

Religious Co-existence in South India: Role and Relevance of Islamic Tradition

 AHAMMED ISHAC CHEMBIRIKA EBRAHIM ^a

 UMAIRA IBRAHIM ^b

Received: 14.02.2019 | Accessed: 19.06.2019

Abstract: Unlike northern states of India, the southern part of the country, particularly Kerala state, is well known for its heritage of religious coexistence and communal harmony, despite people's profound affiliation to religious teachings and their emotional attachment to the community issues. Muslims in South India maintain an exceptional legacy of love, cooperation, and understanding with the people of other religions and ideologies, the culture which they inherited from their forefathers. One of the major reasons for this religious coexistence is that Muslims rely on Sunnah, i.e. traditions and life incidents of Prophet (s.a.w.), along with the dicta of the Quran, as a reference for their approach and culture with others. Besides, the scholars and preachers repeatedly quote the stories of Prophet which portray the respect and consideration for prayers and culture of people other religions. As a result, Muslims in Kerala largely organize interfaith programs, respect others' religious beliefs and cooperate with them in a way that does not contradict with fundamental teachings of Islam. Also, this study focused on the Islamic history of India and its approaches with narrating famous historians' understanding of Indian. The major output of this approach is that all religions have respectful space in south India, and it leaves productive impacts in the hearts of youth in a remarkable way. In this paper, using analytical, historical and critical research methods, the researcher analyzes the role and relevance of Prophetic traditions in imbuing the culture of co-existence in south India and critically explores its impacts in socio-religious milieus of south India.

Keywords: Prophetic tradition, religious coexistence, south India, cooperation and Kerala.

^a Sakarya University, Institute of Social Sciences, Department of Islamic History and Arts (PhD Candidate)

ishacsahibksd@gmail.com

^b MIC Afzal Ulama College, Green Woods Public School (Kerala, India)

Introduction

India has not any special name before the advent of Islam. All states were known with different names and every state known in the name of capital. When Persia conquered one of the Indian states, they called "Hindu" instead of name Mahran River. In Old Persian and Sanskrit languages, 'sa' and 'ha' may change each other. Then Persians called it 'Sind' for the word 'Hind'.

The Arab started to call Sind as 'Sind' and other places of India as 'Hind'. Then name 'Hind' spread very fast with small change from 'Ha' into 'Aa'. Ind, India these names are spread among French, when the 'Qaibar travellers called Hindu Astan, that changed to Hindustan¹. Some Arab historians of different periods held the view that Sind and Hind were two different countries. The borders of Hindustan, Kirman and Sajistan surrounded Sindh while other parts bordering China was considered Hindustan. Hindustan was popularly known among the Arabs as Hind. These two regions are now called India and Pakistan respectively². The interesting story is that, the word 'Hind' is well known name among Arabs, and they started to name their girls and they elated in this naming. The Arabs used this word in Arabic poetries and fictions³.

Islam's first connection with India was at Kerala, more than a thousand years ago. Kerala is the one of literate state today. Although in terms of literacy, the Kerala Muslims are lightly behind the Hindus and the Christians of the state, considerably ahead upper of Muslims living elsewhere in India. In contrast to north India, number of Indian Muslims live Kerala boasts numerous Muslim education institutions, hospitals, orphanages and other such community-based institutions. There we can say the Muslims elsewhere in India can learn from the Kerala Muslim experience. The Al-Fatawa al-Hindiyya Al-alamjiriyya played a major role in

¹ Sayyid Sulaiman Nadwi, *Indo- Arab Bandangal* (Kalicut: Vicharam Books, 2015), 37.

² Andre Wink, *Al-Hind: The Making of Indo-Islamic World* (Boston: Brill Academic Publishers, 2002), I 144-145.

³ Sayyid Sulaiman Nadwi, *Indo- Arab Bandangal*, 37.

north India. it filled the gap between local social reality and Islamic legal theory too (Studies & Studies, 2018).

The history of Muslims in Kerala is quite different from other states. Islam, its first contact with India through sea route to Malabar in northern Kerala. Largely through traders Islam started to spread in Kerala peacefully and silent atmosphere. Under Tipu Sultan period ruled Kerala, the reason that history of Hindu Muslim relations in Kerala is quite distinct and different from that in the north, where in north India successive Muslim dynasties ruled more than thousand years. Hindu Muslim relations played a significant role in Kerala in changing situation into more harmonious and peaceful than in the north. This shows Malayali or Keralite identity, based on a common language that unities the Muslims Hindus, and Christians of Kerala each other. There in Kerala have ample opportunities and institutions to learn from each other. By looking to north India, this tradition of Kerala takes cared on social reform and institution building.

Kerala played a major role in symbol of religious coexistence. The state is the unique model mix of religions,30 percent of Muslim,20 percent of Christian, and 50 percent of Hindu. Focusing on mix the rarity of communal violence, a few incidents taken place exceptions to a norm of stability and coexistence. Kerala may be a model of how to keep multi ethic and multi religious communities stable in the long term. Especially, how market a factor could work together to sustain economic, cultural diversity to direct "development" in very particular ways. It especially focuses on the implications of harmony and co-existence(Washbrook, 2010). For historical reasons the Society's activities in Kerala were confined mainly to the Malabar region. The Society was active in Kerala and performed relief operations, educational activities, rural reconstruction and social reform in such remarkable proportions as to profoundly influence the social life of Malabar. It remains a fact that the Society acted as a very potent secularizing force in Malabar immediately after the rebellion and in the subsequent decades(Congress, 2017). M.K.Gandhi and Jawaharlal Nehru drawnwhich increase

cultural and religious values and Gandhian secularism was not about the separation of religion and politics/state, but about keeping the peace between diverse religious communities. (Enon, 2015). Some of the example Hindu people help and serve iftaar (fast-breaking meal) in Kerala and, Christians help in the construction of a Hindu temple and give places for pray in their church too and Muslim community helps Hindu family and help them financially when they suffer problems. Muslim parties constructs houses for non -Muslims. Such instances gave motivations among society and generations started to follow it. These are the some of the examples of communal harmony or communal amity. Here used English translations for communal harmony in Malayalam language. *Samudaya/matha sauhardam* (in Malayalam). Like this can lot of word in Indian language which means the communal harmony(Faculty & College, 2018).

Indo-Arab Relations

India had never sought to live in separation and always kept its doors open for people and cultures from across the world. The philosophy of tolerance and coexistence of all faiths and races had been the essence of its civilization. It remained a melting pot for the world's culture and civilization. The intensive interaction between India and the Arab world was dynamic, diverse and multi-dimensional⁴.

