

Impact of “Tuhfat al-Mujahidin” on the Conflict between Portuguese Colonizers and Local Indian Traders of Malabar Coast: A Study

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Abstract. *Tuhfat al- Mujahidin (Gift to the warriors of Faith) is an excellent book, a rare gem, originally written in the sixteenth century in Arabic, now available in English Written by Zainuddin Makhdum-ii. It is a book in which contains 4 main sections excluding introduction, with the final section divided into 14 chapters. When the principalities in South India- particularly those ruled by Muslims- failed to resist the Portuguese colonizers, the general population rose to defend their freedom. They rose in arms against the invaders when their governments had succumbed. It was in this context that the author wrote a treatise on the virtues of defending one's fatherland. This leads him to discuss the postulates of honour, freedom, patriotism and bravery. The doctrine of holy war is only introduced as a subsidiary theme to support the claim which is primarily nationalist and cultural. This book can go a long way towards a better understanding of the ongoing conflict in the world, which some have hastened to call “religious” or “fundamentalist”: in fact the conflict is nationalist, humanist and cultural. The contemporary Muslim resistance is rooted in a history of brutal colonization of Muslims lands by the Europeans, a process that not only destroyed the golden age of Muslim civilization but also left the Muslims of former colonies poor and backward. While terrorism can never be justified, it can be better understood by a careful reading of history. It is also important to note that various other forms of Muslim resistance get more intense when foreign powers threaten to occupy, once again, the Muslim lands. Tuhfat al-Mujahidin is one of the oldest records of the impact on the minds of Muslims when they are threatened by Portuguese occupation and exploitation in the 16th century. The paper will explore the role of the book “Tuhfat al- Mujahidin” to free South-west Indian people of Malabar Coast from the exploitation and atrocities of Portuguese and their colonialism as well as its contribution to Arabic literature..*

Keywords: *Tuhfat al-Mujahidin, Zainuddin Makhdum-ii, Exploitation, Colonialism, Malabar Coast, Mappila.*

Introduction

Sheikh Zainuddin Makhdum-II bin Muhammad al- Ghazzali, grandson of Sheikh Zainuddin Makhdum- I (1530-1583 AD) was a writer, orator, historian, jurisprudent and spiritual leader and widely known as Zainuddin Makhdum second or Zainuddin Makhdum al-Sageer. Whose family originated from Tarim in Hadhramout of Yemen. He inherited the legacy of his grandfather and was appointed as the Chief Muderris (Head Teacher) in the historic Ponnani Dars at Ponnani Jum'ah Masjid that built by Zainuddin Makhdum-I. He was born to the Makhdum family in 1531 A.D. at Combala near Mahe in the Calicut district in the state of Kerala. He received religious instruction under the supervision of his grandfather. He completed his primary education under his father Muhammad Ghazzali and his uncle Abdul Azeez bin Sheikh Makhdum-I and left for Makkah for

further study. He performed the Haj and settled there for ten years for imbibing Islamic knowledge from exponents of Islamic law and other branches of knowledge. He received the guidance of famous scholars such as Al- Hafiz Shihabuddin bin al- Hajr al- Haithemi, grand Mufti of Haramain (Chief Jurisprudent of Makkah and Madina) and commentator in Hadith and Fiqh, Izizuddin bin Abdul Azeez al-Zamzami, Sheikh Abdur Rahman bin Ziyad ad Sayyid Abdur Rahman al- Safwi. He gained the sufi spiritual knowledge from Kutub Zaban Zain al- Arifeen al- Bakri and honoured with eleven khirkath, symbol of grade in Tareeqath. Within a short period he was hailed as the Sheikh of Qadriya Tareeqat [1].

The book Tuhfat al- Mujahidin is a wonderful book on history of Western India in the 16th century written by a keen, contemporary scholar Sheikh Zainuddin Makhdum-II bin Muhammad al- Ghazzali. The book consists of five sections including the introductory section. In the introduction he reveals the purpose of portrayal of the work, in the first part of the work deals with the laws pertaining to Holy War against the Nonbelievers (Portuguese) and it's instructions, the future Reward for the same waits for and a campaign for such war. The second part brings the early arrival of Islam into the Malabar. Following which the work, speaks out certain peculiar customs practiced by the Hindu inhabitants in Malabar, in the third part. Then comes to the fourth, of the advent of Franks (Portuguese) in the countries of Malabar and also some of their disgraceful acts there. This section is again divided into 14 chepters. It gives aclear picture of the Portuguese deeds commencing from 1498 CE and ends to 1583 CE [2].

