

# MAPPILA MUSLIMS OF KERALA



a study  
in  
Islamic trends

ROLAND E. MILLER

# Mappila Muslims Of Kerala A Study In I

**Rachel Dwyer**



## **Mappila Muslims Of Kerala A Study In I:**

**Mappila Muslims of Kerala** Roland E. Miller, 1992 Not Only Is This Book The First Full Introduction To The Mappilas Available It Is Also Likely To Remain The Definitive Study For Years To Come Slightly Damaged Copy **Mappila Muslims** Husain Raṇṭattāṇi, 2007 Mappila Muslim Culture Roland E. Miller, 2015-04-27 Thorough exploration of the distinct culture of the Mappila Muslims of Kerala India This book provides a comprehensive account of the distinct culture of the Mappila Muslims a large community from the southern Indian state of Kerala Although they were the first Muslim community in South Asia the Mappilas are little known in the West Roland E Miller explores the Mappilas fourteen century long history of social adaptation and their current status as a successful example of Muslim interaction with modernity Once feared now admired Kerala s Mappilas have produced an intellectual renaissance and renewed their ancient status as a model of social harmony Miller provides an account of Mappila history and looks at the formation of Mappila culture which has developed through the interaction of Islamic and Malayali influences Descriptions of current day life cycles religion ritual work life education and leadership are included *Origin and Early History of The Muslims of Kerala 700AD - 1600AD* JBP More, 2011-03-15 History of Mappila Muslims is known to scholars in the English speaking world thanks to certain works which carved a niche in what later came to be known as Mappila studies Although these works are considerably a few and their importance has been slighted by the coming generations as per the ever evolving standards of historicity they could set a paradigm in this area of historical exploration Tuhfatul Mujahidin and Fatah al Mubeen in the days of yore and Roland Miller s Mappila Muslims of Kerala in the last century are among the paradigmatic texts which Other Books has either published or will soon publish Classical works like Tuhfa and Fatah al Mubeen are the masterpieces which resist any overlooking as per any standards of historical analysis chiefly because they speak of the space and time in which their authors encountered the bloody enactment of a historical event Gama s arrival on the coast of Malabar All other events preceding 1498 are narrated in these works in relation to or in the context of that apocalyptic coup d etat By publishing JBP More s *Origin and Early History of the Muslims of Keralam 700 AD 1600 AD* we would like to shed as much light as possible on the history preceding as well as the history of more than a century succeeding Gama s arrival on the coast of Malabar We have the same objective behind publishing the Malayalam translation of Roland E Miller s Mappila Muslims which too comes out all but simultaneously As befitted a historian More has gone through several sources which he has duly footnoted in the analysis of historical events narrated in the work We hope these works will serve as lighthouses to guide explorations in the sea of literatures and oral narratives chronicled or yet to be chronicled on the history of Malabar and Mappilas Since these works are second hand sources we request you to subject their historicity to scrutiny more than we do the historicity of classics For example a section of this book deals with Cheraman Perumal s conversion into Islam an incident in the history of Kerala which elicits many questions from academics and historians on its chronology and the nature of incident Author s

discussion of the incident may not be agreeable to many readers For example in page 112 of the book the author states that if the prophet had really met Cheraman Perumal it would have been mentioned in the Hadith literature But in Al Musthadrak of Hakim 1002 03 a collection of ahadith the following event is reported on the authority of Abu Saeed Al Khudri one of the famed companions of the Prophet and widely remembered Helper Ansar who has reported around 1170 prophetic narrations A king from India presented the messenger a bottle of ginger which the messenger handed to his companions for eating He gave me some too The Indian king is believed to be Cheraman Perumal based on the analysis of narration However Other Books aims to bring out and strengthen many and varied discourses on otherwise less discussed issues in the history of Kerala We hope those readers will judiciously collate their data compare them with the author s sources and form an opinion accordingly

