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From Traders to land Owners: The Mappilas of Valluvanadu in the 18thCentury

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Arab[1] trade and the emergence of diasporas in the coastal regions of Malabar is a widely studied area in the history of Kerala. The European geographical explorations and its impact on the Indian ocean is also a matter of consideration among many historians. The Portuguese and their relations with the Malabar have also studied much. One of the impact of the Portuguese infiltration to the Malabar coast was the migration of the coastal oriented Muslims to the interior parts of Malabar. In the 16th and 17th centuries, Muslim traders and religious propagators had begun to move from coastal regions of Malabar to interiors. The movement from the coastal regions was occurred by different causes, such as European infiltration to the coastal regions, especially the struggles with the Portuguese, end of Arab trade in the Indian Ocean, the decline of the old World System, the emergence of the New World System of Indian Ocean and Mediterranean and others. This work is an attempt at understanding the history of Mappila Muslims of Valluvanadu[2] region in the 18th century and how did many of them become land owners from traders and migrants of different coastal regions. During the 17th and 18th centuries the Muslims began to own land for cultivation, plantation, and other activities. Their basic profession of trade was declined in the interiors of Malabar. Instead, they became other professionals like agriculturists, allied activities and others. The Mysorean invasion of Malabar also became a factor in the life of eighteenth century Mappila Muslims of Valluvanadu. Some scholars have tried to trace the history of Muslims in the interiors of Malabar. Though most of the studies are targeted to orient in the agrarian and political skirmishes in the nineteenth century Malabar. Not only the studies of the eighteenth century Malabar is scanty but also the Muslims of Valluvanadu in the eighteenth century hasn't studied yet. It is important that, in the medieval Kerala history, especially in the Malabar, some scholars attribute the term 'Cultural Symbiosis' for the co-existence of different religious, political and trading communities in the Malabar coast. But why cant this 'Cultural Symbiosis' cannot be attributed to in the pre Modern period of cultural culmination of Malabar interiors. That is the important objective of this study. The scope of the present

work is limited to the study of Mappilas of Valluvanadu in the eighteenth century and their transition from trading to agriculture. Descriptive and analytical methods have used in the preparation of this work.

Ancient period onwards, Kerala had maritime relations with other parts of the world. Even before the advent of the European powers to the Malabar cost, Kerala was part of a World System[3], that connected together the various littoral states of Indian ocean. 'At the same time there developed a regional economy and culture that could be compared with any of the existing system in other regions'[4]. 'When the Zamorin founded Calicut in the late medieval period, he induced the foreign merchants to visit his new town and settle there by special concessions. They were not only given freedom to convert the people to their faith, they were also given the monopoly of the export and import trade'[5]. The Arabs not only made Calicut the greatest port in the west coast of India, they even helped to spread the name and fame of the Zamorin in Europe. They married the women of the country and their descendants were called Moplahs[6]. M.G.S. Narayanan called this cultural, economic and political development among different religious communities in the medieval Malabar coast, especially in the Calicut as 'Cultural Symbiosis'[7]. With the advent of the Portuguese in the Malabar coast, the so called cultural diasporas[8] began to end. 'The Portuguese response to the predominant presence of the Muslim merchants in South Indian ports was a mixed one. On the one hand, they found that the *paradesi* Muslims[9] linked with Arabia and the Red Sea ports were their chief commercial enemy and that the latter were instigating the Zamorin against them'[10]. The Portuguese were eager to attack the Muslims in Calicut during the early decades of sixteenth Century[11]. These continuous battles between the Portuguese and Muslims also led to the migration of some Muslim families to the interiors of Malabar.

Apart from the foreign infiltrations in the Malabar coast, Islamic religious propagation groups also became a cause of the growth of Muslim population in the interiors of Malabar. During the seventeenth and eighteenth centuries, some of the Sufi saints, Hadramis, Baalawis, Jifris, Baramies, etc came to Malabar for religious propagation and trade. Most of them came to the Malabar not only for trade but also for religious propagation, they married native Mappila women, they owned land, they built mosques and *madrasas* or *dars*[12], they travelled into the interior parts of Kerala, and to an extent their pious life caused the proslytization of native lower cast people in to the pantheon of Islam. The Muslim access in to the interiors was not as much as cooperative and the like so called 'cultural symbiosis' in the Coastal regions. In the interiors of Kerala, the Muslim penetration caused some skirmishes with the native people or chiefs in the name of land and landowning, these are evidenced from the present day annual ceremonial celebrations among the Mappilas of Malabar such as *'nercha'*, '*mawlid*'[13], etc.