It speaks of the great naval might of the West coast Indians who kept the Portuguese naval power under constant defeats for a century. This shatters the myth that India did not have might on the maritime side. Since the history of India is written around those who ruled Delhi, writing and researching on the world and greatness of South Indians is completely ignored. This book reveals in detail how Keralites, Bijapuris and Gujratis fought bravely against the Portuguese shipping onslaughts. In no way the Indians were inferior to European shippers. Their subsequent subjugation by the West was not at seas but at the land battles fought at Plassy, Buxer etc. South Indian Hyder Ali defeated the mighty, treacherous British power in two wars called I and II Mysore Wars. Had the North Indian rulers recognised the might, valour and capacities of South Indian rulers and peoples, the course of history would have been different. This book mostly refers to naval war forces. The book ought to be titled differently in English stressing upon the social, cultural, caste factors, might and struggles of the Keralites in particular instead of its original Arabic title, which may discourage intending readers on the ground that it relates to some theological aspects of Islam which are touched only to the limited scope of encouraging Kerala Muslims to perform jihad against the Portuguese but for which atrocities committed by the Spaniards on the Americans during the same period would have been committed by the Portuguese in India. He should bestow attention on the above points and come out with more material on history of the west coast people.

In the Process of the construction of community identity and communal stereotypes in Kerala, literary texts and writings also had played important and crucial role. In other words the literary genres also had very vital part in the construction of community identity and communal stereotypes in the state. Those literary texts depicted and divided the society as watertight compartments on the basis of community identity, religious peculiarities and weirdness. At the same time, these genres also had deep influence upon the administrative machinery as well as the common people [3]. A quick view or review of them enables one to understand how far these writings were responsible and influential for the creation of community or communal identity in the society [4]. Here the present study makes an attempt to critically review the part played by some of the literary texts in the construction of community or communal identity and communal stereotypes in Kerala [5].

Zanuddin Makhdum-II made monumental literary contribution through Arabic texts, notably Tuhfat al- Mujahidin and Fath al-Mu'in. Which serve as vital historical and jurisprudential record. Tuhfat al- Mujahidin is India's first anti-colonial historical text, detailing the arrival of Islam in Kerala and documenting Portuguese atrocities from 1498 to 1583, while urging regional unity and Fath al- Mu'in is a globally recognized, authoritative manual on Shafi'i Islamic Jurisprudence used widely in traditional educational networks across South and Southeast Asia. Both the books Tuhafat al-

Mujahidin and Fathal- Mu'in increased the value of Indian Arabic language and Literature in the literary fields of the World. These books were translated into English and other many languages and till now it is being taught in the many Universities and Colleges as an important book in South-west India and abroad

Objectives

To portrayal the socio-economic picture of Malabar Coast of Kerala in the lateral 16th century.

To explore the role of "*Tuhfat al-Mujahidin*" against Portuguese to motivate the general people of Coastal area of Malabar in Kerala.

To discuss the harsh treatment on spice traders of Kerala's Malabar Coast by the Portuguese.

Methodology

This study has dealt with descriptive and analytical method. Data have been collected from the secondary sources. This paper has been prepared with the help of Books, Research papers, Journals, Articles and Internet Sources etc.

Result and Discussion

Tuhfat al-Mujahidin is one of the earliest extant historical treatises about the southern Indian state of Kerala. Its author, the sixteenth century's Sheikh Zainuddin Makhdum-II hailed from the renowned Makhdum family from the town of Ponnani in Malabar, in northern Kerala. This family traced its descent to migrants from Yemen, who played a leading role in the spread of Islam in southern India [6].

Following in the footsteps of many of his forefathers, Sheikh Zainuddin Makhdum-II rose to become a leading Islamic scholar. He spent ten years studying in Mecca, where he also joined the Qadri order of Sufism. On his return to his native Malabar, he spent almost four decades teaching at the central mosque in Ponnani, then a major centre for Islamic studies in southern India. He also served as the envoy of the Zamorins, the Hindu rulers of Calicut, to Egypt and Turkey.

Tuhfat al-Mujahidin is one of Sheikh Zainuddin's several works, and is the best known among them. A chronicle of the stiff resistance put up by the Muslims of Malabar against the Portuguese colonialists from 1498, when Vasco De Gama arrived in Calicut, to 1583, it describes in considerable detail events, many of which the author had himself witnessed and lived through [7]. It was intended, as Sheikh Zainuddin Makhdum says, as a means to exhort the Malabar Muslims to launch a struggle or, Holy War, against the Portuguese invaders. The book thus extols the virtues of Holy War against oppressors, and, at the same time, also provides fascinating details about the history of Islam in Malabar, the relations between Muslims and Hindus in the region and the customs and practices of both.