**Educational Empowerment of Kerala Muslims** U. Mohammed,2007 *The Modern Anthropology of India* Peter Berger, Frank Heidemann, 2013-06-03 The Modern Anthropology of India is an accessible textbook providing a critical overview of the ethnographic work done in India since 1947 It assesses the history of research in each region and serves as a practical and comprehensive guide to the main themes dealt with by ethnographers It highlights key analytical concepts and paradigms that came to be of relevance in particular regions in the recent history of research in India and which possibly gained a pan Indian or even trans Indian significance Structured according to the states of the Indian union contributors raise several key questions including What themes were ethnographers interested in What are the significant ethnographic contributions How are peoples communities and cultural areas represented How has the ethnographic research in the area developed Filling a significant gap in the literature the book is an invaluable resource to students and researchers in the field of Indian anthropology ethnography regional anthropology and postcolonial studies It is also of interest to students of South Asian studies in general as it provides an extensive and critical overview of regionally based ethnographic activity undertaken in India

Frontiers of Embedded Muslim Communities in India Vinod K. Jairath, 2013-04-03 This volume approaches the study of Muslim societies through an evolutionary lens challenging Islamic traditions identities communities beliefs practices and ideologies as static frozen or unchangeable It assumes that there is neither a monolithic essential or authentic Islam nor a homogeneous Muslim community Similarly there are no fixed binary oppositions such as between the ulama and sufi saints or textual and lived Islam The overarching perspective that there is no fixity in the meanings of Islamic symbols and that the language of Islam can be used by individuals organizations movements and political parties variously in religious and non religious contexts underlies the ethnographically rich essays that comprise this volume Divided in three parts the volume cumulatively presents an initial framework for the study of Muslim communities in India embedded in different regional and local contexts The first part focuses on ethnographies of three Muslim communities Kuchchhi Jatt Irani Shia and Sidis and their relationships with others with shifting borders and frontiers part two examines the issue of caste of certain Muslim communities and the third part containing chapters on Tamil Nadu Andhra Pradesh

Mumbai and Gujarat looks at the varied responses of Muslims as Indian citizens in regional contexts at different historical moments. Although the volume focuses on Muslim communities in India, it is also meant to bridge an important gap in and contribute to the sociology of India, which has been organized and taught primarily as a sociology of Hindu society. The book will appeal to those in sociology, history, political science, education, modern South Asian Studies, and to the general reader interested in India, South Asia.

**Modern Indian Responses to Religious Pluralism** Harold G. Coward, 1987-11-15. The study of modern Indian responses to the challenge of pluralism reveals the outcome of 2500 years of experience in this living laboratory of religious encounter and offers wisdom to the modern West in its relatively recent encounter with this challenge. A remarkable team of scholars joins forces in this book to examine how religious pluralism actually functions in India. It focuses on both the responses from within Hinduism and of other religions in India, with chapters on Parsis, Indian Islam, Indian Christianity, Sikhism, and Tibetan Buddhism.

*Another India* Pratinav Anil, 2023-04-14. *Another India* tells the story of the world's biggest religious minority. Weaving together vivid biographical portraits of a wide range of Indian Muslims, elite and subaltern, secular and clerical, activist and apolitical, it brings the experience of the country's Muslims under a single focus and, by throwing light on the Indian Muslim condition during the first thirty years of independence, reflects on the true character of democratic India. What we have here is a rather different picture from received accounts of the world's largest democracy. Challenging traditional histories of Nehru's India, Pratinav Anil shows that minority rights were neglected right from independence. Despite its best intentions, the Congress regime that ruled for three decades was often illiberal, intolerant, and undemocratic. Muslims had to contend with discrimination, disadvantage, deindustrialisation, dispossession, and disenfranchisement, as well as an unresponsive leadership. Anil demonstrates how the Muslim elite encouraged depoliticisation, taking up seemingly noble but largely inconsequential causes with little bearing on the lives of ordinary members of the community. There was no room for mass protests or collective solidarity in this version of Muslim politics. *Another India* explores this elite betrayal, whose consequences are still felt by India's 200 million Muslims today.

