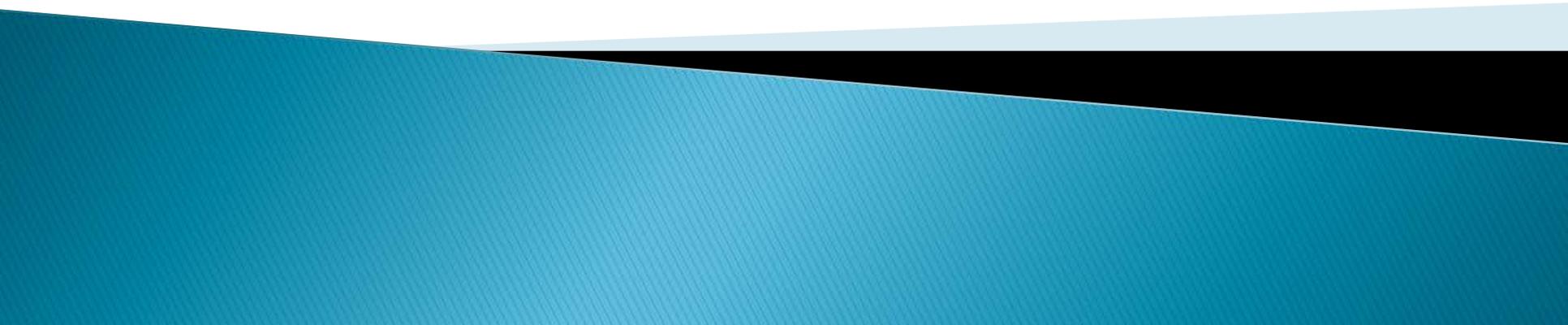


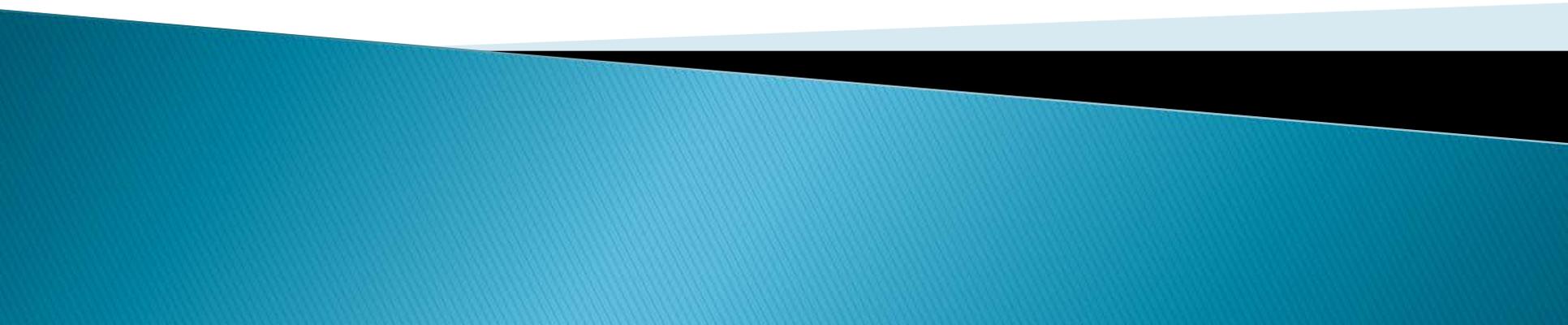
Religious Freedom and Sustainable State: A Model form Malabar

Dr. ABBAS PANAKKAL



I express my strong
contempt to the all attacks
and heartfelt condolence
to victims .

Support Freedom



Stronger urge for freedom

- ▶ It is the great 'struggle' to prevent terrorism with the sublime mind and sacrifice for the beauty of harmony and freedom.
 - ▶ Once Malabar was capable to laud this slogan uniting people irrespective of their religion, colour and caste.
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Models from Malabar

- ▶ The wonderful history of Malabar could tell the story great achievements and growth that brought out by the of religious harmony and freedom in the region.
- ▶ From the prehistoric time Malabar kept open mind to accept different kinds of people who came and settled in the coastal line. Malabar, Importantly, is a region in south India, positioned in the coastal line of the Arabian Sea.

▪



Malabar Region



Old Documents tell the story of Harmony.