Since 3000 BC, relations between India and the seven emirates were traditionally close and brotherly. The UAE and India had enjoyed having ties based on historic and cultural. India and UAE share centuries-old ties of commerce, culture and kinship. Today, the Indian community of over 2.5 million is a major part of UAE vibrant society and its economic success. It also makes a significant economic contribution to India and constitutes an indelible human bond of friendship between the two nations⁵.

⁴ Ilias M.H., "Cultural Contours of India-West Asia Relations," ed. M. H. Ilias and P. J. Vincent, *India-West Asia Relations: Understanding Cultural Interplays* (New Delhi: Century Publications, 2007).

⁵ Yaser Amri, "Early Indo-Arab Relations," *History of Indian Muslims*,

Although positive proof of any relation between India and West Asia or Egypt during the period of antiquity is lacking but India's commercial and cultural link with the Arab world are known to have existed since the third millennium B.C. According to ancient Egyptian inscriptions, Queen Hatshepsut of the New Kingdom sent an expedition probably in 1495 B.C., is more likely to be India than Somali land. However, stories like invasion of India by the Assyrian Queen Semiramis (c. 810 B.C.) are hardly creditable. Indo-Arab relations that can to date back to antiquity speak of such inter-cultural dialogues and exchanges between two age-old civilizations. There are many historical evidences for this time-tested cultural tie up. As we find in religious sources, the first human being, Adam believed to have landed in Ceylon (Sri Lanka) and reached Arabia via India. Finally, he met Eve in Saudi Arabia⁶. Adam (a) believed to have landed in Dajna (that is Dakshin in Hindi) which means south. Adam (a) landed in India from the heaven of sky. He set his first step in Sri Lanka, which was a part of the greater India. Several goods like perfumes and spices were moved to the Arab world from the South India⁷. The Old Testament bears ample evidence of maritime mercantile relations between India and the Arab world during Solomon's period. From the immemorial time, these two civilizations have been in constant contact with the exchange of goods, ideas, cultures and people of each other.

The ascend of Achaemenids in Persia (549 B.C.) brought India into extensive contact with the outside world. Dionysus was sent by Ptolemy Philadelphus to the Mauryan court and left an account of India. The Mauryan kings also sent ambassadors to the Egyptian court. It is said also that the rulers of Syria have a good relationship with the rulers of India. Antiochus of Syria (206 B.C.) main-

<http://www.indianmuslim.pw/2005/10/early-indo-arab-relations.html>, Accessed: 18 October 2005.

⁶ Shiekh Md Ekram, *Aabe Kausar* (Pakistan: Feroz Sons Ltd., 1968), 19.

⁷ Syed Suleiman Nadwi, *Arab-o-Hind kay Taluqat* (Azamgarh, UP: Darul Mu-sannifin), 1.2.

tained a direct contact with India. In the century prior to the rise of Islam, the Persians were supreme in the Arabian Sea trade. Their boats frequented the harbours of India. Sea-going ships from India sailed as far as Al-Madain up to the Tigris, and Al-Ubulla has been termed as Farj al-Hind, the marches of India. Among the most important ports of India at this time were Sindhu, Orrhota, Calliana, Sibor, etc⁸.

After the Advent of Islam

Generally, the advent of Muslims in India is traced back to the Arab take-over of Sindh, though long before that the Arabs already had settlements on the southwestern coast of India.

The Muslim rule in northern India led to far-reaching effects in the field of culture and learning. Some Sindh Muslim scholars were sent to Mecca in order to learn Islamic Theology. In reciprocation, Arab Muslim scholars came to India in order to learn mathematics, science, astronomy and philosophy. The Arabs brought in some technological innovations and introduced some new industries in Sindh. Therefore, the Arabs in the field of agriculture applied some methods. Gradually, Sindh acquired a great prominence in Arab affairs for not only was it ruled militarily and administratively by the Arabs from their capital in al-Mansura but many Arab merchants, travelers, missionaries and men of learning and erudition migrated to this province and made it their permanent home also⁹.

The origin of South India's cultural contacts with the Arab world pre-dates even the genesis and spread of Islam in this area. India was a fulcrum of world trade and a meeting point of western and eastern trade routes. In addition, the Arabs had settled down in many parts of south India as merchant communities, e.g. in Konkan (Maharashtra), Malabar (Kerala) and in many of the coas-

⁸ Amri, "Early Indo-Arab Relations," *History of Indian Muslims*, <http://www.indianmuslim.pw/2005/10/early-indo-arab-relations.html>.

⁹ Maqbul Ahmad, *Indo-Arab Relations* (Bombay: ICCR, Popular Prakashan, 1969), 6.

tal towns of Andhra Pradesh, Tamil Nadu and Mysore. Throughout the centuries, India had been the melting pot of many cultures. From Rome, China, Arabia etc., they made great voyage to India's southern and western coasts in search of spice. India had absorbed the best of all of these influences and remained as a perfect repository of all diverse cultures for long centuries.

How Islam Spread in India

Since Islam first entered India, it has contributed greatly to the area and its people. Today, numerous theories about how India came to be such a largely Muslim land exist. Politically, some such as the Hindutva movement in India try to make Islam seem foreign to India, by insisting it only exists because of invasions by Arab and Persian Muslims. The truth however, is far from that. In the period of the Earliest Indian Muslim Cheraman Perumal, even before the life of Prophet Muhammad (pbuh) in the 600s, Arab traders were in contact with Indians. Merchants would regularly sail to the west coast of India to trade goods such as spices, gold, and African goods. Naturally, when the Arabs began to convert to Islam, they carried their new religion to the shores of India. The first mosque of India, the Cheraman Juma Masjid, was built in 629 in Kerala during the life of Prophet Muhammad, by the first Muslim from India, Cheraman Perumal Bhaskara Ravi Varma. Through continued trade between Arab Muslims and Indians, Islam continued to spread in coastal Indian cities and towns, both through immigration and conversion. Muhammad bin Qasim, the first great expansion of Islam to India came during the Umayyad dynasty of caliphs, who were based in Damascus. In 711, the Umayyad appointed a young 17-year-old man from Ta'if to extend Umayyad control into Sindh, Muhammad bin Qasim. Sindh is the land around the Indus River in the Northwestern part of the sub-continent, in present-day Pakistan. Muhammad bin Qasim led his army of 6,000 soldiers to the far eastern reaches of Persia, Makran. He encountered little resistance as he made his way into India. When he reached the city of Nerun, on the banks of the Indus River, he was welcomed into the city by the Buddhist monks that

controlled it. Most cities along the Indus thus voluntarily came under Muslim control, with no fighting.

