



SOUTH INDIAN HISTORY CONGRESS

Proceedings of the South Indian History Congress

Journal of the South Indian History Congress since 1981

ISSN No.:2229-3671

UGC CARE Listed Journal

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Source: Proceedings of the South Indian History Congress 41(2023)

Stable Url: http://journal.southindianhistorycongress.org/show_articles.php?atl_id=MjA1

Published By: South Indian History Congress

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WAR COMMENTARIES AND MAPPILA CONSCIOUSNESS: INFLUENCE OF MADINIDI MALA ON MALABAR MAPPILAS

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The Mappila folk literature includes tales ballads songs, historical narration, war commentaries, and local lifestyles evolved through the native and immigrant cultures. Like all the folk cultures the folk tradition of Mappila also had a free and loyal culture that fostered unity and oneness among themselves, particularly in the present society and the culture was molded on a continuous and concrete set of beliefs and ideals. It also helped to the rise of consciousness about the existing situation. The role of Arabic Malayalam script poet Moinkutty Vaidyar was important. His work was the most favorite and dominant mode of expression of the Mappilas of Malabar, a survey of the entire gamut of Arabic Malayalam poetry is a necessary prerequisite to understanding Mappila as a community. Such a survey helps us to comprehend the religious learning's hops and worries in short, the whole mentality of the Mappilas.

The noted works of Moin Kutty Vaidyar, Malappuram Padapattu influenced the Mappila's consciousness and encouraged mental outbursts against the existing exploitation of land lords and British mandate. This research paper discussed how Malappuram Padapattu influenced the mentality of Mappilas in Malabar. And also discusses the historicity of the Padapattu and the mental expression of Mappilas in the society and culture of Malabar.

The Malappuram padapattu also known as the Madinidi Mala describes the currents of peasants' life and struggle in the 18th and 19th centuries. The

Malappuram Pada composed by Mahakavi Moin Kutty Vaidyar is on a local battle at Malappuram between native rulers and Muslims of the era. That took place in 1729 the song became so famous that it's narration common practice in the Mappila centers during the period of outbreaks.¹

The Samoothiri king of Calicut was the stronger of all the Malabar kings and he ruled over the major parts of Malabar and was assisted by Samantha. The tradition says that Muslims of Malappuram had assisted the Para Nambi in defeating the enemy, the Vellathiri Raja at Kottakkal near Malappuram and as a reward to Muslims. The Nambi constructed a Muslim village and beautiful masjid on the banks of Malappuram River Kadalundi. People from Ponnani were invited to lead the prayers.²

The immediate reason for the Malappuram outbreak of 1729 was the decision of Para Nambi. The chieftain of the Zamorin to destroy the Masjid which was renovated by Poker Hassan Qazi, with the financial assistance of Mappila traders following a dispute between Para Nambi and his revenue collector Ali Marakkar. The infuriated Nambi gave order to evict all the Mappila tenants, from their land and to put the Masjid.³ The reason for her attitude toward Nambi was the ill advice of some of his relatives who were punished by his tax collector, Ali Marakkar for not paying tax regularly. When Ali Marakkar created taxes vigorously, the infuriated lords complained to Nambi regarding the attitude of Ali Marakkar, and the Nambi in order to appease his relatives put the blame on Marakkar himself. Their lords originated a conspiracy to kill Ali Marakkar and Nambi did known other way except to support his Lords.

Ali was someone to the court but he smelled the conspiracy. He retaliated with all his strength and wondered and killed many of the lords and even the Nambi was deeply by a single stroke of Ali however someone shot Ali but he continued his fight till he fell on the ground and died.⁴

The Nambi as advice to his people decided to burn the Masjid which was built by his own ancestors and invited the Army from the neighboring territories. The news reached the ears of Muslims who appealed to Nambi to leave the free and to allow them to leave the place. Nambi was adamant in his decision and his Army Marched towards the Masjid. Muslims decided to defend the Masjid at the cost of their life and they assembled inside the Masjid.

The water of the masjid was collected from the stream on the hills lying nearby through a channel the enemy preventive the water on the hills by the Muslim fighters inside the Masjid suffered hardship⁵. Muslims at last rushed out of the Masjid at night and the enemy in the darkness. The enemy fell in dilemma and many of the cut pieces at the hands of Muslims the remaining soldiers of the Nambi ran away and reached the Palace Nambi was Furious to see the defeated soldiers and he forced them to return to the place and Burn to the Masjid to save him from the disgrace. He reinforced the army and marched against the Masjid. The Muslims retaliated vigorously. The seen the war is well illustrated by the poet with all the vigor.⁶

The Muslims however couldn't stand, the combined attack of the enemy who threw fire at the masjid. The roof of the Masjid was of palm leaf. That caught fire easily. The whole Masjid including those insides was put to flames. Tradition says that soon after the destruction of the Masjid, disease spread in the Nambi, and his people began to die every day. The divine Man of the temple made a statement that the wrath of God had decided on Nambi because of the destruction of the Masjid and it can be washed away only by reconstructing the Masjid by Nambi himself. Nambi upon calling the Muslim leaders regretted his mistake and rein the Masjid at his own expense.⁷

Above 44 Muslims and 975 of the Nambi men were killed in the battle the Malappuram war was a Jihad against the oppression of the local rulers and the

Muslims who were killed in the battle were enshrined as sahibs⁸. They began to celebrate a local festival and it continues even today.

Mentality expression- The Malappuram Padappat song of Moinkutty Vaidyar is distinguished by the depth of imagination the beauty of the metaphor used in the creative combat involved in his poem depicts the emotional manifestation of Muslims. In late of the 19th Century the major categories of Mappila bellads 100 Pada parts were composed in Malabar they are *Badar Padappattu, Uhdu Padapattu, Cherur Padappattu*, etc. Among these, we selected the topic Malappuram padapat by understanding the influence of the songs among the Mappila Muslims.

