

Empowerment of Muslim community in Nilambur Taluk - contributions and influences of Jamaludeen Musliyar

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Abstract

Reform movements are organized to carry out reforms in some specific areas. The reformers endeavor to change elements of the system for better. Reformation means making changes to something with the intention of setting it back on the right path. The aim of all reformers is to revive the society and empower the community. Whether it is social reformation or religious reformation, all kind of improvement in the world have done with the influence of reform leaders only. Difference between religious reformers and social reformers is religious reformers give more important to religious matters but social reform leaders give the conscious on every part of society. That's why study of reforms will help to create new reformers or bring the new ideas to the society. Keeping in this view the present study attempted to understand Jamaludheen Musliyar (Usthad) as a Social reformer and brought out various contributions of Usthad in the field of education, charity, orphan care, religious awareness and social development and the influence of Usthad on people from beneficiaries' perspective. Seventy five respondents have been selected for interview. Respondents are beneficiaries' of Usthad.

Keywords: Community, Reformation, Empowerment, Usthad

1. Introduction

Reformation is the act of reforming, or the state of being reformed, change from worse to better, correction or amendment of life, manners or of anything vicious or corrupt as the reformation of manners, reformation of the age and reformation of abuses. The causes of the reformation cannot be located in any one event or in any one aspect of society. It wasn't just a matter of religion or politics or social discontent. It was, rather, a combination of all of these things.

The reformation can be classified in to different aspects and various areas as National, International and Domestic. The causes of reformation vary from place to place and problems to problem. Mainly reformation has classified into Social Reformation and Religious Reformation. It is mainly occurred in the form of movements -Social Movements and Religious Movements. Social reform is a movement that seeks to change the social and political conditions of marginalized groups. Social reform movements involve the marginalized group and the activists in an effort to change political policy while bringing public awareness to the issue through protests, amended legislature and the media.

Reform movements are often gradual movements that make subtle changes to particular characteristics of the society, although when a subtle social movement does not work, a radical, aggressive social reform may take place. Social movements have sought to reform policies regarding women's rights, slavery, civil rights, public school systems, prisons, alcohol consumption, psychiatric hospitals, homeless shelters and voting rights. Regarding Jamaludheen Musliyar it is noticeable that combination of social and religious reforming contributions. Very few reformers were touched both sides he was one of them.

2. Objectives of the Study

- To identify the contributions of Jamaludheen Musliyar.
- To study Jamaludheen Musliyar as a social reformer

3. Methodology

The study was undertaken to study Jamaludheen Musliyar as a social reformer and to identify the contributions of Jamaludheen Musliyar in Nilambur Taluk of Malappuram District in Kerala. The population or universe of the study is whole Vazhikadave Panchayath. The selection of members was made on the basis of beneficiaries. The researcher adopted Purposive Sampling technique to choose 75 respondents from the universe. Before selecting 75 Vazhikadave Panchayath it was divided in to four parts. From these four parts most beneficial four wards has been selected. From these four wards 75 respondents were selected.

4. Questions are applied mainly for the following dynamics

- Socio economic background
- Nature of understanding the educational development
- Nature of understanding the medical field development
- Nature of understanding the religious aspects
- Nature of understanding the entire development of Muslim community
- Understanding the reformers contributions
- Understanding the influence on society

5. Jamaludheen Musliyar- A Short Biography

Jamaludheen Musliyar (1930-2010) is an Islamic scholar, Sufi and reformer. He was born and brought up in small Village of Vandoor Taluk. His father Kunchali Haji was a spiritual leader. His mother was also a spiritual leader. They followed principles of spirituality of Islamic theology. Musliyar, followed his parents on theological aspects and expanded it

further on education, health and other social aspects which is considered as unique by his followers.

After the schooling (Islamic theology from Dars) Usthad submitted his life to society and started his service in Palathingal Juma Masjid as a Priest- Qazi. From there he started his career as a Usthad for people, social service preacher, educationist etc. the respondents told, he held the view that education is the only way to empower the community along with helping the poor people to come forward by giving free education, proper job and proper food. He was an active member of religious organization - Ahlussunnathi Val jamaha especially Samastha. He brought communal harmony and the brotherhood among the different communities and religions. His religious addresses- Vahles, Khuthabas- were indicating this aspect. After fifty years of service in Palathingal Juma Masjid, generally he stopped his service (1999) because of his health problem even though he was Qazi of Nilambur area up to his death.

He worked for the development of Muslim community spiritually and materially. Islamic history of Nilambur Taluk is not complete without his presence, especially his contribution to Vazhikadave, Chungathra, Marutha, Moothedam and Pothukall Panchayaths. His contributions in the field of education, health, charity, theology and so on is visible everywhere. Orphanages (2), Masjids (18) and Madrassas (32) are some of them.