Islam's first contact with India is said to have taken place in Malabar, and Sheikh Zainuddin Makhdum-II offers a popularly held account of this. He writes of how the Hindu ruler of Malabar, impressed with a group of Muslim pilgrims on their way to Ceylon, converted to Islam and accompanied them back to Arabia. There, shortly before he died, he instructed them to return to Malabar. They did as they were told, and the king's governors welcomed them, allowing them to settle along the coast and establish mosques. Gradually, he writes, the Muslim community began expanding through the missionary efforts of Sufis and traders.

Relations between Muslims and the Hindus of Malabar, Sheikh Zainuddin observes, were traditionally cordial. The rulers of Malabar, all Hindus, treated the Muslims with respect, one reason being that the Muslims played a vital role in the region's economy because of their control of the trading routes linking Malabar to other lands by sea. Hindu rulers even paid salaries of the *mu'dhdhin* and Qazis and allowed the Muslims to be governed in personal matters by their own laws. Hindus who converted to Islam were not harassed, and, even if they were of low caste origin, were warmly

welcomed into the Muslim community. This was probably one reason for the rapid spread of Islam in the region.

Sheikh Zainuddin Makhdum's observations about the Hindus of Malabar are remarkable for their sense of balance and sympathy. Of the Hindu rulers, he says that there are some who are powerful and some comparatively weak. But the strong, as a matter of fact, will not attack or occupy the territory of the weak. He suggests, might be a result of the conversion of one of their kings, and referred to earlier, to Islam and of his supplications to this effect to God. He also adds that the people of Malabar are never treacherous in their wars'. At the same time, he notes with disapproval the deeply-rooted caste prejudices among the Malabari Hindus. So strict is the law of caste, he writes, that any violation of it results in excommunication, forcing the violator to convert to Islam or Christianity or become a yogi or mendicant or to be enslaved by the king. Even such a minor matter as a high caste Hindu woman being hit by a stone thrown by a 'low' caste man causes her to lose caste. Sheikh Zainuddin Makhdum-II remarks after recounting some of them. Due to their ignorance and stupidity, they strictly follow these customs, believing that it is their moral responsibility to uphold them, he adds. It was while they were living in these social conditions that the religion of Islam reached them by the grace of Allah, he goes on, and this was the main reason for their being easily attracted to Islam.

All of the Hindu rulers of Malabar, the most powerful, and also the friendliest towards the Muslims, were the Zamorins of Calicut, who claimed descent from the king who is said to have converted to Islam and died in Arabia. *Tuhfat al-Mujahidin* describes how the Zamorins turned down bribes offered by the Portuguese to expel the Muslims, and of how they, along with Nair Hindu and Muslim forces, engaged in numerous battles with the Portuguese, who are said to have singled out the Muslims for attack and persecution. Sheikh Zainuddin Makhdum-II at pains to note the contrast between the responses of the Hindu Zamorins to the plight of the Malabar Muslims with that of several Muslim Sultans in other parts of India, who were approached for help in expelling the Portuguese. 'The Muslim-friendly Zamorin', he writes, 'has been spending his wealth from the beginning' for the protection of the Muslims of Malabar from the depredations of the Portuguese. On the other hand, he rues, the Muslim Sultans and Amirs, may Allah heighten the glory of the helpful among them, did not take any interest in the Muslims of Malabar.

The Portuguese conquests, resulting in their wresting the monopoly over the Malabar spice trade from the Muslims, caused a rapid decline in Muslim fortunes, reducing the community to abject poverty [8]. Sheikh Zainuddin Makhdum-II describes the reign of terror unleashed on the Muslims of Malabar, by the Portuguese, who were fired with a hatred of Islam and Muslims -indiscriminate killings of Muslims, rapes of Muslim women, forcible conversions of Muslims to Christianity, enslaving of hundreds of Muslims, destroying mosques and building churches in their place and setting alight Muslim shops and homes.