- ▶ The *Periplus of the Erythraean Sea* mentions trade and commerce of Malabar. It is ascribed to different dates between the 1st and 3rd centuries CE, but a mid-1st century date is now the most commonly accepted.
- ▶ The *Erythraean Sea*, or in modern spelling, *Eritrean Sea* literally means "Red Sea". However, to the Greeks the Indian Ocean and the Persian Gulf was part of it.

Periplus Route



Abundant Malabar.

- ▶ In the days of the Periplus, vessels leaving Egypt for India sailed down the Red Sea, then through the gulf of Aden, across the Arabian sea and southwest (Muziris), the famous port town of Malabar.

Jew and Christians of Malabar

- ▶ According to Christians' traditional belief St. Thomas, the Apostle, had introduced Christianity in Malabar and had converted people into that religion.
- ▶ In the early centuries of the Christian era, the Jews, when they faced persecution in homeland, migrated to Malabar seeking asylum.

Incorporation and Assimilation

- ▶ By the arrival of new religions to Malabar region, other traditional cultural institutions and practical establishments of other early believes and centres of worships were gradually incorporated to the social regional structure.

A synagogue in Malabar.



A traditional Jew Street



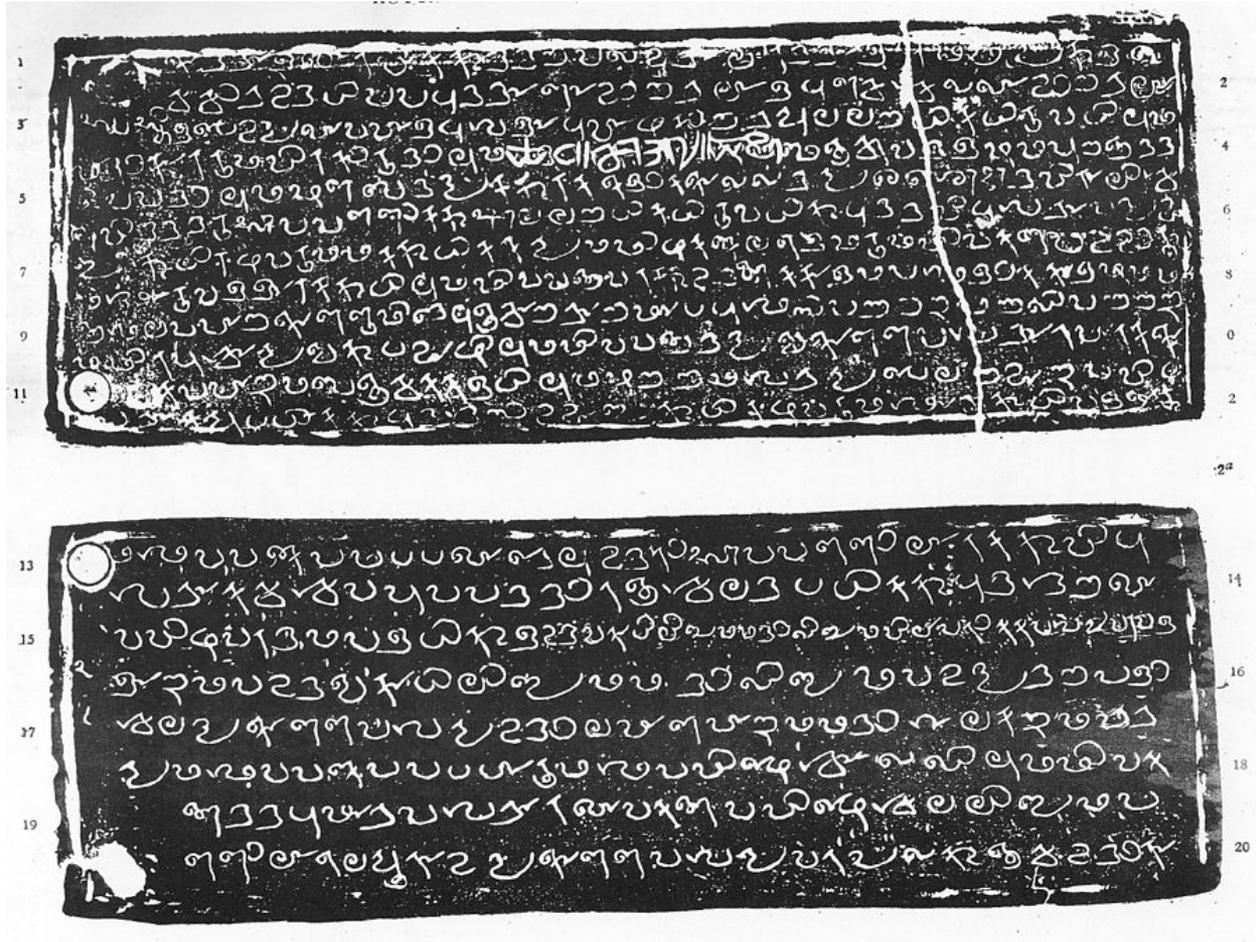
All religious Group United

- ▶ See Tarisappalli Copper plate Grant of 849 A.D. issued by the Governor of Venad. The senior members of the Arab settlement of Quilon were asked to witness this grant.

Generosity and Compassion to New Settlers.

- ▶ The rulers of Malabar were sympathetic to those migrants and good to grant special privileges and concessions, recorded on copper plates which revealed the generosity and compassion towards the new settlers following a different religious and social system.
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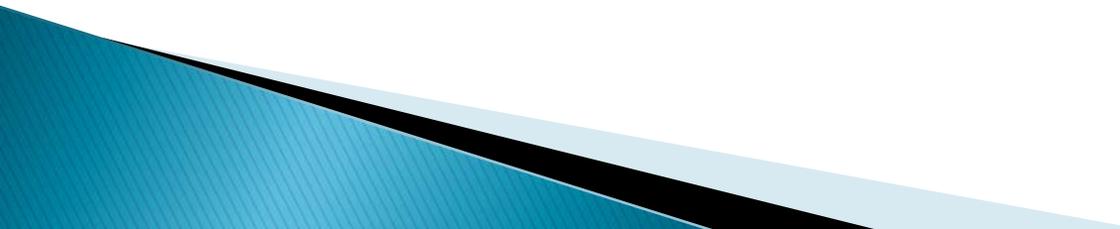
Copper plates of Harmony



Flourishing Trade and Commerce.

- ▶ Malabar was a strategic coast for international trade and commerce and a land of spices, especially pepper and ginger. The rich produce of spices, timber and other valuable forest products of Malabar were exported to various port towns of Arabia from where they were further transported to Europe.
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Hub of Travellers.

