



# “Tuhafat ul Mujahideen: A Pioneering Historical Discourse of Malabar”

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## Abstract

This erudite exploration dissects the complex historical tapestry of Malabar, India, weaving together the profound legacy of the Makhдум family and Sheikh Zainuddin Makhдум II's seminal opus, "Tuhfatul Mujahideen." Through meticulous research, the narrative traces the Makhдум family's lineage back to Arab scholar Zainuddin's genesis in the region, revealing their deep-seated connection to the Ponnani mosque. Central to the discourse is "Tuhfatul Mujahideen's" pivotal role in chronicling the tempestuous Portuguese occupation (1498-1583). Exalting its authenticity as a primary source, this analysis delves into Sheikh Zainuddin's firsthand perspective, illuminating the socio-political and religious landscapes of the era. Furthermore, the article dissects the work's broader ramifications, from its influence on subsequent historiography to its multilingual translations. It unfurls the intricacies of political alliances, religious dynamics, and enduring resistance against colonial forces, enriching our understanding of Kerala's intricate past. Tuhfat assists modern historians in reviving the socio-political and economic history of Kerala in areas that are unknown.

**Key Words:** Makhдум family, Sheikh Zainuddin Makhдум II, Tuhfatul Mujahideen, Portuguese historical context, Islamic heritage, historical manuscript, sufism, Indo-Arab relation.

The Makhдум family has a long-standing connection to the Ponnani mosque, with their roots deeply intertwined inside its walls and the mosque's historical narrative. In "olden times," the Ponnani Juma Masjid's "dars," which is Arabic for "school," was the most well-known and prominent in all of Kerala. The Ponnani derives its name from the allure of valuable metals ("Pon"),<sup>1</sup> evoking memories of a past age characterized by gold. Shaikh Faridudeen Ibnu Abdul Qadir al Khurasani,<sup>2</sup> disciple of Sufi mystic Shaikh Mohiyudeen Abdul Qadir Jilani, purportedly supervised mosque construction, dating back to the thirteenth century, thus imbuing it with profound historical significance. About the origin of Makhdum family William Logan commented, "The Makhdum family was established by the Arab scholar Zainuddin some 600 years ago, the institution was run by "genuine Arabs" ancestry."<sup>3</sup> The family may have originated in Yemen, which is in the Arabian Peninsula's southwest. This area has historical connections to the Indian subcontinent, specifically the coast of Malabar.<sup>4</sup> They probably left Yemen and made their way to Mabar,<sup>5</sup>(crossing over water)<sup>6</sup> the name Arab geographers gave to the coastal region of southeast India, which included sections of modern-day Tamil Nadu and Kerala. In Ponnani, a town in South Malabar, Kerala, they finally made their home. Yemen has a significant Muslim population, and the Makhdums might have been Muslim missionaries or scholars seeking to spread Islam in India. Historical trade routes existed between Yemen and India, and the family could have been merchants or traders who eventually settled in Ponnani. Sheikh Zainuddin Makhдум descendants kept

the title "Makhдум" and led the institution, but genuine Arabs, a distinct community well-versed in Arabic customs, delighted in talking Arabic science and history with Malayalee listeners."<sup>7</sup> The passage highlights the complex cultural and social interactions in Malabar. While "genuine Arabs" and the institution's community both have Arabic roots. The Makhдум appears to represent a blend of Arab and Mappila traditions. The passage praises the Arabs' knowledge and character, comparing their values to those of English gentlemen.<sup>8</sup> The place Ponnani is termed by scholars as Mappila Mecca and the light of learning.<sup>9</sup> In Arabic, "Maqđum" means "master," "employer," or "one who is respected and served." This term is frequently applied to elders, teachers, or religious leaders. The other interpretation is "First and foremost in an assembly"<sup>10</sup> This meaning stresses the sense of precedence or preeminence and is derived from the same root word as the first meaning.

The preeminent figures in this lineage of Makhдум included Sheikh Zainuddin Makhдум ibn Sahikh Ali, known as Senior Makhдум (1467-1521). He was highly regarded for his influential works "Tahridu Ahl al Iman Alajihadi Abadat al Sulban" (Prepare the faith community for the struggle against the worshipers of the cross) and "Hidayatul adhkhiyai Ila Tariqatil Awiyai" in the field of Tasawwuf.<sup>11</sup> This text might be described as a manual specifically focused on the teachings and practices of Sufism in the region of Kerala. He had a collection of seventeen recognized compositions. The Portuguese inflicted brutal oppression on Muslims in Malabar, from seizing ships and bombarding ports to mocking their faith and imprisoning them in inhumane conditions. This reign of terror, documented by senior Sheikh Zainuddin, in his Tahriz marked a dark chapter in the region's history.<sup>12</sup>

His grandson Sheikh Zainuddin Makhдум ibn Shaikh Muhammad al Ghazali called the junior Makhдум. He authored Fathul Muin and Tuhafat. Sheikh Zainuddin Makhдум, born in 1517 C.E, was a historian and religious scholar hailing from Ponnani. The book Tuhfatul Mujahideen can be seen as a biographical account of his life. This suggests that the book offers a thorough and detailed account of the individual's life, accomplishments, and potentially their involvement in significant historical events or movements. His work Tuhfat was finished in 1583. Sheikh Zainuddin II, the progeny of Ghazali and the descendant of Sheikh Zainuddin I, was the esteemed authority of Tuhfatul Mujahideen. Sheikh Zainuddin was born at his maternal residence, Chempola, (Mahe) but received his elementary education at Ponnani. Following his study in Ponnani, he proceeded to Mecca to pursue his further studies. Subsequently, he went back to Ponnani and assumed responsibility for instructing in the Juma Masjid. Had an extensive tenure as an instructor at that institution, lately he returned to Chempola and passed away there. The burial site is located in Kunjipalli, Chempola. He has authored numerous authoritative books on diverse themes. He is the author of Fathul Mu'een, a renowned treatise on the science of Theology. This book serves as a comprehensive study guide that complements the teachings delivered in Mosques and Dars.<sup>13</sup> The book was completed in 1583 and the author passed away in the same year. The book covers only 85 years of Portuguese history.

The original book was titled "Tuhfat al-Mujāhidīn fī ba'd Akhbar al-Burtughāliyyīn" which translates to "gift to the warriors of faith about some of the deeds of the Portuguese" and it pertains to the past in Kerala. As the inaugural historical composition about Kerala authored by a native of Kerala, it provides a valuable internal viewpoint on the region's history. The document's explicit association with a particular historical event (the resistance against Portuguese colonial forces)<sup>14</sup> enhances its historical importance. "Tuhfat ul Mujahideen" serves as a fundamental source for comprehending this pivotal moment in the history of Kerala by recording these events. The reference to Thucydides<sup>15</sup> "Peloponnesian War" draws a comparison between "Tuhfat ul Mujahideen" and a well-known piece of classical historical writing. Therefore, it may be inferred that "Tuhfat ul Mujahideen" demonstrates comparable attributes of precision and dependability, rendering it a credible source for historical narratives. The author's direct participation in the events portrayed enhances the historical accuracy of the text. The author's own experience and active involvement in the challenges he speaks about contribute to the realism and immediacy of his tale.