He died in 2010 and buried at Palathingal Juma Masjid Graveyard where he liked to be buried. His Tomb (Makbara) is now religiously visiting place. His death Anniversary (Aand) is commemorated by the people with respect and charity works. Now his families are following his footsteps and continue the reforms.

6. Results & Discussion

Reformation means making changes to something with the intention of setting it back on the right path. The aim of all reformers is to revive the society and empower the community. Whether it is social reformation or religious reformation, all kind of improvement in the world have done with the influence of reform leaders only. Difference between religious reformers and social reformers is religious reformers give more important to religious matters but social reform leaders give the conscious on every part of society.

The five broad categories of responses emerged from analysis were (a) Contribution to education (b) Charity and Social services(c) Treatment of illness and medicines (d) Religious awareness and Social development and (e) Family, tradition and social life. As a religious scholar his services was not shortened in Muslim community but it was widened to other religions also. By his attempt general schools and educational institutions have come to existence and he was the initiator for other educational institutions. That's why he was role model for everyone and accepted figure among everyone.

The contributions have classified into five categories. They are Education, Religion, Health, Charity and all of them. Less than half of the respondents answer is all of them. It is because of his wide involvement in all areas. Second category formed by religion (20%). It is because his service was mainly in religious area. Equal involvement gets to education, health and charity (13.3). All table indicates that his contributions touch the all part of human beings lives.

Table 1: Educational Institutions

S. No	Particulars	Frequency	Percent
1	Lower Primary School	12	16.2
2	Upper primary School	13	17.6
3	High School	9	12.2
4	Higher Secondary	8	10.8
5	English Medium	8	10.8
6	Dars	10	13.5
7	Madrassa	5	6.8
8	Dawa College	4	5.4
9	Hifzul Quran	5	6.8
	Total	75	100.0

Source: Primary Data,

6.1. Education

Every area is covered with any kind of educational institutions spiritual or material. From spiritual educational institutions Dars doing a major role (13.5%). It is because of old form of Islamic education is Dars and Usthad gave much priority for that. From material education upper primary school is in high (17.6 %). Second and third part from material education covered with High school (12.2%), Higher Secondary (10.8%) and English Medium (10.8 %). From spiritual part it is less than ten. Madrassa (6.8%), Dawa college (5.4%), Hifzul Quran (6.8%).even though educational institutions have increased and standard of education.

Madrassa and Masjid are indicates the spiritual improvement of the area. Almost above nine tenth of area has Madrassa (93.3%). It is because of the important of Islamic religious education. Madrassa is the basic study center of Islamic theology. That's why people gave it much important. More than four -fifth of the respondents mentioned the existing Masjid (86.7%). It is because Masjid is the prayer center of Muslim community. That's why they created it everywhere.

More than three fourth of the respondents belong to one Madrassa (86.7%). Second category is covered by two Madrassas (9.3%). Third is formed with three Madrassas (4.0%). Orphanages are most needy charitable institutions. It cares fatherless and motherless children. Islam gives much important for this. That's why he had started the orphanages in some areas.

He was working as a member of education department of Samastha and he represented entire Muslims of Nilambur Taluk in samastha. He worked for expansion of Samastha and its works in this area. Usthad with his own interest initiated free education for poor people especially for orphan. In Munda there are two orphanages for boys and girls. Hundreds of people are studying there without any payment. Apart from this in other institutions which were run by under his president ship is providing free education for poor people.

6.2. Charity

Charity works are come from the socially committed people only. Apart from that it is a sign of reformers. His charity works were unanimously approved (96.0%). It is because of the influence of his charity work among society. Doing something for public is an ever green contribution because it will be remaining up to end of the world. As a religious scholar his contribution was more concentrating on Masjids (46.7%) and second goes to Madrassa (25.3%). It is because of the basic of religion is study of religious teachings. So people were keen do some Vaqf property for Madrassa.

The other two categories are Dars (21.3%) and Vaqf for graveyard (6.7%). Tables show the variety of public property that done by his influence. Thus Musliyar was very broad in his approach to social development and contributed to all the four categories as recognized by respondent.

Table 3: Healed Diseases

S. No	Particulars	Frequency	Percent
1	Physical	43	57.3
2	Mental	32	42.7
Total		75	100.0

Source: Primary Data

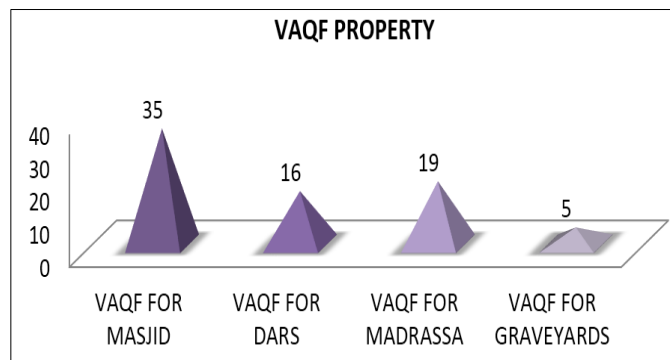


Fig 1: Vaqf Property

6.3 Women

Women are integral part of every society. Development of a society is depended on an empowerment of women. Usthad was very keen and attention in this matter. More than half (68.0%) of respondents were arguing that his contribution to women education was more. Second and third category is formed by (16.0%) for marriage and counseling. It is evident that in the development women of Vazhikadave Panchayath Usthad has unavoidable role.

