



## HOLY SHRINES IN NORTH MALABAR AND IT'S INFLUENCE ON THE SOCIETY

**Sharafuddin KV**

Research Scholar, Psmo College, thirurangadi, Calicut University, Kohikode, Kerala, India

### ABSTRACT

This research touches the social and spiritual life of Kasarkode Muslims. The real history of districts Muslims are centralized with Maqams and tombs of many scholars. The thesis discuss explicitly role of many scholars and Sufi persons who changed the atmosphere of Kasarkode, later such persons and scholars were buried in the soil and its peoples celebrating the death anniversary each year even today.

Kasarkode is a symbolic place, which witnessed for the emerging of Islam in Kerala, Malik Dinar, his companions came to Kerala, propagated Islam here at last Malik Dinar ® passed away, and buried in the soil of Kasarkode, therefore Kasarkode Muslims have a great role in Kerala history.

This thesis discusses the role of Ulemas, Scholars and Sufi souls, with special reference to their death, their views and services are remaining in the society as a beacon light to upcoming generation. It is also consists the history of some Awliyas and their buried places.

**KEYWORDS :** Kasaragod, Shrine, Miracle and Muslims.

### 1.1. INTRODUCTION

Malabar is region consists of six districts of Kerala, Palakkad, Malappuram, Kohikode, Wayand, Kannur and Kasergod. Pilgrim centers plays important role to holding people in cultural and religious activities. More over it is as part of faith. A lot of people visits the pilgrim centers as the religious customs related to it. Dargah or Maqam which means the holy shrines in which buried great personalities whom have been believed the charismatic power and intimacy with God. Uroos or Nercha taking place related to these shrines every year or once in two years. Most of the Uroos program partook all religious people and it may consider as the program of mass with out any discrimination on the name of belief. Here I introduce some holy shrines in north malabar, Kasergod districts.

### 1.2. DARGAH OF MALIK DEENAR

Dargah of Malik Deenar is famous shrine in Kerala and South Karnataka. There are multi visions about who buried there whether he is real companion of Prophet Muhammed peace be upon him or the Thabi means follower of the Sahaba. According to Shaikh Sami Ahmad Farhath, a great soul and devout from Egypt: "one who buried in the Dargah is Malik ibn Deenar who was the Sahabi and who saw with naked eyes the partition of moon by prophet as Muajiza. It is not like your guessing that it relates to Malik ibn Muhammad (r) or his father Malik Ibn Deenar (R), from 'Tabee' (one who succeeded the Sahaba)". Later, he began telling about all the affairs of this place, as he had deeply informed. He called on the tombs of Abdulla Haji and other virtuous personalities and he was eloquent to say about the magnitudes of noors inside their graves. According to Thaqat Ahmed Azhari "The buried person in holy shrines of Thalanga is Sahabi named as Malikiddinar". Traditionally Muslims believe that the great personality in the Qabar as Malik Deenar [r] and this belief transmitted generation to generation. T. K. M. Bava Musliyar and Grant Qwazi<sup>2</sup> writes thus 'he played vital role and guided the religious panorama in Kasergod and near place after that he went to Qurasan as it is proved by historical facts. Even there is a statement in Thuhfathul Mujahideen<sup>3</sup>, telling 'he passed away at Khurasan and there lies his tomb, but it is not more evident on the basis of other solid proofs. His Majesty came to Kasaragod back from Khurasan and led many religious activities. This is why the mosque was famous with the name of Malik Deenar [R] Masjid.

Suhrawardi, well renowned author recorded the similar facts in his authentic treatise 'Rihlatul Mulook', which some other author wrote: his first working area was at Cranganore.

### 1.2.3. Some miracles

Even though there is no more explicit description about the historic events occurred during the period of Malik Ibn Deenar (r), there are many significant evidences telling about a plenty of miracles even after his demise also there are unmet experiences of those coming to this tomb, praising were blessed with their accomplished favours. These types of appealing miracles are precisely involved in a famous work of T. Ubaid and in a 'Moulid'<sup>4</sup> written by Saied Humid Kolyma<sup>5</sup>.

