



Political Meaning of Return

To come back

This phrase is imbued with nostalgic longing in Kerala, where, owing to undefeated feudalism in all walks of its life, romantic yearning for return has remained in mainstream culture. None seemed to ask why it is politically significant for a person to come back at all. At a time when the feudal nostalgia was at its peak, Muhammad Abdul Rahman Sahib dared to ask this question. He paved the way for a politically significant person's comeback at a politically significant time. An important part of the Other Books' title 'Syed Fazl Tangal: Mappila Leader in Exile' narrates the attempts of the famed freedom fighter to set the stage for the comeback of the children of Syed Fazl to erstwhile Malabar. The attempt was symbolic, as it was meant to give strength to fighters for freedom and justice. Hence the attempt is always relevant. So Other Books follows the suit

Excerpt

Post 1921, Mappilas suffered a great deal from the repressive measures introduced by the British. Muhammad Abdul Rahman, who was a dominant national leader of the time, got attracted to some of the key

issues the Mappila Outrages Act, Wagan Tragedy, Andaman scheme and Syed Fazl problem, the latest being in the forefront of the agitation. The custodians of Mamburam Maqam and properties during this period supported the British. Hence Abdul Rahman considered it as a powerful weapon to fight against the British as well as their local collaborators. In 1930s Muhammad Abdul Rahman took up the issue and succeeded in connecting it with activities of the Nationalist Movement in Malabar. Though the issue had a sectarian colour, Muhammad Abdul Rahman's dynamic leadership and style of propaganda gave it a national character. Hindus in general supported the cause owing to the presence of Abdul Rahman. By raising this issue he had succeeded in broadening the mass base of the National movement among the illiterate Mappilas.

Abdul Rahman convened a public meeting at Calicut Town Hall on 16 January 1933. The meeting was presided over by E Moidu Moulavi, renowned reformer and national leader. In the meeting Abdul Rahman moved a resolution suggesting the need for organizing a movement to ensure the re-entry of Syed Fazl's children to Malabar. Hence the Mamburam

Restoration Committee became a reality. There were thirty three members in the committee. Koyilandi Valiya Isariyakath Pookoya Tangal was the President of the Mamburam Restoration Committee.

Mamburam Restoration Committee launched peaceful methods of agitation to achieve its aims. Notices, booklets and monographs were issued to educate people about the gravity of the matter. Public meetings were conducted in important centers of Malabar. As a result, people, both Hindus and Mappilas, realised the life and activities of Syed Fazl as well as the great betrayal by vested interests. People thought that the silent support of the British authorities to the offenders worsened the situation. Hence public opinion reached its apex against the British and those who illegally and immorally occupied the properties of Mamburam Maqam.

Muhammad Abdul Rahman launched two-fold agitations targeting the British authorities and his political rivals of Malabar. Firstly, he demanded the

'Patriarchy walks towards destruction'



'Patriarchy as an institution has outlived its usefulness and now it is walking towards its destruction,' said Amina Wadud while delivering an informal talk at a function organized by Other Books on 16th October, 2012, at Hotel Marina Residency, Calicut. Amina Wadud is on a long visit to Kerala, 'to exchange and learn a lot more about Islam and India and Islam and Kerala and to learn how you face issues as Muslims.' Other Books has published the translation of Amina Wadud's book 'Quran and Women'

For a full transcription of Amina Wadud's speech, visit <http://www.islaminteractive.info/content/%E2%80%99i-want-learn-experience-living-islam-india%E2%80%99>

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immediate cancellation of Mappila Outrages Act which was the main obstacle to the re-entry of Syed Fażl's children in Malabar. Muhammad Abdul Rahman's strong sense of justice was coupled with his political rivalry with Attakoya Tangal, since he was defeated by the Tangal in the election to the vice president of the District Board.

When Malabar became the hot bed of the agitation led by the Mamburam Restoration Committee, the authorities thought it would pave the way for outbreaks and hence resorted to suppressive measures. Attakoya was also

trying to dissuade Syed Fażl's sons from entering Malabar. He told Syed Hyder Begh, one of Syed Fażl's sons: "Undoubtedly the British Government will never allow you to enter Malabar. The Government is enquiring about your doings and movements every day. This enquiry is going on without any hindrance. The Government has closed all doors before you to prevent your entry to Malabar. You will not be permitted in any ways."

(Mappila Leader in Exile: A Political Biography of Syed Fażl Tangal)



Syed Yussuf, son of Syed Fażl,
died in Baghdad



Syed Sahl, son of Syed Fażl



Syed Hassan, son of Syed Fażl



Syed Sahl, son of Syed Fażl with grandchildren,
Syed Zainul Abdeen bin Jafar and Syed Fadhl bin Jafar.