



SOCIAL AND CULTURAL HISTORY OF MALABAR MUSLIM COMMUNITY REVEALED THROUGH MAPPILAPPATTU

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***ABSTRACT:**Islam also given its contributions in art, literature, social and cultural fields. In many cultures, music is an important part of people's way of life, as it plays a key role in religious rituals, social and cultural activities Mappilappattu or Mappila Songs and rhythmic songs, is popular among the Muslim community of Northern Kerala. The music loving people of Malabar began to use some poems. Later a style of poems with Arab Persian words and Malayalam poem style were liked. Thus a new type of songs known as Mappilappattu were developed.*

KEY WORDS: ISLAM, Mappilappattu, Rhythmic, Malabar

INTRODUCTION

Mappilas of Malabar have contributed greatly to the socio cultural, political and economic fields of Kerala. Trade relations between Malabar and Arabia had started, even before the birth of Muhammad, the Prophet. Even the word 'MALABAR' was a contribution of the Arabs.

NEED FOR THE PRESENT STUDY

Now-a-days Mappilappattus become more popular among people. This was because of the radio stations and several popular TV channels in the various parts of Kerala. Many Muslim societies began to take part on that venture. This young people presented Mappilappattus, Oppana, Kolukali, Daffmuttu, during the festivals of Mosques and annual day celebrations of libraries and cultural societies. This study analyses, how Mappilappattus helps in the social and cultural historical construction of Malabar Muslim community. Hence, the Mappilappattu got popularity among the Malabar Muslim Community.

OBJECTIVE OF THE STUDY

1. To convey the significance of Mappilappattu in the social and cultural context at Malabar Muslim Community
2. To trace out the Historical elements lies in Mappilappattu
3. To analyse the importance of the art Mappilappattu
4. To sketch the present condition of Mappilappattu

METHODOLOGY

The methodology adopted for the study is:-descriptive analytical and interpretative.

- a) For this study, both primary and secondary datas are used.
- b) Materials required for the present study.
- c) Interview
- d) Archives record

TRANSFORMATION OF ARABI MALAYALAM LANGUAGE

Malayalam is the language of the Keralites. Malayalam was originated from Tamil. A famous Dravidian language and Sanskrit (Similarly Arabic and Malayalam were combined and a new language was also evolved)

It is a Hybrid Language, typically written in the Grantha script, which combines Sanskrit and Tamil. According to language, scholars the blending of Tamil and Sanskrit is evidenced in manuscripts and this ultimately may have contributed to the emergence of Manipravalam.

Manipravalam literally means Ruby-Coral and it likely played a role in the emergence of the Malayalam language and script from Tamil-Brahmi, Tamil and Sanskrit. Manipravalam has been used for poetry. Manuscripts that combine Malayalam and Sanskrit, as well as South Indian language works on erotic. Similarly Arabic and Malayalam were combined and new language was evolved. Arabic and Malayalam should combine like Ruby and Coral, without the least trace of any discord.

The first book of Arab-Malayalam 'Muhudheen Mala' was written by 'Sayyed Khadhi Muhammad' a native of Kozhikode. Following this book there came many songs. Poems were began to spread among the Mappilas. Thus, a style of poems with Arab-Persian words and Malayalam poem style were linked. A new type of songs known as Mappilappattus were developed.

DEVELOPMENT OF MAPPILA CULTURE IN MALABAR

The population of the Mappilas were also increased as the Mappilappattus were increased. The local rulers,' **THE**

NADUVAZHIES' like the rich Arab Traders. They were also liked to make the relation between the Arab Concrete. The Naduvazhis gave them plenty of favour. A Mappila culture were developed by the mixing of the cultures of the Arabs and Malabar. Thus a new complex language was developed. The Holy 'Quran' is written in the language Arab. To teach the locals, the Quran through 'MADRASSA' (religious schools), they took some alphabets from Malayalam. So a new alphabet was developed in Arabic these is no 'PA' () only 'BA()' so they made one dot below 'BA ()' that is ' '. Similarly Malabar Arab Malayalam was developed and in Tamil Nadu. Arabi – Tamil, and in Karnataka Arabic-Kannada were developed. Though the Arabs were traders and preachers of religion, some were imaginative. They began to write 'Prose' and 'Poems'. These poems were later known as 'MAPPILAPPATTUS'

CONCLUSION

The divine art Mappilappattu is an asset, which was entrusted to us by our ancestors for the future generation. Most of Mappilappattu were written in Arabi Malayalam and this new dialect evolved in the 9th or 10th century used mainly in Malabar region. The important works of Mappilappattu were introduced to the people of Kerala. This is a new path in the culture of Kerala.

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