Islamic Reform in South Asia Filippo Osella, Caroline Osella, 2013-05-16. The articles in this volume build up ethnographic analysis complementary to the historiography of South Asian Islam, which has explored the emergence of reformism in the context of specific political and religious circumstances of nineteenth-century British India. Taking up diverse popular and scholarly debates, as well as everyday religious practices, this volume also breaks away from the dominant trend of mainstream ethnographic work, which celebrates Sufi-inspired forms of Islam as tolerant, plural, authentic, and so on, pitted against a reformist Islam. Urging a more nuanced examination of all forms of reformism and their reception in practice, the contributions here powerfully demonstrate the historical and geographical specificities of reform projects. In doing so, they challenge prevailing perspectives in which substantially different traditions of reform are lumped together into one reified category, often carelessly shorthanded as wahhabism and branded as extremist, if not altogether demonised as terrorist.

## **Islam in the Indian Subcontinent** Annemarie Schimmel, 2022-02-22      **Key Concepts in Modern Indian Studies**

Rachel Dwyer, 2016-03-18 Modern Indian studies have recently become a site for new creative and thought provoking debates extending over a broad canvas of crucial issues As a result of socio political transformations certain concepts such as ahimsa caste darshan and race have taken on different meanings Bringing together ideas issues and debates salient to modern Indian studies this volume charts the social cultural political and economic processes at work in the Indian subcontinent Authored by internationally recognized experts this volume comprises over one hundred individual entries on concepts central to their respective fields of specialization highlighting crucial issues and debates in a lucid and concise manner Each concept is accompanied by a critical analysis of its trajectory and a succinct discussion of its significance in the academic arena as well as in the public sphere Enhancing the shared framework of understanding about the Indian subcontinent Key Concepts in Modern Indian Studies will provide the reader with insights into vital debates about the region underscoring the compelling issues emanating from colonialism and postcolonialism      Hindu-Christian Dialogue:

Perspectives and Encounters Harold Coward, 1993 FOR SALE IN SOUTH ASIA ONLY      **Thamyris 6.1** Nanny M. W. de Vries, Jan Best,      Islamic Law on Trial Sohaira Z. M. Siddiqui, Sohaira Zahid Siddiqui, 2025 Prior to the East India Company's arrival in India in 1661 Islamic law was widely applied in India by the Mughal Empire As the Company's power grew it quickly established a court system intended to limit Islamic law Following the Great Rebellion of 1857 the project of jural colonization replaced the decentralized Islamic legal system with a new standardized system Islamic Law on Trial interrogates the project of juridical colonization and demonstrates that alongside and despite the violent displacement of Muslim legal sovereignty Muslims were able to engage with and even champion Islamic law from inside the colonial judiciary The outcome of their work was a paradoxical legal terrain that appeared legitimate both to Muslim practitioners and English colonizers Through this story of courtroom contestations Sohaira Siddiqui challenges long standing assumptions about Islamic law under British rule the ways in which colonial power displaced pre existing traditions and how local elites navigated the new institutions imposed upon them      Practices of Islamic Preaching Ayşe Almıla Akca, Mona

Feise-Nasr, Leonie Stenske, Aydın Süer, 2023-12-18 Preaching a practice composed of and accompanied by a myriad of different activities is an essential element of Muslim religious life both within and beyond mosques As such Islamic preaching is a common means of religious promulgation and knowledge transfer of pastoral guidance and uplift but also of communication between believers and as a source of negotiating religious normativity power relations and societal topics Given the centrality of preaching in Muslims religious life this collective volume presents contributions on various aspects of performance text space and materiality of Islamic preaching in history and present The interdisciplinary and transdisciplinary framework captures Islamic preaching as it unfolds in its social setting The volume aims at representing the inner Islamic diversity by depicting the practice of preaching as it came about in different times and geographical locations

shedding light onto Friday gatherings and sermons *utba* and other forms of preaching e g *wa be* it during Ramadan at religious feasts and commemorations or on personal occasions such as weddings and funerals Therefore each chapter offers a different insight into the interwoven character of sermons contents the preacher him herself and the audience by emphasising the role of their bodily performance of the temporality and spatiality of preaching and of the objects and items involved