Despite the support and approval of much of the population, the Raja of Sindh, Dahir opposed the Muslim expansion and mobilized his army against Muhammad bin Qasim. In 712, the two armies met, with a decisive victory for the Muslims. With the victory, all of Sindh came under Muslim control. It is important to note, however, that the population of Sindh was not forced to convert to Islam at all. In fact, for almost everyone, there was no change in day-to-day life. Muhammad bin Qasim promised security and religious freedom to all Hindus and Buddhists under his control. For example, the Brahman caste continued their jobs as tax collectors and Buddhists monks continued to maintain their monasteries. Due to his religious tolerance and justice, many cities regularly greeted him and his armies with people dancing and music.

However, opinions differ on the advent of Islam in India and there is a prominent version that, there was Arab presence in Sindh region before the Arab invasion of Sindh. Although they were small in number, but their presence was significant. The Arab army headed by Muhammad bin Qasim invaded Sindh in 710 A.D. This invasion led to a permanent occupation of Sindh and southern Punjab but the rest of India was unaffected until the close of tenth century, when a fresh invasion began under Mahmud Gaznawi¹⁰ The oral history revolving around the journey of Cheraman Perumal, the last King of Chera Dynasty of Kerala with the mission of meeting Prophet Mohammed (pbuh) is very popular in south India. The opinions differ on his meeting with the Prophet. Anyway, on his back from Mecca, Cheraman Perumal died in Oman and his body was buried in a place called Salala.

Arab Diaspora

Arab Diasporas refers to descendants of the Arab immigrants

¹⁰ Philip K. Hitti, *History of the Arabs* (New York: Palgrave Macmillan, 2002), 210-212.

who, voluntarily or as refugees, emigrated from their native lands to non-Arab countries. Arab traders have long operated in Southeast Asia, trading in spices, timber and textiles. There are only two communities with the self-identity Arab in India, the Chaush of the Deccan region and the Chavuse of Gujarat, who are by and large descended of Hadhrami migrants who settled in these two regions in the 18th Centuries. In South Asia, claiming Arab ancestry is considered prestigious, and many communities have origin myths with claim to an Arab ancestry. Examples include the Mappilla of Kerala, Labbai of Tamil Nadu. These communities all allege an Arab ancestry, but none speaks Arabic and follows the customs and traditions of the Hindu majority. Sri Lankan Moors are the third largest ethnic group in Sri Lanka, comprising 9.23% of the country's total population. They are native speakers of the Tamil language and predominantly followers of Islam. While sources trace their ancestry to Arab traders (Moors) who settled in Sri Lanka sometime between the 8th and 15th centuries.

The Arabs had a close commercial and cultural relation with the Indians in pre-Islamic period. The Indo-Arab friendship dates to the very ancient times in history when Indian and Arab sailors plied their ships across the seas and established commercial links with each other. As a result, Arab traders built their permanent settlements on the western coast of India, which played an important role in exchange of Indo-Arab cultural relations. The trading Arab groups established business communities in the south-west coast of India. Indian goods were moved to Yemen, Syria and finally to the markets of Egypt and European countries.

Trade Relations

The Arab countries are located rounded with seas. There have not any agricultural or fertile lands. Then these countries compelled for trade. Fortunately, the four famous most commercial countries are located around of Arab world, one side of Arab locates Iraq another side placed Syria third side is Egypt, Africa in front of the India and another side locates Iran. The Arab has connection with these countries since early era. The Bahrain, Oman, Hazr-

mont, Yemen, Hejaz is locating in red sea, Indian Ocean and bay of Persia. Then all countries are becoming centers for trade movement by voyages. The route was that, firstly starting from Indian coast to Yemen port and from here to Syria and Egypt and traveling by Roman Ocean to Europe¹¹.

Commercial intercourse between Arabia and India had gone on from time immemorial, with for example the sale of dates and aromatic herbs by Arabs traders who came to Indian shores every spring with the advent of the monsoon breeze. People living on the western coast of India were as familiar with the annual coming of Arab traders as they were with the flocks of monsoon birds; they were as ancient a phenomenon as the monsoon itself¹².

The advent of Muhammad (pbuh) (569–632 A.D.) changed the idolatrous and easy-going Arabs into a nation unified by faith and fired with zeal to spread the gospel of Islam. The merchant seamen who brought dates year after year now brought a new faith with them. The new faith was well received by South India. Muslims were allowed to build mosques, intermarry with Indian women, and very soon an Indian-Arabian community came into being. Early in the 9th century, Muslim missionaries gained a notable convert in the person of the King of Malabar.

Historical Background of Kerala

Kerala is a state of independent India, which situates in the south west coast of India representing only 1.18 percent of the total area of India and 3.4 percent of the Indian population.¹³ The state constitutes 14 districts and the total Muslim population of it as per the census of 2001 is 23.33 percent of the total population.¹⁴ According to the geographical feature, Kerala situates in the between

¹¹ Nadwi, *Indo-Arab Bandangal*, 58.

¹² Singh Khushwant, *A History of the Sikhs* (Princeton University Press, 1963), 269.

¹³ At the time of independence, this region was ruled by three administrations, including two princely states, Travancore and Cochin, and Malabar was under the direct administration of the British. These three units were united to form the present Kerala on November 1-1956.

¹⁴ Malayalam desk Encyclopedia, 683 (n.p).

latitude of 8° 18' and 12° 48' from North and from south 74° 58' and 77° 25'. In north part Karnataka, in south part Indian sea, in east Sahyadri Mountains (Western Ghats) and in west Arabian Sea are the boundaries of Kerala. 38, 863 sqmr is the total strength, and in total length of India it reaches near 1.18% and it is in 20th position among Indian states in largeness.¹⁵ According to 2011 Census of India figures, 54.73% of Kerala's population are Hindus, 26.56% are Muslims, 18.38% are Christians, and the remaining 0.33% follows other religion or no religion. As per 2011 census Kerala has a Muslim population of 8867767. It is 26.56% of total population.

There are many views and opinions about the emerging of Kerala. Kerala situates between Western Ghats and Arabian Sea. The Kerala also known in other names also like Malabar¹⁶ among many historians. Many historians introduced Kerala by calling Malabar. It is said the word Malabar is derived from local people's language when they are calling this *Mala varam*¹⁷ (down slope) then people called Malabar because it lays between the *ayi* means ocean and mountains. This latter came to know as Malabar.¹⁸

History of Mappila and Contacts with Arabs

The Muslim community lived in Kerala are called Mappila (means great personalities).¹⁹ The excellent behavior of a good community like patriotic, affection for freedom, altruism enthusiasm towards knowledge was found profoundly in Mappila community. The word Mappila is derived from the two Dravidian words, *Maha* (great) and *Pilla* (child).²⁰ Moreover, it is derived from Arabic word "*Ma Fallah*" non-cultivators as it is reported from Said Badger writer of Arab dictionary.²¹

¹⁵ A Shridhara Menon, Kerala Charitram (DC books), 17; Islamic Encyclopedia, (IPH, Kozhikode), VIII 361.

