, Pp.21

Sayyid Hassan Jifri Thangal

Succeeding Shaikh Sayyid Jifri, his brother entered in to Malabar in 1754 A.D. and remains his brother's effort. Formally he was lived at Ponnani. Ponnani was the religious and educational centre of that period. He moved to *Mampuram near Tirurangadi* where he set up his family's everlasting settlement. Since the eleventh century the Arab travelers' especially the Sufis and scholars' started to visit the Indian subcontinent. This movement sustained since then and it was throughout the administration of Samoothiri raja of Calicut. *Shaikh Hassan Jifri Thangal* a descendent of prophet Muhammed (PBUH) entered in to Calicut and remained with his brother *sheikh Jifri Thangal* at Kozhikkode for partial periods and then travelled to Veliyankode and Ponnani, Malappuram. In Ponnani *Shaikh Hassan Jifri Thangal* actively engaged for teaching and learning process with the local religious scholars and the common individuals.

Throughout this period, the Qadi of *Tirurangadi* region *Jamaludhin Maqhdoomi* visited *Ponnani* and requested to Shaikh Hassan Jifri Thangal, to relocate Tirurangadi. *Shaikh Hassan Jifri Thangal* acknowledged the request, and *Shaikh* Hassan Jifri Thangal reached in the *Tirurangadi Juma Masjid*, and started permanent religious teachings in *Tirurangadi Juma Masjid.*

Subsequently Hassan Jifri Thangal moved to Mampuram region and started continuous Islamic religious teachings in Mampuram. In fields of people irrespective of their religious beliefs come up to him with his sympathetic words and substantial hands. Shaikh Hassan Jifri Thangal attained their emotions and attentions and conveyed them close to the bright of Islamic religious rituals. Shaikh Hassan Jifri Thangal

acknowledged a lot of donations persons staying him and at the same time he allocate those whole assistances to the deprived and poor persons. He was died in Hijri 1178 and was buried nearby the west course of the current Mampuram tomb.

Mampuram Sayyid Alawi Thangal

Mampuram Sayyid Alawi Moula aldwila/ Mampuram Thangal/ sayyid Alawi bin Muhammad bin Sahal was born in Tarim on 23 Dulhijja 1177/ 23 June 1764. He was the son of Al bin Sahal, an Alawi family who trace their genealogy to the fourteenth century Sayyid Muhammad *Mawla al Dawila*[16] bin Ali bin Alawi bin al faqih- al Muqaddam (d.765H/1363-4) (Bang 2003). In the information from Malabar he was born in 1163H/1750 (Kareem1982, Sathar 2012). He was the descendants of Prophet Muhammed (PBUH) and well known leader among the Mappila Muslim community in the British era of India. He was one among the highly respected Islamic scholar of that period. Who engaged actively in educating the people in the surroundings on the Islamic religious practices and rituals. He also played an important role in the freedom fighting movements of India.

According to Omar Khalidi:

> *"*Mampuram sayyid Alawi ibn Muhammad reached Calicut at the young age of 17 years. Sayyid Alawi is considered one of the greatest saints of Malabar due to his learning, piety, and miraculous deeds. He is the reputed founder of many mosques in Eranad and Valluvanad. Like other Malabar Muslims, he

[16] The title-*Mawla al Dawila*-refers to a *Hawta* by that name, established by Muhammad in the vicinity of *Qbar Huod* in the far eastern end of wadi hadramawt.The title was subsequently maintained by all his descendants, including Alawi bin Muhammad bin Sahal and Fazal Pasha (Bang).

was opposed to European colonialism, represented in his time by the British"[17].

Sayyid Alawi's transmissions flairs have diverse dimensions, he organized both confidential and external the faith. While he was standing for the collective organizational subsistence he erected for the improvement in the *Mappila Muslim* community also. Mampuram Sayyid Alawi Thangal strained to reappearance Mappila Muslim community to the traditional religious exercises.

"According to the hagiography compiled by Ibn Sumayt[18], Sayyid alawi quickly followed in the footstep of his Jifri uncles. Over the next decades he made a name for himself as a holy man and possessor of outstanding Baraka and he became known as the –"Mampuram Thangal"-a title which referred to his home in a place by that name. As his manaqib point out, his spiritual status enabled him to live in great splendor:

At this time he stayed in obscurity and distanced himself from people for days, praying in the wilderness and forest of the lions. He became very famous among his own people and in the public for his Karamat and people began to say that he was the Qutub-u-zzaman (Spiritual Guide of his Age) and the Qutub of his century"[19].

The activities of Sayyid Alawi almost immediately changed from spiritual wisdom and presentation of karamat to additional politically stimulating dealings. "The real importance of the teachings of Sayyid Alawi Thangal was that they initiated a process

[17] Khalidi, Omar. sayyids of hadarmaut in early modern india, Asian Journal of Social Science,32;3(329-352), 2004, brill ,Leiden
[18] *Ahmad bin Aboobakar ibinu Sumayat* (1861-1925), was the most influential Hadrami East African scholar.
[19] Bang, Anne K. *Sufis and Scholars of the Sea: The Family Networks in East Africa 1860-1925,* London: Routledge, 2003, Pp.79

of revitalization and regeneration among Mappilas. His effort was mainly addressed to the purification of religious practice and the creation of a sense of solidarity among Muslims. He travelled extensively, delivering religious discourses in different parts of the district where he helped to establish new, and renovate the old mosques. He stressed the importance of unity and urged strict compliance with the tenet of Islam. His emphasis was on self-purification-a jihad against *Nafs*- which he considered essential for the advance of the community".[20] There is a prevalent believes among between the Mappila Muslim communities of Malabar region that Mampuram Sayyid Alawi Thangal might do some divine miracles to relief individuals, these trusts made affinity to follow his paths. People from other religions especially Hindu society also have this similar believes, they also appreciated and highly respected Thangal. Mampuram Sayyid Alawi Thangal remained the endpoint of base people of the Hindu community, stood in the support of lower class people.

Similar his forefathers and lineages of Sayyids from Hadramawt, Sayyid Alawi Thangal was also continuously in the assistance of common deprived public and socially disregarded individuals. Fishermen, agriculturalists and orphans were constantly in his protection. Mampuram Sayyid Alawi Thangal's amusing and rich supporters were always open-handed him agricultural, cash and gold. All these were allocating for the essential persons. As the other famous Sufi Scholars he also took monitored social upliftment and community development as the principal intention.

[20] kn panikkar , against lord and state, religion and present uprising in Malabar, 1863-1921, delhi, 1992, p.63

Early Life of Mampuram Sayyid Alawi Thangal

Sayyid Alawi bn Muhammed Ibn Sahl Mauladdavilah (1749 – 1843 CE) was born at Tarim of Hadramawt in Yeman in 1750/June23 1764 to the sister Fathima of Hassan Jifri. With his parents demise Sayyid Alawi grew bereaved in his initial childhood and he was brought up by his aunt. He acquired religious education since his childhood days. In his childhood at the age of eight who learned to recite and byheart the Holy Quran. His fluency in Arabic language was also amazing. His primary education was at the home town of Tarim.

Sayyid Alawi came to Malabar at the age of 17 following the foot prints of his uncle Sayyid Sheikh Jifri (d.1746) and the Sayyid Hassan Jifri (d.1754) for the propagation of Islamic faith. At the age of 17 Alawi set out a journey in a cargo ship to the Malabar Coast from the port of Shaharmukhallah. He reached Calicut 1769 and was warmly welcomed by his uncle Jifri. On the following day he moved Mampuram which is presently in Malappuram district. Sayyid Jifri introduced Alawi to the villagers and returned to Calicut. Sayyid Alawi permanently established at Mampuram. As his relative Sayyid Hassan Jifri desired he married his only daughter Fathima.

Family network of Mampuram Sayyid Alawi Thangal

The family network of Mampuram Sayyid Alawi Thangal is linked with Sayyid Hassan Jifri, who was a distinguished Sufi saint and intellectual from the Hadrmawt of Yamen entered in the Malabar coast for the propagation of Islam Sayyid Hassan Jifri had source connection with individuals and had high connection with local persons. Sayyid Alawi Thangal shifted to Maliyekkal Tharavaadu, it is near Mampuram Maqam. Sayyidath

Shareefa Alawiyya and Sharifa are his daughters. After the demise of Sayyida Fathiama, who get married with the daughter of Sayyid Aboobacker Madani of Koylaandi, from this wife Alawi Thangal got Sayyid Fazal Pookkoya . Sayyida Swaliha and Sayyida Fathima were his other daughters, who got from Aysha, Alawi Thangal's wife from Tirur in his 50th year. All these wives passed away in his life time, then who married Swaliha from Indonesia.

An explanation of Sayyid Alawi's mystical performances and assistance to the local people, he converted a very significant individual in the whole of Malabar and generally identified as *Mampuram Thangal*[21]. He travelled throughout the Malabar region for the teaching and propagation of Islam. Under His leadership there were built number of Mosques in the different parts of Malabar.

Genealogy of the *Alawi Sayyids*

Prophet Muhammad (Peace be upon Him)

|

Fathimah

|

Hussain Ibn Ali

|

Zain –Al- Abideen Ibn Hussain

|

Muhammad Baqir Ibn Zain- Al- Abideen

|

Jafar al- Sadiq Ibn Muhammad Baqir

|

Ali Huraidi Ibn Jafar- al- Sadiq

[21] M Gangaadaran, *Malabar Rebellion*, DC Books, Kottyam. 2001

|

Muhammad Ibn Ali

|

Isa Ibn Muhammad

|

Ahammed Ibn Isa

|

Ubaidullah Ibn Ahmad

|

Alawi Ibn Ubaidullah

|

Maula Dawila Ibn Alawi (founder of Ba- Alawi Clan)[22]

Alawi Thangal as an Activist

Apart from His religious Scholarship Sayyid Alawi Thangal actively participated in the anti-colonial struggle against the British Government. They ruled over the entire Malabar in that period. In the last decades of 18th century when British army captured Malabar region from Tippu Sulthan, in the Srirangapattanam war in 1792, since then the British rulers were apprehensive about Mampuram Thangal and also his companions, who were hostile to the British government. As part of the grand administrative design, many British officials came to Mampuram to meet Mampuram Thangal, but he refused to meet and British government officer. Non- cooperation was the method adopted by the Mampuram Thangal and other Ulamas of Malabar region of the British government[23].

[22].Sayyid Muhammad Ibn Ahmed Ibn Umar Al- Sahathri, *Al- Mujammu Latif-il-Absabi al Qubi wal Quafi Nasbi Sherief* (Arabic), Jeddah, 1986, p.137.
[23] Ibid

Mampuram Sayyid Alawi Thangal offered motivation to Mappila Muslim Community of Malabar to fight against the colonial powers. Sayyid Alawi Thangal actively engaged in many riots his lifetime in Malabar. Many revolts like Athan Garakkal's Revolt of 1817 and Muttichira revolt of 1842 had preceded it and Sayyid Alawi Thangal is allegedly said to have had roles in those revolt. The historicity of those revolts should be studied to put the social revolution of Sayyid Alawi Thangal in perceptively[24].