Some of the oldest settlements, mosques and *kabarsthans* (graveyards of the Muslims) give evidences for the migration of the Muslims to the interiors of Valluvanad. There are many mosques and *Jaarams*[14] in Valluvanadu, that the local people attribute

many of them were built before five hundred or more years. Even some of the mosques' oldness were attributed to one thousand and more years. One of the earliest dargahs in Valluvanadu is at Jarathingal a place near Kadampuzha, in route from Vettichira to Perinthalmanna. There are two *jaarams* situate near the mosque. Both are adjacent. The local peoples call these *mahaathmaakkal*(Great Souls) as *Jarathingal Shuhadaakkal* (martyrs). An undated booklet published by the *Mahallu* committee[15], which shows that one of these *mahaathmaakkal* (Great Soul) came from Egypt and the other from Baghdad[16], but there is no corresponding evidences. Some of the natives attribute that these *jaarams* are of Sufi saints, lived before four hundred, five hundred or even thousand years ago, and some others attribute that these *Mahathmaakkal* (Great Souls) were martyred during the time of Mysorean invasion, and killed by local non-Muslim natives[17]. But there are no evidence to prove the identity of these *Mahaathmaakkal* (Great Souls). It is important that, there should be scope for further studies that these *Mahaathmaakkal* (Great Souls) has any relation with *Habshi sayyids or Kappiri sayyids*[18].

Another *jaaram* named *Nattukallu Makham* (mausoleum) situates near Mannarkkad, in route from Mannarkkad to Perinthalmanna. As the name shows it is a *natukallu* (menhir) – a megalithic monument. The story related with this *jaaram* may be fabricated. That is, there was a grave of an anonymous *mahathmaakkal* (great soul) (may be a Sufi saint or *Ulema*), one of the grave stone began to grow, one day another great person (may be a Sufi saint or *Ulema*) was travelling through this way, he could seen the growing grave stone and said to the stone to stop growing[19]. This type of fabricate story and anonymous saint show the antiquity of this place. Whatever may be which is a place of earlier Muslim settlement and integration of other religious community's ceremonies.

Moonnakkal mosque situates near Valanchery, in the route to Perinthalmanna. Antiquity of the mosque and grave yard is very old. it is shown that, it was built before five or six centuries[20]. The area of the grave yard is more than forty acres of land and the surrounding oldest graves of the mosque show that it is one of the oldest Muslim settlement in the Valluvanadu region. The mosque in Kadannamanna near Mankada and the mosque in Aripra near Mankada, from Perinthalmanna to Manjeri travel route, Kakkooth Mosque near Perinthalmanna, the mosque in Kappu near Perinthalmanna, the mosque and grave yard of Vattapparamba, near Padapparamba, Pang Juma Masjid and grave yard near Padapparamba in route from Angadippuram to Kottakkal and Theyyottuchira *jaaram*[21](mausoleum), also have an antiquity of three to four centuries old. All these mosques, grave yards and *jaarams* show that there were Muslim settlements before centuries. Naturally these settlements caused some skirmishes between the Muslims and native peoples. Such skirmishes are evident from the grave cultures attached to these mosques.

Another important mosque is Puthanangadi *Shuhada* mosque (martyr,) situates near Angadippuram, from Angadippuram to Valanchery travel route. Some of the local natives attribute that this mosque was built in eleventh century A.D., during that period

ten Muslim families came from Ponnani and settled there, hence the name as Puthanangadi (new Market place)[22], but there is no corresponding evidences. It is said that Shaik Usman Ma'abari from Ponnani (H 910 – H 991), was the first Khasi of this Mosque[23]. Shaik Usman was also the son in law of Makhdum first in Ponnani[24]. During his tenure in the sixteenth century ACE. there was a war between the Muslims of Puthanangadi and the local chief called Karuvayur Moossad, who was the chief minister of Valluvakkonathiri, who lived in Puzhakkattiri, a nearby place of Puthanangadi. In this battle, many peoples were killed in both sides. This battle was known as Puthanangadi war. The Muslim martyrs of this war is known as Puthanangadi *Shuhadakkal* (martyrs of Puthanangadi). Area of this *Kabarsthan* (graveyard) consists of 7 Acre of land[25]. There is a Menhir – monument of Megalithic period – stands in one of the corners of this graveyard. It is said that, this Menhir was erected to commemorate the memory of a local chief[26], who died during clash with the Muslim migrants, before many centuries. There is a scope for further study of this megalithic monument and it's relation with the mosque. Most of the arguments postulated by the natives are not historically proven. But C.A. Innes and F.B. Evans say that 'alarmed at the continued aggressions of the Zamorin and seeing that he owed his power to the support of the Mappillas the Waluvanad raja determined to settle Mappillas in Vellattiri; and imported ten families from Tirurangadi. The first act of the Mappillas to build a mosque, which the Karuvayur Mussad, the Raja's hereditary minister vowed to pull down[27]'. The importation of some families from Tirurangadi to Valluvanadu is evident from the '*Grandhavaris*' (palm leaf records) of Valluvanad rulers. They were given land and other properties, and during the first half of the eighteenth century, some of the Mappilas of Valluvanadu became land owners or *kudiyans* of land. It is evident from palm leaf records (grandhavaris) of different royal (swaroopam) families of Valluvanadu[28]. These palm leaf records also show the '*Kutipathi'* system in Valluvanadu. One of the available palm leaf records dated A.D. 1738, which reads 'this *Vellalamura*[29] is given to Madambathodukayil Moyiyan Kutty by Karuniyil Kunholan for the management of a shop in Karinchapadi desam with 2 pana's of *patta* and 17.5 *panas* as lend for interest, which was earlier given to Kunholan by Thampuran (king) for interest of money[30].