- ▶ Malabar was a premeditated point for traders as their second home for this was one of the most famous as well as secure ports of the world. During that era, for the sake of trading, the peaceful life was very important, and for that reason travellers and traders liked Malabar very much.
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Cargo ships from Arabia and Greeks

- ▶ That oldest Malabar port called Muziris was identified in the village of Pattanam and recently started excavations with the financial support of Government of India. The name and fame of the port Muziris was described in the Periplus of the Erythrean sea and the port town was introduced as flourished and prospered with cargo ships from Arabia and Greeks.

Travelogue

- ▶ Ibn Battuta (1304–1377 CE) who visited Malabar in the fourteenth century, clearly depicted the security he enjoyed in the area in the following words.
- ▶ “I have never seen a safer road than this.” Malabar could acquire all these developments only because of diplomacy of the great rulers, who allowed completed religious freedom and semi-autonomous status for each religious institutions and their leaders.

In Malabar coast, he had lost his family and all other subordinates in a crucial shipwreck,



Moderation.

- ▶ Early Malabar communities along with Muslims had accepted moderation as a way of life.
- ▶ Moderation, the terminology several times used in the *Qūr'an*, was a prime agenda of Muslims, executed by prominent religious leaders who led virtuous moral life, and it became a model for subsequent generations.
- ▶ Jews and Christians who settled in Malabar also had followed the same.

Qūr'an,

- ▶ Moderation, a terminology several times used in the *Qūr'an*, was a prime agenda of Malabar Muslims in the sixteenth century, executed by prominent religious leaders who led virtuous moral life who became role models for generations. The *Qūr'an* says, “Thus, have we made of you a moderate (*wasatan*, ‘justly balanced’) community.” The English meaning of the Arabic term ‘*al wasatiyyah*’.
- ▶ *Qūr'an*, Al-Baqarah 2:143.

The word *'jihad'*

- ▶ The word *'jihad'* (from the root word, *juhd* – to 'struggle') was first introduced in written documents of Malabar, to urge the Muslims to protect the reign of the Hindu king.
- ▶ The word *'jihad'* became a tool of regional harmony and tolerance in Malabar, between the Hindu and Muslim communities.