He flourished during the tenure of Sultan Adil Shah, the fifth monarch to ascend the throne of the Ali Adil Shah dynasty, which held sway over Bijapur. Inferred from his appellation "Al Maburee," it is deduced that he hailed from the lineage of the earliest Arabian immigrants, denoting a heritage rooted in the origins of migration.<sup>16</sup> Sheikh Zain has devoted the original manuscript to Ali Adil Shah of Bijapur (1557-1580).<sup>17</sup> The compiler of "Tohfut ul Mujahideen" deliberately opted for this patron because he was inspired by Alee Adil Shah's never-ending zeal and activity in his war against infidels. He wanted to inspire his Muslim brothers and sisters in general,<sup>18</sup> but especially those in power, to fight more fiercely against the Christian heretics who were stealing from the faithful in the Malabar countries, which was his stated goal when he wrote his narrative. This implies a collective perspective centred around religious strife and the protection of Islam against imagined dangers. This implies a twofold objective: to stimulate social mobilisation and to encourage leaders to have a more proactive stance in the religious struggle. Zainuddin openly declares his aim to promote more intense opposition against "Christian heretics" in the Malabar region. It is crucial to take into account the historical environment in which the work was written. In Malabar during the 16th century, there were notable confrontations between Islamic rulers and Portuguese colonial forces, leading to a climate of religious strife and hostility. An essential aspect of comprehending the aim and constraints of the work is to meticulously analyse the author's objectives and the contextual factors. The statement clearly indicates the author's goal to motivate and provoke additional opposition against Christians of Portuguese descent within the backdrop of a historically intense religious conflict. It is worth noting that the Christian infidels referred to as "Al Afrunj"<sup>19</sup> or the Franks were actually the Portuguese. The name "Al Afrunj" has been historically used in Arabic to specifically denote Europeans, specifically those originating from the Western Mediterranean region. Although the name "Al Afrunj" is used in a more general sense, the remark implies that Zainuddin's writings were primarily directed towards the Portuguese. The probable cause for this can be attributed to the historical circumstances of the 16th century in Malabar, where the Portuguese held significant colonial influence and were involved in confrontations with Muslim kings. Referring to the Portuguese as "Al Afrunj" might have resonated with a wider Muslim audience familiar with historical conflicts between Muslims and Europeans during the Crusades<sup>20</sup> and beyond.

From 711, Muslims like Musa ibn Nusayr, Tariq ibn Ziyad, Abdur Rahman I, and Al Hakkam II forged a splendid history in Spain until Boabdil. It culminated in Ferdinand and Isabella's decisive assault in 1479, marking the end.<sup>21</sup> It is notable that the Portuguese harbor animosity and aversion solely towards Islam and its followers, displaying no enmity towards the Nairs and other pagans of similar beliefs.<sup>22</sup> The ancient religious conflicts, akin to the Crusades, are now poised to shift their battleground from the depths of Europe to the heart of Asia, from the Iberian stronghold of Castile to the bustling port city of Calicut. Muslims are gripped by dread, fearing not only for their trade but also for their very lives.<sup>23</sup>

Ferishta<sup>24</sup> claims in his book that the concise depiction of Malabar primarily originates from the "Tohfut ul Mujahideen."<sup>25</sup> Ferishta claims that Tohfut ul Mujahideen serves as the primary source for this concise depiction of Malabar.<sup>26</sup> This implies that Zainuddin's work played a major role in shaping our understanding of the region's history. This emphasizes the book's influence and potential accuracy as a historical document. It is crucial to take into account the specific circumstances in which Ferishta made this statement. The author's own historical manuscript was composed during the 17th century, a few decades subsequent to the publication of Tohfut ul Mujahideen. Gaining insight into the historical context and available resources during Ferishta's era is essential for comprehending the significance he attributes to Tohfut ul Mujahideen as a pivotal point of reference.

The Books *Keralatopathi* and *Keralamahatmyam* are traditional accounts of Kerala's history with mythical elements. These works reflect their glorifying tone. But a British officer and historian named Logan interpreted this works in to unauthentic. He said these works are based local traditions and weren't fair. He called them a mix of legendary nonsense.<sup>27</sup> His perspective might be influenced by colonial biases and a preference for Western historical methods. Oral traditions often get embellished over time, leading to inaccuracies. Logan's critique could point to a lack of verifiable evidence in these books.

Amidst the swirling tapestry of Kerala's historical narratives, Tuhfatul Mujahideen, a gem penned in Arabic by Zainuddin Makhdum II, stands out like a beacon of verity. Historians venerate it not as a whimsical hymn to regional pride, nor as a dismissive echo of colonial disdain, but as a fount of unvarnished historical truth about the tumultuous era of Malabar. This attribution finds its roots in multifaceted factors, encompassing the immediacy of direct historical event accounts, the acute observational prowess of an eyewitness, a transcendence beyond mere glorification, an indispensable critical perspective, a meticulous focus on discrete events, and an exhaustive delve into the convoluted interweaving of Kerala's social and political milieu. Furthermore, the intrusion of the Portuguese into this area constitutes a pivotal historical juncture, with "Tuhfatul Mujahideen" serving as a didactic tome, galvanizing the Muslim populace to resist vehemently against the egregious transgressions perpetrated by the Portuguese against their coreligionists. It serves as an authentic primary source, meticulously documenting a pivotal turning point, and functions as an impassioned call to collective action.

