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Sense of Kinship: A Re-Reading of Sixteenth Century Spiritual Texts of Malabar

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nation. In other words, they hatched a plan to make the Christian dominated western countries condemn India and hate the government established by law in the country.²⁷

After these attacks, as mentioned, the Deendar Anjuman Association was banned. But, the terrorist attacks on Bangalore and India

are far from over. Bangalore witnessed around 5 more attacks and India has also bore the brunt of several attacks in various places such as Mumbai, Srinagar, Delhi, etc. But, our nation has not bent its head to any of these terrorist attacks and has fought against them ferociously and continues to do so to this day.

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SENSE OF KINSHIP: A RE-READING OF SIXTEENTH CENTURY SPIRITUAL TEXTS OF MALABAR

T.K. Faizal

The sixteenth century witnessed the beginning of new epoch in the history of Malabar. It is the period of colonial intervention to the Malabar Coast. The contact between

Malabar and Portuguese, which was opened through the first voyages of Vasco Da Gama in 1498, was a unique event in the history of both Malabar Muslims and Portuguese. It was the

success of the Portuguese journey in search of Christians and the spices. The arrival of the Portuguese on the coast of the Malabar at the turn of the sixteenth century was undoubtedly a critical moment for the long establishment Muslim community. It was drastically changed the existing society of Malabar.

The main intent of the study is the critical analysis of the influence of spiritual texts among the Muslims in Malabar during the sixteenth century. It attempts to examine the problems of Muslims after the advent of Portuguese in Malabar and the religious tensions among the Muslims during the period of Portuguese encountering. To analyse the nature of the Muslim resistance against the Portuguese in the Malabar Coast. And also the spirit of the Muslim emerged the sixteenth century against the marginalized atrocities of Portuguese. The study follow that the Muslims of Malabar were the first community of India resist the colonial domination with the religious and national spirit in India.

Problematization is the foremost steps in any research works. A study begin questions are arising. This study is an attempt to find out answer of the research question derived during the time of choosing this particular topic. The research questions are how did Muslims who were not a military force in Malabar fought against the Portuguese? And what was the basic reason of the Muslims defense against the Portuguese power?

For the study I have chosen contemporary Arabic texts like *Tahrid Ahlil Iman Ala Jihadi Abadati al Sulban* [rousing in the people of faith to struggle against the Portuguese], *Al Fath ul Mubeen li Samriyyi Alladhi yuhibbu al Muslimeen* [the manifest conquest], *Al Kuthubat Ul Jihadiya* and *Al Qaseedat Ul Jihadiya*. All these texts show an ideological resistance against the Portuguese atrocities in Malabar. It created a circumstantial situation for the formulation of Muslim community against general enemy.

Tahrid Ahlil Iman Ala Jihadi Abadati al Sulban

The best known work from this period in Arabic literature is *Tahrid Ahlil Iman Ala Jihadi Abadati al Sulban*. The title itself means 'rousing the people of faith to struggle against the Portuguese'¹. It was written by Abu Yahia Zain

al-Din bin Ali in 1515 AD, who was grandfather of Zain al Din Mabari. He was a well-known leader of the Muslim community and a prolific writer on various Islamic topics. It is an ideological poem; the poet suggested a jihadi or holy war against Portuguese. The poem was printed in Abdul Rasheed edited Arabic work, the *Turas al Muqawama Zid allsti amar* in 2008. The poem has 135 verses². It can be divided into several sections. The first seven lines starts with the plea to the Muslim rulers and kings for their support against the Portuguese. It followed twenty nine lines of the poem details the atrocities committed by the Portuguese against the Muslims are obliged to fight against them. Then the author explain the principles of jihad as prescribed by the prophet Muhammad in the holy Quran and the divine rewards that the martyrs receive after their death in forty five lines of the poem. The next then warn the Muslim umma of the punishment awaiting those who trade with the Portuguese, accept their domination and are afraid to fight them. The poem ends by encouraging the Muslim to fight the Christians and describing the state of eternal life in Paradise after this holy war³.

Zayn-ud-din Ibn Ali tries to sensitize the believers of the true situation with a view to awaken their spirit. The atrocities committed by the Portuguese have been well described by him. He witnessed the landing of the Portuguese in Malabar. He says that the Portuguese invaded the home land of the Islamic umma and imprisoned the people of its shari'a⁴. He comments, demolishing their cities enslaving the believers, adorning their women only for seducing them Preventing Muslims from the Holy Haj pilgrimage, canceling the journey to the best of the lands, and killing the Hajjis and other believers with various types of tortures and different ways of mutilation. He narrates that flogging and isolating those chanting the name of 'Muhammed' and abusing the Prophet without any scruples. Taking the captives and putting them in narrow rooms like sheds for senseless cattle, ridiculing Islam and those Muslims who pass by them, and openly laughing at them. The texts of Zayn-ud-din Ibn Ali created a sense of kinship among the Muslims against Portuguese. He was ideologically against the Portuguese conquest. He even suggested a jihad or holy war against them in his famous poem. The content of the

books spread through the Friday prayer sermon in the Malabar.

