



PADAPPATTUKAL

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Abstract

Islam is one of the most important religion of the world it is a religion of high order. Gradually it has taken root in the soil of India. It is indubitably admitted that Islam landed on the west coast of South India the Kingdom of the Cheras, direct from the land of its birth in the early years of Hijra era-Like the other religions in Kerala. The precise date of the advent of Islam in the Kerala is shrouded in absurdity. The materials we have to deal with are occasional and they are frequently intriguing reference to the local mythological writings such as Keralopathi, Kerala Pazhama etc. The writings of foreign travellers and traders also throw some incidental light on the advent of the new faith in Kerala. Along with the spread of Islam, study of Arabic language was popularised by the Arab settlers and scholars. A new dialect known as Arabi Malayalam was evolved. Majority of the books in this dialect are poems Mappilappattu. The themes of most of the Mappilappattu are religious topics, anecdotes of prophets life and wars like Badar, Uhad etc. There are various types of Mappilappattus: Maalappattukal, Padappattukal, Kissappattukal, Kalyanappattukal, Religious and Philosophical songs. From the Padappattukal one could easily have an idea about the wars happened inside and outside Kerala. Padappattukal are Historical poems describing about wars.

INTRODUCTION

Islam landed on the west coast of South India, the Kingdom of the Cheras, direct from the land of its birth in the early years of Hijra era. The Strucrock says that the Muslim Arabs first settled in the Malabar coast about the end of the seventh century. Trade relations between Malabar and Arabia had been started even before the birth of Muhammed the prophet. Even the word Malabar was a contribution of the Arabs.

The Ancient rulers of Kerala were the perumals. It is believed that the last perumal had adopted Islam and had a pilgrimage to Mecca. The holy land of the Islam. After this incident Malik Ibn Deenar and family reaches Kerala for spreading Islam. They settled in the then port towns of Kerala. The rulers of Kerala were broad minded they helped Ibnu Deenar for spread in Islam. More and more Arabs reached Kerala among them they were traders. They settled in Kerala. They had marital relationship with native Kerala people. Their successors were Islam. They were commonly known as Mappilas. They had their own free cultural heritage. They modified the life style of the people of Kerala. The Kerala rulers were tolerant towards them and allowed them to build Mosques to worship. This led to a cultural development in Kerala especially in Malabar. Along with the spread of Islam, a new dialect Arabi-Malayalam was evolved and came into prominence due to impact of

Arabic on Malayalam. Majority of the books in this dialect are poems -mappilappattu. The themes of most of the Mappilappattu are religious topics, anecdotes of the prophets life and wars like Badar, (Jhad etc. They were not printed but transferred from generation to generation by vocal communication only. Later some printing presses started in Malabar. The Books were got printed and it was the beginning of the spread of Mappila songs.

NEED FOR THE PRESENT STUDY

A Mappila culture was developed by the mixing of the cultures of the Arabs and Malabaries. Though basically 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. It is believed that about 4000-5000 Mappilappattus were published till now. Padappattukal are poems describing wars. They describe about the riots inside and outside Kerala. The early centuries were primarily based on devotional works, while the colonial era was marked by the battle song genre called Padappattu. Various other categories also grew during the centuries with subjects ranging from romantic ballads, and marriage songs to philosophical ideas sea journeys and even flood ordeals. The earliest known dated works in Mappilappattu belong to the 17th century and primarily belonged to the Malabar genre. One of the important them was padappattu or War -songs

Historians have been agreed the presence of literacy contribution as a source of inspiration in the anticolonial struggle as well as in the socialization process of Mappila Community. These Padappattu has got much importance as it is a part of popular tradition .It explaining local cultural values and regional histories of the specific region.moreover these war songs give us a clear picture about the strong background to stand against colonial power duringthat period.

OBJECTIVE OF THE STUDY

1. To trace out the role of mappilappattu is bringing out social reforms in the Mappilasociety.
2. To sketch the historical and nationalistic significance of mappilappattu
3. To convey the importance of art mappilappattu.

METHOLOGY

The Method used for this study is descriptive analytical and interpretative.

- a) For this study ,both primary and secondary datas are used.
- b) Apart from this personal interviews also used for this study.
- c) Sources from the institutions like folk lore academy,MoinkuttyVaidyarMappila Kala academy also helped for the data collection.

Svgnificance of Padappattukal in Mappilappattu.

Mappila folk lore immense elements of native culture .Mappila songs are the integral parts of all Mappila folk arts.This 17 th century also witnessed the composition of other popular works in the malappattu genre namely the Refai Mala(1623) by AhammadulKabeer,dswath Mala (1626)and ValiyaNaseehath Mala(1674)by MananthakathuKunhikoyaThangal.