Sheikh Zainuddin II hailed from a Makhdumi lineage in Ponnani, commonly referred to as the Mecca of Muslims. Despite Sheikh Zainuddin II's extensive literary contributions in Arabic, the pinnacle of his oeuvre, acclaimed for its paramount significance and widespread recognition, manifests in the seminal work titled "Tuhfatul Mujahideen." Before the Portuguese arrived in 1498, the Malabar region had already been strongly influenced by the presence of Arabs and Muslims, who had established themselves there. Sheikh Zainuddin, a contemporary figure amidst the Portuguese occupation, meticulously chronicled firsthand observations and reliably documented only the aspects within the scope of his direct experience and knowledge. The assertion underscores the inherent credibility attributed to Sheikh Zainuddin as a historical source, underscoring the substantive weight of his accounts by virtue of their origination from firsthand observations, thereby mitigating any susceptibility to hearsay or speculative elements. By focusing only on what he personally saw and knew, his accounts might not offer a comprehensive picture of the entire Portuguese occupation. He might have missed events happening outside his immediate circle or experiences. In the context of a lack of reliable historical documentation about Kerala during the early period, Sheikh Zainuddin's work takes on even greater significance. While his accounts might have limitations due to several reasons but they stand as one of the few windows we have into that period. This book is important because it is the first authorised historical narrative of Kerala. It provides an unfiltered account of Portuguese endeavours from 1498 to 1583, while at the same time providing a detailed depiction of the social fabric that exists within Kerala. The annals of Kerala's history are traversed in a methodical manner, and each and every feature and complication that is included within them is thoroughly investigated. This particular work has accomplished a remarkable achievement - transcending various segments of reading and attaining extensive acclaim. Let's analyse the various tiers of popularity. The work has surpassed linguistic and cultural boundaries, striking a chord with individuals outside its country of origin. This may be attributed to the universality of its issues, captivating writing style, or pertinence to global audiences. The book's popularity in foreign countries indicates a wider influence and maybe raises its rank to one of cultural significance. The book's intellectual worth and contribution to a specific field of study are acknowledged and valued within the academic community. Scholars and academics may find it important due to its research possibilities, innovative concepts, or distinctive perspectives. The book's assertions gain credibility and become a dependable source of information or critical analysis due to its acceptance in academia. The book's popularity among the general population indicates its capacity to resonate with ordinary readers and captivate them on an individual level. This may be attributed to its easily understandable language, relatable topics, or captivating narration. The book's remarkable achievement in appealing to a wide range of audiences. The publication appears to provide significant benefits to several groups - scholarly individuals can find intellectual stimulation, international readers can experience cultural resonance, and the general public can establish personal connections. The unique blend of characteristics is what distinguishes this book and contributes to its extensive appeal. This book has been translated in many languages. Malayalam Portuguese, Latin, English, Spanish, Dutch, Urdu, Hindi and Tamil are some. The extensive translation of the book into a wide range of languages solidifies its importance and emphasises its capacity to connect with individuals from all cultures and linguistic backgrounds. The focal points of this

work lie in its outreach to a global audience, underscored by its historical and cultural significance, as well as its linguistic and scholarly appeal, encapsulating the pivotal facets that elevate its academic and intellectual standing. One important translation is from M.J. Rowlandson in 1833.<sup>28</sup> The initial translation into Malayalam was performed by Velayudhan Panickassery, as documented in the book "Kerala in the Fifteenth and Sixteenth Centuries" published in Kottayam in 1963,<sup>29</sup> while subsequently, T. Hamsa<sup>30</sup> facilitated another translation into the Malayalam language. This opus underwent translation into several European languages, with noteworthy instances including "História dos Portugueses no Malabar" by David Lopes<sup>31</sup> in 1898 from original Arabic text. This version quickly established itself as a valuable resource for historians who speak Portuguese. The full translation of this Arabic work appeared in Portuguese with a detailed introduction in the year 1899. The English rendition executed by S. Muhammad Husayn Nainar, titled "Tuhfat al-Mujāhidīn: A Historical Epic of the Sixteenth Century," which saw publication in 1942 under the aegis of the University of Madras.<sup>32</sup> This tome offers extensive insights into the Portuguese intrusions of the fifteenth and sixteenth centuries, delving into myriad facets of life in Kerala. Essentially, various scholars have translated and published the work of Shaikh Zainuddin to consolidate diverse historical perspectives and enhance our comprehension of early Malabar. This indicates that the integration of these methods is a great asset for examining and understanding the historical context of the region. The most salient component is indicated to be the amalgamation of several historians' viewpoints on his chronicle. It amalgamates several interpretations and views pertaining to Shaikh Zainuddin's chronicle, providing a nuanced perspective on the early history of Malabar. Through the integration of diverse viewpoints, the publication offers a more all-encompassing and subtle comprehension of early Malabar, rendering it more abundant and intricate. The Arabic book was released in 1942 by Hakeem Shamsullah Qadiri he disseminated fragments of his identity in the Urdu language.<sup>33</sup>

Tuhfatul Mujahideen has a preface and four parts. The fourth chapter is divided into fourteen chapters. Each section of the book addresses specific themes or events, with the prefaces meticulously organized in either a chronological continuum or thematic segmentation. The preface functions as a conceptual prologue, establishing the overarching context, furnishing background, and delineating the principal arguments that govern the entire work. The preface alludes to a historical period where Muslims faced oppression, violence, and destruction at the hands of the Portuguese. This likely refers to the 16th century conflicts between the Portuguese colonial power and the Zamorin and the Muslim subjects in Malabar. The preamble elucidates the rationale behind resistance, which is to safeguard lives, territory, as well as religious and economic liberties. This implies an intricate interaction of various elements that contribute to the conflict, extending beyond mere theological disparities. The preamble fervently enjoins all to wield arms in staunch opposition against external dominion.

The opening part draws upon selected passages from the Qur'an and Hadith, which are supported by those who are actively engaged in the holy campaign against traitors. Calicut has consistently been regarded as the preeminent and renowned seaport in Malabar since ancient times.<sup>34</sup> However, the power of Malibar<sup>35</sup> (Malabar) diminished and its significance waned following the entrance of the Portuguese<sup>36</sup>. The Tuhafat says that the Muslims of Malabar lacked their own rulers or leaders ("Amirs") with any significant power or authority.<sup>37</sup> Despite being under non-Muslim rule, the Muslims actively resisted the Portuguese, who were seen as "unbelievers." Notably, the Muslims received support from the Samuri, a Hindu ruler, in their struggle against the Portuguese. They were subject to the rule of non-Muslim rulers, such as the Zamorin (Samuri) of Calicut.<sup>38</sup> This indicates a strong sense of religious identity and willingness to defend their faith, even though they weren't independent. This collaboration demonstrates the complex political dynamics of the time, where alliances could be formed based on shared interests despite religious differences. The obligation to fight for the protection of national freedom is generally commanded, along with a description of the heavenly rewards<sup>39</sup> provided through sacred passages. Ibn Battuta (14th century)<sup>40</sup> and Abdur Razzak (15th century)<sup>41</sup> explored Malabar, shedding light on the Zamorin's governance. Sheikh Zainuddin (16th century) adds details on later rulers and the changing socio-political environment. Sheikh Zainuddin, a local scholar and religious figure, provides a distinctive viewpoint on Zamorin rule that differs from the accounts of earlier foreign travellers

like as Ibn Battuta and Abdur Razzak. Although the former two sources are widely recognised, Zainuddin's works have the potential to reveal hitherto undisclosed information about the Zamorin dynasty and the historical occurrences of that era. His work functions as a great resource for fresh research, enabling intriguing parallels and contrasts with the narratives of Ibn Battuta and Abdur Razzak. This methodology offers a comprehensive comprehension of temporal transformations, varied cultural viewpoints, and the governance of the Zamorin.