*Lords of the Sea: The Ali Rajas of Cannanore and the Political Economy of Malabar (1663-1723)* Binu John Mailaparambil, 2011-11-11 In the second half of the seventeenth century the political and ritual relationships between the various elite houses of the kingdom of Cannanore on the Malabar Coast were affected by the shifting patterns in the Indian Ocean maritime trade This study shows how the Arackal Ali Rajas the most prominent maritime merchants in early modern Malabar managed to fence off the attempts of the Dutch East India Company to gain control of the regional trade and how they succeeded in maintaining their commercial network across the Indian Ocean intact

*Islamic Connections* R Michael Feener, Terenjit Sevea, 2009 Well over half of the world's Muslim population lives in Asia Over the centuries a rich constellation of Muslim cultures developed there and the region is currently home to some of the most dynamic and important developments in contemporary Islam Despite this the internal dynamics of Muslim societies in Asia do not often receive commensurate attention in international Islamic Studies scholarship This volume brings together the work of an interdisciplinary group of scholars discussing various aspects of the complex relationships between the Muslim communities of South and Southeast Asia With their respective contributions covering points and patterns of interaction from the medieval to the contemporary periods they attempt to map new trajectories for understanding the ways in which these two crucial areas have developed in relation to each other as well as in the broader contexts of both world history and the current age of globalization

**Singapore Ethnic Mosaic, The: Many Cultures, One People** Mathews Mathew, 2017-10-31 Far from being a melting pot multi racial Singapore prides itself on the richness of its ethnic communities and cultures This volume provides an updated account of the heterogeneity within each of the main communities the Chinese Malay Indian Eurasian and Others It also documents the ethnic cultures of these communities by discussing their histories celebrations cultural symbols life cycle rituals cultural icons and attempts to preserve culture While chapters are written by scholars drawing insight from a variety of sources ranging from academic publications to discussions with community experts it is written in an accessible way This volume seeks to increase intercultural understanding through presenting ample insights into the cultural beliefs and practices of the different ethnic communities While this book is about diversity a closer examination of the peoples and cultures of Singapore demonstrates the many similarities communities share in this Singaporean space

Nation and Family Narendra Subramanian, 2014-04-09 The distinct personal laws that govern the major religious groups are a major aspect of Indian multiculturalism and secularism and support specific gendered rights in family life *Nation and Family* is the most comprehensive study to date of the public discourses processes of social mobilization legislation and case

law that formed India's three major personal law systems which govern Hindus, Muslims, and Christians. It for the first time systematically compares Indian experiences to those in a wide range of other countries that inherited personal laws specific to religious group, sect, or ethnic group. The book shows why India's postcolonial policy makers changed the personal laws they inherited less than the rulers of Turkey and Tunisia but far more than those of Algeria, Syria, and Lebanon, and increased women's rights for the most part contrary to the trend in Pakistan, Iran, Sudan, and Nigeria since the 1970s. Subramanian demonstrates that discourses of community and features of state-society relations shape the course of personal law. Ruling elites' discourses about the nation, its cultural groups, and its traditions interact with the state-society relations that regimes inherit and the projects of regimes to change their relations with society. These interactions influence the pattern of multiculturalism, the place of religion in public policy and public life, and the forms of regulation of family life. The book shows how the greater engagement of political elites with initiatives among the Hindu majority and the predominant place they gave Hindu motifs in discourses about the nation shaped Indian multiculturalism and secularism contrary to current understandings. In exploring the significant role of communitarian discourses in shaping state-society relations and public policy, it takes state-in-society approaches to comparative politics, political sociology, and legal studies in new directions.



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