Some of the 17 th century were primarily of the Kissa genre narrating stories of the prophet of islam or Sulfisaints.There were war songs iepadappattus written in 18 th century .Padappattukal are poems discribingwars . They

describe about the riOts inside and out side Kerala. MalappuramPadappattu was written by MoinkuttyVaidyar in 1879.It describes the fight between a landlord and peasants at Poolakkamannu near malappuram in 1820.

The theme of PazhayacheroorPadappattu is the fight between the british army and the followers of MampuramThangal .It was written in 1842 by Muhammedkuttyand Muhiyudeen of cheroor of ThiroorTaluk of Malappuram District. CheroorChinthuis written by Kaiyathu of Parappanangady .Ihe theme is the Cheroor riot.

In 1891 there were a fight between the British army and the Mappilas ,armannarkkad .In 1896 there was another fight between British and Mappilas at Manjery.Based all these we have the Mannarkkad and Manjerypadappattu.

The most important fight of the prophet is the Badar war. There were many Padappattu based on Badarwar.BadarPadappattu includes all this moinkuttyVaidyar wrote in 1876 ChakkeeryMoindeenkutty in 1907 and M.A.Moulavy in 1960 .There are many other Padappattus in addition to the above padappattus.Important historical Mappilappattus

The most important of the historical poems is Hijrathunnaby written by MoinkuttyVaidyar .It reveals the life and acheivements from birth to the travel to Hijra prophet Muhammed.

Kissappattu was written by sardaraKathirBava at Thalassery.Ihe dawn of the 19 th Century saw the advent of British rule in the Malabar. The Songs of this era maked by the rising of anti-British feelings in the Mappila Society in the back drop the agrarian tenancy discontent against the British baked Jenny landlords .most of the songs at the era fall under the padappattu(battle songs)genre.

The early 20 th century witnessed the growing influence of malayalam in the mappilappattugene . This period was charactorised by the rise of theological reform movements and nationalist mobilization in the Malabar songs of the era also involved themes of pan-Indian nationalism and the independence movement against the British . The 1921 Malabar Rebellion gave birth to a large variety of songs of this genre.

In the social context Mappilappattu helped for religious teachings.In the context of the mappila uprisings against the British rule in Malabar inthe 19 th and 20 th centuries. The

padappattu played an important role in rousing mappila sentiments of the Mappilapeasantry in their struggle. These songs also provided an insight for historians into the thoughts and viewpoints of the rebels and have been used for authentic historic compilation. The songs on the Malappuramshahids provide the earliest description of an armed struggle between the mappilas and the Jenmi landlord class in the pre-Mysore Era. William Logan refers to the CherorPadappattu in the Malabar manual while describing the incident

Allammeukutty composed Malabar Lhalacnallilafathpatt in 1925 describing the events of the rebellion. Even the prisoners of the rebellion like TennkodeOssanKoyauseu to compose songs in their letters to their relatives.

The early 20th century witnessed the reform movements within the mappila community. In 1911 they objected to the messages of the songs. Citing their contradictions with many of the basic tenants of Islam, often referring to them as Khurafath. Occasionally though, they used same medium to spread their message. Examples of these included the Parishkara mala and the Durchara Mala.

All the authors of early Mappilappattus were blessed and highly imaginative. They have poetic sense and they were highly blessed singers also travel to Hijra of prophet Mohammed.

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mappila uprisings against the British rule in Malabar in the 19th and 20th centuries. The Padappattu played an important role in rousing mappila sentiments of the mappila peasantry in. All the people irrespective of their religion and cast enjoyed the music of the mappilappattus. In Malabar the Hindus and Muslims lived in harmony. In this friendly atmosphere even mappila Ramayanam was also written.

The divine art mappilappattu is an asset, which was entrusted to us by our ancestors for the future generation. The literature of mappila songs represent the aspirations of the mappila community its frustration, struggles, love and affection over the ages.

CONCLUSION:-

The study is an attempt to reveal some facts about the padappattus among the mappilappattu. Padappattukal are poems describing wars. They describe about the riots inside and outside Kerala. Padappattus describe the fight between landlord and peasants, fight between the British army and the followers of MamburamThangal. Padappattukal also describe about the wars happened during the period of Prophet Muhammad. Padappattu among Mappilappattu describes stories and history. Most of them are based on the life history of holy people. It also describes life history of prophet Muhammad. The padappattukal in Mappilappattu gave birth to a large variety of songs of this genre. These songs also provided an insight for histori-

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