It is said that, there were sixteen Sworupis in Valluvanadu such as Valluvakkonathiri, Vellalppad, Thacharppad, Edathralppad, Kolathur Thampuran, Nambuthiri Brahmins of Pathaikkara and Elamkulam, Chief Minister Karuvayur Moossad and others[31]. After these sixteen Swarupis, there was a seventeenth position known as Vellethalekettu, which was adorned by a Muslim family in Perinthalamanna, namely Kizhisseri family[32]. This Muslim family came with a Brahmin family named Kizhisseri from Thirurangadi[33]. This system of installation was known as *Kudipathi*[34] system. These Muslim families were called as *'Tirurangadi Kudipati*[35]along the Valluvanadu grandhavaris. There are references bout sixteen Kutipatis in the valluvanadu grandhavari[36] such as

1. Puthiya veettil Nalakath,
2. Eramakka Veettil Chalilakathe Palevadiyan Perunkulathil,
3. Puthiya Veettil Ambalakath,

4. Eramakka Veettil Chalilakath Kuruvakkalathil,
5. Kunnathillathu Nechiyil Akathu,
6. Eramakka Veettil Kolangarakath Pallikkapparambil,
7. Eramakka Veettil Chalilakath Mattil,
8. Aveelachan Veettil Bheemanad Desathu,
9. Pulikkalakath Pulikkal Illathu,
10. Nechiyilakathu Kunnathillathu Tharakam thodiyil,
11. Edayakka Veettil Chalilakathu Kuttanjeriyum Vattaparambilum,
12. Kizhadikka Akathu,
13. Eramakka Veettil Chalilakathu Mulliyakurissi,
14. Puthiya Veettil Valiyakkathodiyilakathu,
15. Kunnathu Illathu Meleveettil, and
16. Karyyavattom Desathu Kodakkad.

A study on the history of Tirurangadi was conducted by a group of historians shows the old Muslim settlements in the region[37]. 'There are numerous old Muslim *'taravads'* in the area, which are called *akams*. They included families such as kizhakkiniyakath, Eramakkakath, Karthamakkakath, Puthiyanalakath, NaduvilPuthiyakath, VatakkeCholakkakath, Thekkecholakkakath, Avaranmarakkarakath, Vettikkuththintakath and so on'[38].

The Mysorean invasion is also a matter of discussion among the historian. Some of the historians has of the view that Mysore rulers, Haiderali and Tipu were 'religious bigots'. This view was propounded mainly by the Colonial and Nationalist historians[39]. Another group of historians has of the view that the Mysore rulers were trying to modernise the Malabar people in the eighteenth century. This group of historians has a sentimental approach to Haider Ali and Tipu Sultan[40]. There is a third view that is a balanced one. That is, the Mysore rulers were not religious bigots but their prime motive behind the invasion of the Malabar was economic[41]. What ever may be, the Mysorean invasion of Malabar was a factor behind the growth of Muslim population in Malabar. There are some references related with proslytization of the Mysore rulers. The references in 'Vellayude Charithram[42]' (history of Vella) uses for both as evidence of religious bigotry of the Mysore rulers and their secular policies in Malabar. Another issue related with Haider Ali was related with his relation with the Nairs in Malabar. 'Due to the Nairs resistance in Malabar in 1766, he announced that the Nairs deprive of all their privileges; and ordained that their caste should be lowest of all castes. But later on Hyder Ali himself realized the fact that it is difficult to make submission of Nairs, because they would have thought death preferable than to such degradation'[43]. Then he further issued an edict giving "concession to those Nairs who embrace Muhammedan religion"[44]. The impact of such an ordinance in the backdrop of the heirarchical social and power relations is an area to be examined seriously[45].