Athan Gurikkal's Rebellion in 1817

The first event in which the British distrusted Sayyid Alawi Thangal of involvement in anti-Colonial struggle was the rebellion controlled by *Manjeri Attan Kurikkal's son.*[25]

Manjeri Athan Gurikkal, a powerful *Mappila* trailblazer, was murdered in the rebellion of 1801. The British distrusted Sayyid Alawi Thangal of collaboration in the revolt[26].There is no vibrant amended indication to found Mampuram Sayyid Alawi's dynamic participation in the revolution of Manjeri. "Apparently Sayyid Alawi did not actually accompany the revolts on this expeditions. Any arguments' negating this is surprising in view of the fact that he was sixty five years old in 1817. But the Thangal is known to have originated or at least approved the profession".[27]

After the Manjeri revolt of 1817, Sayyid Alawi was called to Calicut for the statement before collector James Waughan (1816 – 26). He entered in Calicut with a large number of local peoples. Their plan was to arrest Thangal. But here the changing circumstances,

[24] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012.pp47
[25] AP Ibrahim Kunju
[26] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012.pp47
[27] Sf Dale , *the mapplias of Malabar* 1498-1922 new York 1980

the British officer sent the message to the Higher authorities and expressed his inability to arrest him(sathar 2012).British administrators alleged that Sayyid Alawi was behind the Mappila rebellion led by *Unni mooppan*, *Manjeri Athan Gurukkal* and *chemban poker during* 1800- 1801.

Muttichira Protest

Mampuram Sayyid Alawi Thangal actively participated in the Muttichira or Muttiyara riot or the Moonniyoor upraising in 1842. The uprising is the finest illustration of British officials not ever misplacing a chance to terminate the Hindu Muslim unity of Malabar. Muttichira or Muttiyara lies in the western part of Mampuram, actually two miles distance from the house of Mampuram sayyid Alawi Thangal. *Tottachery Tachu panikkar* was a powerful *jenmi* at the neighborhood. He lodged a complaint against the Muslims that they encouraged upon his land and one Nayanar Moideen built a small shop and a madrassa hall on waste land belonging to him. But Mappilas wrote a letter denying this charge. The letter stated that the Mappilas had obtained the land from panikkar, first on marriage and afterwards on fell purchase[28]. Therefore, the origin of the Muttichira uprising was agrarian problem or dispute over land (Sathar 2012)

Panikkar and his men including the peon insulted the Mappilas who were fasting during Ramadan. Moideen was drugged out of the mosque and was bound by them. Moideen's relatives who had assembled at the mosque, fell upon the aggressors ones killed Panikkar and the peon. Though TL storage, which made an enquiry into the incident, quoted the above facts from the letter of Mappila participants of the uprising, he rejected as 'falsehood' depending on the statement of the Tahsildar that only peon was sent with

[28] TL Strange Commission Report, 25- September 1852, page 411

Panikkar to summon the Mappilas. There is the possibility of the *Jenmis* band joining him. Secondly, strange pointed out that if Mappilas had any complaint against the land lord, they might simply have gone to the taluk secretary. Under the system which who heartedly supported the case of upper caste Hindu landlords, it is natural that Mappilas had little faith in British administrative institution. Hence, they never sought their mercy. Thirdly, even the chief secretary of Madras had admitted the excess committed by the peon. "It appears that the occurrence at *Sheranad* was owing chiefly to the manner in which the Nair peon who was deputed with the summons far Nayanar moideen and other Mappila associated with him"[29]

British officials exploited this unfortunate incident to inflame communal hatred and attacked the Mappilas. The British troops laid seize on the mosque of Muttichira and launched attack against Mappilas on November 13, 1842.Mappilas under Kaithakkakath Marakkarutty fought vigorously against the British. However, they were defeated and killed eleven Mappilas, including Marakkaruty last their lives[30].

The dead bodies of the Mappila martyrs(shahids) were buried by the British officials and they posted guard to prevent Mappilas from entering the burial ground. However, on 17th November 1842, a large band of Mappilas, estimated at 2000 Set at defiance the police party on guard over the spot where the above Mappila martyrs had been buried, and forcibly carried their bodies and interred them with honors at a mosque (the dead bodies were buried on western side at the Muttiara mosque by the Mappilas)[31]. After this uprising, Sayyid Alawi issued his fatwa tittled *Assaif- al- Battar*, advocating the

[29] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012, pp50
[30] ibid
[31] Williom Logan, *Malabar Mannual*, Reprint 1987, page 625

Mappilas to fight with the British till the end. After the burial of the dead bodies at Muttiara, a wall was built around their tombs and lights burned there and offering made to their memories. In every year Hindus and Muslims took part in the *Nercha* conducted there far commemorating their memories of muttiars shahids. The massive participation of Hindus in this nercha is clear proof of the non-communal character at uprising.[32]

Cheroor Contest

Another important event that happened during the last year of his life was the Cherur demonstration. In August, 1843, an Ezhava woman servant of Kupartt Krishna panikkar, the Adhikari at Tirurangadi, was converted to Islam. The woman not only began wearing a blouse, and ceased to stand twelve pace away when conversing with the Nair but also began addressing the Nayar by the familiar from at you. The tilt support at the Mappila community and especially the Mampuram Thangal was behind the woman's, temerity in breaking caste rules. The enraged Adhikari forced the women to remove her blouse. This caused great commotion among the Mappilas. The Adhikari was murdered in an outbreak on 19th October 1843, and a bund at seven Mappilas occupied his house at Cheroor. The detachment sent by the British authorities was dispersed by the on rush at the Mappila rebels. And in the melee several British soldier were either killed or severally wounded. The outbreak was suppressed only by the arrival of a fresh detachment the next day. The British soldier brought the causes of seven rebels killed in action to Tirurangadi far cremation, but were prevented by the local people.[33]

[32] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012, pp 50
[33] AP Ibrahim Kunju

A famous poet of that time Qayash wrote a peom named ‘cherur chiuth’. But this poem wasn’t scripted British government banished this peon from being played (especially on wedding platforms). This poem was rare one, it was founded from the home of Valiyangadi Mammad kutty Sahib (Kuttor).

To quote Innes, the collector of Malabar, “Tirurangadi for many years port been the centre of Mappila fanaticism and the Mampuram or Thangal had been its high priest”.[34]

Earlier logan had pointed out the same opinion: “The Arab Thangal or high priest who was generally credited with having incited the Mappilas to commit these outrages. Thangal died shortly after wards and was buried at the Mampuram mosque situated on the river bank opposite to Tirurangadi. Fanatics who intent to commit outrages and those who committed them do as a rule even now proceed to the mosque to pray at the Thangal’s shrine”.[35]

Scholastic Contributions of Sayyid Alawi Thangal

Assaif-ul-Bathar

Assayf al Bathar ala man yuwalil kuffar is the magnum opus of Mampuram Sayyid Alawi Thangal, which is an anti-colonial effort in contradiction of the British administrators in Malabar. The Meaning of *Assayf al Battar* ala *man yuwalil kuffar* is the Sharp sword on those who take Unbelievers as Protectors. In this book Alawi Thangal issued *Fathwas* against the British administrators. The *fatwa* is associated with the Ottoman sovereigns and responsibility of Muslims to follow them. The *fatwa* was

[34] Malabar district Gazette, Madrass, 1961, page 79
[35] Williom Logan, *Malabar Manual*

collected by *Sayyid Abdullah ibn Abdul Bari Al Ahdal* a contemporary of Mampuram Sayyid Alawi Thangal. *Sayyid Abdullah ibn Abdul Bari Al Ahdal* raised eight questions to Mampuram Sayyid Alawi Thangal. Most of the questions are against to the British judgments. The *fatwa* was distributed very secretly among the individuals, because British administration debarred the book, and continuously irritated to burn that book. The original copy was preserved by Sayyid Abdulla Abdul Bari, who given over the book to Sayyid Alawi Thangal's son Sayyid Fazal Thangal. Sayyid Fazal Thangal published these fatwas from Egypt, with some other Fatwas in 1856-57/ 1273 AH[36]. And the worked named as *Udhathul Umara wal Hukoomul Lil Ihanathil Kuffarathi wa-abdathil Asnaam*.

The work ' Assaiful Batar Ala man Yuwalil Kuffr' is a collection of answers to 8 questions raised to him by his contemporary Abdullah bin Abdil Bari Al Ahdal by Sayyid Alawi Thangal in the weak of British colonial repressive rule over the Muslims of Malabar region, soon after the fall of Tipu Sulthan in the last decades of 18 th Century, in the Srirangapattanam battle. The message of this work was said to have circulated among the Muslim community through the mosque in the entire south Malabar region. As the writer was a strong British opponent his work was named as 'Assaiful Batar Ala man Yuwalil Kuffar' (The sharp sword is against who entrusts their affairs to the unbelievers). This work manifests with clear judiciousness about the position which the Muslim has to adopt against the foreign of terror.

Mampuram Thangal stood with the tenants against the inhuman attitude of the feudal land lords towards their tenants. He was also a symbol of Hindu Muslim Harmony. He

[36] Kk Mhammad abdul kareem, *mampuram sayyid aawi thangal* (Malayalam) Tirurangadi 1970.

was well aware of the British dividing tactics of the Hindus and the Muslim fighting among each other, he educated the common people that the British were the common enemy of both. The British plot was to exterminate the communal harmony between the Hindus and the Muslims. All those incidents led to the eventual writing of this book due to the Hindu – Muslim conflict occurred at Muttichira adjoining Tirurangadi of the then Malabar district[37].

The village witnessed some causality when an upper caste landlord in coalition with some local goons humiliated some Muslim tenants. Consequently the British army entered the mosque at Muttichira and physically assaulted those who were present there. The incident that ensued resulted in to many Muslim casualties including some Muslim leaders. They are known as Muttiyara martyrs. In was in response to this incident, Mampuram Thangal penned down this '*Assaiful Batar Alaman yuwalil Kuffar'*to urge Muslim masses to fight against the British. Copies of this work was burnt and confiscated its copies and British Government proclaimed as an anti-national activity to keep its copies.

According to a noted Mappila historian of Malabar, KK Muhammed Abdul Kareem as explained this researcher, this work was written by a domicile of Koylandi, north of Calicut. Sayyid Abdullah bin Abdul Bari al Ahdal as directed by Mampuram Thangal.Also in the work 'Mahathaya Mappila Sahithya Paramparyam' authored by KK Muhammed Abdul Kareem and CN Ahammed Moulavi say that *Assaiful bathar*was solely authored by Sayyid Alawi Thangal only.[38] "Another scholar C. Hamza also keeps the same view.

[37] C.Hamsa, Probhadanam
[38] CN Ahmad Maulavi, *Mahathaaya Mappila Paarmbaryam*

Mampuram Thangal started this work in the name of Allah by praising him and paying homage to him for sending Muhammed as his messenger, his disciples and followers. This book is in the form of questions and its answers. There are eight questions in total and the author answers all these questions. All these questions relate to the states of a Muslim who in one way or other was forced to accept non-Muslim rulers or the British imperialists who are fighting war against a Muslim nation. All eight questions and its answers are narrated below

The first question, which has three parts, is as follow; what should be the fate of the land conquered by the war mongering British rulers or others from the hands of a Muslim ruler? Or what should be the fate of Muslim, who migrates to such a country and makes it his home land and is contented with rules and regulations which are opposed to the Islamic shari'ath and where he toils for the important and welfare of the land? Or what would be the fate of his deeds and beliefs?