¹⁶ TDV (Turkish Islamic Affairs Encyclopedia) 27, 465-466

¹⁷ Malayalam word meaning for down slope.

¹⁸ Islamic Encyclopedia, 684-685.

¹⁹ C. N. Ahmed, K. Muhammed, Abdul Karim, Mahataya Mappila Parambarayam, The Eminent Heritage of Mappila), Al-Huda Bookstall, Kozhikode, 14.

²⁰ The glorious Mappila tradition, p.1

²¹ A Wahab Doddamana, Muslims in Dakshina Kannada, p.49

They have a great role in freedom struggle series of Indian freedom movement. The Mappila *people* who lived mainly in the northern part of the Kerala were famous for their freedom struggles and movements,²² which finally culminated in *Malabar Kalam* or Mappila Lahala (Mappila struggle). This was not an outburst occurred in a single day but was one of those series of fights against foreign empires.²³ They protested imperial powers like British, Portuguese, and Dutch. The scholars and leaders like Sayyid Alawi Mampuram, Umar Qāḍi Velayangod, Qāḍi Muhammad (the author of *Fath al-Mubīn*)²⁴ and Kunchali Marakkar,²⁵ were the leaders of this team. The Mappila community has a good legacy in educational field also.²⁶ There are diverse kinds of writings invented by Malabar people like *mala pattu*, *qissa pattu*, and so on.

Emergence of Islam in Kerala and Situations of Muslims

Islam is the second largest religion of Kerala. In Kerala Islam has a great history. Many historians recorded an account of documents about the emergence of Islam in Kerala. The people from its beginning in 9-15 centuries warmly welcomed Islam. The land is greatly populated by the coming of missionary teams under the leadership of *Mālik Dīnār* and his companions.

It is obvious from historical records, that Islam in Kerala reached by merchant and trade groups. Spreading of Islam in Kerala has been indisputably proved that Arabia had trade relations with Indian ports long before the establishment of the Roman Empire. In the historical documents, it is said that the Kerala was de-

²² P K. Rameshan Nayar, Police encyclopedia, (Prashanthi publication), p.159-160

²³ C.K Karīm, Historical studies, (1994, n p), p.661.

²⁴ Full name Thahr il ahl al-Imān ala Jihādi Abadathi ṣalbān, it includes 117 lines. It is believed this poem was written when Vascodagama set to fire the vessels returning from Hajj pilgrimage, in which many women people including women were burnt, in his second arrival to Kerala. Therefore, this was composed as revenge to them.

²⁵ C.N Ahmed, K. Muhammed Abdul Karīm, Mahattaya Mappila parambar-yam, (Al-Huda bookstall, Kozhikode), p. 16.

²⁶ Rahmaniya Kadameri, Rubi jubilee souvenir, (Bahjath publication bureau), April 2013.

scribed as *Bilād al Fulful*²⁷ by the Arabs. Which means the “land of pepper”²⁸ and these trade contacts helped hugely for the cooperation between the two subcontinents and the advent of Islam in Indian shores during the early period of Islam and the formation of an innate cultural entity.

The longstanding Arab contact with the coastal area of India has made great influence on Keralite people. The navigators and tradesmen came from Arabian shores and some of them settled in the coastal areas marrying local women. They never brought women folk from Arabia. The native rulers extended all facilities and protection to them because their presence was needed for the prosperity of the *Rajas*. Kerala was also one of the most important areas on the western coast of India where the Arabs found a fertile soil for the trade procedures. This community formed in Kerala because of the Arab contact, was latterly came to be known as Mappila, (means *Mahapillas* i.e, great personalities)

In Kerala, Muslims had a good influence in every field especially political and educational fields, but gradually with the coming of Europeans and other imperial powers, Muslims focused to drive out and get rid of these colonial powers, thus their valuable and precious times were spent to prevent these colonial powers. As the result of this, many conflicts and bloodshed movements occurred here, like Malabar revolt. These insurgencies prevented them from engaging in other creative activities. Therefore, we can find number of martyrs and their histories from historical documents. Many martyrs who dedicated their life for the sake of Islam and to secure Islam from the hands of cruel emperors. They are called as shuhadā²⁹ like Kunchali Marakkār,³⁰ Cheroor Shuhadāk-

²⁷ C.N Ahmed, K. Muhammed Abdul Karīm, Mahataya Mappila Parambaryam, p.16.

²⁸ In that, time the pepper was found only found in Indian subcontinent. So many foreign emperors, travelers invaded India for its abandon treasuries, especially spices. In Greek –Roman documents it is recorded that the pepper was called as the “Indian medicine”.

²⁹ Arabic word to imply the martyrs who sacrificed themselves for Islam in fight against anti-Muslims. Plural *shahīd*, there are many martyrs (*shahīd*) like

kal, Kuttichira Shuhādākal, and Pukottur Shuhadākal. As a part of honoring and commemorating them, many functions like *Urūs*³¹ are conducted normally in most places.

The social condition of people where Islam has set a foot was considerably deplorable, especially in Kerala-like regions where non-Muslim regimes were in rule; historians mention the rampant caste system as a major reason that motivated the downtrodden sects to convert to Islam. By becoming Muslims, they could at least enjoy the freedom of movement and the right to free labour and worship. The Muslims also received and respected them as equals irrespective of their earlier religion or low casts. The time of Cheraman Perumal tradition and advent of Malik Dinar Mission, all historians undoubtedly agree on the conversion of last Chera king and the missionary works of Malik bin Dinar and his companions have taken a great part in the revivalist history of Islam in south India. Zainuddin Makhdum, Umar bin Muhammad Suhrawardi, Zaid Muhammad, Seyd Mohideen Shah, K.K. Kareem, Dr. C.K. Kareem, and majority of later historians have spent major portions in their works to portray these traditional beliefs.

According to the observance of Major Rowlandson, in the Persian translation of *Tuhfatul Mujahidin* (1898), it too was the part of missionaries sent by Prophet Muhammad to the different part of the world. Apart from the former Muslim traders, the caravans visiting the mount of Adam in Ceylon may be the next bearers of the Islamic message to the land of Malabar. Because Kodungallur was a well-known port and the then capital of Malabar, traveller used to stop here to take a rest before resuming voyage. Appointing a learned man in major centres from their mission he organized

Malappuram Shuhadākal, Cherur Shuhadākal; they are killed in movements against colonial powers.

³⁰ The freedom fighter who was the navigator or believable helper of the Samudiri kingdom.