Table 2: Contribution to Women

S. No	Particulars	Frequency	Percent
1	Education	51	68.0
2	Marriage	12	16.0
3	Counseling	12	16.0
Total		75	100.0

Source: Primary Data

6.4. Healing Capacity

Diseases healing capacity is one of the holy power. Almost all (90.7%) respondents have felt the healing capacity of Usthad. It shows that Usthad’s treatment has reached the bottom of society as everyone could feel it. Along with it from the diseases physical diseases stands in high position (57.3%). Near to it spiritual diseases also come (42.7%). It reveals that Usthad was more powerful to treat both kinds of diseases.

He was healing the diseases by his spiritual capacity. Spiritual water, Holy thread, long adkar and other holy forms were also practiced by him. People were keeping this barkath for the further uses. It is become a usual that holy water of Usthad enough for all illness. He was getting this Ijazth from his father kunjchali Haji and his teachers. Number of diseases which has pulled out from hospital has got solution from Usthad. He was against black magic and those are affected black magic also healed from him. Role of Jamaludheen Musliyar is obvious everywhere by his works for common people. He was following this way and prescribing this kind of simple and non-costly medicines that will not create any kind of bad effect. People may know his medicines but they are saying that if he prescribes it the disease would be healed. That is his words and spirituality.

6.5. Advises

From the advice va’lu was favorite for audience. It covers less than half of the fourth (46.7%). then come speech (16.0%), khuthubas (13.3%), Naseehath (13.3%) and classes (10.7%). It shows that Usthad was familiar with all kind of Naseehath and from it va’lu was most effective.

Islamic vahl means spiritual and religious instruction in a particular format. It is most probably famous in Malabar area of Kerala. Old times it was forty days or twenty days naseehath. Jamaludheen Musliyar was one of them. His forty days or thirty days night vahls are famous even now. Collection for the charity works and renewal works of Masjid and Madrassa had done by this only. Apart from that Spiritual awakening was its main intention. Ramzan special vahls were full of crowds and they returned after getting a good spiritual mood. Not only giving the instruction and vahls but also he was bringing other Islamic scholars for that. E.K.Aboobacker Musliyar and A.P.Aboobacker Musliyar are some of them.

Table 4: Forms of Advices

S. No	Particulars	Frequency	Percent
1	Speech	12	16.0
2	Va’lu	35	46.7
3	Classes	8	10.7
4	Khuthubas	10	13.3
5	Naseehath	10	13.3
Total		75	100.0

Source: Primary Data

6.6. Harmony

Usthad was a prominent figure of religious harmony and tolerance. When there was a Hindu -Muslim communal issue on the name of Masjid in Pannipara he was only maintained this in a good manner. Along with his medical treatment; educational services, charity and other works were for other religious people also.

Usthad was keener and conscious about his family. He has given good Islamic education for his children and grandchildren and made marry his daughters and sons from religious family and religious scholars. That’s why he could keep his tradition and family atmosphere pure. He had seven children and one had died on the sport and remaining children still alive. His children and grandchildren are keeping his tradition pure.

7. Conclusion

The present study on the role and influence of Musliyar brought out various findings on the development of Vazhikadave Panchayath located in Nilambur Taluk of Malappuram District. The respondents remembered and recognized Musliyar’s dedication to Islamic principles and his commitment for education of Islamic community and people of other religion as well. He was having wider vision of reforming the underdeveloped people of Nilambur Taluk. His contributions are brought out five dimensions. They are

religion, education, health, charity and tradition. Similar reform leaders are rarely found.

This study brought out the fact of a socio religious leader which was unwritten in the history of Kerala. History of any community is a history of his people. He worked for the development of Muslim community by giving them education and also encouraging the parents to send their children. Further he propagated the reformestic views through his speeches in religious ceremonies. He also advocated for religious harmony. He further influenced through his disease healing skills companied with religious holy power and guiding them to live in a right path. The focus group discussion brought out many facts specifically upon his teachings, charity work, maintaining tradition, establishing educational institutions with the material support of people and healing with less expenditure. Thus focus group discussion as a method was very much useful for the present study. Leaders born, work and die. It is the duty of the followers to sustain the work of the leaders for evolving many more reformers.

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