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Abstract

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Introduction

Kerala Muslims (commonly known as *Mappila*) and their socio-religious life, struggles for identity of existence from its infancy has been a subject of interest for researchers and academicians. The constant animosity towards the Imperialism crushed the desire and future of a community who began the first national resistance against the colonials. Also their ideological confrontation with modernity on one part and their internal revivalism on the other was one of the main conflicts. Since the present attempt is a juxtaposition of the past and present, it trying to find out changes and development of Mappila community, struggles for identity in the long period of existence, ideological differences, and its influence on their socio-religious life and the modernisations etc.

The present research work is divided into five chapters preceded by an introduction and followed by a conclusion. Moreover three appendices attached at the end.

First Chapter titled, '*Pre Reformist Community in Kerala: A Socio-Religious Study*' is a critical approach on traditional historical notions tales and mythology of the land and this customs and rituals which were followed by the native community as their religious obligations.

Therefore, an earnest efforts has been made in the **Second Chapter**; '*The Ethnical Roots of Islam and Pacific co-existence of Muslims in Kerala*', which has traced the historical roots and the social formation of Mappila community, mainly due to many socio-religious factors like, the hospitality of rulers and missionary activities of the Arab scholars and merchants, nuptial contract between traders and native women etc.,

The **Third chapter**; '*Traditional Intellectuals and Resistance Movements in Malabar: A Socio-Religious Analysis*' was an attempt to explore the Mappila Ulema contributions into Anti-Colonial struggles. The concept of *Jihad* and its importance in the Mappila identity struggles were elaborated on the chapter. Furthermore it gives a close look of the literary heritage of Mappila community and its patriotic outlook throughout in Colonial periods, which does not recorded in any accounts and is extolled by authorities as India's freedom Struggle.

The **Fourth chapter** which adorns the name, '*Conservative Dogmatism and Puritanical Movements in Malabar- A Modernising Approach of Mappilas*', throw light on the pathetic condition of the Mappila community after a relentless struggle against imperialism. In this animosity led to a hesitation to English and modern education, these opposition can caused the educational backwardness of the community. Moreover, on the background the chapter evaluated the crusade for modernity among Mappilas which called as '*Mappila Navoathanam*' (Muslim renaissance in Kerala), led by many vibrant leaders like, Makthi Thangal, Hamadani Thangal, Chalilakathu Kunjammad Haji and Vakkom Abdul Khader Moulavi etc.

The Fifth and final chapter, '*Socio-religious Organizations in Kerala: A Paradigm for Muslim Development*', is the exclusive and most significant part in the research, which discusses the social and religious reform movements that have extensively helped the entire development of the community. It provides an elaborated picture of Mappila movements which was organized to safeguard the interest of community. The first organization on an all Kerala basis formed in 1922, '*Kerala Muslim Aikhya Sangham*' under the reformist banner, there had been a simultaneous growth after that from the traditional wing headed the formation of '*Samastha Keral Jamiyathul Ulema*', the conservative body of Ulema in Malabar. The later developments in Muslim organizations in Kerala were an offshoot of these two, known as *Sunnis* and *Islahis*. Nevertheless, these associations were jointly work for the overall development of the community, and this unity helped them as a pressure group in bargaining for their demands in the state and national level. Which were significant in bringing the revolutionary socio-religious transformation among Mappilas in the whole perspective. The socio-religious changes as a result of the movements and its reforms were reflected in different spheres; also modernising Muslim identity represents by this movements. They worked for strengthen the religious consciousness of Mappilas alongside social and educational activities like, initiatives in the development of education, religion, philanthropic, economic, formation of international contacts, politics, women empowerment, national integrations, art and literature. Besides, these organizations managed lot of institutions in addition of mosque and madrassa like, Engineering and Medical Colleges, Arts and Science Colleges, Schools, Broad Casting Institutions, Presses etc. On other hand this part highly concentrating the contributions of the Organizations in the Socio-educational developments, its role on helps the Mappilas has been a very prominent and progressive community in India which has flowed in leaps and bound. They also voiced their grievances and demand their rights and privileges from the authorities. As the result of such efforts, community have many educational opportunities which increased the graph of Muslim participation in public services and help them to draw a route map of their own into national political sphere.

The conclusion derived was the present study is a departure from the existing literature and will examine the socio-religious changes and developments of South Indian Muslims, particularly the Mappilas over different stages. Moreover the present research provides an elaborate analysis on the traditional and revivalist approaches of the Mappila community and its posthumous influences on the whole development of the region. The entire organisation worked or working for the socio-religious development of Mappila community were quite different from the northern part of India. The active efforts of the organisations in the theological evolution of Mappila are one side and simultaneous they are fully encaging the public sphere of Kerala without any ideological conflicts. Their systematic programmes to the socio-religious development of community make a distinct from other Islamic clusters in the country, because religious and secular education is completely accessing by the community without any religious or social hurdles.