The migration of the Mappila Muslims from the coastal regions of Malabar to the interior parts in the late medieval and early modern period were caused by the Portuguese infiltration in to the Malabar coast, religious propagation of the hadrami sayyids in the

interiors of Malabar, advent of new trade oriented market places in the interiors, etc.,. During the eighteenth century, the Muslims valluvanadu had been settled in some of the market centers and agricultural lands. It is evident from the earliest Muslim settlement areas like Puthanangadi, Nattukallu, Perinthalmanna, Moonnakkal, Jarathingal, Mankada, Pattikkad, etc. Earliest settled life of the Muslims in Valluvanadu some times was not peaceful as much as the time of Calicut in the medieval period. The Mysorean invasion also made changes in the life of the Muslims in Valluvanadu. References in grandhavaris give evidences of Muslim settlements in various parts of Valluvanadu.

End Notes

1. Generally there were different trading communities in Kerala from various countries like Arabia, Egypt, Africa, Persia, etc. in the medieval period. But all of these Muslim merchants were generally called as the Arabs.
2. Here Valluvanadu refers to the British Taluk of the same name in the Malabar district of Madras province.
3. For more on world system, (1) Immanuel Wallerstein, *'The Modern World System'*, Orlando, 1974. (2) Janet Abu Lughod, *'Before European Hegemony, The World, System, A.D. 1250-1350'*, New York, 1989.(3) K.N. Choudhuri, *'Asia Before Europe - Economy and Civilization of Indian Ocean from the Rise of Islam to 1750'*, Cambridge University press, 1990.
4. Vijayalaxmy, M., *'Trade and trading centres in Kerala (AD 800 – 1500'*, unpublished PhD thesis (History) submitted to Calicut University, 1997, pp. 306
5. Krishna Ayyar, K.V., *'The Zamorins of Calicut'*, Calicut, 1938, pp. 52.
6. *ibid.*
7. Narayanan, M.G.S., 'Cultural Symbiosis in Kerala', Kerala Historical Society, Thiruvananthapuram,1972
8. 'Overseas trade in Kerala was facilitated by the formation of trading diasporas along the Kerala coast. The secular functions of these Jewish, Christian and Islamic diasporas were to be brokers in the trade between their host country and the traders coming from their own home land. These diasporas were effective institutional arrangements for cross cultural trade'. Vijayalaxmy, M., op. cit., pp. 320
9. 'The Muslim merchants engaged in the maritime trade of the Indian Ocean region were not a monolithic group; it had three main strands, which were cohesively held together by the commonality of religion and common Shafi'ite tradition linked with Arab origin. On the one side there was the paradesi (foreign) Muslims, out of whom a good many were al-Karimi merchants. The other group were the Marakkar Muslims oriented on the Coromandel coast, the third group were the local Mappila Muslims of Malabar.' Malekandathil, Pius.,

'Maritime India Trade, Religion and polity in the Indian Ocean', Primus books, Delhi, Revised edition 2015, pp. 132 - 133.

10. *ibid*., pp. 134.

11. Hamsa, C.,in his translation in to Malayalam of '*Thuhfathul Mujahideen'* of Shaik SainudheenMakhdum, Al – Huda Publication, Kozhikode, 2015 (First edition 1995), pp. 80 – 82.
12. Muslim religious educational institutions.
13. Annual birthday celebration (mawlid or mulid) of revered persons in Muslim communities.
14. *Jaarams* are dargahs or mousoliums of Muslim peers or ulemas.
15. The committe attached to the important mosque in an area is called a Mahallucommitte, they manage and administer the activities of a mosque.
16. *'Kadampuzha – JarathingalShuhadakkalude punya charithram' (mal.),* an undated booklet published by Misbahul Huda Sangam, Kadampuzha-Jarathingal.
17. ibid.
18. The **Siddi,** also known as **Sidi**, **Siddhi**, **Sheedi,**or **Habshi**, are an ethnic group inhabiting India and Pakistan. Members are descended from the Bantu peoples of the East Africanregion. Some were merchants, sailors, indentured servants, slaves, and mercenaries.
19. FaisyVellila, Riyas., *'IndiayilePradhanaMaqbarakal (Mal.)',* Shifa Book Stall, Kozhikode, 2015, pp. 112.
20. ibid., pp. 78 – 79.
21. ibid., pp. 113.
22. MoiduppaFaizi, K.K., *'NuttandukaludeproudiyilPuthanangadiPalli' (Mal.),* Souvanirpuplished by PuthanangadiJuma Masjid Committee, January 2009, Pp.36.
23. MoiduppaFaizi, K.K., op.cit., Pp. 41.
24. ibid.
25. ibid pp. 38
26. ibid pp. 39.
27. Innes C.A., and F.B.Evans., 'Madras district Gazatteers Malabar and Anjengo', Government press, Madras, pp. 407.
28. There were four families, named Aripra, Kadannamanna, Ayiranazhy and Mankada.
29. *Vellalamura* – a kind of land use right prevelent in the Malabar.
30. Nambuthiri, N.M., *'Malabar PadanangalSamuthiri Nadu' (Mal.)*, Kerala State Institute of Languages, Thiruvananthapuram, Second edition January 2013, Pp. 465.