Notable writing

- ▶ Zainuddin Makhdum 1, *Tahridh Ala Ahlil Iman*.

The necessity of war poem was just in second arrival of Vasco De Gama, in 1502, when Portuguese brutal attacks burdened Malabar Muslims. The war poem, written in the Arabic language, comprises 177 lines, which encourage Muslims to partake just struggle against the Portuguese evils and protect the reign of Hindu King of Malabar.

Notable writing from Malabar

- ▶ **Zainuddin Makhdum II, *Tuhfat- al Mujahidin.***
the famous work by Sheikh Zainuddin Makhdum II also prepare Malabar Muslims to Unite and sacrifice life for protecting the Hindu King.

Notable writing from Malabar

- ▶ **Qazi Muhammed Abdul Aziz, *Fat'hul Mubin*.**
His composition, *Fat'hul Mubin*, is a historical poem, A poem encouraging Muslims toward the virtues of *jihad*, to support the Hindu King against Portuguese colonialism.
Manuscript is available in British Library
MS,IO, Islamic 2807f

Art Forms and Assimilations .

- ▶ Jews, Christians and Muslims tried level best to assimilate local culture and unite together to avoid alienation.
 - ▶ New art forms boosted harmony and tolerance in the society.
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Thiruvathirakali



Thiruvathirakali



Art Forms

- ▶ Margam Kali, Oppana, Kol kali, and Mappila Pattu, living examples of cultural *quid pro quo*.
 - ▶ These are very popular and exclusive social entertainments developed by Malabar Communities.
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Kathakali is a stylized classical Malabar dance.



Christian Dances from Malabar



Margam kali



Margam kali

Social entertainments developed by Malabar Muslims



Kol kali



Oppana

Traditional and Folk Songs

- ▶ There are number of other traditional and folk songs contributed by various writers in the latter centuries, like Kappa Pattu and Saqu'm Pattu, Written by Shujai Kuhayin Musliyar in Malabari Language, latter this language was popularly identified as Arabic Malayalam.

Makkah of Malabar

- ▶ As a unique hub of practical guidance, Shaikh Zainuddin Makhdum I established an Islamic education centre, in Ponnani, 'Makkah of Malabar', where scholars from various parts of the world attended to pursue their religious education.
- ▶ The Makhdum I, aiming to establish the replica of Al-Azhar Egypt, constructed a special mosque (Ponnani Valiya Jumathu Palli) in the year 1518 with enough boarding facilities for students, and introduced the same syllabus of Al-Azhar at the time in Malabar.

Ponnani Mosque



Traditional Mosque



Traditional Islamic Teaching System

Convocation of First Graduate School.

- ▶ It is interesting that the convocation was also a sign of religious harmony and tolerance, through the use of a traditional big lamp as a symbol of wisdom.
- ▶ When we probe into the sixteenth century history of Malabar this lamp was used in the main lecture hall of Ponnani graduate school and there was a custom traditionally named “sitting near lamp (*vilakkathirikka*)” as a symbol of convocation ceremony.
- ▶ Recently there is a big controversy whether a believer could ignite a traditional lamp in public or private functions, because the same lamp is used in the traditional Hindu temples of India.

Traditional Lamps



Traditional Mosque Lamp



Lamp in the First Mosque of Malabar.

Traditional Lamps



Traditional Hindu Oil
Lamp



Oil Lamp in Ponnani
Mosque

Assimilation of Architecture

- ▶ Sheikh Zainuddin assigned the work to a local traditional Hindu architect. It is clear from his international exposure that he would be able to bring a Muslim designer from the Arab world to design the new mosque. But Zainuddin I impressively tried to incorporate the regional Hindu architecture into the big Ponnani mosque.
- ▶ The story of the carpenter of the Ponnani Mosque, Ashari Thangal, a non-Muslim traditional builder, helped much to cherish the great ambition of the eminent scholar Sheikh Zainuddin Makhdum I.

Assimilation of Architecture



Tali Temple of Malabar



Ponnani Mosque

Assimilation of Christians



Malabar Church



Church with traditional lamp.

Assimilation Architecture



First Mosque of India



Mosque in Calicut

Model for current generation

- ▶ History of Malabar will be a model for the current generation to analyze the better mode of coexistence with others.
 - ▶ Early settlers never tried to develop a Roman Christianity or Arab Islam in the region, except that they really tried to integrate the regional culture, language and architecture into religions.
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Thank You