The author answers these questions by quoting proofs from Quran and Traditions of prophet. To the first part of the questions, the author replies that an Islamic territory which was invaded by non-Muslims remains as an Islamic state even though it is a non-Islamic state (*Darul Harb*). He cites a Hadith, and says that 'Islam should prevail and it won't be prevailed upon'. He further cites a Quranic verse, which says, "The earth belongs to Allah. He bestows it to those who intends". Then he says that, in such a case it is compulsory to liberate the land from the hands of non-believers by means of "fighting, siege, blocked and through all possible means".

The edict to the second part of the question relates to the Muslim who migrated to the illicitly conquered country. According to the author "he is a sinner, transgressor and has committed of the biggest sins. If he is not contenting with blasphemy and its law, he is a non-believer, an apostate. The edicts concerning an apostate will be applicable to him to migrate from a Muslim country where there is non-believers, to a country captured by non-believers and where they observed their profanity and suppress those people who are inside it with their tyrannical rule, is nothing other than deviation and love of worldly things which is the cause of all sins".[39]The author further says that if someone chooses to live among conquerors, It will turn for them as it will facilitate their number to increase and will result in the avoidance of war.

The part of the question relates to the deeds and distorted beliefs of migrated Muslims, who had been financing and helping the conquerors for the development of the state by involving in their "constructive works". The author says that it is nothing but a clear case of going astray. By co-operating with and accepting the corruption and sinful activities of the polytheist state are prohibited in the eyes of Islamic *Shariah*. Such acts in a captured state are against Islamic laws. Who are away from them (the Muslims in an illicitly conquered land), should help them if they are not sufficient in number. He quotes Ibn Hajar to support his arguments and says, "If it is mandatory on the part of the Muslims to fight and resist the above said invaders and to rescue the Muslims there and to expel the unbelievers as God has ordained in his book Quran, kill the polytheist wherever you find them, capture them, imprison them and be vigilant in all observation

[39] Sayyid Alawi bin Sahal

points, let alone those who have captured our land, destroyed our territory, confiscated our holiness"[40].

The next question is about a group of Muslims in the conquered Islamic country who feel proud, contended and happy for being subjects of Conqueror British rule. The author first invokes God and prays to protect. He says that the hearts of these people are replete with love for Christianity and they have been falsely influenced by the powers of their kings. They have experienced complete worldly power in their hands. These people have looked only to the prosperity of this world and the accumulation of its properties. Christians are best in protecting and maintaining the world pleasures. The author says that the people thus mentioned are ignorant, to the extent of believing the superiority and highness of non – Islam, and they have glorified the kufr and its leaders. Since they are in Islam, but are sinners of a great mistake, they should be reprimanded. Punished for their indiscipline. They should be pardoned in case they were unaware of Islamic decrees, but were victims of their circumstances. They should be asked to repent as they are *fasiqs* if they regret, then they should be brought back to the Islamic fold. Otherwise they should be considered as heretics, who have glorified the kufr. Those Muslims are apostates and the laws applicable to them there unto[41].

The third question is about the fate of the Muslims who praise British people and who says that justice resets only with the British people and who decry the Muslim rulers. For this question he replies that a man who is praising the British people is a sinner, and who committed of the biggest sin. It is obligatory upon him to resent upon it and he should experts his remorse heartfully. The author says that those who praise the

[40] Moyin Hudavi Malayamma, *Mampuram Thangal- Jeeevitham Athmeeyatha Porattam*, (Malayalam) Darul Huda University, Chemmad, 2016
[41] Ibid

British people are *fasiqs*. If he praises them only because they are non- believers, then he too becomes a non-believer.

The author says that a Muslim, who had praised a thing which he himself is ignorant of, is a non-believer and a sinner. He compares such a Muslim to a person who praises the other without fully knowing the others real attributes. Such a person is in fact cutting his own throughout and ultimately destroying himself. But it the person is praising the other to prove his integrity and credibility in front of a judge or to acknowledge his faith, it is permissible. The author summarizes the idea by quoting from Qur'an as according to him, the prophet had already clarified that "If a transgressor or sinner is praised, then God will be furious and the throne of God shivers to conclude that the praising of a non-believer is nothing but blasphemy, while praising them without this intention is a major sin". The Culprit should be given that punishment which will distract him from his Sin[42]?

The forth question is about a Muslim who carries goods or food to European country for trade? As a corollary, the author cites another question as to the fate of that Muslim who looted or killed his fellow going on trade with a European country and who failed to obey the words of his advice that trading with a European country is a Sin? Or is it proper on the part of his advisor to possess the wealth of that Muslim who disobeyed his advice that he should not engage in trade with a European country?

The author Sayyid Alawi answers the query in his own typical way that touches each and every aspect of the question. First of all he queries about the European country.

[42] Ibid

Whether it is basically belonged to them before the time of the prophet or not? If the countries were under the British even before the prophet, then it is quite permissible to carry goods, and foods, and other things to it and Muslim can engage in commercial activities and dealings with them, because these things are indispensable to life and the community. So God permitted it. Even the disciples of prophet entered into the lands of the non-believers for commercial interactions. Prophet also has entered as a speculator of *Khadeeja* his life and hence it cannot be prevented. The author adds that if someone was coming in his way, he is plunderer and the edicts to be applied on him also.[43]

The next question is about his opinion about the fate of these indigenous Muslims living in that land with their property and their children, and which was captured and possessed by non-believers? Can those Muslims continue to live in that country which was invaded by non-believers? Will they be exempted from punishment if they are not happy with the conquerors and hate the non-believers? Whether their belief (Iman) will vary (decrease and increase)?

To the all these questions the author gives crystal clear answers. If such a Muslim feels that Muslim rule will not return to the conquered country. And if he has any chance of living into a neighboring Muslim country, he should leave the conquered country and migrate to the Muslim country. If the Muslim feels that Islamic rule will return to that country, then he could stay back in the same conquered country. The author says that the Muslims should migrate to a Muslim state, so as not to increase the number of their

[43] Ibid

masses. He quotes from various other sources and famous books from Shafi School of thought especially *Tuhfah* of *Ibn Hajr* to substantiate his arguments.[44]

The next question is about the fate of two different groups. One group choosing to stay back in the same illicitly conquered by European country as they know that emigration to a Muslim country causes loss of wealth and property, whereas, the other group, who by realizing that living in the non-believer's state will result in the decline of their faith, chooses to emigrate to a Muslim country?

The author answers the question by saying that there is a huge difference between those who prefer worldly life and pleasures and those who believe in eternal life given by God and heavenly beauty. He adds that the Muslim who chooses to uphold his faith and to immigrate to a Muslim country has served Allah's interest and hence would have his soul. The other who chooses worldly bliss will be doomed forever. God can provide money for those who served his interests. To the question whether such a Muslim can be called a hypocrite, the author says that calling him by that name to prevent him for including in unethical practices of the above said kind, is not objectionable. The author cites the example of A'mruh calling Hatib a hypocrite, as he cheated God and his messenger.[45]

The seventh question inquires as to whose prayer should be considered first among the two different kind of dead bodies mentioned here one that of a man who asked to claim and feel proud that he was the citizen of a European an kingdom: the second that of a subject of the king of Islam?

[44] Ibid
[45] Ibid

The author answer very straight forwardly that the subjects of Muslim kings should be given priority in prayer than that of other subjects because the first is greater and more just than the other. Even though the man who was a subject of European kingdom is an Islamic scholar, and the other is not, the subject of the Muslim kingdom should be given preference, as the knowledge acquired by the former failed to lead him through the right path. Those whose knowledge increases but fail to increase in piety. The knowledge serve no other purpose than distancing the possessor from God.

The last question is about the fate of a Muslim who demanded trial under the Christian laws claiming that he was a subject of European administrators? Is his wealth Halal (legitimate) under the sharia laws? The author replies that the Muslim who demanded trail in British laws is none other than a kafir and the judgment applicable to a kaffir is applicable to that Muslim also. He is also a *Murtadd*. But if that Muslim did not intend to denounce Islamic laws, though he wanted his judgment to be held in British laws, then he is a *fasiq* and the judgment of the Sharia should be applied to him also.

Spiritual Activities of Mampuram Sayyid Alawi Thangal

Sayyid Alawi Thangal reached Malabar in 1769 – 70 and settled down at Mampuram. He travelled to different parts of Eranad and Valluvanad, was he erected several mosques and propagated the teachings of Islam[46]. His spiritual inspection made him the tittle *Qutub al – Zaman* (the pivot of the age) and all the societies detained him in high veneration.[47]

[46] AP Ibrahim Kunju, *Mappila Muslims of Kerala*
[47] Randathaani,Hussain *Mappila Muslims, a study society and anti colonial struggle*other books Calicut *2006*

In the words of SF Dale:

> "In personal terms they laid claim to and generally have been accorded a special mark of respect, the Taqbil, the privilege of having the hand or knee kissed by the devout Muslims and a variant of this ceremony was perhaps the most important feature of the pilgrimage which Mappilas made daily to Mampuram during the life time of Sayyid Alawi and his son Sayyid Fadl. The ceremony itself visibly demonstrated one of the reasons why lower caste Malayali Hindus were persuaded to convert to Islam. The Mampuram Thangal transmitted sanctity through physical contact with his fellow Muslims and in this sense at least the Mappilas can be said to have constitute a genuine confessional community, whatever social differences divided the individual families[48]

The tomb of Sayyid Alawi developed into a centre of pilgrimage to both Muslims and Hindus, particularly to the lower castes. Contact with the Thangal and his blessings developed a sense of optimism and strong will among the Mappilas to fight against on oppressor and the save their bosom faith. The Saif al Battar the fatwa said to be issued by Sayyid Alawi unequivocally declared jihad against the British who had usurped the rule of the country and oppressed the people, as obligatory up on all Muslims. Quoting Qur'anic verses and traditions Sayyid Alawi asserts: Since the Kuffar (the British) had entered the country all the Muslims despite the old and women upon whom the participation in the fight is not compulsory, should take part in the fight.[49]

[48] SF Dalethe mapplias of Malabar 1498-1922 new York 1980

[49] Randathaani, Hussain *Mappila Muslims, a study society and anti colonial struggle* other books Calicut *2006*

Mampuram Sayyid Alawi Thangal as a Social Reformer

The popular culture of each region is resolute by the Geography, weather and lifecycle of the peoples in those area. The Malabar Muslims followed a distinct Islamic culture, which is known as the Mappila Culture. The core of that Mappila culture is developed in the way of Hindu Muslim unity. Mampuram Thangal became the ambassador of that Hindu – Muslim unity. Despite his puritanism, Sayyid Alawi was not a narrow minded missionary. He was an angle of communal harmony and brotherhood[50]. He never showed disrespect to the customs and traditions of other religious sects. A large number of Hindus approached him for blessing. He maintained a cordial relation with upper caste people and Dalits. "His scribe and secretary was Konthu Nair, who remained as a constant companion of the Thangal till his death"[51]

Sayyid Alawi's advice was accepted by the Hindus, especially those belonging to the lower caste Kozhi Kaliyatam (cock – fighting) of Muttiyara, Munniyur a dalit festival related to the beginning of the rainy season and agricultural activities was sanctioned by Sayyid Alawi. Since it was a holiday for Mappilas, he even fixed its day as Friday to ensure their participation. Prof. KM Bahauddin observes, 'This fact alone refutes the British propaganda that he was a fanatic"[52]

Sayyid Alawi Thangal died at the night of 7th Muharram 1259, January 29th 1844 (Sathar2012; Bang 2003). He had suffered from serious illness for several months.