³¹ The day of commemorate of Sufis/ Islamic scholars on the date of death date, is also used especially in Kerala.

a very systematic and well-arranged system that will help easy access of Islam to hearts of residents and thanked God to find the divine light of Islam having taken over so much space in the abysmal darkness of disbelief. By the completion of duty Malik bin Dinar and his few followers left for Khurasan where he died and the rest remained here in Islamic propagation activities. Malabar was the most important state on the western coast of India where the Arabs found fertile soil for their trade activities. The community of Muslims in Kerala which arose in Malabar as a result of the Arab contact are known as Mappilas. The Arabs who took the leadership of new traditional system of Islam had made intensive missionaries took place on the coast and several native now supplemented to the mound of the community. The matrimonial alliances of Arab sailors with the local women of the Malabar Coast. It meant a mixture of black and white; it corresponds to Indian women and Arab women. After, Malabar became a fertile region for Islam. Shaik Zainudhin Makthoom reports (1898): very useful matter for Muslim society that "rulers of that time had respected and regard for the Muslims because the increase in number of cities was due to them.

Now days the majority of Kerala Muslims are called as Sunnis who adhere to the shafi school of sunni jurisprudence. They follow various forms of Sufism. They are mainly divided in to two fractions, have separate leaders and separate Madrasa Boards too. Real question that what is the educational structure of ulama group in Kerala, how they change their approach of modernization from their orthodox concept. Really wonderful these ulama groups gained education without the help of government, they carried their Othupalli (Morning or Evening Madrasa in Malayalam), Dars system (Mosque centric residential learning system), Arabic or Islamiya colleges (Students studying both Islamic and Material subjects in residential campus). Islamic Universities (Affiliated to international Islamic Universities and provide research level courses) but they also modernized now days how it happens.

The traditionally educated Muslim religious scholars, the

'Ulama (singular: 'alim), are one of the basic pillars of an Islamic community. Getting deep experiences in religious sciences such as Qur'an, Hadith, Qur'anic commentaries, jurisprudence, and theology they become responsible to undertake the mode of tajdid that was presented by Prophet. it plays a pivotal role in the construction of an Islamic spirited community.

We can classify the Ulama of Kerala as three sections: Ulama of pre-colonial period, colonial-period and post-colonial period. In each of these phases, they were of various outlooks regarding the espousal of forms and styles to the dissemination of Islamic teaching. The Imams in these mosques, which built by Malik bin Dinar were seemingly the first group of Ulama who did their duty here in an ideal form. After that, as previously mentioned, many religious educational centres might have emerged and worked here in its full swing under the leadership of foreigners. Ibnu Batuta gives clues on some religious educational centres like in Mangalore under Qazi Badruddin Ma'bari, and in Ezhimala under Khatib Hussain and Hasan Vasan, where the students also get stipends.

Ulama, got an Islamic identity directly from the scholars came from Arab countries, the homeland of Islam. The missionaries and traders set afoot in Kerala has a considerable role in the set up of knowledge system and personality development of Ulama wing, the Makhdums basically hail from Yemen deserves the credit of systemizing Islamic studies in Kerala territories. By the debut of Makhdums as the pathbreakers of religious studies in Kerala this attachment was once more concreted.

Actually, coming to Ponnani, Zainuddin Makhdum Senior (1467-1521) established a planned system in the scenario of Kerala Muslim religious education. Taking experiences from Calicut, Mecca and Al-Azhar, Egypt, where he had studied, Makhdum tended to make a comprehensive syllabus and a well-structured system full-fledged education. Constructing the Grand Mosque of Ponnani, he also facilitated to the study and accommodation especially to those who come from remote areas. He selected the Kitabs of the Islamic scholars as textbooks and even composed more

than twenty books like *Murshid ul Tullab* and *Siraj ul Qulub* in different faculties to educate the young generation. His global contacts with international scholars like Sakariyya al Anasari (824-926 H), Jamal al Din al Suyuti (911 H), Nuruddin Mahalli and Kama-luddin Mahalli have influenced Kerala Muslim education very well. Zainuddin Makhdum ³²junior (938-1028 H) was another scholar who continued the educational projects started by his Senior. Tracing the same way of Makhdum senior he also made a worldwide contact in religious and political level. Spending ten years in Mecca he returned Ponnani and joined hand with the program of Ulama training with his new additions (Millier 1992: 260). It is said that, meanwhile the great jurisprudent Ibnu Hajar al Haitami (909-973 H) of Mecca visited Ponnani and became another feather in progress of Kerala Muslim religious education. Being the author of world-famous books, totally different of contents, *Fatah ul Mu'in* (fiqh), *Tuhafat ul Mujahidin* (Kerala History) and *Irshad ul Ibad* (tasawwuf), spending 36 creative years in Ponnani Dars he created a gang of completely varied potentials.

By the time Ponnani became the center of Muslim learning and began to be known as 'little Mecca of Malabar'. In the later centuries, there came a series of genius Makhdum Ulama who headed the project of Islamic education at Ponnani. In this course of time several students not only from Malabar and Lakshadweep³³ Islands, but also from Mecca, Medina, Baghdad, Yemen, Syria, Indonesia, Singapore, and Malaysia reached Ponnani for higher studies. Thus 'sitting by the lamb' in the mosque of Ponnani and receiving the title of 'Musliyar' became the symbol of 'being a scholar in Islamic studies' in Kerala experience (Shah 1972: 47-48, Miller 1992: 261). The graduates from Ponnani were the leaders of Kerala Muslims for centuries. , study of 'Ponnani modal' was spread all over Kerala and the 'Ponnani syllabus' or 'Makhdumi syllabus' also got much popularity everywhere. This explosion of knowledge led Kerala Muslims to a new horizon. After the decline of Ponnani,

³² Zeynuddîn b. Abdilazîz b. Zeyniddîn b. Alî el-Ma'berî el-Melibârî (991/1583).

³³ Formerly known as the Laccadive, Minicoy, and Aminidivi Islands.

Baqiyat ul Salihat of Vellure (1869), Tamil Nadu, Darul Uloom of Deoband, U.P. (1866), and Jamia Nizamiyya of Hyderabad (1876) were the resorts of higher education for Kerala Muslims. However, by the half of nineteenth century the eruption of indigenous Arabic colleges has started, with new experiences of Islamic knowledge and combined education.