A few instances are given below. Once a day, a poor dumb man paid a visit to tomb perturbed for his recovery from all disabilities. Then he lay under a tree nearby mosque grief-stricken. Extreme distress led him at once to a mid day nap, he dreamt a man saying: "wake up now, it is the time to call to prayer (to call Azan) you have to call for it." Surprisingly, he woke up started for prayer. In this rapturous moment, he was very gratified, to his Majesty Malik Ibn Deenar (R). Similarly; two friends came near his tomb, one of them deaf and the latter a blind. In his gracious presence, they began to complain their adversities and hardships. Further, they wandered throughout the day door to door for their bread. Roaming from dawn to dusk, they got a few grains then they went to a nearer house to have it cooked. Then they slept a little, when they got up after a while, it was fully miraculous. The blind saw the colorful, pleasant world for the first time in his life and the deaf began to hear the musical symphony of nature. Their rapture knew no bound and they went to that house to have their meal, but the house owner refused to give them the food, because they were strangers to them, but the poor men described everything to them.

In order time, a stone from nearby village was brought to build the water reservoir (hauz) in the mosque. On the way, the stone sank in Chandragiri River, while it was carried in two boats. The strong distress of the people caused by this was produced in front of a great soul. He replied: Malik Ibn Deenar might be unpleasant with that rock. Otherwise certainly, the rock will float on the river's surface. In the very next daybreak the stone landed by the bank of Chandragiri River. The whole native people were astounded and startled. Even today, the same rock piece lies behind Malik Ibn Deenar Masjid<sup>7</sup>.

### 1.3. HOLY SHRINE OF QWAZI ABDULLHAJI<sup>8</sup>

Qazi Abdulla Haji, who was peerless in his meritorious service in his position for 40 years.

He was born in Kozhankara (Trinkarpar) on 1261 Hijra. His father's name was Anjilath Valiya Ahmed Moulavi and mother's name was Moyuilakkara Veetil Ayisha Beevi.

His father himself imparted him primary education. His chief preceptors were Ibrahim Moulavi<sup>9</sup> and Qazi Saeed Moulavi. Under such like eminent preceptor's practice and instructions, he acquired boundless religious knowledge. Even in his school days, he was an adept personality, a versatile genius; he had acquired oratorical skill and poetic talent<sup>10</sup>.

His two Arabic works were published. It is very renowned event that he was enrooled to Makkah for the holy pilgrimage, when saw the crescent of Shavval<sup>11</sup> in the sky, obliged the prayer of Eid in the ship. He presided over the passengers for the prayer. After the prayer, he delivered an eloquent, enticing speech; thanks to its captain of the ship that was a Christian, offered him a noble presentation.

Qazi Abdulla Haji led inestimable social reformative movements. He was at the helm to erect a Madrasa at Kasaragod named 'Muissul

Islam'. He was conscious about the religious and material erudition, for it is the part of Modern era. For a long period, he served as the president of Azeezia Educational and Charitable Trust. He played a vital role in the renewal of the Dars curriculum. He was always meticulous in preferring Logic (Manthique), Rhetoric (Ilmul ma'ani), Islamic Jurisprudence and its foundations (Fiqh and Usoolul Fiqh) and Prophetic traditions (Ilmul Hadeeth).

He composed an elegy mourning his venerable preceptor Saeed Moulavi, in a name 'Failul Majeed Fi Manqibi Sheik Al Qazi Saeed'. In his school days, he aspired to give prominence to Islamic Mysticism (Arabi Tasawuf) in this respect, he narrates an even: "When I was in Kezhur Dars, I spent my all time for the studying Tasavvuf. In that time, I had not even studied the primary books like "Fathul Mueen". This is why, Tasawuf was the favorite subject of mine, I was so much zealous and devoted to 'Ihya Ulumudheen'. I intimated my keen interest to my preceptor but he disapproved. In that time, I came to get acquainted with a learned great soul from Cairo. He said to me: you can be proud of yourself and you are very blessed boy. I dreamt on the eve that a man asked me to inform you: "you have to study Fathul Mueen, before Iha Uloomudheen" I felt very appeased at these words.

In those days, the 'Kiblah'<sup>12</sup> was a bone of content among scholars of Kerala. A group argues that all the mosques will be built straight on 'Ka'aba' while the other claims that it is enough to build its direction. Those uproars and altercations were regarding Peringadi Juma Masjid in Mahi. He and Arakkal Fareed Musliyar were designated by the Government to sort out the dispute.

Saeed Moulavi had a son named Abdulla. When he was on his way to Makah for the holy pilgrimage (Haji) right in his tender age, he went to glory. Abdulla Haji presented a heartrending elegy in front of the crowd, mourning the child's premature death. Really, those words were of comfort and pacification. Saeed Moulavi offered to his beloved disciple all benedictions.