Al Fath ul Mubeen li Samriyyi Alladhi yuhibbu al Muslimeen

Qazi Muhammad Ibn Abdul Aziz was a renowned philosopher, poet and sufi in sixteenth century Malabar. He had composed more than 12 works and contributed in the growth of Arabi-Malayalam literature. The most important work of qadi Muhammad was *al Fath ul Mubeen*, which is on a historic theme and it seems that he was an eyewitness of Portuguese atrocity and chaliyam war in 1571. The full title of the poem *Al Fath ul Mubeen li Samriyyi Alladhi yuhibbu al Muslimeen* [the manifest conquest], it dedicated to Zamorin who love Muslims. The poem has 537 lines. Which start the narration of zamorins as Muslim friendly. He goes to describing the virtues and noble qualities of Zamorin. Then he pray for the zamorins's welfare and proclaim that it is the duty of every muslim to pray like that. The author then narrates the events that started the arrival of Vasco da Gama in the Malabar and which lasted by few decades, followed by description of the events that took place until the capture of the Chaliyam fort.

Qazi Muhammad Ibn Abdul Aziz was one of the leaders of the Mappilas in the holywar. He described how people came from far off lands to take part in the battle. He described that due to the Portuguese destruction of coastal settlements and the constant bombardments of Mappila centers, people began to walk along the mountains. But they walk in perpetual fear (of the Portuguese)⁵. And also the poem provides a spirit of kinship among the muslims against portuguese atrocities. Qazi Muhammed had been very actively involved in the Chaliyam battle of 1571 with the other Qazis, Sayyids and Yogis. He described how people came from far off lands to take part in the battle. "Men came like ants from far off places" says the author of *Fath-al-Mubin*, "the carpenters, blacksmiths, weavers and laborers with what all arms and provisions they could carry"⁶.

As he was the Qadi of Calicut, the poem also reflected his loyalty and patriotism in favor of the ruler, the Zamorin. Qadi Muhammad says that it is incumbent upon each and every

Muslim to pray for this Zamorin king, he is not a Muslim; he had still fought for the Muslim and protects them from their enemies unlike certain Muslim kings who strike truces with the infidels⁷. Qadi Muhammad reiterates a picture of a united force of Muslim and Nayar soldiers who carry out their attack under the command of the zamorin. In the final verses, the author says, the chaliyam war is famous but I have versified the story as a plea that would benefit me; calling it *Al Fath al Mubeen* of the Zamorin who loves the Muslims. Here national and religious spirit of kinship workout among the Muslims against Portuguese.

Al khutuba al Jihadiya [jihadic sermon] and *Al Qaseeda al Jihadiya* [jihadic poem]

Qazi Muhammad, a well-known sufi who wrote two jihadic works, *Al khutuba al Jihadiya* [jihadic sermon] and *Al Qaseeda al Jihadiya* [jihadic poem]⁸. The manuscripts of the text have been founded in two private collections of Malabar, one at pankil ahamad kutty musaliyar and other ahamad koya saliyath kutubkhana. In the first has 9 pages and second has 7 pages. Both manuscripts are followed three page poem title *qaseedath ul jihadiya*. The style of this text is also worth commenting on. As with any known texts of Islamic sermons, it addresses its Muslim audience repeatedly. This sermon used several quoting from holly Quran and hadith for explain the duty of original believers. *Al kutubat ul jihadiya*, in the form of kutuba prepared by him and send to Chaliyam fortress and neighboring masjid during the war narrated in *Al Fath ul Mubeen*⁹. It is highly instigative speech in written form composed with a view to stimulate the faithful towards a hard battle against the Portuguese till the achievement of total victory. *Al Qaseedat ul Jihadya* is a 43 lines of poem, composed in the context of the war for capturing the Chaliyam Fort. It provides some ethical advice for those mujahids who were active participant during the Chaliyam war. In the poem he congratulates the Muslim fighters for winning this decisive victory over the Portuguese and celebrates their courage, dedication and heroism.

Khutuba provides us an opportunity to understand the complimentary and contradictory aspects of an Indian Ocean sermon in the sixteenth century. It also would help to us realize the political and intellectual

connotation that a sermon could invoke and the way in which the pulpit could become a space for social and political mobilization. The qadi of the masjid or religious leader used the Qaseeda for explain the Portuguese atrocities against the Muslims in Malabar.

The kutubat Al jihadiya reveal on certain emotional background of the indo Portuguese conflict during the period of sixteenth century. This brief text helps to understand how the local community primarily the Mappila Muslims of Malabar, were inspired to the counter the Portuguese ventures in the Indian Ocean. The style of this text is also worth commenting on. As with any known texts of Islamic sermons, it addresses its Muslim audience repeatedly. This sermon used several quoting from holly Quran and hadith for explain the duty of original believers. In this sermon, o people for those who intend jihad this is the right time. For those who desire the highest success, this is the right occasion. The image worshipping idolatory Christian [Portuguese] have entered in to every region in the Malabar provinces. They were executed Muslims and demolished the Islamic establishment. They dominated the Muslims like a master over the slave, ridiculed the powerful Sultan and kings, captured the sovereignty of their land, and guarded themselves with fortification and cannons, even if our forts did not have tactics or cannons¹⁰.