The centres of Muslim learning in Kerala are believed Kodungallur, South Kollam, Panthalayani Kollam and Chaliyam etc. Like Ponnani, once in history Kozhikode also led a leading role in the spreading of religious education. The Qazi tradition of Calicut substantiates this continuity. In later centuries Kasargod, Ichilangod, Tanur, Tirurangadi, Veliyankod, Kizhur, Vazhakkad, Parappanangadi, Trikkarippur, Nadapuram, Kundur, Mannarkkad, Cherpullasserri, Adhur, Angadimugar, Turuthi etc. became the centers of dissemination of Islamic education. In the later time some Ulama families also came out taking the responsibility of Islamic preaching like Odakkal Ulama family, Cherusseri Ulama family and Fazfari family etc. All this abode of knowledge and scholars formulated a good and valuable identity for Ulama in Kerala. The Darse were the centres of socialization of community and factory of talented students. All of the religious awareness and value centered social awakening that have witnessed Kerala Muslims so far, were started by the impetus given from Darses. The new educational institutions and Arabic Colleges also erupted from the same motivation. It is interesting to find that the 'reformers' whom Kerala Muslims have been witnessed in later centuries also were the products of Palli Darses. Until the emergence of the sectarian sentiments, it was treated collectively as the focal centers of Kerala Muslim revivalism.

By the public speeches and necessary instructions in congregational days, they could convey their messages to the people who go through the different walks of life. Thus, the vibrancy of the Ulama was considered as the vibrancy of the community too. Sal-

im, Shana quotes³⁴ that Ashutosh Varshney, a specialist in ethnic conflicts in India specifies the difference between ethnic conflicts and ethnic violence. According to him, ethnic conflict is an inherent part of a pluralist society. It will be problematic only if it leads to death and violence. Kerala has a very low record of communal violence. The small disturbances in certain pockets of Kerala did not spread to other regions and have been confined to those areas. Integration in Kerala is at the grass root level where people are dependent on each other for their basic everyday needs. If this bond remains strong, Kerala will be a haven for its people.

Kerala society Welcomed the visitors, lured them to settle in Kerala through its bountiful nature and made them feel at home. They have not just tolerated, but also accepted other cultures into their hearts. In each and every aspect of Kerala like language, cuisine, architecture, attire, art forms, rituals and festivities can find the influence of cultures of different countries. Kerala like any other place is a land of diversity. But the different groups have peacefully co-existed in a small area of 38,863km. Language is a major factor that has helped in the integration process.

Development of Indo-Arabic Literature

There are many chronological evidences for this time tested social and cultural tie up. Teaching and learning of Arabic language and literature in India assumed an imperative position in the promotion and growth of Arabic language and literature in India. A chain of Madrasa has been built up all through India to learn Arabic for religious purposes and later on, it turn into an essential part of Indian education system mainly for the Muslims. These Madrasas not only provide religious teachings to the Muslims, but they had produced a large number of scholars in Qur'an, Hadith, Fiqh and other branches of Islamic learning also. These Madrassas have shaped many marvelous experts of Arabic lan-

³⁴ Integration of Muslims into the Larger Social System in Kerala, A Research Report Submitted in Partial Fulfilment of the requirements For the Degree of Bachelor of Arts in Social Sciences .

guage and literature in India. Other than these sorts of Arab people of various professions, some artisans of Arabian soil used to live permanently in India. No faster than the Arabs came to India and settled down here, they began to do something for the development of their own language and literature not only amongst themselves but also among the local inhabitants of India.

In the Ghaznawi period, the Arabs had extraordinary influenced over the conquered people of India in the field of Arabic language and literature³⁵. Throughout the period of Arab administration in India, Arabic continued as the official language of the government and the unparalleled medium of blessed knowledge of literary activities. Besides Sindh, some other cities like Daybul, Mansura, and Multan were the important places where Arabic language and Islamic learning was enthusiastically cultivated. As far as the popular use of Arabic language, both Ibn Haykal and Maqdisi testify the fact the inhabitants of Mansura, Multan and Daybul were bilingual speaking Sind and Arabic³⁶.

The name and distinction of Arabic language and literature was carried forward from Lahore to Delhi. The Sultan took keen interest in setting up Madrasa and higher institutions for Islamic learning. These educational institutions had their staff from the famous scholars of Khurasan and Transoxian, who were foremost scholars of Usul Fiqh and Arabic linguistic studies. Some of them wrote independent books in Arabic language. The curriculum followed in the then Madrasa consisted of courses in religious, linguistic, scholastic and philosophical sciences whose textbooks were exclusively in Arabic language³⁷.

There is an extensive list of Indian scholars who had made an immense commitment in preserving and promoting the Islamic

³⁵ Hanefi Palabiyik, Influence of Central Asian Islam in Islamization of India (Hindistan'ın İslamlaşmasında orta Asya islami'nun Tesiri), II edition, p950-951,

³⁶ Yusuf S.M. Studies in Islamic History and Culture (Delhi: 1988) 221.

³⁷ Al- Hasani A.H. Al-Thaqafatul Islamiyyah fil Hind (Damascus: 1958) 11-12.

scholarship including Qur'an, Hadith, Islamic Jurisprudence and the Arabic language and literature. It is not possible to mention here all the names, but a few are as follow: Maulana Ashraf Ali Thanvi, Maulana Anwar Shah Kashmiri, Maulana Shah Waliullah al-Dehlawi, Maulana Syed Suleiman al-Nadwi, Maulana Gulam Ali Azad al-Bilgiram, Maulana Nawab Siddiq Hasan Khan, Maulana Abul Hai al-Hasani and Maulana Abul Hasan Ali al-Nadwi, Dr. Sayeedur Rahman al-A'zmi al-Nadwi and many others.

The regular commercial communications between Arabs and Indians throughout this period culminated in influencing each other's language and culture.

Some Indian goods, entered the Arab world, were named after the place of origin, Al-Hind. Indian swords were very famous in Arab world and they called it Hindi, Hindawani and Muhannad. It gained the reputation of being very supple and sharp. Pre-Islamic Arabic poetry has many references to this and many other Indian goods being popular among Bedouins too.

Arab Travelers to India

A lot of our awareness of antiqued and medieval Indian history comes from the accounts of foreigners who as pilgrims, travelers and traders crossed the seas and not easy land routes to reach India. In their writings on their observations and experiences of a country new and strange to them, they left valuable donations to the historical understanding of early Indian society. As outsiders, they found worthy of mention facets and facts about the country that native writers missed or often simply took for granted and hence ignored. They acted, often unwittingly, as agents of civilization contact and exchange, bringing with them new ideas, thoughts, skills and technologies, and returning, in turn, armed with new knowledge as the harbingers of cultural and intellectual change.

Islamic Travelers

The Muslims, who came to India as travelers, merchants and writers in the early medieval age and those who learnt from them,

had the same developed a deep sense of respect for its wisdom and science. At the same time, they learnt from India astronomy, mathematics and medicine, among other sciences.