When he was 25 year old, he got a great luck to perform the holy pilgrimage (Haji). It was on 1286 Hijra. However, the second one was very blissful and pleasing. That is why, his honorable preceptor Ibrahim Musliyar accompanied with him.

Mean while an issue on the Matriarchy, which existed in some parts of Malabar and his native place Kozhankara was aroused. This is why Ibrahim Musliyar told to Muhammad Hasbullahi, an instructor in Masjid Haram: he too is one of them. Hasbulla asked Abdulla Haji, is it true, do you follow it? Abdulla Haji replied "I am just living among them not practicing that". He said: "if so, you have to emigrate from your native place. On his way back to Kerala, he determined to settle down to a new place.

When he was back in his native place, his marriage was fixed with Fatima Beevi, the sister of Ibrahim Musliyar. Later he settled permanently in her house at Keezhur<sup>13</sup>

**1.4. HOLY SHRINE OF HAZRATH BAVA FAKEER VALIULLAH**  
Hazarath bava fakeer valiullahi was a pious and pure man, in the family of prophet peace be upon him, he acquired advanced education and well versed in jurisprudence and Sufi, divine thought, the commentaries and hadeeths Sheik<sup>14</sup> Abdul Haq imbibed him Divine knowledge and the spiritual science.<sup>15</sup>

Hazrath Bava fakeer Ali under take every time the ablution, he had forgiving mind, and he prayed for favor to all who cursed him and conveying his bless those who hated him. He loathed the publicity and never disclosed his fast and penance.

one day a man fell in savior ill no one couldn't serve him all left him, this time shaikhe<sup>16</sup> gave him a piece of bread and said to eat and sleep after he woke up knowing himself perfectly well. Another time he gave sugar those people who complaint stomach pane meanwhile they got better. He propounded a new concept of social and moral spiritual and religious values

The accurate date is unknown, although it is said to be that it may be in the sixth century. He buried in Kanhangad near masjid. Yearly the Uroos Mubarak highly performed by the native people<sup>17</sup>

### 1.5. HOLY SHRINE OF ARABI THANGAL

The sacred shrine of Arabi valiullhi located in kaikotukadve and it is believed that, he come early period after the Umayyad khilifah. to preach Islam in the nook and corner of the kasaragod, he was on the thought of Sufi mystics so his preaching and the proliferation concentrated traditional Sufi families. His contributions and simplicity reached to achieve more respect and devoutness and it influenced the other religious people, most of them converted to Islam so he had a vital role in preaching Islam in kaikotukadve area and nearby places. There is an opinion on his arrival that he exiled in the time of Ataturk faced more difficulties and extreme violence against scholars and sayyids. Arabi thangal came through Arabian Sea from Bagdad on another view he came from Jazeeratul Arab.

More deeds that are miraculous and super natural occurrence narrated on him, once a time a mental disheartened man came in the presence of holly shrine and he was revealed from prison of tension. Now the shrine of Arabithangal located near kaikotukadve great juma masjid. Thousands devotees and tourist visits this mosque and holly shrine during the festival. Once three-year 'nerch'<sup>18</sup> conduct on the memory of death anniversary Arabi valiullahi thangal.<sup>19</sup>

### 1.6. Holy Shrine Of Arangadi Jalal Masthan Jaram Maqam

The tomb, which situated near Kanhangad, is well known among Kasargod people its Uroos Mubarak. Many scholars and Sufi visited this tomb like Shamsul Ulama, C.M.valiyullahi, Padhi Abdul kadhre Musliyar and kanniyath Ahmad Musliyar.<sup>20</sup>

Many miraculous deeds and super natural activities narrated according to him. Many people daily visits this tomb so the place brings light its charity and sacredness among Muslim community, now the people this locality preserve their traditions vowing and offering awfully. It is said to be that in his lifetime many people were gathered to get advice from this sheikh.<sup>21</sup>

### 1.7. MUTTUEVIUMMADARAGA

Muttu bevi ummas makbara has 7 years old. An old woman who was comrades of muttu bevi revealed the real history of muttu bevi. A woman who knows as 'muttu were engaged in all time with prayer and salath to al mighty god, she didn't married, she made a grave in her life time and descended all time recalling the sound of God, she was a Symbol of modesty. She loved the Ulamas and Sayyids more. many scholars and great souls visited her and gave the different Sufi orders like shadily Nakshbandi

When some people confused on her greatness and vilayath<sup>22</sup>, there were heard the sound of roaring lion and tiger, sparkling light inner side, who confused it, and that man disappeared no one couldn't see him, so they built a Dargha and a masjid in that place. Annually Uroos Mubarak is highly conducted here. More people daily visit Dargha for the completion of their favor<sup>23</sup>.