The second section delineates the advent of Islam in Kerala, the conversion of King Cheraman Perumal,<sup>42</sup> the monarchs, the significant harbours in the region, and the maritime traffic that frequented those ports. This work holds significant significance as it chronicles the beginnings of the Mappila community, which consists of Indian Muslims with Arab ancestry, in the area. The text provides a comprehensive account of Cheraman Perumal's conversion to Islam, his subsequent reversion to Islam despite having personally encountered the Prophet, and the circumstances surrounding his death and burial upon his return.

Sheikh Zeinuddin recounts the prevalent belief that King Cheraman Perumal, upon noticing the absence of a chief during the division of his empire,<sup>43</sup> bestowed upon him a sword, declaring, "Strike with this, and you shall reign."<sup>44</sup> According to Tuhafat al-Mujahideen, the Arab merchants played a pivotal role in the foreign trade of the region, particularly during the reign of Cheraman Perumal in Kerala. The king himself was purportedly the first convert to Islam upon their arrival. When the Zamorin established Calicut, he enticed the Arabs with exclusive privileges to settle in the burgeoning town.<sup>45</sup> Nevertheless, the Zamorin's success can be largely attributed to the tremendous influence of the Islamic faith.<sup>46</sup> They were granted not only the freedom to propagate their faith but also monopolistic control over import and export activities. This arrangement laid the foundation for a lasting alliance. The Arabs favored Calicut over other ports, leading to the decline of Kollam and Cranganore by the mid-fifteenth century, with Calicut emerging as the premier trade hub linking Asia and Europe. They significantly elevated Calicut's status as a port and actively contributed to the Zamorin's reputation in Europe. Through intermarriage with local women, their offspring, known as Mappilas, emerged as a prominent community.<sup>47</sup> The Mappilas residing in coastal towns provided crucial maritime support to the Zamorin, aiding in territorial conquests and thwarting Portuguese attempts to establish dominance, as seen in their failure at Cochin.

According to the Muslim tradition, that last of the Perumals (Cheramanperumal) dreamt that the full moon appeared at Mecca on the night of the new moon and that when on the Meridian it split in to two,<sup>48</sup> one half remaining in the skies and the other half descending to the foot of a hill called "Abu Kubais" where the two halves joined together and set.<sup>49</sup> The Tuhafat also refers to the Muslim pilgrimage to the Footprint<sup>50</sup> of Adam<sup>51</sup> in Ceylon,(Serendib the Arab name it)they first came to Ceylon before Malabar,<sup>52</sup> as well as their subsequent meeting with the ruler of Kodungallur on their way back. The king joined them on their journey to Arabia.<sup>53</sup>

Sheikh Zainudin's account of Cheraman Perumal's conversion to Islam and pilgrimage to Mecca is accepted by some historians<sup>54</sup> but contested by others due to discrepancies in its timeline,<sup>55</sup> with alternative theories on the origins of Islam in the region being considered. Another scholar posits that Shaikh Zainudeen's Tuhafat incorporates crucial components of the narrative, particularly evident in its second chapter detailing the inception of Islam in Malabar, which appears heavily reliant on the *Qissat al-Shakarwati*,<sup>56</sup> indicating a substantial interdependence between the two accounts. While regarded as legendary by numerous historians due to the lack of corroboration from other historical sources, this narrative contains certain gaps and inconsistencies, suggesting the possibility of underlying truths waiting to be uncovered. Early Kerala history relies heavily on oral traditions and later texts, leading to uncertainties and differing interpretations. Different historical sources, including local chronicles, colonial records, and archaeological evidence, offer varying accounts of the Perumal era and the events surrounding Cheraman Perumal. Sheikh Zainuddin's perspective reflects an Islamic interpretation of Kerala history, highlighting potential religious influences on the Perumal dynasty.

He also speaks about a letter written by the Cheraman perumal in Malayalam language.<sup>57</sup> “It contained the name of his kingdom, family members and kings, and advised them to land at Kodugallur or Dharmadam at Panthalayani or Kollam and also told them not inform about his illness and even if he dies, they do not inform anybody.<sup>58</sup> This detail is significant because it suggests the existence of a written record in the local language, potentially offering insights into the Perumal era. However, the authenticity and content of the letter remain debatable. The existence and content of the letter require further investigation and corroboration with other historical sources.

In the Tuhafatul Mujahideen, Sheikh Zainudeen writes, it is the history of the origin of Islam in Malabar, there is no evidence to prove the year in which it was originated. This is the account of the initial manifestation of Islam in the region of Malabar. We do not possess precise evidence regarding the specific date. However, it is most likely that it occurred approximately two hundred years after the hijra (822 A.D) of the Prophet.<sup>59</sup> However, the prevailing belief among the Muslims of Malabar is that the aforementioned King embraced Islam during the era of Prophet Muhammed. Upon arriving in Shuhr, the king passed away. There is a scarcity of truth in this. It is widely recognized today that he was buried in Zufar,<sup>60</sup> not in Shuhr.<sup>61</sup> The burial is renowned in that location, since it is believed to be a source of receiving blessings. The inhabitants in that region refer to him as Samuri.<sup>62</sup>

He also discards the tradition that the conversion of that king had occurred in the life time of the Prophet, he had seen directly the division of the moon, he met the Prophet and after that he returned with a party of Muslims to Malabar and died at Zahr.<sup>63</sup> Zainuddin acknowledges the lack of concrete evidence regarding the exact year Islam arrived in Malabar. He approaches the subject as a scholar in history and religious figure, offering his interpretation based on available knowledge and beliefs of his time. Sheikh Zainuddin's contribution lies in highlighting the uncertainty surrounding the exact origins of Islam in Malabar and presenting his informed perspective based on available knowledge. Although he rejects specific legends, his work is valuable for providing insights into the historical discourse surrounding this topic. Though the Muslim and Hindu traditions are in agreement about the emigration and conversion of the Perumal, there are serious differences of the opinion regarding the date of the event. Despite the disagreement on the date, the shared acknowledgment of Cheraman Perumal's departure and transformation presents a potential starting point for historical inquiry. Analyzing the core narrative in both traditions could offer valuable insights.