In the kutubha, sermon deals with the Portuguese massacres, they have frontier of the country, shattered the livelihoods of inhabitants; obstructed travel and trade, substitute their profit losses, how many Muslims have been sacked in the prisons! How many vessels have they burned with fire! How many Muslims have been forcibly converted to their religion! And they burnt Quran and masjid etc. o servant of god, are you awake or sleep? Are you distracted away from this matter? Don't you see the ages are passing year by year? There is nothing between you and death but some days. If this is the condition of Adam's children, then good for

those who have spent their blood and soul for jihad, which is the best deed and good for spend the wealth for Islamic methods¹¹.

O believers, get ready for jihad with whatever you can. Don't lose your hearts. Be not as the unbelievers who say to their brothers, when they journey in the land, or are upon expeditions, 'if they had been with us, they would not have died and not been slain'. I encourage you to fight at sea. A military expedition by sea is more meritious than 10 expeditions by land. For the superiority of the war at sea, suffice prophetic saying: whoever missed a war with me, he may fight at sea. Whoever crossed the sea [for war] is equal to one who crossed the sea for hajj.

O the prepare for war against the enemy, you must stay steadfast when the feet waver. Be cautious about the withdrawal, o fighters in the cause of Allah- may He blessed you. O belivers when you encounter the unbelievers marching to battle turn not your back to them. Anyone turn back he is laden with the burden of God's anger. May God include me and you among those who enlivened his religion with their hand, and He inscribes victory on their forelocks. Prophet has said, Allah will empower this religion with bad mannered group¹².

Conclusion

This paper has attempted to indicate the Muslim response against the Portuguese, within the learned to the way of spiritual tests during the sixteenth century in Malabar. Some of the Arabic literary work influenced the Muslims for the fighting against the Portuguese. This entire works concerned to the religious ideas for explaining and inspiring of the Muslim youth for the fighting. It created a sense of kinship among the Muslims against their enemy. This spirit helps to provide a cohesive together resistance against the Portuguese in Malabar. The ideas spread through the Friday prayer religious speech.

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ANDHRA LUMINARIES AT RASHTRA PATHI BHAVAN-With Special Reference to Varaha GIRI Venkata Giri (Labor house to Rashtra Pathi Bhavan)

B. Gangadhar & I. Nageswara Reddy

It was the task of the Indian National Congress, which acted as the pioneer of the Freedom Movement for about six decades to overthrow the British and free the motherland from the clutches of the foreign yoke. But the responsibility fell on the shoulders of the Indians after obtaining Independence in 1947. Thousands of Indians lost their lives and many persons had taken great strain to give proper shape to the New Democratic Republic Government of India. Leaders from different parts of the country played a vital role to strengthen Modern India. Prominent among them were Pandit Jawaharlal Nehru, Sardar Vallabhai Patel, C. Rajagopalachari, Rajendra Prasad, Krishna Menon, B.R. Ambedkar, and Acharya Prapalani.

Being a very important state in Modern India, Andhra Pradesh has contributed many outstanding stalwarts apart from its service rendered during the Freedom Movement. In this connection it will be appropriate to have a bird's eye view on Andhra's Participation in Contemporary Indian History. Andhra Pradesh is fortunate enough in having a glorious heritage that dates back to prehistoric times—heritage that has been continuously enriched through the ages by a succession of great men and women. Andhra Pradesh was the first state to be carved out on the linguistic map of free India. Its birth was a significant landmark in the history of modern India accelerating the process of division on linguistic basis.

In this article we are tried to highlight the circumstance led to the Congress split in 1969 and how differences within Congress party led to the V.V. Giri election as the president of India. Before he became Vice President of India in 1967, he assumed various positions in the Government of India.

The Presidents of Indian Republic belong to different regions of India. Andhra Pradesh has led the privilege of having three Telugu speaking stalwarts as presidents. Telugu is the second largest linguistic group in India. It is interesting to know that these three presidents S. Radhakrishnan, V.V. Giri and N. Sanjeeva Reddy belong to three different fields of activity. Radhakrishnan who became the president of India on 13th May 1962 had a different background from his predecessor Rajendra Prasad. He was not a politician, but a scholar, a religious philosopher of wide repute, well versed in Indian culture. Thus we can say that his journey from **Education House to Rashtra Pathi Bhavan**. V.V. Giri's path to the presidency in 1969 was different from that of his predecessor i.e., S. Radhakrishnan. He started his career as an agitator especially organized B.N. Railway strike successfully, which in turn elevated to position of first rank labour leader of the country. Thus we can say that his **journey from labour house to Rashtra Pathi Bhavan**. Neelam Sanjeeva Reddy, the sixth President of India and the third from Andhra region is one of the front ranking politician and statesmen of