The Malappuram war song contains 71 songs in different styles and forms the 12th song towards the poet starts the narration of the Malappuram battle. Moinkutty Vaidyar gives a picture description of how warriors were leaving their views, parents, and children in order to participate in the battle the war song put the date of the Malappuram battle as 19th March 1729.⁹ A major part of the song is devoted to the fighting scenes of the battle and their consequences. The songs are about the fighting spirit, the fighting spirit that awakens the Muslims as well. Its song reveals the glory to martyrdom executing that glory on earth and fighting against an army that comes to burn down the masjid.

In the Mappila uprising against the *jenny* land Lords in Malabar the Padappatt played an important role in rousing Malabar Mappila sentiment of the Mappila peasantry in their struggle. During the early period most of the people were engaged in agriculture activities the landlords in Malabar over the largest landlords in Kerala. The condition of the Muslim peasants was also painful the landlords exploited the local people very brutally. One of the most important historians K M Panikar studied the situation of that society and said that it would

be better to live in a dream world than the real life. From this, we can understand the related problems, like starvation.¹⁰

In the early years of the British rule, the inland Mappilas started an open conflict against landlords and their helpers¹¹. There are detailed records of such riots between 1836 and 1919. There were about 51 riots during this period¹². It is clear that religious consciousness and literature played an important role in determining the specific nature of this revolt¹³. In the revolt of 1896, Ninety-four Mappilas were killed in a clash with the police. The clash was over three people, including Nair landlords. In 1898 twelve Mappilas killed a Namboodiri entered a temple in the Payyanad section of Manjeri and prepared to become shahids.¹⁴ Here they gave more importance to the religious notion and society besides accruing more wealth. As per the war, all of them wanted to enshrine as Shahid. Such an attitude provoked the people to encourage the fight against the Dominion powers.¹⁵

The songs of this era are marked by the rising anti-British feeling in the Mappila society in the backdrop of the agrarian tenancy discontent against the British-backed jenmy landlord. Most of the song of the era falls under the Padappattu.¹⁶ Malappuram padapattu helped to encourage the local people to fight against the exploitation of the colonialism, elitism, and imperialism that took place in early Malabar. It helped to create a national feeling among the people. The British government seized and burnt a sum of copies of Padappattu, like Cherur Chanda Cherur Padappattu, etc. which was directly affected by the British activities.

Malappuram Padapattu- encouraged the people to fight against the British government so they also confiscated these war songs¹⁷. The British official took a keen interest in the kind of War song so they appointed the British police superintendent Fawcett to study the work of Moin Kutti Vaidyar. As they were

in search of a course for the frequent Mappila outbreak of the 19th century they could distinguish the inflammatory potential of such a song and their opinion revived upon the government to prescribe such song.

The popular Mappila songs of Fawcett's work state that this poem must be read if the Mappila is to be understood¹⁸. This book was rewarded as the first English-written copy that studied the works of Moinkutty Vaidyar. After the submission of Fawcett's report British government banned the Malappuram Padappatt and also put censorship on the press. So the printing was stopped in a short period however Malappuram Padappatt transmitted the feeling against the domination orally from person to person and generation to generation.

The book Popular Mappila Song by F Fawcett, critically evaluates Malappuram Padappatt in Malabar it encouraged the Mappila Muslims to fight against the British in Malabar. Another book of his, War Song of Mappila's of Malabar, deeply examines this song as a barrier against the British they were prohibited and the copies were seized and burnt. The work Mappila Muslims a study on society and anti-colonial struggle narrates the religious learning hopes and worries in short the wall mentality of the Mappilas and also the percolation of anti-British sentiment in Malabar.

The Malappuram war was purely political and economic and it can't be regarded as a part of Hindu-Muslim rivalry as put by British authority. Muslims of Malappuram lived quiet and peacefully under the Zamorin and his chieftains and the construction of Masjid itself was a gift of earlier Para Nambi. Basically, the cause lay in landlords the tenant's conflict since the immediate reason for the war was the decision of Nambi to exact the tax arrears from the lord. What happened that was when Ali Marakkar asked the lord to pay the arrears they launched complaints to Nambi against Ali Marakkar for which he was not basically responsible.¹⁹

We can say that all the works made a great impact on our collective concern topic Malappuram Padappatt especially the work of Fawcett. He points out how much stronger force on life and the government and the use of life there is in song which stirs the heart of a people to rhea core... No people of Madras Presidency sing songs of this kind as do the Mappilas..... You cannot read the song I am sending you without feeling the terrible strength of the spirit that animated them. From this weekend understand that this poem must be read if the Mapla is to be understood.²⁰

We can understand that the ample information of the Malappuram Padappat played in important role in the reconstruction of Malabar history. This provides a new dimensional understanding to us. It helped to wipe out colonialism and imperialism and enlightened spread during the earlier period of Malabar it encouraged uniting people without any religious discrimination. Finally, Moin Kutti Vaidyar explained to the public that this war was the prime example of the products of the religious amity of that period we made in embracing generalization on the basis of known information. So the renowned work Malappuram Pada part of Moinakutty Vaidyar had a significant place in the literary history of Kerala.²¹ The chieftains were not in the habit of recording all the events that occurred in their times and their story of the Malappuram war was orally transmitted by the local people and during the colonial period it became a source of inspiration to the Mappila fighters.²² Thus, the songs plays a role in awakening Mappila's minds to pride in the Arabic tradition beyond the binary Indian sphere of influence, ethnicity and environment.²³

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