The text delves into the historical significance of the Kodungallur Masjid, hailed as India's inaugural mosque, alongside the remarkable legacy of Maliki Ibn Dinar, renowned for establishing numerous mosques in collaboration with his associates. It also cites early missionary Sharaf ibn Malik, Malik ibn Dinar, Malik ibn Habib, along with their families and followers, embarked on a voyage to Malabar aboard a ship. They arrived at Kodungallur, where they disembarked and delivered the letter of the deceased king to the ruler of Kodungallur. However, they withheld the information about the king's demise<sup>64</sup>. Upon reviewing the letter's contents, the ruler awarded them parcels of land and gardens, in accordance with the instructions. Malik ibn Dinar established his residence in Kodungallur, and in his absence, his nephew Malik ibn Habib took charge of constructing mosques across Malibar. Malik ibn Habib journeyed to Kulam(kollam)<sup>65</sup> accompanied by his spouse, a few of his offspring, and his possessions, where he proceeded to construct a mosque.<sup>66</sup> After leaving his wife at Kulam, he embarked on a journey to Hayli marawi and constructed a mosque at that location. Subsequently, he journeyed from Fakkanur to Manjalur and then to Kanjarakut. Subsequently, he revisited Hayli Marawi and resided there for a duration of three months. Afterwards, he proceeded to Jurfatan, Darmfatan, Fandarina, and Shaliyat. He constructed mosques successively in all of these locations and then returned to Kodungallur. Malik ibn Dinar and Malik ibn Habib, accompanied by their associates and servants, travelled to Kulam. All of them established themselves there, with the exception of Malik ibn Dinar and a few of his associates who embarked on a journey to Shuhr. They arrived at the location and proceeded to pay a visit to the tomb of the deceased monarch. Malik ibn Dinar thereafter journeyed to Khurasan, where he ultimately passed away.<sup>67</sup> Malik ibn Habib left several of his children in Kulam and subsequently returned with his wife to Kodungallur, where both of them passed away.<sup>68</sup>

Several mosques, such as Kollam, Ezhimala, Mangalore, Kasaragod, Srikanthapuram, Dharmadam, Pantalayani, and fort, are mentioned. According to the narration, despite the Muslims gaining favour with the Samuthiri king, they received full assistance from the king in constructing mosques.

The third section encompasses an examination of religious concordance, alongside an intricate analysis of the customs and traditions of the Hindu community in Kerala. The text discusses various aspects of Kerala's history, including the caste system, tinal, marriage practices of different communities, taliket wedding, polyandry among some women, fraternal polygyny, marriage and relationships among the Nambuthiris, Marumakkatayam and Makkathayam systems, traditional attire, battle cries, occupations, Mannapedi and Pulapedi customs,<sup>69</sup> and the justice system. The author delineates the customs that differentiate the Nairs from other inhabitants of the region.<sup>70</sup> These topics provide a comprehensive understanding of the past of Kerala. This section is an exact replica of the lifestyle of the people of Kerala during that period. This essay explores the utilisation of the Kerala indigenous population by the upper echelons of society to enhance their own affluence and achievement.

Regarding the issue of untouchability, individuals belonging to different castes, including the highest, lowest, and intermediate levels, face numerous inevitable challenges. If a person belonging to a higher social class touches or comes close to a person belonging to a lower social class, the person from the higher class must take a bath.<sup>71</sup> It is also forbidden for them to consume anything before taking the bath.<sup>72</sup> Such outcastes' persons can embrace Islam or Christianity or went in exile from the country this was their only option.<sup>73</sup> Sheikh Zainuddin's account, while offering some glimpse into historical caste beliefs and practices, has significant limitations that require critical analysis: As a member of the Muslim community, his understanding of untouchability is likely filtered through his own social position and religious beliefs. He might not fully grasp the severity of the situation faced by those at the bottom of the hierarchy. His description emphasizes ritualistic practices like "pollution" and purification, overlooking the severe social and economic inequalities experienced by lower castes. He might be focusing on the religious dimension without capturing the everyday hardships and discrimination. The reality of untouchability went far beyond ritual restrictions. Lower castes faced systematic exclusion from education, employment, access to resources, and basic human rights. Their lives were often characterized by violence, exploitation, and marginalization.

Writing about the conversion in Malabar we cannot dismiss the social condition. The system prevailed in Malabar was based on inequality; it also paved the way for conversion to Islam. There were so many castes Brahmins, Nairs, Ezhavas, Mukuvas, Cherumars and these castes have been subdivided into many classes. We learn from Tuhafat of Zainudeen that the prevalence of ignorance and the practice of bad customs, beliefs, of the people in those days paved the way for conversion to Islam. Tuhafat contains a chapter exposing the bad practices of the Hindus of Malabar.<sup>74</sup> The 1857 census confirms that the Cherumars of Malabar were considered slaves, with most of them located in the ancient Cheranad of the Ernad taluk, as well as in Valuvanad and Ponnani. These areas were at the heart of the ancient Chera Kingdom.<sup>75</sup>

According to comparisons between the 1871 and 1881 censuses,<sup>76</sup> and later observations by William Logan,<sup>77</sup> converting to Islam significantly improved the social standing of Cherumans. This change meant that if they were mistreated, they could rely on the support of the entire Muslim community. The passage by Logan suggests that conversion to Islam was a significant motivator for members of lower castes, particularly Cherumans, in Kerala.<sup>78</sup> The text claims that conversion to Islam was the primary reason for people from lower castes, especially Cherumans, to embrace the religion. Conversion allegedly elevated their social status significantly, as it offered them a higher position compared to their original caste. The passage claims that data supports this observation, with nearly 50,000 Cherumans and other Hindus converting to Islam. The arguments affirms that Cheranad was formerly the capital of the Chera kingdom and that there was a substantial Cherumar slave group residing there. The caste system and social inequities that prevailed in Malabar—especially the poor standing of the Cherumars—created the perfect conditions for Islamic conversion. The argument makes the historical link between the concentration of Cherumars—the group most affected by conversion—and Cheranad. Both illustrate how social distinctions affect conversion. While

slavery is mentioned subtly in the first paragraph, the caste system is specifically discussed in the second paragraph along with the issues it produces for lower castes, like the Cherumars who were compelled to turn to Islam.

In both directions, becoming an Islamic convert is linked to a greater socioeconomic level. The first paragraph suggests it through a comparison of census data that shows how Cherumans' status improved after conversion. The second line makes it very evident that conversion raised Cherumars' social standing. It is palpable how significantly this situation incentivizes the lower caste to elevate their social status, liberating themselves from numerous vexations and demeaning limitations through the adoption of Islam or Christianity.<sup>79</sup>

The people of Malabar have no dress the body nearly naked. They wear mundu round the hip, there is no other cloths to everyone, above the hip. All individuals, regardless of their social status or gender, are attired in a similar fashion.<sup>80</sup> This style of dress appears to be universal among the inhabitants of Malabar, regardless of their gender, social status, or wealth. The description highlights a cultural norm where simplicity and uniformity in attire are valued, reflecting a shared tradition or customary practice within the community. The condition of the day becomes evident when we compare the Sheikh Zainuddin report with the Channar Revolt.<sup>81</sup> In Kerala's past, it was mandatory for women from lower castes to abstain from wearing any clothing that covered their upper bodies. The 19th century saw a number of upheavals caused by the ban on upper garments and covering the upper body, which applied to lower-caste people such as the Shanars, Izhavas, and Pulayas.<sup>82</sup> If we contrast this with the wearing style, we can see that the low castes were not allowed to wear nice clothes due to caste restrictions. By comparing the two passages, it can be seen that although Malabaris, caste neutral or not, generally wore simple clothes because of its availability but the rebellion of members of the lower Nadar caste suggests a rejection of caste regulations that forbade them from donning more elegant attire.