In appealing to the Muslims of Malabar to launch Holy War against the Portuguese, Sheikh Zainuddin Makhdum-II makes clear that this struggle is purely a defensive one, directed at only the Portuguese interlopers and not the local Hindus or the Hindu Zamorins, for whom he expresses considerable respect. Nor is it, he suggests, a call to establish Muslim political supremacy and control. Holy War, then, for Sheikh Zainuddin Makhdum-II's *Tuhfat-al-Mujahidin*, was a morally just struggle to restore peace in Malabar and expel foreign occupiers, to return to a period when Muslims and Hindus in the region lived together in harmony.

This treatise is an indispensable source of the history of Malabar and would be invaluable to those interested in the history of Islam in South Asia. Much that Sheikh Zainuddin Makhdum-II says with regard to the legitimacy of struggle against foreign occupation and oppression finds powerful echoes today.

Sheikh Zainuddin Makhdum-II's *Tuhfat al-Mujahiddin* is a brief narrative history of the Muslims of Kerala during the fifteenth and sixteenth centuries A.D, their relationship with the native rulers and their epic struggle against the Portuguese. Actually Zainuddin Makhdum-II wrote the book *Tuhfat al-Mujahidin* in Arabic language in between 1560 and 1583 and was first printed and published in it's

Arabic original in Lisbon. It gives an account of the geography of Southern India, also. The major portion of the work i.e., the fourth section gives the entire historical account of the Portuguese contacts from the time of their first arrival to Malabar in 1498 A D right up to 1583 A D, covering a period about eighty five years. The main thrust of the work was that Sheikh Zainuddin-II wanted to raise the whole Muslims of Kerala against the atrocities and miseries inflicted by the Portuguese upon them, in particular, and up on Kerala, in general [9].

In order to wake up the Muslims against the oppressors he calls for a Holy War against the oppressors. In fact it is clear that Sheikh Zainuddin-II wrote the work to raise the morale and self-confidence of the Muslims. For that he widely quotes the Quranic verses and Hadith and continuously reminds the Muslims about the offerings of the Almighty if one becomes martyr in His path. In the beginning Sheikh Zainuddin-II clearly shows how is a Muslim should be. Then he writes that by leading a life based upon religion a true Muslim can fulfil his duties on the earth, which entrusted upon him by the Almighty Allah, Holy Quran and Hadith, by leading a religious life. Zainuddin writes “Allah made the religion of Islam superior to all other religions and raised its adherents in dignity by stages over time”. He continues “Allah has conferred on us Muslims a special honour that other communities do not enjoy”. To further substantiate the arguments Zainuddin-II quotes the Holy Quran “You are the best community that has been raised up for mankind”. In this manner Sheikh Zainuddin-II was trying to exemplify a true Muslim should be. He himself believes and tries to believe others that Muslims are the superior people on the earth, they are best religious people in the world and Islam is the supreme religion on the earth. This very understanding and expression, may, empower or enable the Muslims to believe that they and their religion are supreme and the other religions and religionists are below them although they should have full respect to all others religions and religionists.

More over it also helps the Muslims as well as the non-Muslims to construct and ascribe an exclusive identity to everyone of the community. At the same time Zainuddin-II never tried to deride and belittle the other religions of Kerala but he had respect upon all of them. Even though, when reading *Tuhfat al-Mujahidin* one thing is very vivid that the other religions of the world, especially in Kerala are below or inferior to Islam. Because, Zainuddin-II believed that, the Almighty Allah created Muslims of all over the world as the best community of mankind in the world, that is why the Muslim has more responsibility to fight against the invaders Portuguese. This kind of messages are enough powerful to create a clear cut demarcation among the different religions of Kerala. And by the reading of the text there is every possibility for an understanding that Muslims are above of the others and they have a better position in the social hierarchy. At the same time the other religionists may have the feeling of inferior and they look the Muslims indifferently. In a word, the *Tuhfat al-Mujahidin* is influential and responsible for the creation of community identity and communal stereotype in Kerala, at least among the Muslims. Thus with the passage of time, the community and communal consciousness of the Muslims further strengthened and consolidated by the colonial administrative machineries and other non administrative writings [10]. These resulted in the emergence of exclusive community identity, mentality and attitude among the Muslims of Kerala [11]. So it is sure that the writings of Sheikh Zainuddin Makhdum-II are responsible and liable for the creation of community or communal identity and communal stereotypes in the society or at least among the Muslims of Kerala, which gives Muslims more energy and mental strength to fight against the Portuguese invaders.