[50] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012.pp43
[51] Ibid
[52] Ibid page 44

A number of local physicians had treated him. Before his death he summoned his close disciples and devotees and advised them to propagate the message of Islam in Kerala peacefully and told them to safeguard the Hindu – Muslim unity and to revitalize the freedom struggle of the people. When he died his close friend, Umer Qazi of Veliyankode mourned, "The patron for our time and the light of Islam departed from the temporal world to the eternal house"[53]. His body was buried near the tomb of Sayyid Hassan Jifri al Mampuram. His important disciples and friends were the following: Umar Qazi, of Veliyankode, Baithu Muhammed Musliyar, (Payyanad) Muhiyuddin Ibn Abdul Aziz (Qazi of Calicut), Chakkeri Avaran Sahib, Arikkad Ahmed Sahib, Puthupparambil Kunjali Sahib etc[54].

Mampuram Sayyid Fazal Thangal

Sayyid Fazal is one of the veteran scholars of Hadrami descent in Malabar who took part in freedom struggle as well as contributed greatly to the Islamic scholarship in Malabar. Sayyid Fazal Pookoya Thangal (1824-1900) inherited the political legacy of his father leading anti-colonial struggle against British and mobilizing people under his leadership. He not only authored number of texts in various Islamic disciplines but also became a significant figure in the 19th century Malabar. After his departure from Malabar he become one of the notable scholar in Makka, a veteran governor in Dhofar and an advisor to the Ottoman Sultan in Istanbul.

Sayyid Fazal Thangal was born in 1824 (logan 1889; Bang 2003;sathar 2012). Sayyid Fazal studied Quran, Hadiths and Islamic Jurisprudence in early years. Chalilakath

[53] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012.
[54] Ibid

Ibrahim, Shaikh Sayyid Abdullah Ibn Umar of Hadramawt, Abubakr Koya ibn Hisham known as Aukoya Musliyar of Parappanangadi, and Qazi zainudheen Musliyar of Tirurangadi were the important teachers.[55]

"The history of Fazal Pasha (Sayyid Fazal Thangal) starts in India, in the region known to the Hadramis as Malibar, today the province of Kerala in the southwest of the country.During the eighteenth century, the most influential *Sadaths* of Kerala were two brothers of the Aal al-Jifrı, a large branch of the Alawı family tree. The older of the two, Hasan al-Jifri, emigrated from Tarim sometime in the first half of the century. Around 1745 he was joined by his brother Shaykh al-Jifri (1137–1222/1724–1807), who was a well-travelled and important Sufi scholar within the Hadrami Alawi tradition"[56].

Scholarship with piousness is a respectable quality. It is very rare to get combination of these two qualities. Mampuram Sayyid Fazal Thangal got fortune of these collaboration. Sayyid Fazal Thangal flourished in his time with scholarship in Islamic sciences. After getting the deepness in both contemporary and religious knowledge who went to the bottom of the society to get the pulses of the common people. Sayyid Fazal Thangal dealt with the issues of Mappila Muslims both learned and laymen and he issued scholastic verdicts (*Fathwas*) in it. According to him Islam is a complete code of life and can answer all issues from different walks of life. His Friday ritual prayer is typical example of it. Sayyid Fazal touched issues of the people in his speeches, which includes current socio-political issue to life of common people .

[55] Kunheerala kunhi rayin, *Misbahul- Fuad* (Arabic-Malayalam) p.51 (Sathar2012 P.56)
[56] Bang, Anne K. (2003), *Sufis and Scholars of the Sea: The Family Networks in East Africa 1860-1925*, London: Routledge.

Contributions of Sayyid Fazal Thangal were innumerable to highlight the Mappila Muslim identity. He always tried to high reach of it and distinguishing this identity from the rest. He didn't preach or didn't advice a single matter which he was not following, strictly followed to do what he says. He was strict to take both Fard (Compulsory) and Sunnah (Voluntary) in prayers. He was regular reciter of Holy Quran and wished to talk religious issues, and made healthy talks with scholars.

'Every day after night prayer, (Sayyid Fazal Thangal) recited *dikr (*this regular dikr is called Auraad). His *dikr* were very familiar among the Mappilas as the *Ratib of pookoya Thangal* , a collection of prayers and supplications compiled from the Quran and hadith'.[57]

Sayyid Fazal Pookooya Thangal was a dynamic religious missionary in Malabar. His family genealogy originates in Alawi Mouladhavila clan of Yemen. He had three daughters and six sons from two wives. Sayyid Fazal was twenty years old when his illustrious father died; following which he went on Hajj and returned in 1848 AD[58]. On his return to Malabar in 1848, Sayyid Fazal became mindful of the changed political situations in Malabar. He gave primary concern for acquiring knowledge. In the field of theological knowledge, his personality was admitted and admired by the scholar community. People from different parts of Malabar came to him to clear their religious doubts. He initiated erecting of the Mampuram mosque to impart religious education for the common people in his Friday speeches; he called upon the Mappila community to follow the Islamic principles in their personal life and to get rid of the rule of elites. He endeavored to uplift the Muslim community by giving them religious consciousness

[57] kk Muhammad abdul karim, *syyid alwi Thangal venniyur*, 1982, p. 66 (Sathar2012)

[58] Ibid

and also advised them on Contemporary social issues. It was not the ways of traditional leadership. His teachings were directly against the superior caste feudal lords and also then prevailing social order. He encouraged social renaissance movements of the oppressed as well as the down trodden people. Sayyid Fadl also challenged all kinds of degenerated rituals and superstitions. He stated that as far as Islam is concerned, Quran and Hadith are the main reliable sources, the rules of which should be strictly followed in their life. He always practiced what he preached.

Sayyid Fazal was holding the unique position in the history of nineteenth century Malabar. From his father, he had inherited the role of the spiritual leader of Mappila community of Mampuram as well as its surrounding areas. He was not merely a spiritualist in the region. As a towering leader of the community he responded creatively towards the contemporary developments and situations. According to noted historian Stephen F Dale, "political view of Sayyid Fazal originated from the pan Islamist idea of Jamaludheen Afghani. Dale notes that all the activities of Jamaludheen after his exile to Arabia in 1852 attest the same"[59].

As An Activist Against British Administration

Sayyid Fazal Thangal had any direct or indirect role in the Mappila uprising of the 19th century?."This question arises among the biographers of Sayyid Fazal and historians of that time. The involvement of Sayyid Fazal in the uprising and the anti-colonial features of his political role in Malabar were all settled. Firstly, there is ample evidence in the British records confirming his activism[60]. Secondly modern histories on Malabar,

[59] SF Dale, *the mapplias of Malabar* 1498-1922 new York 1980, pp132
[60] Sathar.K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012,pp 65

including that Stephen Frederic Dale, say unambiguously about the role of Mampuram Thangals in the outbreaks".[61]

The revolution regularly happened in the southern parts of Malabar, particularly in Eranad and Walluvanad Taluks. Mappila residents who took part in the revolutions were responding against the financial and public domination of the higher classes and were posing a serious challenge to the political consultant of the British Government .'There were about 32 Mappila outbreaks in Malabar from 1836 to 1852' (Sathar2012).

A detailed examination at the socio – economic survives of people in Malabar under the British rule is important for drawing the role of Mampuram Thangals in revolution. The economic condition of Malabar in the middle of the 19th century served the ends of the upper caste Jenmis. Executive, judiciary and legislation under the British were all in favor of the upper caste interests. In the social field also upper caste land lords enjoyed supreme status. As noted previous, Sayyid Fazal Thangal's experiences expected socially enriching Mappilas in predominantly and the lower classes in general. His wisdoms elevated their self-esteem and permitted them to encounter the superior class domination in the socio – economic arenas. Earlier we have noted that proximately afterward the demise of his father in 1844, Sayyid Fazal Thangal went on Hajj journey and returned to Malabar in 1848. The significant uprising of this period were the Manjeri rebellion of Auguest 1849. The Kolathur outburst of Aug 1851 and the Mattannur outburst of Jan 1852 (Sathar 2012).

[61] SF Dale, *the mapplias of Malabar* 1498-1922 new York 1980, (Sathar2012)

Works of Sayyid Fazal Thangal

Sayyid Fazal Thangal was a great scholar and he has composed many books in the areas of theology, Sufi rituals and social illuminations of Malabar in particular. Sayyid Fazal Thangal is considered among the great advocates of Islamic revivalism in Malabar after the Makhdums of Ponnani. The thoughts are mostly operated itself in the form of Mappila resistance. Tarammal Thangal family or Mampuram Thangals were played a pivotal role in Anti-British resistances movements in Malabar, which were carried out in a defending of economic well-being, social integrity and conservative religious theories[62]. At this time Mappila Muslim community challenged many interrogations about existence; spiritual trustworthiness and political illustration etc. In this Highly sensitive period the Fazal Thangal, a charismatic leader strongly supported the community through his speeches and fashionable personality.

Sayyid Fazl has written many religious and anti-colonial works, most of them were in Arabic and the rest were in Turkish. He has also composed Fatwas in Arabi–Malayalam language. The majority of his works are related to Islamic teachings and along with them, he wrote many pamphlets inciting the people to fight against the colonial powers especially anti- British.

Sayyid Fazal, basically a religious scholar was impeccably combined with social and political ideas, he wrote books on the two spheres of his activities. His works, around twenty in number, include *Uddat – al – Umara wal – Hukam li – Ihanatil Kafrat wa – Abdat – al Asnam,* It called upon the leaders and commoners to fight against British invaders. It was printed in Arabia and distributed secretly in the country side. The book

[62] SF Dale, *the mapplias of Malabar* 1498-1922 new York 1980, P.290.

was proscribed by collector conolly[63]. His another work is Fuyusatul Ilahiyah, the family history of Ba Alawi Sayyids. The Thangal was highly critical of the prevailing in Islamic practices in Mappila Society. He has authored a number of Arabic and Turkish work mostly connected with the religious teachings. *Uddat al Umera* was printed and published by Sayyid Abdullah bin Abdurahman in 1856 from Egypt in Arabic language[64].Sayyid Fazal was well aware of social and economic exploitations by British government and land lords against to the tenants of Malabar. KK Muhammed Abdul Sathar, a scholar in this particular field of study, states that 'Thangal's Fatwa to murder a feudal landlord who unjustifiably evicted a tenant, is not a sin to be read out from the then prevailed particular social context. After his exile, Thangal's work "Uddat al Umara" was published from Arabia was a clear declaration to fight against the British'[65] (Randathani 2007).

Following is a list of Sayyid Fazal's other noted works.