Al-Biruni H 400, AD 1009³⁸

He accompanied Mahmud of Ghazni to India and stayed on for thirteen years, observing, questioning and studying. The outcome was his monumental comments on Indian philosophy and culture - *Kitab fi tahqiq ma li'l-hind*. Not for nearly 800 years would any other writer match Al-Beruni's profound understanding of almost all aspects of Indian life. His famous work is *Kitab al-Hind*. He ordered some places, equators, latitudes of India. *Kitab al-Hind* was firstly in Arabic language and later began to translate to English and Hindi languages. Dr. Muhiuddeen Alua translated to Malayalam.

Ibn Battuta (H 779, AD 1377)³⁹

Ibn Battuta wound up touring almost the entire Muslim world, from West Africa and Spain to China, India and the Maldives, a journey that spanned nearly thirty years. On his return to Morocco at the court of Sultan Abu 'Inan. By virtue of the Rihla, Ibn Battuta is considered one of the greatest travellers of all time. He travelled more than 75,000 miles (121,000 km), a figure unlikely to have been surpassed by any traveller until the coming of the Steam Age some 450 years later.

Ibn Battuta dedicates various pages to the lineage of the royal family, the history of the country, the details of a variety of elaborately choreographed court rituals, the wars and revolts preoccupying the sultan, his extensive gifts to religious and political men and his ceremonies entering and leaving the capital.

Tughlaq was inconsistent even by the standards of the time,

³⁸ Born near modern Khiva in Uzbekistan, Al Beruni was conversant with Turkish, Persian, Sanskrit, Hebrew, Syriac (Armenian) and Arabic in which he wrote, and excelled in astronomy, mathematics, chronology, physics, medicine, mineralogy and history.

³⁹ Abu Abdullah Muhammad Ibn Battuta was born at Tangier, Morocco in AD 1304. Starting out on a simple Hajj at the age of twenty-five.

and Ibn Battuta veered between living the high life of a trusted subordinate and being under suspicion for a variety of treasons against the government. It took him years to reach his next intended destination, China, via Maldives, Ceylon (Sri Lanka) and Calicut. He makes cleared all in his work Aja'b al-Asfaar. In his work, the more effective details are that, the details of south Indian places which not under the Muslim rule⁴⁰.

Other Muslim Travellers

*Al Masudi*⁴¹(345 AH, AD 956)

An Arab writer visited India in the 9th century A.D. during the reign of Mihira Bhoja of Kanauj. His account gives information about the history of north India during that period. His famous works are "Muruj adh-dhahab wa ma'adin al-jawhar" ("The Meadows of Gold and Mines of Gems") at-Tanbih wa-l-'Ashraf ("Admonition and Revision").

*Abdul Razzaq*⁴²(ö. 887/1482)

Abdul Razzaq was a Persian who was sent by Shah Rukh as ambassador to the Zamorin of Calicut. In April 1443, Abdur Razzaq visited Vijayanagar during the reign of Devaraya II. He was

⁴⁰ Historic travels of India, Story of India, www.storyofindia.com

⁴¹ Al-Mas'udi (Arabic: أبو الحسن علي بن الحسين بن علي المسعودي, Abu al-Ḥasan 'Alī ibn al-Ḥusayn ibn 'Alī al-Mas'ūdī; c. 896–956) was an Arab historian, geographer and traveler. He is sometimes referred to as the "Herodotus of the Arabs". Al-Mas'udi was one of the first to combine history and scientific geography in a large-scale work, The Meadows of Gold and Mines of Gems (Arabic: مروج الذهب و معادن الجواهر, Muruj adh-dhahab wa ma'adin al-jawhar), a world history. More generally, described as prolific and as a polymath, he was the author of "over twenty" works, which dealt with "a wide variety of religious and secular subjects, including history (both Islamic and universal), geography, the natural sciences, philosophy, and theology.

⁴² (ö. 887/1482) Abd-al-Razzāq Samarqandī (Persian: کمال‌الدین عبدالرزاق بن اسحاق بسمرقندی, Kamal-ud-Din Abd-ur-Razzaq ibn Ishaq Samarqandi 1413–1482) was a Persian Timurid chronicler and Islamic scholar. He was for a while the ambassador of Shah Rukh, the Timurid dynasty ruler of Persia. In his role as ambassador he visited Calicut in western India in the early 1440s. He wrote a narrative of what he saw in Calicut which is valuable as information on Calicut's society and culture. He is also the producer of a lengthy narrative or chronicle of the history of the Timurid dynasty and its predecessors in Central Asia.

overawed with the size and grandeur of the city of Vijayanagar. He wrote, "The city is such that eye has not seen nor ear heard of any place resembling it upon the whole earth". His narrative supplies valuable information on the topography, administration and social life of Vijayanagar at that time⁴³. He wrote a 45-page narrative of this mission to India. It appears as a chapter in his book *Matla-us-Sadain wa Majma-ul-Bahrain* (مطلع السعدين ومجمع البحرين) (The Rise of the Two auspicious constellations and the Confluence of the Two Oceans), a book of about 450 pages which contains a detailed chronicle of the history of his part of the world from 1304 to 1470 and which takes much of its contents from other writings.

Abd-al-Razzāq's narrative of his visit to India includes describing the life and events in Calicut under the Zamorin and also of the Ancient City of Vijayanagara at Hampi, describing their wealth and immense grandeur. He also left accounts of the shipping trade in the Indian Ocean during the 15th century.

Indian Arab Travellers and Writers

Ibn Kurdasbe (H.250, AD 864)

He was one of the workers of postal spy investigation bureau in the period of Abbas caliph Mu'tamid in AD 19th century. He published a book which explaining the distance from Bagdad to different countries and its roots. He describes the routes of road and sea of India. He didn't visit India but, he collected ideas from geography of Batlaimoos and government of spy investigation bureau. He also met more over Indian visitors and he could to know the India as he traveled. This book published on 1889 from Leiden. Ibn Kurdasbe believed that, the Arabs understood the places from Baluchistan to Gujarat in Sind, he included famous Indian towns of Sind and he is explaining the seven castes of India⁴⁴.

Sulaiman Tajir (H.237, AD 851)

The author of *Silsilat al-Tavariq*, which is the first work of trav-

⁴³ Sulaiman Nadwi, Indo- Arab Bandangal, 52.

⁴⁴ Ibid, 44-45.

elogue. It published on 1811 from Paris. He was one of business-person. He traveled from Iraq port to China, and then he could to visit all coastal areas of India. In H 237, AD 851 he prepared a travelogue. He especially mentioned in his work "the Indian four kings from coastal area"⁴⁵.

Abu Zaid Hasan Sairafi (H.264)

Sairafi is the one of the most famous port of bay of Persia. His work published on H264, AD 877. He had met the famous traveller Abu Mas'ood (H 300) from Sairaf. He was a business person. He also traveled to India, Sairaf, China etc.⁴⁶.