On the other hand Keralodayam (Part I and II) of K.N Ezhuthachan was enough powerful to construct community identity and communal stereotypes in Kerala. Though it is the political history of Kerala, in Sanskrit poetical form, it also clearly depicts the social, cultural and economic history of Kerala. K.N Ezhuthachan writes “The new storm created by Islam or with the origin of Islam in the deserts of Arabia had been shaken and broken the old world civilisations”. He continues that “the glorious ancient Indian cultural heritage also destructed by the Muslim attacks on India”. By these two cantos the author tried to illustrate the calamities brought and done by the Muslims and Islam to the world as well as to India. It also envisages that the Muslims and Islam are destructors of world civilisations and they are attacking mercilessly and barbarously the ‘others’. He even picturised the Muslims as cow slaughters. So, when one reading the text he gets a wrong picture and understanding on Islam

and Muslims in a very. He even, believes that Islam and Muslims had committed atrocities and corrupt manner calamities to the world civilisations, in general, and to Indian culture, in particular. As a result the reader may construct wrong and much distorted picture and identity on Islam and Muslims. In another occasion he writes “the Brahmins concentrated their mind in bathing and purification of their body, the Kshatriyas spent their valuable time to engage in conflicts and wars, the Sudras ran away from their houses with their life, and the Mleccha Muslims amassed the whole things”. He further writes “the Muslims demolished temples and constructed mosques over them. As a result the sound of calling for prayer (Banku for Namas) rises from there instead of the sound of conch”. With these types of pasteurisations, the author consciously or unconsciously tries to say that the Muslims are temple destructors, plunders and even killers of Hindus. The Muslims are the sole responsible for the calamities and sufferings of the Hindus and their worshiping places. More over by the usage of Mleccha the author was degrading and belittling the Muslims and even trying to compare them with the Asuras. These kinds of literary texts were powerful to construct bad and worst identity on Islam and Muslims, and communal stereotypes. At the same time, there is also a possibility for the understanding, looking, and consideration of the Muslims on the basis of this perceptive, by the non Muslims. It also became responsible for the construction of a bad identity to the Muslims of Kerala. Thus, the literary piece of Keralodayam contributed its share in the construction of community identity and communal stereotypes in Kerala. Because on the one hand it depicts the Muslims as ‘Mleccha, temple destructors, cow slaughters, barbarous groups, warlike people and so on, on the other hand it gives a picture of non Muslims as the peace loving, civilised, cultural, educated people and so on. These types of descriptions, picturisation and differentiation of the Muslims and the non Muslims give the reader wrong messages and illustrations. As a result the reader may believe that the Muslims are sole responsible for all the calamities, atrocities and sufferings of the world. The non Muslims of the world as well as in India are the victims and losers. There the readers construct a very bad identity about the Muslims and Islam. The Malabar Manual of William Logan is not a literary piece but an official record and study on Malabar and its folk, flora and fauna [12]. In general, the study is a valuable text for getting a good understanding on Malabar and its flora and fauna. But unfortunately some of the statements, references and illustrations of the study are powerful to create community and communal identity and communal stereotypes in the society.

For instance Logan used the categorisation of ‘Hindu’ and ‘Muslim’ without bothering what categories in fact constituted. He considered religion as mere community comprising individuals bound by a formal definition. But in Kerala, even in India, it is beyond that and within different communities one can see a number of sub sections. For instance in Kerala the term Hindu constitutes innumerable number of castes and sub castes such as Namboodhiris, Nairs, Nambiaris, Thiyyas, pulayas, Cherumas and so on. In another occasion, when Logan was trying to explain the history of the Mappilas he quotes Graemo’s official Report and then further writes that ‘the Mappilas are notorious in their fanaticism and courage in meeting death’. This very observation is enough powerful to construct or create a false and very bad impression about the Mappilas in the minds of the readers. Because he very authoritatively states that the Mappilas are fanatic and less tolerant. It also can pave the way for the construction of stereotypes and communal or community identity in the society. Another important problem or threat of the very remarks is that Malabar Manual is an official record so the facts or remarks or references or observations are the official stand of the government. It may use in the coming years for official and non official purposes. What really happened is that this official stand of Logan constructed a very awful and bad impression about the Mappila-Muslims, at least among the officials. In the later period different administrators, scholars, writers, readers and so on understood and viewed the Mappila-Muslims on the basis of this stand. That is very unfortunate because the subsequent colonial officials and other scholars termed or addressed the Mappila-Muslims as ‘Jungle Mappilas’ or ‘Fanatic Mappilas’. As a result the subsequent generations got vitiated and corrupted picturisation and understanding about the Mappila-Muslims. This resulted in the construction of a separate and different community or communal identity and stereotype on the Mappila-Muslims [13]. Likewise his official enumerations and branding also created very bad impressions on the different communities of Malabar.