- *Kaukabuddrar (is deals with mysticism)*
- *Ulul Ihsan li Tasinil – Insan: (*deals with moral and ethical principles of Islam)
- *Fususat al Islam*
- *Asasul Islam libayanil Ahkam (*These two works deals with the basic principles of the religion and its jurisprudence)
- *Ala man Yuwaril Kuffar (*It deals with Muslim's social contact with non – Muslims and the tolerance propouned by Islam.)
- *Qisalat – fi – Tasawwafi*
- *Vawarak al –Fatunath – li – Taqviyer –al- vitanat.*

[63] AP, Ibrahim Kunju, *Mappila Muslims of Kerala*, p 220
[64] Ibid, 139
[65] KK Sathar, *Sayyid Fasal Life and Struggle*, page 31

- *A durruzzamin li- Akhl wa kilFathih*
- *A shiat a'la Taraq –al – Hanafiya(*deals with the sufi orders and right Tariqah)
- *Tahdir al – Akhiyar min rukahil Ariwanari.*
- *Ihdot – Asrar –al – Huluviyat wa minhajul Alawiyah, (*deals with the missionary activities of Ba Alawis)
- *Wa warikal Hidayat li Sahibul widayat.*
- *Risalathul Muslim Al Abir li – Idraqil gabir*
- *Issafushafeeq fi Birraqiq*[66].

Sayyid Fazal collected an compiled all the Quranic verses and traditions of prophet Muhammed in the name *Al Qawl –al – Mukhtar fil Marian Takhyir –al – Kuffar (*The selected statements to prevent the preference to the infidels)[67]

UDDAT AL UMARA

*The Uddat Al U'mara wa'l Hukkam li Ihanathil Kufaratha Wa I'badat il-Asnam(*Preparation of Amirs and rulers to sabdue the non – believers and idol worshippers) It was the another well-known anti – British piece of writing by Sayyid Fazal Pookoya Thangal, Published in Arabia and was secretly distributed in the mosques of Malabar. The British eventually banished him to Arabia. The non-believers in the book are the British and the idol worshippers, who worked as the British stooges, predominantly consist of upper class chieftains and the land lords. The essential aim of

[66] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012.pp 61

[67] Randathaani,Hussain *Mappila Muslims, a study society and anti colonial struggle*other books Calicut *2006,pp.60*

the work was to instigate the community leaders as well as common people to fight against British colonialism.

Sayyid Fazal Thangal's anti-colonial treatise named *The Uddat Al U'mara wa'l Hukkam li Ihanathil Kufaratha Wa I'badat il-Asnam* is the reparation to the Judges and Leaders of the community to undermine the Non-belivers and Idol worshippers. It mainly designed to an initiation of anti-colonial sensitivity among the Muslim leaders with their themes in extensive. The book starts the traditional elegance of Arab fiction. The preliminary part of the book taken from '*Al Da'wati al Tama wa Tadhirat al Amma*' (The Absolute call and general advice) composed by *Abdullah Ibn Alawi al Haddad(1044-1132/1634-1719)*. In this fatwa the writer categorizing responsibilities of the Ulama, Rulers and other establishments to teach the community in faithfully. It passionately contrasting the depression of leaders of Ummah for physical welfares and their in actives of keep the transparency of spiritual instruction, like this, "to invite the people to the truth is better than their secondary prayers".[68]

The second chapter of the work was Al-Saiful Battar, it was the Religious fathwas of his father Sayyid Alawi Thangal, which discussed in detailed earlier.

The writings of Fazal Thangal, warning the colonial conspiracies against the region in general and the Muslims in particular. It is stimulating to understood all these descriptions of Foreign disruption's like the Portuguese murders in the 16th century. which previously mentioned and conveyed by the inherent histories in that period.

The fourth part of the book containing, '*Al Durr al Manduam Iadual aqli wal Fuhum*'(The Garland for the intellectuals and the learned). It primarily written for

[68] Hussain, K.T, *Kerala Muslimkal adhinivesha virudha poratta charithram (mal.)*, p.82.

mentions the notion of blessed warfare against the foreign invaders, who are attacking the territories and interrupts the harmony and sovereignty in the region.

The outstanding portions of the work is mentioned three chapters;

'*Tanbiyat ul Muluk Min Makari al Sa'look*' (Warning to the kings regarding the Spies),

Min Makra al Yahudi fi ulaqd'al Sin (The Cheating of the Jews in the Conquest of China),

'*Makr al Fursu fil Ihrajil Muluk al Nasarah*' (The Deception of the Persian in Overthrowing the British rulers),

The final portions of the book, includes '*Qawl al Muhathar fil Man'I an Takhyir al Kuffar*' (Verses against giving respect to the Unbelievers), through this parts author inclines the Muslims to follow the Islamic mode of lifecycle, and disapproving the method of some elite in the community imitating the Western style of living culture. Surely such new customs in directly and indirectly helpful for the enemies.

For the interpretations of his opinions in this portion, writer mentioned many verses from the Qura'n and the Hadeeths. In fact, the document stretches an accurate interpretations on anti-colonial struggles and which clears how a follower keep his transparency in life and belief in a multi-cultural circumstances.

Thanbeeh Al Ghafileen

'*Thanbeeh Al Ghafileen' (Awakening of the Negligent*), is the another significant contribution of Sayyid Fazal Thangal. In its typical style of an oration, it has the principal role in arising the Mappila public against the British dominations. Which clearly a call for resistance against the foreign invaders. which systematically prepared

for spreading the anti-British philosophy and stimulated to martyrdom like other resistant literatures. For substantiation of his opinions, author widely used the Qura'n and the Hadeeths.

The book starts in the name of Allah, the most merciful and the most gracious. Allah is my assurance. Praise is to Allah for his apparent bounties, who guided us to Islam and right creed and who saved us from polytheism and the astray. Peace and blessing be upon his prophet and messenger Mohammed, his family and apostles. "Fight the Mushriks (Polytheists, here British invaders) altogether as they fight you all together. But know that Allah with those who are pious".[69]

After all, be informed that advice is an integral part of the religion. Therefore give domination in case the adnomination profits the hearer. The prophet said: If any one got an advice, Verily, it is a divine bounty, if he disregards it, he is grateful and righteous believer. If he disregards it, he is reprobate and he belongs to those who said: it is the same us to us whether you preach us or is not among our preachers. The prophet said: one who was admonished and preached and he didn't act upon it, he belongs to the transgressors. And we surely retort to him: Our lord, rescue us from this town. Whose People are oppressors; and provides one who will protect; and provide us one who will assist.(Jaleel 2012)

Allah says: O believers! Accept not my enemies as allies, showing affection towards them, while they have disbelieved in what has come to you of the truth. Allah says: Oh, believer! Accept not as allies the people who incurred the wrath of Allah. Allah says: the honour belongs to Allah, his messenger and to the believers. The kuffars don't

[69] Abdul Jaleel, M (Trans.) *Thanbeeh Al Ghafileen*, in Ideology and Struggle (A Study of Malabar Muslims), Abdul Khader (Ed.), University of Calicut, 2102, p.57.

deserve honour, but their attributes are humiliation, abjectness, lowliness, ignominy, filthiness and contempt. How can anyone accept those who possess such attributes as associates? How can anyone be the proud of the contact with such people?

Sometimes the Muslims may get services and concerns from those wretched peoples, but if they accept it, they are depriving their creed to meet ignominy and filthiness. The prophet says: Oh Lord, I seek refuge from you against the influence of a wretched man with me. The prophet says again: The strongest stand of Iman is love for the sake of Allah. As a poet portrays:

All the hostility is expected to be solved,

Except the hostility for the sake of creed

(Cruelties of the British Colonizers)

Who are the actual foes rather than kuffars? How the alliance is expected with them? They are dishonoured our religion, which is dearer to us than our fathers, progenies, brothers, relatives, the accumulated wealth and the dwellings. They disregarded us by all means; encroached our land, demolished our mosques and built churches, raped our sisters, humiliated our brothers, compelled to convert into their religion. And the signs of sharia vanished from lands where they occupied. Shall we adopt them as our protecting allies regardless their wrong deeds on Allah, prophet and his apostles? If anyone is the real admirer of the prophet, he is really free from them. If not, he will reside in hell permanently as the poet says:

If anyone doesn't adhere to tradition of Prophet

He dwells in hell,

Despite he observes Prayers and fasts.

Oh, those who are deceived themselves; their deeds are gone vain, while they think that they acquiring merits by their deeds, you rebuffed the mandates the last prophet.

Suppose you are at Mahshar, the entire gatherings yell in anguish by their own deeds, the Prophet will beg there for the favour of his followers.

Oh, those who are deceived by the worldly affluence, you are satisfied to be a Dimmi under the worshippers of the Holy Cross. How do you satisfy by their wretched deeds? How do you admit their tortures on your Muslim Bothers?

The prophet Said: if anyone admires towards a community. He will be resurrected at Mahshar among them. Allah says; you will not find any people who believe in Allah and the Last day, loving those who oppose Allah and his messenger, even though they were their fathers or sons or brothers or kindred. Allah says; those who adopt *kuffars* as allies rather than believers: is it honour they seek among them? Nay-all honour is with Allah. Woe to them. Allah denies the Iman of Those peoples who make alliances with them. Love of the worldly affluence is the mother of all sins and which made them dump and deaf. Their Passivity may lead to the wiping out of our religion. The second Caliph Omar bin khatab reminded: The Quran depicts this topic lucidly and it is adequate for the entire perils.

Hurry up for repentance prior to the grief and before you should say Alas for me for having been remiss in what is due to God, and for having been indeed one of those who scoffed! I Swear by the God, this is impassiveness is a fatal malady. It is true that you will not be able to guide everyone whom you love, but Allah guides those whom he will.

The Prophet says: If you deal a transaction for usury, hold the tails of cattle, become pleased with agriculture and give up Jihad Allah will make disgrace prevail over you and will not remove it from you till you return to your religion. The Prophet Says: One who dies without having gone out for jihad, nor he has thought –about doing so, will

die guilty of a kind of hypocrisy. Prophet says: No society gave up jihad without being deserved for godly chastisement. (Jaleel 2012)

The consequence of Thangal's principles were triumphed its full strength even later periods. The Mappila Muslim community are strongly embrace his anti-British attitude up to the last milieu.

Sayyid Fazal Thangal: The first Exiled Religious Leader

Sayyid Fazal (1824-1901), alleged to be spirit behind all the resurgences in 18th century, the great spirit behind the anti-colonial forces in the Malabar. "There is certainly plenty evidence of Mappila divines sanction and, sometime actually leading the outbreaks. Apparently it was Sayyid Fazal's favourite text in his Friday orations at the mosque at Mampuram, where he was the leading Thangal from 1844 to 1852 that it was no sin but a merit to kill a Jenmi who evicted".[70]In his all principles which catering the needs of his adherents replicates its socio-political importance of the period, and it powerfully influenced the peasant communities in Malabar. Some of his commands were completely spiritual attention that for an embodiment of Islamic qualities of his life. Fazal Thangal preserved a stringent ethics in life and followed the footstep of his father and his companions in every walk of life. His fatwa on 'Friday ploughing' is a very good example for such strictness of the religious life, for the better observance of the 'Day of Jum'a; he prevent to investing on Fridays by Mappilas.

Clearly such occasion which happened in the life of Fazal Thangal made a miss-understanding among British officials. They looking questionably to his role in the

[70] Conrad Wood, *The Moplap Rebellion And Its Genesis*, P.45

occurrences held in diverse areas of Malabar in that period. In fact, Thangal's presence as a guide and a leader had inspired thousands of farmers in Malabar irrespective of their caste, colour and other social strata.