He further wrote" yearly in a well-known day if a lower person touches or enters in the sleeping room of an upper caste female, she will be declared as outcastes and she must go with that person otherwise she will be killed or sold. If she dislikes to go with him, she can approach to embrace Islam or Christianity.<sup>83</sup> It depict scenarios where inter-caste contact, particularly between lower-caste men and upper-caste women, could lead to severe consequences for the woman. This passage was later recorded by several historians.<sup>84</sup> It highlight disturbing historical practices rooted in caste hierarchies and notions of female purity, unfortunately prevalent in Kerala's past. "This passage reveals a deeply disturbing historical perspective on caste and female agency. It highlights the fear and oppression faced by women within a rigid social hierarchy, and underscores the importance of recognizing and challenging such harmful views. Sheikh Zainuddin refers to triggering event by "well-known day" and emphasizes actions such as entering the sleeping chamber or touching, discussing potential consequences like ostracization, forced marriage, or death/sale, while also mentioning conversion to Islam or Christianity as possible escape routes in his account. These accounts offer glimpses into historical power dynamics and societal norms that restricted women's agency and imposed harsh penalties for perceived transgressions. They highlight the need to critically examine such practices and recognize their harmful nature.

The essence of Kerala culture lies in the harmonious coexistence of many religious beliefs. Zainuddin states this truth. Hindus exhibited a high level of acceptance towards Muslim culture and practices. They had a highly amicable relationship. The Muslims, who made up barely ten percent of the population, held a monopoly on trade. If a Hindu converts to Islam, no harm will be inflicted against them by any Hindu, Tuhafat particularly speaking the Nairs do not molest their countrymen who have abjured idolatry and come over to the Islamic religion.<sup>85</sup> It can be inferred that in earlier times relating to this issue of conversion, particularly in Calicut, Nairs exhibited a more progressive outlook due to their interactions and influence from Islam. Regardless of the disparity in his social status, if he embraces Islam, they consider him just like any other Muslim and establish a friendly relationship with him.<sup>86</sup> Hindu monarchs remunerated qazis in prominent mosques. The Muslims were responsible for commanding the Samuthiri's naval and overseeing the business operations. Tuhfatul Mujahideen provides a comprehensive depiction of the court system during that era. Offenses were often less frequent since the consequences were tougher. When a Muslim commits murder,

the body is subjected to capital punishment by hanging, with the consent of Muslim elders. Subsequently, the deceased's relatives are permitted to carry out the burial in accordance with religious rituals. However, in the event that Hindus were executed by hanging, it was usual to offer their lifeless remains to be consumed by foxes and dogs.<sup>87</sup> During that period, only individuals belonging to the Avarnar (low castes) community were executed by hanging within the Hindu population.

Tuhafat also discusses the chavers of Kerala. If the Raja or Chieftain of any tribe is killed in combat, his troops will engage in a relentless campaign against those responsible for his death, attacking them and their cities until they have completely destroyed the tribe and left their buildings in ruins.<sup>88</sup>

The fourth section is exclusively focused on historical matters. The historical narrative covers the time from Hijrah 904 A.D. (1498) to the Islamic year 985 (1579), spanning roughly eighty to ninety years.<sup>89</sup> The entrance of the Portuguese in Malabar and their subsequent actions are detailed in fourteen chapters. Vasco da Gama reached not Calicut proper but Panthalayani (Fundreeah)<sup>90</sup> in 1498 and was warmly greeted by the Samuthiri. Despite making the required preparations for trade, the Portuguese sought to supplant Arab traders. The animosity towards Islam that fueled the historical events of the Crusades was particularly widespread in Portugal, Europe. Following the expulsion of Muslims from Spain in 1492, the Portuguese arrived in Malabar. It is termed by some scholars the Moors last Sigh.<sup>91</sup> The Muslims were their primary adversary everywhere. Due to their awareness of the ongoing confrontation between Muslims and the Western world on a worldwide scale, the Muslims in this area had also cautioned Samuthiri about the intentions of the Portuguese. All favorable circumstances ultimately conclude, and fortunes inevitably fluctuate, as the saying goes, yet few endings are as excruciating as the plight endured by the Mappila community following the fifteenth century. The unfortunate events that transpired not only for the Mappila but also for the entirety of Malayalam culture, as the longstanding harmony was abruptly shattered. This was attributed to the advent of Portuguese immigrants, as noted by Miller.<sup>92</sup>

The Samuthiri defied the attempts of Portuguese traders to establish a monopoly on the pepper trade by expelling Arab merchants. Gama's displeasure at this rejection incited animosity with both the Muslims and the Zamorin, resulting in heightened tensions.<sup>93</sup> The Portuguese took advantage of the jealousy and enmity among the rulers in Malabar. The Kolathiri monarch<sup>94</sup> of Kerala and the Kochi king<sup>95</sup> warmly received Gama and the Portuguese captains who arrived subsequently. Subsequently, as a result of conflicts and rivalries among the monarchs in this region, the Portuguese successfully achieved their objective of ensuring a steady supply of pepper. The Portuguese harbored animosity against the Samudiri due to the latter's provision of safeguarding and assistance to the Muslims. The Portuguese later implemented the Pass system, which functions as a toll system.<sup>96</sup> However, the rivalry between the Samudiri, Portuguese, Arab, and Muslim traders led to the displacement of Arab traders from this location. This is how Kunjali Marakkars make their entrance. Tuhafat speaks several of Kunjali marakkar family members like Ahamed Markkar, Kujali Marakkar and Mohamed Ali Marakar left cochin to Calicut.<sup>97</sup> Throughout this book, you'll find various sections discussing the history of the Kunjali Marakas from 1524 to 1570. Among other member Ali Ibarahim Marakkar, Kutti Ibrahim Marakkar, Ahamed Marakkar, Kunj Ali Marakkar, Kutty Pokker etc.<sup>98</sup> Later, the Kunjali Marakas assumed the role of naval commanders for the Samodhi. They employed guerilla-style hit and run tactics against the Portuguese, resulting in significant casualties. The victories and defeats of both the Portuguese and the Kunjalis were described, as well as the permission granted by the Zamorin to construct Portuguese forts, one at Chaliyam in 1531.<sup>99</sup> Here, Tuhafat witness the obliteration of the Jami Mosque.<sup>100</sup> Various Zamorins leaders implemented different policies, with some aligning with the Portuguese and others opposing them. Additionally, alliances were formed between the Samuthiri and the Portuguese.<sup>101</sup> This might be interpreted as a manifestation of opportunism, wherein these rulers changed their allegiance depending on which coalition provided them with the greatest advantage at any given moment. Their alliances and policies might have been shaped not just by personal gain but also by the need to preserve their own kingdom's autonomy and navigate these complex external forces. The text provides a description of the arrival of military forces from Egypt and Turkey, the arrival of the Pashaw Sulaiman Vizier of the great sultan Soliman Shah of Room and of the return

of the former to Egypt, he having been unsuccessful in the object of his expedition,<sup>102</sup> to oppose the Portuguese, as well as the assault on Chaliyam Fort<sup>103</sup>, demolition of chaliyam fort,<sup>104</sup> capture of the fort, and the subsequent actions that took place and the ruin of Arab activity in Malabar.<sup>105</sup>