31. Rajendu, S., *'ValluvanaduGrandhavari' (Mal.),* Published by K. Sankaranarayanan, Madhavam, Perinthalmanna, February 2015, Pp. 28.
32. Ibid. Pp. 31.
33. Ibid. Pp. 34.
34. *Kudipathi* – a person or clan residing in a particular area.
35. Some families, they were the residents of Tirurangadi, they were brought to Valluvanadu, hence they were named as 'TirurangadiKutipatiyil', ie. residents of Tirurangadi.
36. ValluvanadGrandhavari Pp. 280
37. Ganesh, K.N., *'Socio-Cultural Process and Livelihood patterns at TirurangadiA Micro Historical Study',* KRPLLD Project, Centre for Development studies, Thiruvananthapuram, 2003 -04, pp. 134 – 135.
38. ibid.
39. This kind of view can be seen in (1) Meadows Taylor, *'Tipoo Sultan, A Tale of Mysore War'*, Madras, 2001; (2) William Logan, *'Malabar Manual*', vo I, Madras, 1951; (3) K.V. Krishna Iyer, *'The Zamorins of Calicut'*, Calicut University, 1999 (1938); Ashin Das Gupta, *'Malabar in Asian Trade, 1740 – 1800'*, Cambridge, 1967.
40. Historians of this view are, (1) Ibrahim Kunju, *'Mysore Kerala relation in the Eighteenth Century'*, Thiruvananthapuram, 1975; (2) C.K. Kareem, *'Kerala Under Hyderali and Tipu sultan'* (Mal.), Cochin, 1973.
41. This kind of view is represented by M.G.S. Narayanan, *'KeralathileSwathanthryaSamaram, OruAvalokanam'*, in P.J. Haridas, *'KeralavumSwathanthryaSamaravum' (Mal.)*, Thiruvananthapuram, 2000; S. Rajendu, *'Mysore Padayottam: IrunnuttiyanpathuVarshangal' (Mal.),* VallatholeVidyapeedam, Sukapuram, 2017.
42. Nambutiri, N.M., *'VellayudeCharithram' (Mal.)*, VallatholVidyapeedam, Sukapuram, 1998.
43. Mujeebu Rahman, M.P., 'The Other Side of the Story: Tipu Sultan, Colonialism and Resistance in Malabar', SahithyaPravarthaka Co-operative Society, Kottayam, 2016, pp. 40 – 41.
44. Logan, William, op.cit, pp. 413.
45. Mujeebu Rahman, M.P., op.cit.

3.

The Houses, Spreading The Lights Of Heritage

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Abstract

This paper is an attempt to understand the relevance of the brightful heritage and to find out what are the historical documents that hidden in our society. In our modern scenario, people are not aware and care of the valuable information of the wealthy heritage. The relevance of heritage studies are one of the important subject matter in our multi-cultured society. The writings of the history of one region are on the basis of the multi-specialty of that region. So we can understand different kinds of art, literature, language, geographical outlooks, historical remainings, cultural diversity, lifestyle and situations, educational qualifications, foreign interactions, celebrations, agricultural patterns and so on.

There are a lot of written and unwritten folkways that one tradition handles over to other tradition. This transformation leads to the historical birth of one region. It may be the togetherness of truths, thoughts, personal observations etc. Some may be very wonderful facts for new generation. Whenever we study each and every houses of a region, it may be very wonderful to us and we are more talkative about the heritage. When we look at seriously on houses, there are many protective things for the future generation. So the study of heritage is very relevant in the findings of the valuable pages of information of a region. In this light the paper explores, the importance of heritage and tries to find out any historical documents for the preservation by the Archives department of Kerala.

Introduction

"History is an unending dialogue between the past and present" (E.H.Carr).Each and every house are the founders of one region. From history, we can get lots of remainings .It is very important to understand that past experiences of people and their golden moved paths. We should identify that we developed through the hard works and knowledge. These are beyond the wonders and discoveries.