Lastly all these uncertainties of the British officials led a decision that, Thangal is the single soul of the continuing instabilities in the area, but it was not ever verified by them of his participation and connection with such disobedient actions. Unfortunately some of the egocentric brigadiers in administration like Collector Conoly, complete it imaginable to sidestep his inspiration and influence on Mappilas.

Under the decision of collector Conolly , they appointed T.L.Strange single member Commission on February 1852.

The British authorities were not so sure about the role of Sayyid Fazal in the revolts of his time. But aware as they were of the inspiration and favor some revolutionaries' received from his power at Mampuram, they decided to remove that thorn from their flesh. Malabar District collector (only suggested the appointment of a commission to inquire in to the frequent disturbances in the district. Commissioner TL strange was appointed on Febuary 17, 1852[71].

Strange was assigned the charge of finding the causes of the outbreaks with a special reference to the agrarian disputes. More significantly, he had also to suggest what action should be taken against the Mampuram Thangal, who as per reports available with the government's 'stirred up' the rebellions. In fact, the conclusion was foregone. In the

[71] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012.pp.87

calculation of the authorities, Mampuram as a seat of religious and political aspirations of the British in Malabar region. So Thangal should be kept away from the region as far as possible. The appointment of strange was meant for giving official authenticity to this nefarious design.

The British government linked the rebellions and Thangal with the following points ;

1- The rebellions have been occurred in the neighbouring areas of Mampuram.
2- The Padappattu- War ballads- were dedicated to Thangal
3- All the rebels are had sought the blessings of Thangal before embarking on the revolt.
4- In the absence of Thangal there is no revolt occurred in the region.

TL Strange submitted his report on 25 September 1852[72]. The Government ordered the punishment of Sayyid Fazal as his influence posed a great challenge to political aspirations of the administration[1]. One of the aims of the strange commission was to ascertain the complicity of the Thangal in the outbreaks, his usual demeanor of setting himself above the law and intimidating the police officers besides suggesting the manner in which he should be deal with.

Fazal Thangal's Biographer KK Sathar Describing:

The deportation plan was worked out by Connolly and his subordinate officials. He thought of deploying European troops in and around Tirurangadi mosque from where they would be able to command the Thangal's house. But he feared a massive Mappila uprising and bloodshed.

[72] Pocker PK and Kurupp KKN, *Mampuram Sayyid Fazal Thangal*. Edited Work- Malayalam, Chintha Publishers 2006 p.45

Malabar Assistant Magistrate Robinson Suggested to produce the Thangal before the constitutional Tribunal and then claim conviction against him a being accessory to all the hurried tragedies which followed out of his consent and awful blessing, if not direct instigation. Connolly entrusted the task of persuading the Thangal to leave Malabar to a number eminent persons like Kuttoosa, the Mappilas Tahsildar of Eranad, C. Kunaron, the deputy collector and Sayyid Ahmad Jifri Ata Koya Tangal, a relative at Sayyid Fazal and supporter of the British. Mr. Kuttoosa's relation with the Thangal was highly criticized by strange on the ground that he built a mosque in Manjeri and dedicated to the Thangal[73].

"In 1852, the District Magistrate H. V. Conolly issued a warrant for Sayyid Fazal Thangal's arrest. Unlike the case of his father, the British this time refused to let matters pass and Sayyid Fazal Thangal was sent into exile to Mecca"[74].

Finally, Sayyid Fazal was deported to Arabia on 19, 1852. He was accompanied by 57 persons, including his family members and servants.

Political activist in the Middle East

For five years up to 1872, both Sayyid Fazal Thangal and Jamaludheen Afgani, an activist of Pan- Islamic ideology, stood the retirees of ottoman authorities. They are the ambassadors of the Sultan to several principalities under the Ottoman Caliphate. Sayyid Fazal Thangal was very considerable on Jamalugheen Afghani's stand in his detestation

[73] sathar Muhammed Abdul .K.k, *Mappila leader in Exile: A political Biography of Sayed Fazal Tangal* Other Books, Calicut 2012,pp 105
[74] Bang, Anne K, *Sufis and Scholars of the Sea: The Family Networks in East Africa 1860-1925*, London: Routledge, 2003. P.82

towards the British, his encouragement of passionate deed in defense of the Islamic community and particularly in his future profession as a consultant on Pan-islamic activities to Ottoman Sultan Abdul Hamid.

Sayyid Fazal and Ottoman Caliphates

Subsequently his deportation, Mampuram Sayyid Fazal consumed considerable period in *Taif*. Around three times Sayyid Fazal go to see Constantinople (Istanbul), the primary being in 1269/1853 through Egypt. After he arrived Egypt, Abbas Pasha the *kedive* (the title of the Ottoman Viceroy of Egypt) invited on him and demanded to settle there with family as a Government visitor. Subsequently some time, Mampuram Sayyid Fazal departed to Constantinople possibly on the request of Sultan abdul Majeed I (1836-1861). Sayyid Fazal Thangal enjoyed from the Sultan an inspiring welcome. In 1871 Sayyid Fazal Thangal once more visited Istanbul (Constantinople) on the request of Sultan Abdul Aziz (1861-1876).

"On this second visit to Istanbul, probably sometime in the early 1860s, Fazal became acquainted with the leading Ottoman statesman Ali Pasha (d.1871) who was head of the reform-council set up by the Tanzimat and long-time Grand Vezir"[75].

Sayyid Fazal Thangal directed the Sultan on positive matters concerning the khilafat. Fazal's recommend on the modifications to be announced in Hejaz railway, was extremely appreciated by the Sultan. Once gain Sayyid Fazal returned to Makkah and there he settled for a short period.

[75] Bang, Anne K, *Sufis and Scholars of the Sea: The Family Networks in East Africa 1860-1925,* London: Routledge, 2003.P.82-83

As the Ameer of Dhufar

Sayyid Fazal Thangal reached Makkah in 1853 and speciously established there. "Sometime during the next years he probably met Ahmad b. Hasan al-Attas who, as mentioned above, named Fazal as one of his scholarly companions. The next we know of Fazal now using the title *Pasha* is from 1860. This time he turns up in Dhufar, the southernmost province of present-day Oman"[76].This area has conventionally been home-grown to numerous Hadrami Sadath, particularly around the city of Mirbat. He introduced so many schemes to improve the material condition of the people.

It also appears vibrant that Fazal Thangal was highly involved with the Ottoman Administration. In 1872, when Ottoman militaries finalized their beating of Yemen, Fazal Thangal was still in Makkah.

In Istanbul days as Ottoman Minister: 1886–1900

Sayyid Fazal has got the invitation from the Sulthan Abdul Hameed II(1876-1908) of Constantinople, and appointed as the Minster of the ottoman Cabinet. Sayyid Fazal showed his proficiency as a minister and hereafter developed an influential individual in the ottoman Administration.

'Meanwhile, Fazal Thangal became quickly emerged as one of the close advisors of Sultan Abd al-H amid II and his programme of pan-Islamism'(Bang 2003). He presented many systems for the enhancement of the ottoman Government. "It was he who projected the structure of Hejaz railroad. This is the most remarkable addition to

[76] Bang, Anne K, *Sufis and Scholars of the Sea: The Family Networks in East Africa 1860-1925,* London: Routledge.2003, P.82-83

the ottoman Rail road network, connecting Syria with the holy cities of the Middle East"[77]. Sayyid Fazal remained in his ministerial post till his demise in 1900.

From 1886 until his demise he survived in Istanbul. He was given responsibility for Ottoman relations with India, as well as with South Arabia. In the system developed by Sultan Abd al-Hamid, Fazal was one of four main advisors in charge of relations with the Islamic world. "His immediate colleague was Muhammad Zafir b. Muhammad al-Madani al-Tarablus (1829–1903), a Tripolitanian who was charged with pan-Islamic activities in Egypt and North Africa. He was also the leading Istanbul Shaykh of the Shadhiliyya-Madaniyya order established by his father"[78].

Pan-Islamic Activities with Jamaludheen Afghani

Sayyid Fazal's dogmatic understanding resulting from a Pan-Islamic political thought. This influence is strong after his doings in Hejaz and Zufar (Oman), the west Arabian principality where he governed under the control of the Ottoman Sultan during the 1870's. He also tried his finest relationship to the anti- British agitation of the Mappila Muslims of Malabar through the Pan-Islamic actions springing from *Istanbul* under *Sultan Abdul Hamid*. Sayyid Fazal's commands on the harsh adherence of Islamic religious practice together with the fight against imperialism demonstrate the Pan-Islamic nature of Sayyid Fazal's revolution (C. Hamza 1998). 'Another famous hostage of the Ottoman court known to create trouble was Jamal al-Deen al-Afghanı. The animosity between al-Afghani and Abu al-Huda was well-known during the 1890s and

[77] S. J. Shaw & E. K.Shaw, History of the Ottoman Empire and Modern Turkey, Vol.II, Cambridge, 1977,p.227. (Sathar 2012 P.112)
[78] Ibid.

when Fazal Pasha took al-Afghani's side, the two were condemned by Abu al-Huda as unbelievers and atheists' (Bank 2003).

This is appealed by amongst others B. G. Martin, who mentions to him as 'one of the obscurantists of the Pan-Islamic ideology'. Undoubtedly he was dynamically elaborated in the tactics of pan-Islamism existence formulated at the court of law. But, his actions can be understood in several guidelines. The assumption is that Fazal Pasha secured his political prosperities to that of the Inspirational position though continuing close associations with the lineage into which he was born.

He died in 25 October 1900 (2nd Rajab 1318 AH) Friday at 1.p.m. and was buried at Constantinople near the grave of Sulthan Muhammad Khan. Sayyid Fazal's funeral ceremony was attended by Sultan Abdul Hamid II and a large number of Ottoman Officials and Scholars.

Abdurahman Pasha (Minister for Justice), Hassan Fahmi Pasha (Finance Minister),Ridwan Pasha (Ottoman Vezier), Sayyid Abdullah Pasha (Makkah), Shaikh Dafir Affendi(External Affairs), Shaikh Hamza Affendi, Shafid Bakh (Commander in Chief of the Army),Faid Bakh(Guardian of the imperial treasury), Sayyid Sharif Bakh (Advisor of the Sultan)etc. all attended the funeral ceremony.

Contributions of Bafaqih Sayyids in Kerala

Bafaqih family, belonged to Hadramawt had a significant role in the political and commercial life of Malabar region. Origin of the Bafaqih family linked to Muhammed Shahir Bafaqih, a famous Sayyid and eminent Sufi scholar. Sayyid Shahir was called Bafaqih (one who have authority in Islamic jurisprudence) by his contemporaries.