### CONCLUSION

Briefly we can assert that Kaseragod districts of Kerala fully fledged with holy shrines of Muslim spiritual leaders. Most of the Muslim Mosques surrounded with burial ground and focused with holy tomb of early Sufis and charismatic leaders. Muslims who follow Sunni school of Ideology are honoring and respecting them as holy person and conducting death day of them. Most of the Dargas plays as harmonious among Muslims and Non Muslims and all of them looking it with eye of respect. As mentioned In this respect Kasargod regard as land of shrine and tomb of Muslim pious and sufis.

1. Sheik Sami Ahmed far hath, oral history, Egipt, 1975
2. Qasi Arabic word denotes judge among muslims.
3. Makhdoom, Zainuddin, thuhfathul mujahideen
4. Mould Arabic word denoting appraisal of person with good virtue and deeds through oral, written as narration and poetry. it is custom prevailed among sunni group of Muslims of Malabar in Kerala.
5. Koyamma, Hamid, Manaqib malik deenar (Arabic)
6. Houz Arabic word denote the water tank which built up any part of mosque to ablution.
7. Discussion by researcher with Twaqa Ahmad moulavi
8. Haji name for the person who performed pilgrimage of Haji in Makka
9. Musliyar and Moulavi both are means scholar in Islamic religion.
10. T Ubaid book of malk deenar malik deenar publication

11. Shavval name of 10th Month in Hijra calender
12. KiblaArabic word means the direction place in the praying with his chest and face.
13. Discussion by the researcher with Thwaqa Ahmad moulavi ,Qawzi Mangalore
14. Sheik Arabic word used for scholar who mentoring and guiding those who follow his spiritual path.
15. discussion by the researcher with khatheeb ot town Juma masjid E P Aboobacker baqawi
16. Shake ; the word from Arabic language means guide in spiritual aspect
17. Discussion by the researcher with 'T.K.M bava musliyar.
18. Nerch Malayalam word means the offering value of thing on the name of holy persons to shrines and Dargas.
19. Discussion with shamsudden ashadi the khateeb of kammadam masjid
20. Discussion by the researcher with Jabir hudawi chanadukkam
21. Discussion by the researcher with zubaire darimi padanna
22. Vilayath the power bestows to whom did well deeds.Valiyy come from it means pious man who earned inimicy of God by worships and avoid of material cheers and endeavoring eternal life.
23. Discussion by the researcher with Abdul Rahman haji

#### REFERENCES

1. AralamAbdulla Faizy, the mudarris of adinchal maqam, Moulidi samarkandi
2. Dr c k kareem keralathile pravachaka kudumbangal,ulbava chrithrafathahil kansi fee bayanui karamathil valiyyi
3. hudawi, anas. malik ddeenarum kasarkod e purathana pallium . kasaragod : maslac , maklik deenar kasaragod ,2003.
4. Moin Malayamma,Kasaragod muslimgalude charithram(Malyalam),disha publication ,Malabar Islamic complex,2011
5. Kerala mualimim sthithi vivarana kanak directory, vole 3, 2, 1
6. kunhi, pk muhammead. keralathile muslim pallikal . calicut : islamic publishing house .
7. konnaru, mjujeeb thangal. sayyid hamid koyamma thangal. calicut: shifa book stasll.
8. mahinka, chemnad. The family tree . kasdaragod .
9. mkurup, B Shike ali translation DR n. Haidarali ude british bandangal thiruvanadapiuram : basha Institute.
10. Muslims in dakshina kannada [ awaahb green word publication 1993
11. muhammed, mpk. malabasar mapilamar ormakaliloode. kozikode: brothers resarch centre publication .
12. panikkasheri, velayudan. ibnu bathootha kand india . calicut .
13. Qasimul qasimi. kerala muslim vidyaabyasa directory . vellipparamb ,kozikkode : najmiul huda prasiddekarana samithi.
14. ramanthali, kk hasaainar. dhkshinendiyayile muslim ther thadan kendrangal . ramanthali : disha publi9shing bureo.

#### JOURNELS AND ARTICLES

15. Basaposhini april 2004,(malayala manorama prasidegaarnam)
16. Uttaradesam dinapatram2007 february.15. Kasaragod
17. Uttaradesam dinapatram 2007 february 14
18. Bullatin umar samarkandi adinjal 2001
19. Al muneer magazine 1987. Kasaragod