"Whether (Qadi Muhammed's Fath ul Mubeen)<sup>106</sup> 'It' a war poem acts as a companion, a cryptic clue, a contemporary commentary, or even a precursor to Tuhfat-ul-Mujahidin remains shrouded in historical mist." The primary argument of Qadi Muhammed's Fath-ul Mubeen is the captivating historical account of the Nayar-Muslim soldiers of the Zamorin overcoming the fort constructed by the Portuguese at Chaliyam. The capture of Chaliyam fort is also documented in the 13th chapter of the fourth section of Tuhfat al-Mujahidin. By doing a comparison, we can obtain a satisfactory response. Chaliyam was the most suitable place for both knowing the course of trade between Kozhikode and Arabia and also to launch attacks. Hence the conquest of Chaliyam fort was a great relief to the Zamorin and Muslims. At the same time, it was a great blow to the Portuguese. Both the Zamorin and the Muslims expected that a global Muslim alliance against the Portuguese could be possible. In order to materialise this expectation several correspondences were carried out to Muslim kings and Sultans in and abroad India.<sup>107</sup> The letters in Arabic were prepared by the author of Tuhfat al-Mujahidin, Shaykh Zainuddin.<sup>108</sup> The battle of Chaliyam took place in 1571. It (Chaliyam) was like "a pistol held at the Zamorin's throat,"<sup>109</sup> "The fort was completely demolished "leaving not one stone upon another."<sup>110</sup>

Essentially, Tuhfatul Mujahideen provides significant insights into the Portuguese era and serves as a substantial chapter in the history of Kerala. The author extensively delineated the Zamorin or Samuthiri, detailing the prosperity of the Calicut kingdom, the Portuguese arrival, influential Malabar princes, alliances with Arabs, and the neighboring Rajahs of Cochin. Tuhafat also discuss about Ali Rajas and his inhabitants of islands, Andrott, Amini.<sup>111</sup>

The Portuguese in Malabar had the objective of proselytising Muslims to Christianity; however, they were compelled to keep amicable ties due to the fact that Muslims constituted the majority in the seaports where the Portuguese resided.<sup>112</sup> The Portuguese relegated not only by reprisals against property, but by converting many of the faithful forcibly to Christianity and the bitter hatred which these acts aroused in the Moslem world still lives in the burning pages of the Tuhafut ul Mujahidin.<sup>113</sup> This pragmatic need for amicable co-existence clashed with their religious agenda.

The factors behind the Portuguese and Arab rivalry were from various factors. During this period, Europe was rife with religious tension between Christians and Muslims, culminating in events like the Crusades. This already existing animosity likely fueled the negative attitudes of Da Gama and his followers towards Muslims. Although before Vasco da Gama, Covilhao, embarking on an Arab vessel, reached the coast of Malabar and indeed set his foot in Calicut, where he saw "great quantities of Pepper and Ginger, he transmitted this auable information to his king of Portugal.<sup>114</sup> Vasco da Gama, the renowned Portuguese navigator credited with the "discovery" of the maritime route to India in 1498 and the subsequent Portuguese sailors and colonists who followed in his footsteps. From the Portuguese history we find says Rowlandson "A no common degree of animosity and dislike"<sup>115</sup> This emphasizes the intensity of their negative feelings towards Muslims. It suggests that their dislike was not merely mild or casual, but rather deep-seated and intense. "Towards these Saracens"<sup>116</sup> as they termed them: Saracens<sup>117</sup> are mentioned already by Roman authors around 2nd century C.E as a nation or people living in Arabian Peninsula and Sinai (among other people's there). Although some suggest word have some "negative" etymology. Arabs, and people from the Middle East Europe saw significant religious strife throughout this era, characterised by intense conflict between Christians and Muslims, which reached its peak with events like as the Crusades. The preexisting hostility certainly intensified the adverse sentiments of Da Gama and his adherents towards Muslims.

The Portuguese colonial ambition and presence in India was motivated by both economic and political aspirations, rather than being solely focused on exploration. The Portuguese colonists engaged in competition

with well-established Muslim commercial networks, which potentially led to economic and political rivalry, hence contributing to the hatred between the two groups.

Tuhafat also states that conflicts erupted at Kodungallur between the Muslim and Jewish communities. A Muslim individual was killed by members of the Jewish community, resulting in the outbreak of a civil war. This event occurred in the year 1524 of the Common Era.<sup>118</sup> In the wake of this tragic conflict, let us remember the shared sorrow and loss that etched itself onto the hearts of both Muslim and Jewish communities. May their stories serve as a poignant reminder of our shared humanity and the devastating consequences of inter-group strife.

Kunhali I appointed as Admiral in 1507, is referred to by the contemporary historian Zainuddin by the name Kunhali Marakkhar itself,<sup>119</sup> suggesting the title was associated with the position at the time. Shaikh Zainuddin, an Arab scholar of Ponnani, in his Tuhfat-ul-Mujahidin, stated that the Marakkars had turned against the Portuguese only by about 1524.<sup>120</sup> However, Zainuddin also indicates that the Marakkars only opposed the Portuguese around 1524, implying an initial period of neutrality or even cooperation. The delayed opposition of the Marakkars could have various explanations. Maybe they initially sought to maintain neutrality or trade with the Portuguese. Perhaps Portuguese actions like the bombardment and capture and atrocities of Calicut in or their interference in local politics triggered the Marakkars' resistance later.

One scholar commented about Sheikh Zainuddin's attitude that the battles fought by Marakkars and his associates were a part of the Jihad or Holy war motivated by religious feelings of Sheikh Zainuddin Makhdum, who wished to glorify the deeds of Muslims, provides a theoretical argument justifying the attacks against cross-bearing Christians and unbelievers.<sup>121</sup> The Portuguese period witnessed intense conflict between European colonial powers and indigenous communities in various parts of the world, often intertwined with religious tensions. The concept of Jihad in Islam is complex and multifaceted. While it can encompass military struggle against oppression, it also emphasizes inner spiritual striving and upholding justice. While religious beliefs can undeniably influence historical events, attributing them solely to such motives paints an incomplete picture.

The contemporary native Arabic historian Shaikh Zainuddin characterized the arrival of Portuguese in Malabar as a punishment of God.<sup>122</sup> Ascribing the Portuguese arrival exclusively to divine retribution provided understanding of the underdeveloped condition of the people of Malabar in terms of political, economic, and social aspects. Shaikh Zainuddin's assessment is a reflection of his subjective viewpoint and expertise during that period.