His descendants also came to be called as Ba Faqihs. Muhammad Maula was the son of Sayyid Shahid Bafaqih, who was a notable scholar at that time. Muhammad Maulas' descendants shipped to different parts of Asia and Africa, it was in 16th century. "Among them Muhammad bin Umar bin Muhammad settled at Hyderabad, Muhammad bin Ahmad settled in Northern Malabar, Abubakkar bin Ahmad in the Deccan, Ali bin Muhammad bin Ahmad and Sayyid Ahmad bin Hashim in Koilandy and Abubakkar bin Muhammad bin Ahmad in Nasik."[79]

Sayyid Abdurahman Bafaqi Thangal

In the history of Malabar Muslim community of Kerala, Sayyid Abdu Rahman Bafaqi Thangal is an iconic personality. He played major role in the creation of socio-religious and political atmosphere of the region. Sayyid Abdul Qadir Bafaqi and Sayyida Fathima Mulla Beevi are the parents of Sayyid Abdurahman Bafaqi, he was born in1906 (19th of February) at Koyilandi known as Pandalayani in older records, a coastal region of present day Kozhikkod district, in Puthiya Maliyakkal house. Sayyid Abdullah, Sayyid Hashim, Sayyid Ahmad, Sayyid Muhammad, sayyida Shareefa Rouza Muthu Beevi, Sayyida Shareefa Mulla Beevi and Sayyida Shareefa Maryam Beevi were children of Sayyid Abdul Qadir, they were 9(six sons and three daughters) than Sayyid Abdu Rahman. Sayyid Abdul Qadir Bafaqi was a famous business man at that time, who was shipping commercial items in different countries, Mali and Burma were the main hubs of his business.

[79] Randathaani,Hussain *Mappila Muslims, a study society and anti colonial struggle* other books Calicut *2006*

Bafaqi Tangal completed major part of his education from Thattangara Kuttyaaamu Muslyar, in his home at Veliyamkode near Ponnani. After the demise of Thattangara Kuttyaamu Musliyaar, in 1923, he accepted the studentship of Muhammed Musliyar. After getting the Islamic education from these scholars, he decided to follow the way of his father and started business in Calicut. Coconut and rice was his main commodity in business; he bought coconuts in bulk and sold in market after getting it dried, in Malayalam language it is known as *Copra*. Bafaqi Thangal was main *copra* merchant in Calicut then. He prospered in business and he started another shop in Vadakara, nearby town in Calicut, also. By the years Sayyid Bafaqi reached to the stature of a notable business man in South Asia, Established the *Bafaqih* and Company in 1949 at Mughul Street in Rangoon, Myanmar. This was his good time, in short period the company became an exporting giant in Indian Ocean.

Bafaqi Thangal's political entry was in Kurumbranad Muslim Constituency in 1936, it was to help his family member Sayyid Khan Bahadoor Attakkoya, who was an independent candidate in the election. Attakkoya defeated his opponent Muslim League candidate B. Pocker Sahib with colorful victory. By this move the fame of Bafaqih Thangal was highlighted, and influence reached in the limelight. After this election Sayyid Bafaqih started to think about a common platform to all Kerala Muslims, for the accomplishment of this wish who joined in Muslim League in 1938.

In 1943 he was appointed as the President of the Calicut Town Muslim League, when Abdul Sathar Sait, Presidentof Malabar Muslim League was influenced in Pakistan Movement and migrated to Pakistan. After the formation of State of Kerala in 1956

Sayyid Bafaqi elected as the president of Kerala State Muslim League[80]. Baqfi thangal was called with respect as *Qaidul Qawm*(The leader of the Muslim community). He was elected as the president of Malabar Produce Merchants and Member of Kozhikkod Muncipal Council in 1942.

By the time Bafaqi Tangal had become the king maker of Kerala politics. This was best time for Muslim League too, as it became an unavoidable factor in Kerala politics. The situation was that no party can rule without the support of Muslim League at that time. By understanding his own responsibility, Bafaqih Thangal submitted his full time to party and upliftment of the Muslim community both in political and religious field. With understanding the changes of time Sayyid Bafaqi was ready to make changes, but in his religious believes he followed the traditional Sunni Fraction. He was instrumental in the establishment of *Samastha Kerala Islam Matha Vidyabyasa Board*, (Board of Islamic primary education Under *Samastha* Kerala *Jamiyyathul Ulama*, an official gathering of traditional Ulama in Shafi School of thought in Kerala). He has a major role in establishing primary religious institution known as Madrasa throughout the Kerala state following the decision of Samastha executive to establish madrasas and recognize it under *Samastha Kerala Islam Matha vidyabyasa* board. The decision was took in a meeting held at Mudakkara Masjid Kozhikkod under the Chair of Sayyid Bafaqi Thangal. He successfully dealt both Samstha and Muslim League, Bafaqih Thangal chaired both Samstha Mushavara and Muslim League state Committee meetings. Sometime both were gathered together in his *Pandikashala* (warehouse). He was the treasure of Samastha Kerala Jamiyyathul Ulama till his demise.

[80] Ibrahim MC, Vatakara, *Sayyid Abdu Rahman Bafaqi Thangal* (Malayalam), Kerala Bhasha Institute, Trivandrum, 2004, p102

Farook College, Tirur Polytechnic College, P.S.M.O College, Sir Sayyid College and Jamia Nooriya Arabic college are major educational institutions of Kerala in which Fafaqi Thangal took innumerable efforts in the establishment of all these institutions, these are highlighted as the monuments of his educational accomplishments.[81]

In 1973 Thangal went to Makkah to perform Hajj, on February 19th he passed away in Makkah, and buried in Jannat al Muhalla, Makkah.

Genealogy of Sayyid Abdurahman Bafaqih Thangal

1. Prophet Muhammad
2. Fathima
3. Husayn
4. Zain al Abideen
5. Muhammad Baqir
6. Ja'far Sadiq
7. Ali al Uraizi
8. Muhammad
9. Isa al Naqib
10. Ahmad al Muhajir Ila al Lahi
11. Abdullah
12. Alawi Salih Sahal

[81] Ibid. p160

13. Muhammad Sahib Bait Jabeer
14. Alawi
15. Ali
16. Sahib al Mirbat
17. Alawi
18. Abd al Rahman
19. Ahamad
20. Abdullah
21. Muhammad
22. Ali Sahib al hawth
23. Muhammad
24. Abdullah
25. Ahmad
26. Ali
27. Muhammad
28. Ali
29. Abdullah
30. Shaikh
31. Ahmad
32. Hashim

33. Ahmad Bafaqi
34. Abdullah Bafaqi
35. Muhammad Bafaqi
36. Abd al Qadir Bafaqi
37. Abdul Rahman Bafaqi

Panakkad Sayyid Muhammadali Shihab Thangal.

Panakkad Sayyid Muhammad Ali Shihab Thangal (1936-2009) was a religious, social and political charismatic icon in the last half century in Kerala. He was a fascinating figure, Most captivating leader both in political and religious spheres and torchbearer of the communal amity. *Kodappanakkal tharavadu* (Local Family name Sayyid of Muhammad Ali Shihab thangal) in Panakkad, Malappuram District of Kerala is the destination of peace from all kind of people irrespective of their cast, creed and community. He spread the love, humanity and charity to the people from all spheres of life. He stood for the upliftment and empowerment of the backward sections of Kerala and especially for Muslims; it was his main concern always. For this purpose he tried to unite all Muslims from different sectors till he breath his last. He was always engaged with the sorrows and happiness of common people and got influence from the grassroots to the top.

"Malappuram is also the seat of the family of the Shihab Thangals, who are the social and religious leaders of the community. It is under his umbrella leadership that the community is socially and politically aware"[82]

With his unique personality and approaches give him undisputable leadership of entire Muslim community.

Shihab Thangal, 33rd descendant of Prophet Muhammad was born on May 4, 1936. He is the son of Panakkad Pookkoya Thangal. Sayyid Umar Ali Shihab Thangal, Sayyid Hyder Ali Shihab Thangal (present state president of Kerala State Muslim League), Sayyid Swadiq Ali Shihab Thangal and Sayyid Abbas Ali Shihab Thangal are the brothers of Muhammad Ali Shihab Thangal. He have two sons and three daughters, his second son Panakkad Munawwarali Shihab Thangal is the present president of Kerala State Muslim Youth League). Sayyid Muhammad Ali Shihab Thangal passed away 0n Auguest 1, 2009 in *Kodappanakkal Tharavaadu*, Panakkad. The intensely painful memories of seeing his father in imprisonment have been deeply rooted in Shihab Thangal's mind. This was in September by when he was studying in second standard at MM high school in Kozhikode. Classes restarted after Ramadan holiday.

Like every Thursday, Pookoya Thangal reached Kodappankkal house at Panakkad that week also. On Friday, he attended Friday prayer at Panakkad itself and in the evening went to attend a public meeting. He was available in the home on Saturdays. So, people usually reached Panakkad on Saturdays at early morning even before sunrise, and they used to take him with them for many purposes. But on that day, things became clear to

[82] Lakshmi LR S *the Malabar Muslim A different Pespective*, foundation books new delhi, 2012 p181

everyone only at noon. The news that Pookoya Thangal was arrested by police spread everywhere very fast. People from all corners went to Malappuram and Manjeri to know what was happening.

This was all due to the Hyderabad Action. The Hyderabad Nizam who disagreed to join with Unified India had already proclaimed independence. Thus the government was preparing for an army action in Hyderabad as all doors of cooperation were closed. Those in power feared that this would create widespread dissatisfaction among the Muslim citizens of the nation. So, in order to prevent serious problems, they decided to arrest all prominent Muslim leaders, although it was an irrational and baseless decision. The Muslims who stayed in India after the India Pakistan partition were sincere and loyal to service of their mother nation. Due to the same action, there was strong disagreement against Nizam's action. At the same time, India Union Muslim League had openly blamed Nizam's action whereas *Chandrika* published an editorial by supporting and appreciating the Hyderabad Action. There were names of IUML leaders also in the list of arrestees prepared by the police. Later, Pookoya Thangal became present before Manjeri High Court. Other leaders like Neelambara Marakkar Haji, MPM Hassan Kutti Kurikkal and MK Koya were also among those arrested.

Manjeri Court remanded Pookoya Thangal and other leaders. By that time, things became out of control. There was a huge surge of people at Manjeri. It was not the Hyderabad Action but the action by police in Malappuram that made people angry. Police sought help of Thangal himself when it became difficult to control the mob. Police asked him to request people to retreat peacefully as people obeyed Thangal when he requested the mob.

Pookoya Thangal was shifted to Kozhikode jail after two days of imprisonment at Manjeri sub jail. By this time, the son Shihab Thangal had reached Kozhikode itself as part of his schooling. He went to see his father along with his friends the moment he was informed that his father was in jail. It was heart breaking scene to see his *Bappa* in a bare handed inner cloth behind bars. Father consoled and told him to not worry. Within fourteen days, Pookoya Thangal was released from imprisonment.

The Panakkad family was already known for their legacy of imprisonment for sake of nation's freedom. The great grandfather of Pookoya Thangal, Sayyid Aattakoya Thangal had his last breath in jail during the British reign. Malabar had been a war place for anti-British movements even before the first Indian independence struggle in 1857. One of the important leaders who headed these movements was Mampuram Sayyid Alawi Thangal. Although the British had planned twice in 1801 and 1817 to arrest Mampuram Thangal, they had to leave that plan later.