Abu Dalf Mis'ar bin Muhalhal Yanhu'e (H.331)

He is another Arab traveler. His era was between H 331-377, AD 942-948. He came from Bagdad to Turkistan. He met with Bukhara king Nasar Samani. He went to China with reprehensive and to Turkistan, Kabul, Tibet, Kashmir, Multan and Sind. Moreover, he reached Kollam from south India. Some parts of his book translated from Berlin to Latin in 1845. Moreover, Ibn Nadeem elucidates its shorts in Kitab al-Fihrist, Yaqut in Mu'jam al-Buldan, Kaznavi in Asarar al-Bilad. He was the first traveller to India which traveled by coast⁴⁷.

Busurg bin Shahariyar (H.300, AD 942)

He was a captain; he traveled from Iraq port to Indian coasts via island China, Japan. He published a book titled Aja'b al-Hind (wonders of Hind). He marked in his work more events from south India, Gujarat and a story of a king who translated the holy Quran to Hindi language. He mentions some names of Indian towns in his work.

Abdul Hasan Ali

He is famous historian, geographer and traveler. He spent twenty-five years of his life only for travels around the world. He

⁴⁵ Ibid,45-49.

⁴⁶ Sulaiman Nadwi, *Indo- Arab Bandangal*, 50-51.

⁴⁷ Ibid, 51-52.

started his journey from his birth land Bagdad to Iraq, Syria, America, Rome, Asia minor, Africa, Sudan, Frank except China, Tibet, India, salon etc. he visited by voyages to India, China, Arab countries, Ethiopia, Persia, Roman oceans. Today his only two books are remaining. "Kithab tanbeeh val ishraf and muruj dhahabi va ma'adin al -jouhar". He defines history of Indian oceans on his work.

Istaqri ⁴⁸H 340, AD 951

He famed by Abu Ishaq Ibrahim bin Mohammed Farsi Istaqri. His native land is cargo of Bagdad. He visited almost places of Asia. He wrote two books in geography. Kitab al-Aakalim and Kitab Masalik al-Mamalik. The first book published in 1839 at gota and second in 1870 at Leiden. He mentions about Arabia, Iran, middle Asia, Kabulistan, Sind, India. He visited India on H 340 AD 951. He met Ibn Houkal from India, he was contemporary of his. He also explained Maha Nagar which center of Valbaray. His work was not only for study the status of countries but also he was prepared world map. Then he picturised map of Sind⁴⁹.

Ibn Houkal⁵⁰ H 331-358, AD 942-79

He was businessperson of Bagdad. He left Bagdad in H 331, and explored Europe, Africa and Asian countries. He especially focuses on Spain, Sily until India. He was the first geographer and traveller; he tried to sketch the long and width of India⁵¹.

Bashar Maqdisi H 375, AD 985

⁴⁸ Abū Ishāq Ibrahim Ibn Muhammad al-Istachri (Arabic أبو إسحاق إبراهيم بن محمد الإصطخري, DMG Abū Ishāq Ibrahim ibn Muḥammad al-Iṣṭaḥrī) was one of the most important Persian- Islamic geographers and cartographers of the 10th century . He was a member of the Balchi School in Baghdad and wrote in the wake of his teacher Abu Zaid al-Balchi (934), the "Book of Ways and Provinces" (Kitab al-Masalik wa-l-mamalik) .

⁴⁹ Ibid, 54.

⁵⁰ Muḥammad Abū'l-Qāsim Ibn Ḥawqal (محمد أبو القاسم بن حوقل), also known as Abū al-Qāsim b. 'Alī Ibn Ḥawqal al-Naṣībī, born in Nisibis, Upper Mesopotamia; was a 10th-century Arab Muslim writer, geographer, and chronicler who travelled 943-969 AD. His famous work, written in 977 AD, is called Ṣūrat al-'Arḍ (صورة الأرض; "The face of the Earth").

⁵¹ Ibid, 54-55.

Shamsuddeen Mohammad bin Ahmad Basher was from Baith al-Muqaddas. He completed his work *Ahsan al-Taqasim fi Ma'rifat al-Aqalim* in H 375. In the last part of this book, the author explains about the Sind. He visited Islamic states in that period. He did not enter out of Sind from India. He introduces productions, trades, marketing, religious and populations of all places. He selected fourteen pages only for explanation of the Sind⁵².

Other Historians and Writers

Researcher discussed Indian visitors and their written travelogues until now. Then there have more other historians, who wrote about India. One of them is Ibn Rusta H 290, AD 902, like that Kudama Ibn Ja'far H 296, AD 908, Baladuri H 279, AD 892 his valuable work is *Futuh al-Buldan* and *Kitab al-Fihrist* of Ibn Nadeem Baghdadi H 370, AD 980. All are from first period. Then later the great scholar Sufidi Mishqi H 728, AD 1326 his famed work is *Aja'ib al-Barri val Bahri*. The Arab writer Idreesi H 560, AD 1165 from Sisili, Zakariya Kasvini H 682, AD 1283 from Iran, his work is *Asar al-Bilad*. Abul Fida H 732, AD 1331 his work is *Kitab al-Takvein al-Buldan*. Yakut H 627, AD 1229 his work is *Kitab Mu'jam al-Buldan*, Nuvairi from Egypt H 733, AD 1331 his work is *Nihayat al-Irab fi Funun al-Adab* and Shihabuddeen Umari H 748, AD 1346 his work is *Masalik al-Abswar va Mamalik al-Amswar*. All books gave us valuable collection of Indian history.

Conclusion

This study specially focused the root of Islam to India and to southern part of India known as Kerala. Mainly focused on the platform of Islam and its values which changed a society in Kerala by their education under traditional school, it shows that the way of approaches of Muslims in Kerala with harmony and peace. Surely this study helps us to understand one of the Muslim majority states in south India (Kerala) and character of Muslim communi-

⁵² Sayyid Sulaiman Nadwi, *Indo-Arab Bandangal*, 44-57.

ty there too. The Hindu temples and Moplah mosques of the region are known for their colorful festivals and this shows the simple of harmony. It is the most populous district in Kerala. The populations include Muslims, Hindus, Christians, various tribal religion believers, Buddhists, Sikhs, Janis and others.

This research expects that this study shows the harmony of Islam among religions- that it nurtures religious extremism, radicalism and intolerance, and that it is pre-modern and resistant to change. Also put an attention the diversity of Kerala and it character ,just like the cultural diversity of individual Muslim communities around the world and calls for the need to explore these diverse institutions taking into consideration both the local contexts as well as the larger, global contexts.

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