Sheikh Zainuddin Makhdum complains: "The Franks entertained antipathy and hatred only towards the Muslims, and to their creed alone". The Portuguese made it a policy to bombard the Coastal Muslim settlements. This compelled them to move to the interior along the rivers. Thus developed the riverine Muslim settlements in the interior Malabar from where the Muslim portion penetrated to further interior and got adjusted themselves in the Malabar society.<sup>123</sup> The forced migration of Muslims into the interior of Malabar marked a pivotal shift in the region's social and cultural landscape. This movement likely facilitated cultural exchange and integration, influencing the identities of both Muslim communities and Malabar society. Despite persecution and displacement, Muslims displayed resilience by establishing new communities and seamlessly integrating into Malabar society, showcasing their ability to adapt and thrive amidst adversity.

After Portugal's 1580 union with Spain, travelers to its eastern settlements noted a decline rather than the previous strength. Sheikh Zainuddin noted this diminished in power and wealth, in consequence of the arrival of the Franks in Malabar.<sup>124</sup> Linschoten exposed Portuguese weaknesses to the Dutch, who were not slow to make use of the valuable information he supplied. Pyrard de Laval shared similar insights with the French. By 1624, when Pietro della Vallo visited Goa, it had lost its status as a global powerhouse.<sup>125</sup> Sheikh Zainuddin's observations, echoed by subsequent travelers and chroniclers, shed light on the significant decline experienced by Portugal's eastern settlements.

The work of literature Tuhfatul Mujahideen extensively references many areas in Malabar. Such as Eli Mala (A mountain in the Western Ghats of Kerala), Panthalayani, Kozhikode, Chaiyam, Kodungalur, Cochin, Kollam, Ponnani, Veliyamkodu, Tanur, Puthanathani, Thiruvangadu, Dharmadam, Sreekandapuram, Kannur, Mangalapuram, Bijapur (A city in the Karnataka state of India), Parappanangadi, Tirurangadi, Koilandi, Tikkodi, Gujarat, Surat, Kilakarai (A town in the Ramanathapuram district of Tamil Nadu), Diu port, Egypt, Jidda, Kamran, Hijaz, Goa, Edan, Paravanna, Edakad, Talaimannar (A town in the Mannar district of Sri Lanka), Coramandal, Vazi, Mahim (A town in the Mumbai district of Maharashtra), Kayalpatanam, Punnakayal, places in Lakshadweep like Ameni, Kavarathy, Androt, Kalpani, Minicoy, Ajathi, Kadamath, Kilthan, Masqat, Maldives, Sumatra, Malaka, Mailappur, Nagapatanam, Ceylon, Chaina, Ashin, Dasari, Mangalore, Honnavaram, Basrur, Konkan, Kakadu, Bengal, Chaul, Nadapuram, Mayyayi, Valapatanam Veypin, Pallipuram, Shaharmulla. The work of literature Tuhfatul Mujahideen extensively references many areas in Malabar, as well as other parts of India, the Middle East, and Southeast Asia. Zainuddin Makhdum II, was well-traveled and had a broad knowledge of the world. This is supported by the fact that he traveled extensively for some purpose. It suggests that the Malabar region was a cosmopolitan and interconnected place. This is supported by the fact that the region was a major center of trade and commerce, and that it was home to a diverse population of Muslims, Hindus, and Christians. It suggests that the people of Malabar were aware of and engaged with the wider world. This is supported by the fact that the work of literature references events and people from other parts of the world, such as the Ottoman Empire and the Portuguese Empire. In conclusion, the work of literature Tuhfatul Mujahideen provides a valuable glimpse into the world of 16th-century Malabar. It shows that the region was a cosmopolitan and interconnected place, and that its people were aware of and engaged with the wider world.

## Conclusion

This famous books in Arabic language against the Portuguese intruder in Malabar. This history book also includes the functionality of documenting each occurrence by inscribing the precise date and day in certain sections of the book. Which were very important because it relates to the history of period of paucity of records. While elucidating the history of early Muslim migration, he presents a discernible conjecture regarding the chronological sequence of Islam's advent in Kerala. The Tuhfat is a genuine and unique historical narrative of the Portuguese invasion and landing in Malabar. This book provides a detailed historical narrative of the Muslim community's brief but significant resistance against the dominant global force, the Portuguese, extending over a span of one hundred and fifty years. This literature provides a comprehensive account of the early propagation of Islam in Malabar, together with valuable perspectives on the customs and traditions of the Hindu population. This book chronicles the naval conflicts waged by the Kunjali Mughals, who spearheaded the struggle against the Portuguese alongside the assistance of the Samuthiri. This book provides a historical narrative about the Samuthiri, the king of Calicut, as well as the King of Kochi and the King of Kolathiri, who governed Malabar in the past. It also covers other aspects of Kerala as a whole. This book has been translated into over 15 languages due to its inclusion of significant facts about the past. Sheikh Zainuddin Makhdum's tale effectively underscores the significant struggle of the Kunjali Marakkars, emphasizing their pivotal contribution to the Zamorin's resistance against Portuguese supremacy, although ultimately being defeated. He wielded his pen as an indomitable weapon, assuming the mantle of a theologian fiercely advocating for the Islamic community and diverse faiths in vehement opposition to foreign encroachments, sustaining this fervent resistance for a century. Concurrently, he steadfastly bolstered the ruling Zamorins of Calicut, unwaveringly fortifying their authority and standing against external threats. The ideological convictions and profound insights of both Zamorin and Makhdum were the driving force behind the Kunjali Marakkars, who served as the formidable naval arm of the Zamorin. They greatly enhanced the Zamorin's maritime capabilities and strategic ambitions. Makhdum effectively halted the advances of the Portuguese, a formidable colonial force, leveraging his literary prowess to construct a society grounded in Islamic principles, thereby reshaping the cultural landscape with unparalleled influence. Malabar's evasion of colonization akin to Goa was attributed to the strategic intervention of Kunjali Marakkars, operating under the patronage of the Zamorin, who effectively engaged in confrontations against the Portuguese, thereby averting

subjugation. The Muslim resistance in the region was predominantly a reaction to the repressive activities of the Portuguese rather than a pursuit to establish an Islamic state. Had the Kunjali Marakkars and the Zamorin set aside their mutual jealousies and united in their expeditions, their combined efforts could have led to a more successful outcome, rather than rendering their endeavors futile.

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## End Notes

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<sup>5</sup> Roland Eric Miller, *Mappila Muslim Culture, how a historic Muslim community in India has blended tradition and modernity*, State University of New York Press, Albany, 2015, p. 321.

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<sup>8</sup> William Logan, *Malabar*, In two Vol.s Vol I, *op.cit.*, p. 108.

<sup>9</sup> Roland Eric Miller, *Mappila Muslim Culture*, *op.cit.*, p. 293.

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<sup>19</sup> Al Mabari Zayn al Din, *Tohfut ul Mujahideen*, M.J. Rowlandson, *ibid.*, p. preface viii.

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