Sayyid Hussain Attakoya Thangal was a great religious leader who adopted very strict policies against the British with the support of Fazal Pookoya Thangal. Being the *Qazi* of many local areas (*Mahals*), he had acquired huge support of people. He released many *Fatwas* by calling for protest against British, the spread of whose *fatwas* madepeople fight against British by believing that it was a part of their love toward their religion. One of the leaders who led this movement was Kolakkadan Kutti Hassan. Attakoya Thangal got an arrest warrant being accused that he motivated Kutti Hassan and his acquaints to move against British. Soon, Attakoya Thangal was arrested and taken to Velloor in train. There is a historical story that during the train travel Thangal wished to perform his prayer in the bank of Bharathappuzha river and the train stopped instantly. Attakoya Thangal was sentenced to death by British court and, during his

imprisonment days, he passed away in Vellore jail on 25 May 1885 (10 Shahaban 1302).

There are so many evidences of patriotism bore by Sayyid Ali Pookoya Thangal, the uncle of P.M.S.A Pookoya Thangal. The Kodappankkal house belongs to Sayyid Ali Pookoya Thangal. As Malappuram - Parappanangadi road route passes through this ancestral house, it was through this route that the arrested people were transported during Malabar riot in 1921.

For Shihab Thangal, 1949 was a year of great losses. It was only 13 years old for Shihab Thangal when his mother Ayisha Cherukunni Beevi died, whereas his younger brothers Umerali Shihab Thangal was eight years old and Hyder Ali Shihab Thangal two years old.

Here onwards, Thangal was on the mental pain of losing his beloved mother. The younger brothers, especially Hyder Ali Thangal, were then brought up by their aunt Muthubeevi. As Muthuveevi was living without siblings along with their father, she brought up the children with maternal care and love.

Shihab Thangal's primary education started at Panakkad. His higher secondary schooling, which witnessed a vibrant experience of cultural diversity of Kerala and political history of India, was at MM High school Calicut. Afterwards, he joined in Palli Dars for religious learning. Palli Dars in those periods was a type of traditional style of learning which has a legacy of beginning by prophet Muhammed (S) in Madeena Masjid. In Palli Dars, students would wear white clothes.

There were not enough basic facilities for stay in Dars system as students would not have their private rooms or cots, no need to mention bed sheets. Every one of them, irrespective of rich or poor, would sleep altogether in the floor of Masjid under cheap rugs. Everyone would have a suitcase of their own, mostly made of wooden pieces using nails.

These students would have their daily dishes from different homes in the localities where they learn. They would not have any thoughts of ownership in hearts. Everything would belong to almighty Allah; his body, his home, his food, the learning in his path etc. Thangal had mentioned occasionally about the love and affection the natives show to Musliyar children.

A unified system of Dars learning was introduced by *Maqdums* who spread the lights of religious education in Kerala. In Ponnani Masjid, as the place is known as Mecca of Malabar, the award of religious certificate was known as Vilakkathirikkal.

After completing his Secondary education, Shihab Thangal started Dars learning in 1953 at Talakkadathur near Tirurangadi, Kerala. After studying there about two years, he joined in the Dars of Ponmala Moideen Musliyar at Kanancheri Masjid in 1956.

His door to Al- Azhar University was opened by Kerala visit of a delegation from Egypt Cultural Exchange Group. The group which contained of then chief personality of the university and minister of Egypt later, Sheikh Abdul Mun'im Nameer, had visited Kodappankkal house also at that time. Sheikh Nameer requested Pookoya Thangal to send Shihab Thangal to Al Azhar as Shihab Thangal was too eager to go Al Azhar when he talked with the visitors. As Pookoya Thangal gave permission for Shihab Thangal's ambition, the admission processes was done with the help of Dr. Muhyudheen Aluva.

Thus the dream of Shihab Thangal was realized and the news of his departure from India was published in Chandrika Daily along with his photo on 29 September 1958.

Al Azhar was established by Fathimi dynasty of Egypt in 969 A.D in the name of Jamiul Qahira. Later, it was renamed into Al-Azhar by relating to the name of prophet's daughter Fathimathu Zahra. Thus it became a coincidence that Shihab Thangal gained his higher education in the university with the name of his greatest grandmother.

Ma'moon Abdul Qayyum, the earlier president of Maldives, was a classmate of Shihab Thangal in Al Azhar. Later on , many parliamentary members of various nations like Qatar and Bahrain became friends of Shihab Thangal from Al Azhar. Muhammed Shalthooth was the then vice chancellor of the university. Thangal was graduated in Lizans (Arabic Grammar) at here. Eminent Arabic literary writers like Nobel laureate Najeeb Mahfouz, Twaha Hussain, fiction writer Mahmoud Taimur were the favourite writers of Shihab Thangal.

Shihab Thangal's depth knowledge in Arabic made even Sheikhs of Gulf countries wondered. Many have openly said that they had not heard a non- Arabian speaking Arabic as beautifully as him. He was usual speaker in many literary conferences at Cairo University.

Sufi studies were his elective paper in the course of Arabic studies at the university. Though this paper was not compulsory during examinations, interested students can study this paper. The Sufi scholar Sheikh Abdul Haleem Mahmoud was his tutor in Sufi studies.

Shihab Thangal had a great lineage of Sufi tradition. Sayyid Shihabudheen Aliyyul Hadrami, one of his ancestral great grand fathers who settled in Kerala firstly, was a prominent sheikh in *Qadirriya sufiTareekah*, an important way among the performing arts of Sufism. The world famous Sheikh Abdul Qadir Jeelani is the founder of this *Tareekah*. Born in prophet's family lineage and reached at the height Sufi thoughts, he played a crucial role in the making of social life. His history spreads into his activism by voicing against the atrocities of rulers and safeguarding the rights of poor people. Aliyyul Hadrami's son Sayyid Hussain Mullakoya Thangal and the son of later, Sayyid Muhlar Thangal were also the main Sheiks of Qadiriya Thwareeqath.

Shihab Thangal wrote many articles while he studied at Cairo. He introduced for people in Kerala about Arabian politics, Palestine - Israel conflicts, history of Egypt and its journalism activities, modern Arabic language etc through his articles in Chandrika weekly. He translated a prose- poem by Khaleel Gibran into Malayalam with the title Shmashana Bhoomi.

Though he was offered a teaching career there in Egypt with high payment and he was interested in sharing his knowledge with others, his father didn't give him the permission. The father might have wished for his son to be known as the leader of his native place more than an acclaimed scholar. Also, he must have wished for the presence of his son with him. When the father was asked about his decision on his son, he reply was similar to this: “Does Koyamon (as father called him) need this highly paid job? We don't want Koyamon's money. Instead, we want him".

Much of writings by Shihab Thangal is not yet published and many of the published works are not even compiled. After his arrival in Kerala back from Egypt, he had

written many articles for foreign Arabic publications. Once, he had also developed a program for radio.

During his eight years long study at Egypt, some crucial turning points were occurring in Kerala politics. Indian Union Muslim League had been commonly recognized as a structured political party and other parties began to stop their bad approach with the party.

Muhammad Ali Shihab 'Thangal succeeded in gaining public recognition for his party and putting it in orbit of secular mainstream. 'In spite of the spiritual tag in his name, the party gained unquestionable secular credential. He sought to resolve the issues that the community faced without stoking communal passions and triggering enmity. As part of his attempt to find solutions to the issues, ShihabThangal engaged them in the extensive context of the social, economic and educational backwardness of the large sections of the population. He ensured that a majority of the state's minority community kept its faith in mainstream society and politics'[83].

After the demise his father Sayyid Pookkoya Thangal, Shihab Thangal was nominated as the President of Indian Union Muslim League by senior leaders in 1975, it was the first entry of Shihab Thangal to the political arena. From this time he served the party as the president for three decades. He was not interested in parliamentary or constitutional positions. He stood for the common people and he was always available for the people in *Kodappanakkal Tharavaadu*.

[83] By sathish, *Shihab Thangal: The Tochbearer of Communal Amity*, the new indian express daily Calicut edition. Pages 3&16, (01/08/2016)

Sayyid Muhammad Ali Shihab Thangal had profound knowledge in Islamic Jurisprudence and other stream of Islamic Sharia. He was the Qadi of around 300 Mahallu Jamaths in deferent parts of Kerala. He was the last word and *Fatwas* (verdicts) were considered as the final opinion in the disputes among the people. Large number of educational institutions get flourish in various parts of India under his political and spiritual leadership.

Panakkadu Sayyid Muhammad Ali Shihab Thangal visited his forfathers native land, the *Tarim of Hadramawt* in Yemen in 1996 with his party colleague and parliament member E. Ahamad. Shihab Thangal passed away in 1st August 2009 and buried at Panakkad Masjid near Kodappanakkal *Tharavadu*. The Government of India, under the ministry of Dr. Manmohan Singh, has honoured his great personality by a commemorative stamp released in 2010.

Genealogy of Panakkad Sayyid Muhammadali Shihab Thangal

1. Prophet Muhammad (S.W.A)
2. H. Fathima (R.A)
3. H. Imam Hussain (R.A)
4. Sayyid Zainul Abideen Ali
5. Sayyil Muhammad al Bkhir
6. Sayyid Ja'faru swadhiq
7. Sayyid Aliyyul Uraidhi
8. Sayyid Muhammad
9. Sayyid Isan Nageeb
10. Sayyid Ahmad al Muhajir

11. SAyyid Aarifu Billaah Alawi

12. Sayyid Muhammad

13. Sayyid Aarifu Billaah A-ssayyid Alawi

14. Al Sayyid Ali Qazi Aqsam.

15. Al Arifu Billah Shihab ul-Mirbath

16. Sayyid ul- Walliyyul Alawi

17. Al-Sayyid il- Muhammadul Faqeeeh Muqaddam.

18. Sayyid Alawi

19. Sayyid Ali

20. Sayyid Muhammed Mawla daweela

21. Sayyid Abdurahman Saqafiyy

22. Sayyid Abu Bakri- Saaqran

23. Sayyid Sheikh Ali

24. Sayyid Abdul Rahman

25. Sayyid Ahmamd

26. Sayyid Shihabuddin Ahmad

27. Sayyid Umar

28. Sayyid Shihabuddin

29. Sayyid Umar Mahboob

30. Sayyid Ali Shihabuddeen

31. Sayyid Muhammad

32. Sayyid Ali

33. Sayyid Ahmad

34. Sayyid Ali Shihabuddin

35. Sayyid Hussain

36. Sayyid Muqdhaar

37. Sayyid Hussain Atakkoya Thangal

38. Sayyid Muhammad Kunnikkoyya Thangal

39. Sayyid Ahmad Pookkoya Thangal (P.M.S.A. Pookkoya Thangal)

40. Panakkad Sayyid Muhammad Ali Shihab Thangal.

Conclusion

Sayyid Alawi and his son Sayyid Fazal of Mampuram were the reversed religious leaders of Mappilas during the outbreaks of the 19th century. These two Hadrami Sayyids successfully won the mind of entire people from all walks of life. Their spiritualism and mystic contemplation earned them respect and reputation. Peoples from different walks of life irrespective of locality approached them in high respect. They were the most respected religious as well as social leader of their time. Mampuram Thangal was a great leader of Kerala Muslims. After the demise of Sayyid Alawi Thangal his tomb in Mampuram became one of the popular pilgrimage centre of south India from 19th century onwards. He was not only as a spiritual leader of Malabar but also was a social reformer and freedom fighter.