With the increasing number of refugees and other Asian communities in western countries, the question regarding the process of nationalism by Muslim immigrants in secular nation states looms large. Sadly, in order to retain an anti-immigrant tendency, the legal scholarly articulations emerged in the heartlands that have lesser historical experience of non-Muslim settings often dominate the debates. The historical accounts such as the one brought above from the peripheries like Malabar often skip the conventional scholarly attention with their focus on Arab Islam. Shahab Ahmed signifies peripheral societies of his “Bengal to Balkans complex” as in a post-formative stage of being Muslim, where Muslims are able to strike out for new constructions, trajectories and expressions of what it means to be Muslim. Although the pre-modern historical challenges and the consequent scholarly responses analyzed above would not be able to adequately resolve the tensions in the nationalism process of current modern secular nations, the dynamic images from the periphery give supple threads to approach the process of nationalism quite distinctively from the Euro-centric anti-immigrant viewpoints [14]. In spite of having such kind of communal conspiracy, hate speech and propaganda against Mappila Muslims in Malabar Coast all the Indian people of the area irrespective of caste-creed and religions jointly fought against the Portuguese after being motivated by the call of “*Tuhfat al- Mujahidin*” of great scholar Zainuddin Makhdum-II [15].

Conclusion

The interpretation of the Islamic basic principles evolved with the changing time and context. The political leadership of the Kerala Muslim ‘ulama was given attention in the beginning of the 16th century by Makhdum family’s assuming the socio-political and religious leadership. Their fatwa was to come out for jihad against the common enemy under the existed ruler, Zamorin, who was a non-Muslim.

Later, as the trade monopoly passed out of the hands of Muslims who were settled in the coastal areas, they turned inland in the search for a new livelihood. There they suffered the exploitation by local landlords coupled with the European onslaught. Then the ‘ulama, started issuing fatwa for jihad against both the foreign power (Portuguese) and local landlords.

At the end of 19th century and the beginning of 20th century, the ‘ulama realized that the major cause of the backwardness of Mappilas was the Muslim attitude, hates everything which is colonial. So they asked to every Muslim men and women to learn Malayalam and English languages, besides gaining the religious and modern knowledge.

There are apologists of Islamic terrorism who claim that jihad really means ‘inner struggle’. Although the statement is partly correct but however, this partly lie statement is openly exposed in the book on jihad which quotes extensively from the Quran and prophetic traditions, and clearly specifies a bloody battle against the enemies of the faith. What counter argument can the apologists offer in the face of the author’s claim that ‘a glorious reward awaits for those who take part in jihad, who suffer martyrdom, and endure with patience all misfortunes’.

The author accepts that Islam was not spread by the sword in any countries rather than it is spread with patience, moral courage and strong inner faith to almighty Allah of the Muslims following the leadership of the Prophet Mohammad (S) but praises Allah ‘who made the religion superior to all other religions. Although sometimes, the author’s hatred surpasses all limits as in his cry to wage jihad against the ‘cross-worshipping Portuguese’ which was defensive. Makhdum-II was a religious scholar of great merit and his mastery over its philosophy is clearly evidenced in the numerous references he cites in support of jihad but it should not be offensive. The author means it to be a violent struggle, at the end of which, martyrdom is the coveted objective if the enemy can’t be defeated. He claims upon religious authority that the martyr does not experience the pangs of death, but as light as that of a bite. Curiously, this is the psychology imparted by Makhdum-II in its fighters in Malabar Coast to fight strongly against the Portuguese amongst the irrespective of castes and religions of fighters. These fatwa were a call mostly to the religiously conscientious Muslims to mobilize the community, and the religious element dominated in these struggles. Finally it is said that the book “*Tuhfat al- Mujahidin*” had an impact on the conflict between the Portuguese and local Indian traders of Malabar Coast of Kerala in south west India in 16th century.

Later on Portuguese were driven away from Malabar Coast in 1663 by help of Dutch East India Company, ending their regional dominance but again after 200 years the British East Company i.e. British ruler also was Compelled to Leave India after facing many troubles from Indian freedom fighters irrespective of all caste and religions but the mostly by Muslims when Such Fatwa were also given by the “Jamiyat Ulama-E-Hind” to motivate Indian Muslims to Fight against the British Rule, where the book “*Tohfah al- Mujahidin*” plays a important role to motivate the Muslims along with other Indian freedom fighters. Then in 1947 AD India got freedom from the British Role.

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